MODERN PHILOSOPHY IN THE CONTEXT OF INTERCULTURAL COMMUNICATION

Collective monograph

CONTENTS

ECONOMIC FREEDOM OF PERSON IN UKRAINE:
THE PAST AND THE MODERNITY

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INTRODUCTION

The problem of individual freedom was considered by representatives of different scientific schools and fields. The initial concept was the concept of personality. Representatives of the socio-genetic direction (E. Thorndike, B. Skinner, U. Dollard, K. Levin, and others) tried to explain the personality traits based on the structure of society, ways of socialization, and relationships with others. Representatives of the biogenetic approach on the basis of the development of personality and the formation of types of its behavior are biological processes of maturation of the body. S. Hall, for example, believed that the development of personality in a collapsed form repeats the stages of development of society. Another representative of the biogenetic approach E. Kretchmer deduced personality types and their behavior from the peculiarities of the structure of the human body.

Particularly striking is the principle of biological represented in the concept of personality, developed by S. Freud, who believed that all the behavior of the individual due to the physiological, unconscious traits of man.

In the middle of the last century, the concept of cognitive orientation was particularly popular, whose representatives (J. Piaget, D. Kelly, and others) preferred to develop the intellectual-cognitive sphere of the personality psyche. Another direction in the psychogenetic approach was represented by representatives of personal orientation (E. Spranger, A. Maslow, etc.). Their attention was focused on the development of the individual as a whole, on which, in their opinion, their behavior, including deviant, depends[1]. The problem of freedom was considered in numerous works of Western European philosophers of the XIX – XX centuries: J.-P. Sartre, E. Fromm, M. Heidegger, K. Jaspers, Z. Freud, A. Schopenhauer, I. Berlin, O. Velmar, F. Nietzsche and others. Among domestic researchers I. Bychko, K. Novikov, L. Nikolaev, B. Hrushin, V. Parkin, V. Andrushchenko, M. Mikhalchenko, S. Krymsky, and others.

It should be noted that some attention was paid to the problem of personality formation, its behavior in the social philosophy and psychology of the so-called

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[1] Крысько В.Г. Социальная психология: словарь-справочник. Москва: АСТ, 2001. 688 с. С. 334.

Soviet period. However, there was no consensus among these scholars, but some experience was gained in interpreting the consideration of the personality, motives, and factors of the formation of deviations in behavior, etc. The problem of personality was considered by S.L. Rubinstein, L.S. Vygotsky, B.G. Ananiev, K.A. Albukhanov-Slavska, A.N. Leont'ev, A.V. Petrovsky, V.V. Myasishchev, K.K. Platonov, D.N. Uznadze, and many others. V.G. Ananyev, for example, considered the personality in the unity of four parties.

In the context of economic freedom, modern scholars turn to the fundamental problems of the theoretical and methodological level, the metaphysics of economics, the philosophy of money, financial civilization, the problems of social responsibility and the economy of knowledge (V.D. Basilevich, T.P. Glushko, V.V. Ilyin, A.A. Mazaraki, S.V. Proleev, Z.E. Skrynnik and others). Ukrainian scientists L. Hubersky, V. Andrushchenko, and M. Mikhalchenko draw attention to the activity as the main source of culture. They note that the connection of culture with human labor, active, transformative educational activities of people[2].

1. Historical retrospective of economic thought in Ukraine

Formation of the Ukrainian people as a separate ethnic community was based on the East Slavic population, which was previously part of a single Ancient Russian state (IX – XII centuries). The peculiarity of the ethnic history of the Ukrainians was that it was formed in the areas that once formed the core of the territory of the Ancient Russian state. The relatively protracted nature of the process of formation of the Ukrainian people and the Ukrainian state was complicated and slowed down by the constant attempts of Lithuania, Poland, Turkey, Hungary, and other neighboring feudal states to include Ukrainian lands and the Ukrainian population in their composition. Despite the political fragmentation of the ethnic territory of Ukrainians, the development of productive forces and the strengthening of economic ties, as well as the political unification of disparate lands in the fight against foreign invaders contributed to the consolidation of the Ukrainian people.

Economic thought in Ukraine during this period is most widely reflected in the literary monument – "n Truth" (XI century). This first code of laws of the homeland of the Ukrainian state contains rich material, which testifies to the existence of signs of a sufficiently developed market economy. The law protected private property, determined the punishment for encroaching on it. Princes and boars had an exclusive and inheritance right to land that even the Grand Duke could not deprive them of.

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[2] Петинова О.Б. Экономоческий человек: опыт социально-философской экспликации: Монография. Одесса: Печатный дом, 2016. 336 с. С. 63.

"Russian Truth" gives a fairly accurate idea of the currency system and its function of circulation and savings. Unlike the Western European states of the early Middle Ages, where usury was considered sinful, it was legally regulated in Kievan Rus. The Code of Laws approved the procedure for securing the property interests of the creditor, their protection, the conditions following which the requirement of repayment of the loan has legal force, the procedure for collecting debts, etc. The Russian truth did not limit the amount of interest. Adjustment was made only for the percentage of the loan for a relatively short period (from one month to one year). The loan interest rate in Kievan Rus was very high.

The multifaceted work, The Tale of Past Years (late XI – XII; vol.), which was authored by a monk at the Kyiv-Pechersk Nestor Monastery, states that labor is the source of all wealth. Recognizing the natural division of labor in society into mental and physical, Nestor stresses that both types of work – both sage and craftsman – are equally important for the welfare of the state. Society needs all kinds of products that enrich the state. Important, according to Nestor, was the division of labor in the production process, because it contributed to the improvement of skill[3].

The documents of the late Middle Ages recorded a significant spread in Ukraine of patrimonial land ownership, it was interpreted as being given into hereditary possession with the permission of exchange, gift, sale (estate). Some certificates stipulated the possibility of seizure of the demesne from the owner for the benefit of the state, but with the provision of monetary compensation, which was fixed in advance in a "deed of honor" for the right to own the demesne.

Since then, we have come to some nudes that testify to keeping records of income and property. Economic thought reflects the development of usury. Letters of credit show that credit operations are secured by property, including land. Thus, land becomes a commodity.

As the statistics show, the main unit of taxation in the various Ukrainian lands was the plow, plow, yard, yard in the countryside, the house – in the cities, which testifies to the preservation of the ancient taxation measures that were applied since Kievan Rus.

The unique document that became the highest achievement and result of the Ukrainian public opinion of the Cossack time was the Constitution of Philip Orlyk. The ideas expressed in this document are the result of almost a thousand years of socio-economic and political development of Ukraine, a testament to the high level of consciousness of the nation.

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[3] Проблема людини в сучасній філософії: монографія. Донецьк: ДонНУЕТ, 2008. 219 с.

P. Orlik's constitution stood for the protection of private property. To prevent the landing of ordinary Cossacks and the concentration of sergeant tenure, which at that time led to the revival of feudal serfdom, Article 10 of the Constitution forbade the elders to seize land or forced to sell it.

Much attention is paid to the Constitution in financial affairs. The constitution separated the state treasury from the hetman's and transferred it to the treasurer general. This would create public finances.

The fact that the Constitution raised trade problems testified to the development of commodity-money relations in the Hetmanate. If the markets and auctions were served only by local markets, which provided economic connection between the city and the countryside, then the fairs connected different parts of Ukraine and were a sign that the internal market was developing.

The Constitution set out some areas for improving the taxation of the population. With the abolition of state-owned monopolies, leases, ransoms, the General Council had to find other means of keeping the Cossack army at the disposal of the hetman and carrying out military police orders.

In the socio-economic policy of the Ukrainian hetmans, starting with P. Sahaidachny, attention was paid to the social protection of the population. Although the first Constitution of Ukraine was not implemented, it remained one of the most famous monuments of political and economic thought.

After the reunification of the Left Bank and Right Bank Ukraine, after the second (1793) and third (1795) divisions of Poland and the liberation of the Northern Black Sea, conditions have emerged that accelerated the process of ethnocultural consolidation of Ukrainians, facilitated the specialization of various branches of agriculture and industry, development of domestic economic ties and at the same time attracted Ukraine to the single national market.

After the abolition of serfdom in Ukraine, the development of capitalist relations in all spheres of economy accelerated significantly.

Already in the period of capitalism, under the influence of penetration into the village of commodity relations and urban life forms, some archaic customs and ceremonies gradually take root, new elements in the material life and spiritual life of the peasantry, which constituted the majority of the population (European costume, new types of life, production and modifications, spread, etc.). This process was accompanied by further social and economic stratification of the peasantry, the destruction of its poorest part, the massive agricultural and non-agricultural waste.

A distinctive feature of the development and teaching of political economy at Ukrainian universities was that it was based on the highest achievements of world economic thought. From the beginning of the XIX century the

connection with the ideas of A. Smith, based on which political economy in Ukraine developed, is traced prominent Ukrainian economist, M.A. Boludiansky (1769–1847). He was the first Ukrainian economist in 1806–1808 to set out and try to develop the basic provisions of Smith's "Wealth of Nations". M.A. Baludiansky correctly identified "Adam Smith's theory of work and exchange" as a system that sees the source of wealth of the people "in the exchange value of all products"[4].

Kharkiv, Kyiv, and Novorossiysk (now Odesa) universities have become the mainstays of classical political economy, not only in Ukraine but throughout the Russian Empire. The most famous representatives of the classical school were professors TF Stepanov, I.V. Vernadsky, G.M. Tsehanovetsky, M.M. Volsky and others. The Ukrainian scientists mostly turned to the treatment of problems of cost and distribution, capital, money, etc. A. Smith and J.-B. Sei. At the same time, they did not have the simplified reduction of human nature to the primitive "homo economics" of A. Smith (that is, an economic man who is guided solely by his selfish interests). Caring for the accumulation of national wealth is combined in them with the understanding that the achievement of success is possible only based on spirituality, education and moral healing of society. Hence the criticism of Smith's thesis about productive work, wealth.

There are two distinct stages in the development of classical school ideas in Ukraine. The first of them covered the period until the 60's of the XIX century. and was characterized by the influence of physiocracy and later variants of classical political economy. The most famous representative of the physiocratic school that appeared in Ukraine much later than in the West was Vasily Karazin (1773–1842), who initiated the founding of Kharkiv University and the reform of education in the Russian Empire. Quite original Ukrainian scientists solved the question of the connection of people's well-being, entrepreneurship, and management. He emphasized that "people's luxury only breeds the spirit of industry in the states". V. Karazin distinguished between the material, moral and political well-being of the people saw his direct dependence on the population growth, as well as on the method of government.

In the applied aspect, physiocracy found expression in the works of prominent graduates of the Kyiv-Mohyla Academy, agronomists-economists Andrew Samborsky (1732–1815), Mikhail Livanov (1751–1800), Anton Prokopovych-Antonsky (1762–1848) and others. Thanks to the activity of graduates of Kyiv-Mohyla Academy in Ukraine, agronomic centers have been established – Baturyn, Kharkiv, Nizhyn, Mykolaiv and others.

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[4] Проблема людини в сучасній філософії: монографія. Донецьк: ДонНУЕТ, 2008. 219 с.

Prominent page in the development of the ideas of the classical school in Ukraine was the work of the first teacher of political economy at Kharkiv University (he worked here in 1805–1806 and 1810–1819) Professor Joseph Lang.

In the paper On the Higher Principle of Political Economy (1807), J. Lang developed the ideas of F. Kahn's "Economic Table" and also created a three-sector model of the national economy. But, unlike the Kenyan Economic Table, it distinguishes agricultural, industrial and monetary sectors in the economy.

In the field of political economy, Ukrainian scholars D. Zhuravsky, G. Stepanov, I. Vernadsky, and other representatives of the classical school used the theory of labor value to substantiate the historical necessity of the capitalist path of socio-economic development. The crisis of the feudal-feudal system, the gradual penetration of capitalist relations in all branches and spheres of economy – and the axis around which controversy arose over the application of key concepts of classical political economy.

At the next stage of the development of the ideas of the classics, which covered the second half of the nineteenth century, the problem of the capitalist development of the economy of Ukraine within the Russian Empire became central. Accordingly, not only research problems have changed, but more favorable conditions for the development of economic science have emerged. Works of representatives of Ukrainian classical political economy of the second half of the 19th century A. Antonovich, G. Tsehanovsky, M. Kossovsky, and others marked by a critical analysis of previous theories of value and income sharing, the search for new concepts.

However, some representatives of economic science (M. Sieber, M. Kossovsky) analyzed in detail the theory of value (value) and other theories of classical and Marxist political economy, and quite favorably treated K. Marx's economic theory and popularized it.

The ideas of Marxism were developed in Ukraine by M. Sieber, a graduate of Kyiv University. K. Marks recognized in the personality of M. Sieber a scholar of European scale, which, of course, is a compliment to all Ukrainian economic science. Emphasizing the method of the researcher, he thus confirmed that M. Ziber's purpose was not at all reduced to commenting and promoting the Capital. The purpose of the scientist was to concretize and deepen the theory of labor, the basis of which was laid by representatives of the Smith – Riccardo Science School[5].

In his fundamental study, Essays on Original Economic Culture, Sieber refuted the concept of the Russian model of communal socialism, which was

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[5] Проблема людини в сучасній філософії: монографія. Донецьк: ДонНУЕТ, 2008. 219 с.

opposed by European and Ukrainian scholars. In this connection, it makes sense to recall the prominent Ukrainian scientist I. Vernadsky, who began his scientific research during the period of fascination with the populist messianic that arose, based on the fact of the community's existence in Russia and its absence in Ukraine.

Pointing to the general capitalist tendencies in the economic development of Russia, M. Sieber described his national forms and features of capital accumulation. For example, he attributed the theft to such sources of capital growth, which could be called exclusively Russian "specialty". The researcher illustrates his evidence with many facts that testify to Russia's economic backwardness, which is due, among other things, to the preservation of socio-economic and legal support of despotism. It is necessary to counteract the negative effects of capitalism, but to eliminate it until it has exhausted itself, one cannot think, because it is like lifting one's hair by him.

This was M. Ziber's conclusion about the cause of the development of capitalism from Russia, which has been hindered by a community that has long ceased to exist in the home country of the scientist, the defender of the economic and political freedom of the peoples. No wonder the researcher mentioned the entrepreneurship and love of the Cossacks, who defended the will with incredible energy and which the government of Moscow approved for this.

A prominent economist has considered the processes of economic development in many countries. These are communities and states in the Netherlands, communal land relations in medieval Alsace, the history of the Swiss almenda, the fate of public ownership in Switzerland, the agrarian question in Ireland, the state of agriculture in England and more. Rich in rich factual material, based on the best achievements of economic theory and history of the time, these studies by M. Sieber still have not lost their cognitive significance.

M. Sieber's ideas influenced such prominent thinkers as I. Franko, S. Podolynsky, M. Drahomanov, A. Terlensky, and others. The scientific creativity of the researcher M. Tugan-Baranovsky was positively evaluated. Particularly productive was M. Sieber's influence on Russian economic thought in his search for theoretical support for overcoming populist ideology.

The rapid changes that have taken place with our society in recent years have brought to life many things, both positive and negative. The diversity of modern forms of social life is to be studied in philosophy: "The social sciences are like biology, but unlike most branches of physical knowledge, they study structures whose characteristics can only be represented by models constructed on a relatively large number of variables"[6].

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[6] Словари и энциклопедии. Режим доступу: https://dic.academic.ru/dic.nsf/ruwiki/ 1140828/

According to one of the most famous futurists of today, Alvin Toffler, with societies that fall into the circle of rapid change, there are often various "troubles" because people do not have time to adapt to the new and adequately perceive it. In such societies, the destruction of old values often leads to the destruction of any culture at all, except for its most primitive manifestations. The psychology of mass violence is being formed. Relationships are reduced to the problem of survival, to combat themselves by any means.

Such a situation leads to the self-destruction of society in the physical sense, or the destruction of it as a historical unit and displacement into the yards of history.

For Ukrainian society today, this becomes a very real prospect, if it does not have time to form a strong enough core capable of resolute opposition to the process of self-destruction, to constructive action.

A. Toffler claims that five percent of the non-marginalized population is enough to keep the situation from becoming hopeless. So, are they in us? Will modern Ukrainian society survive without leaving behind Ruin? Will a civilized way of building a truly independent Ukrainian state be found?

But knowledge is acquired through education. And access to it is not always exist. Therefore, there are more and more reasons to speak about the two main classes of society in developed countries: the educated and the uneducated[7]. And if the former, in fact, largely already live in the post-economic era, when the creative, rather than the necessary content of labor comes to the fore, then the latter are firmly entrenched in the realm of labor as a necessity. This phenomenon points to one form of alienation of intelligence due to its concentration in a particular social group.

2. Economic freedom of the individual

In the 21st century, modern man is surrounded on all sides by necessities (for example, proper behavior). It obeys both the physiological and social laws of the society in which it resides directly, its rules and norms. On all sides, it is surrounded by certain generally accepted norms of behavior, traditional actions, and rituals. And also an important aspect is consideration and economic need.

For example, for most representatives of ancient philosophy – Socrates, Diogenes, Epicurus, and Seneca – freedom is the meaning and purpose of human existence. For the representatives of medieval scholasticism – Anselm of Canterbury, Albert the Great and Thomas Aquinas – freedom of reason and

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[7] Муляр В.І. Самореалізація особистості як соціальна проблема / філософсько – культурологічний аналіз. Житомир: ЖІТІ, 1997. 214 с.

actions is possible only within the limits of church tenets, outside which their freedom is a heresy, a grave sin. In modern times, it becomes the dominant view of freedom as a natural state of man, the path to social equality and justice (Thomas Hobbs, Paul Henry Holbach, Pierre Simon Laplace). Representatives of German classical philosophy also paid great attention to the problem of freedom. Immanuel Kant, for example, understood freely the intelligent (that is, inaccessible to sensory cognition) nature of man; for Johann Gotlieb Fichte freedom is the only absolute reality; and George Wilhelm Friedrich Hegel understood under liberty the multifaceted reality, which in all its manifestations is a form of objectification of the absolute spirit[8].

Significant contribution to the development of this category was made by Benedict Spinoza, Jean-Jacques Rousseau, Voltaire, Karl Marx, Friedrich Engels, Arthur Schopenhauer, Friedrich Nietzsche, Jean-Paul Sartre, Karl Jaspers, Nikolai Berdyaev, Vladimir Solovyolov, Vladimir Solovyonov, Vladimir Solovyonov, Vladimir other philosophers and thinkers. As we can see, there are many approaches to the concept of "freedom", and this proves once again that freedom is an extremely complex, multidimensional phenomenon[9].

Modern economic science is in a protracted methodological crisis, first of all, because, according to O.I. Davydov and G.V. Zadorozhny, it does not try to get out of the format of the mechanical-materialistic paradigm, the research within which the sphere of spiritual production does not touch, that is, continues to work "model of economic man, as a certain account line of his selfish economic interests (S.M. Bulgakov). "A person in economics is more (for one school) or less (for other schools) a rational egoist who maximizes his utility (which is usually equated with money) and minimizes his expenses (above all, labor). If in this paradigm there is a problem of human qualities, then only to turn a person into a special kind of capital and continue to be viewed only from one angle: in the development of which of them the most profitable to invest"[10].

Modern economic science, especially economics, is not aimed at exploring the whole economic world as a reality. For historical reasons and reasons, it has separated the realm of the economy from reality, without even explaining that the economy is only a separate, specific form of economy, and "builds"

[8] Воецкая Т.В. Курс философии. Одесса: ОКФА, 1999. 616 с.

[9] Бачинин В.А. Морально-правовая философия. – Харьков: Консум, 2000. 208 с.

[10] Бузгалин А.В., Колганов А.И. Современная политзкономия: альтернативи "зкономическому империализму". *Политэкономия: социальные приоритеты. Т. 1: От кризиса к социально ориентированному развитию: реактуализация политической экономии.* М.: ЛЕНАНД, 2013. С. 43.

economic knowledge in the face of many constraints and the introduction in each case of a number of conditions, which greatly contributes to the removal of economic knowledge from those realities in which man really lives and maintains his economy. On the other hand, the economic system itself is regarded by the economy as self-sufficient, moreover – as a dominant in society, trying to impose in all spheres of society economic interest and commodity-money relations, as well as to subordinate economic power to all that exists in human society.

That is why economics today, as well as science in general, is tasked with "creating a new picture of reality that is adequate to reality itself, and not one that proceeds from the mass of previous reservations and constraints through which reality itself is lost or unrecognized. And further, science is already studying not reality, but its vision, interpretation of reality that is, some virtual-abstract, science-created, model, and tries to practically propose some measures based on the model, not reality. Therefore, the situation in the most economic reality is becoming more crisis, destructive, which threatens man and humanity[11].

Such a real shattering situation, which has developed over the last twenty years in the post-Soviet countries, was because neoclassical economic science (economics as a mainstream), first, imposed an extremely simplified, misplaced understanding of economic freedom. In a state of general euphoria about the rapid effects of market reforms, economists and politicians did not think that "capturing a misunderstood concept of economic freedom can produce the opposite of expected effects and thus seriously counteract the recovery in the country"[12]. On the flip side of freedom – the responsibility of the language has not been spoken and is now almost gone. However, according to the results of modern human studies, perhaps the most fundamental value in the sphere of human relations, in the sphere of creative self-realization of the individual is freedom-responsibility[13], which in the spiritual world of man correlates with what is defined in the physical dimension as space-time. Awareness of the acute contemporary problems of human survival, as justified more than half a century ago by Karol Wojtyla

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[11] Задорожний Г.В., Колупаєва І.В. Людська діяльність: зміст і трансформація структури у сучасному господарському розвитку. Харків: Харківський національний університет імені В.Н. Каразіна, 2009. С. 23.

[12] Гринберг Р.С. Современная политическая экономия: экономическая свобода и социальная справедливость. Политэкономия: социальные приоритеты. Москва: ЛЕНАНД, 2013. С. 19.

[13] Задорожний Г.В., Колинько О.Г. Хозяйствование как процессе ответственной объективации глубинного ценностно-знаниевого первоначала человека. *Социальная экономика*. 2013. № 1. С. 18–20.

(Pope John Paul II), has led to the need to replace the Kantian categorical imperative "act in a way that you never treat your face as a means, but always as a goal" with the new imperative of realistic responsibility, which is connected with the responsibility of the person in the face of eternity[14].

Second, the implanted methodology of individualism in a practical sense turned to ignore the interests of society and comprehensive domination of selfish sentiments, which began to aggressively push human socially significant values of development into the background. "It has become evident that the elevation of selfishness to the rank of public virtue causes serious damage to the ethical hold of society. Frenzy in the pursuit of hedonism, consumerism, and comfort supersede values such as pity, compassion, and solidarity, generating disconnect and apathy in society. At the same time, protest sentiments crystallized, however, without noticeable success in formulating clear alternative models of a more humane social system"[15]. Third, a quasi-religious belief in the power of market self-regulation that is capable of ensuring prosperity and prosperity, even among economists, has become dominant even among economists. Such an installation stemmed from the uncritical fallacy of the thesis that, as P. Ulrich wrote, "economist – speaking briefly and above all without any" exact "definitions – is a belief in economic rationality only in itself and in nothing else"[16].

Fourth, spiritual and moral values and moral and ethical norms came to be regarded as harmful in an economic society, impeding the continued growth of profit and capital. "The spiritlessness of economic society stems from its essence as an expression of a transformative and consumerist attitude to the world. Not balanced by altruistic and service, caring for the destiny of the destructive consumption of nature, the inevitable transfer of this attitude to humans makes the economy from a means of development to a means of undermining it. An economic person becomes impersonal... "It is limited to commodity production. But it is for production. However, these qualities are usually transferred to the culture, and in the loss of soul and spirit, the actual living principle can even be proud"[17].

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[14] Твердислова Е. Слово как логика явления. Феноменологический опыт Кароля Войтылы. *Войтыла Кароль (Папа Римский Иоанн Павел II). Личность и поступок*. М.: Издательство Московского университета, 2010. С. 12–13.

[15] Твердислова Е. Слово как логика явления. Феноменологический опыт Кароля Войтылы. *Войтыла Кароль (Папа Римский Иоанн Павел II). Личность и поступок*. М.: Издательство Московского университета, 2010. С. 12–13.

Твердислова Е. Слово как логика явления. Феноменологический опыт Кароля Войтылы. *Войтыла Кароль (Папа Римский Иоанн Павел II). Личность и поступок*. М.: Издательство Московского университета, 2010. С. 12–13.

[16] Ульрих П. Критика экономизма. Москва: Вузовская книга, 2004. С. 18.

[17] Ульрих П. Критика экономизма. Москва: Вузовская книга, 2004. С. 18. С. 191–192.

Of course, such anti-human values of neoliberalism could not fail to lead to the polysystemic crisis of human society, and this crisis itself became quite evident evidence of the failure of neoclassical economic science regarding its ability to comprehensively understand the world of economy as a sphere of holistic human life and to argue through.

The dominance of such an approach in the field of modern economic research creates a situation where scientific search extends only to the "applied, instrumental level, plunging into partial and secondary, derivative activities", and "the object of analysis... quite often empty voices appear, contrived situations that have no real practical significance, and the analysis itself is conducted as another logical exercise for which the author does not know"

It is natural enough that no further evidence is needed to conclude that "mainstream, economics, microeconomics, macroeconomics, international economics and other components of economic theory of this methodological orientation are unable to answer historical challenges. Their categorical composition, tools, various models, forecasts, etc. are adapted to the analysis of a largely balanced economy, to solving problems of functioning of the economy, and the real economy is in a state of significant transformations that change not only the forms but also the content of economic processes. That is why the scientific achievements of some Nobel laureates, as it turned out, were well solved only by local issues of the functioning of the economy, and in the future created the basis for deepening economic imbalances and increasing economic risks.

Freedom – in its absolute sense – is a course of events such that the will of every actor in these events is not subject to violence by the will of others.

Freedom – in the most general sense – is the ability to choose, options for the outcome of an event. Lacks of choice, variants of the event are equivalent to a lack of freedom. Freedom is a kind of contingency directed by free will (directional will, conscious freedom) or stochastic law (unpredictability of the result of an event, unconscious freedom). In this sense, the concept of "freedom" is opposite to the concept of "necessity." In ethics, "freedom" is associated with the presence of free will of man. Freedom of will imposes responsibility on a person and puts at the merit of his words and deeds. An act is considered moral only if it occurs under the condition of free will, is the free will of the subject. In this sense, ethics is aimed at realizing a person's freedom and the responsibility associated with it. In the right notion of freedom is connected not only with the responsibility of the subject for his actions, but also with the degree of responsibility – the degree of conviction or recklessness of the act In law, the possibility of certain human behavior (eg, freedom of speech, freedom of religion, etc.) enshrined in the constitution

or other legislative act. The category of "freedom" is close to the concept of "right" in the subjective sense, but the latter implies the existence of a more or less clear legal mechanism for the implementation and usually appropriate obligation of the state or other entity to take any action (for example, to provide work in the case of the right to work). On the contrary, legal freedom does not have a clear mechanism of implementation; it is the duty of it to refrain from exercising any violation of this freedom of action[18].

Freedom – a means to achieve the purpose and meaning of human life. For pagans, the ideals of freedom served as the basis for the creation of a democratic society, the classic example of which was Athens in ancient Greece. In recent centuries, modern ideals have returned to these ideals[19]. The relevance of research into the problems of individual freedom is caused, first, by the development of opportunities to create favorable conditions for self-realization in society. The purpose of such a process is to formulate a coherent concept of individual freedom of personality, which would be filled with specific content, reflecting the real activity of the individual as an individual and as a member of society. Therefore, in the context of the social-philosophical theory of freedom of particular meaning, the problems of individual, personality-oriented freedom and the formation of the individual in the structure of the individual considered in the conditions of transformation of the social system take on a special meaning. This has aroused our interest in the problems of economic freedom[20].

Economic freedom in practice means the right to start or terminate your own business, buy any resources, use any technology, produce any product and offer it for sale at any price, to invest your own money. It should be understood that these rights do not guarantee a guaranteed success for every entrepreneur. He can produce any product, set at any price. However, there is no guarantee that someone will buy it, since consumers also enjoy economic freedom, that is, freedom of personal choice, which is no less important than freedom of enterprise. Every consumer has the right freely to buy any product or service, to offer his services for the performance of any work; to refuse any work; use your resources, provided that it does not infringe upon the rights of others. These rights of liberty also give no guarantee, i.e. the entrepreneur has the right to offer his services, but no one can be forced to accept them.

The economic freedoms of entrepreneurs are closely interconnected. When a business is privately owned, then encroaching on the freedom of enterprise

[18] Ильинский И.М. Свобода – путь к знанию, пониманию, умению. *Знание, понимание, умение*. 2004. № 1. Режим доступа: http://www.zpu-journal.ru/zpu/2004_1/Ilinskiy/3.pdf

[19] Словари и энциклопедии. Режим доступу: https://dic.academic.ru/dic.nsf/ruwiki/1140828/

[20] Словари и энциклопедии. Режим доступу: https://dic.academic.ru/dic.nsf/ruwiki/1140828/

is encroaching on the freedom of the owner of the property. Without economic freedom, there can be no freedom of the individual[21]. An entrepreneur can only be an economically separated, self-managing entity.

Economic freedom is impossible without a market, nor can a market exist without economic freedom. It is the market through various mechanisms of functioning that provides real conditions for the economic freedom of the entrepreneur. In other words, the market mechanism of management objectively provides for freedom of management. Economic freedom has its basic principles, namely: economic independence, economic responsibility, and economic equality[22].

Economic independence consists in the presence of the property rights of the entrepreneurs, the right to independently choose the form of ownership and economic form, independent planning of their financial and economic activity, free disposal of profit, independent choice of resources, suppliers and consumers of manufactured products, establishment of various forms, systems and sizes wages and more.

Economic responsibility is the responsibility of the entrepreneur with his property for the results of management. Failure to meet contractual obligations in terms of time and quality should be covered by penalties, which will include not only direct losses but also the lost advantage. The entrepreneur bears property and other statutory liability for the damage and damages caused.

Economic equality. It is about equal (equal) economic conditions for any economic activity, regardless of ownership and economic activity. Equal economic conditions mean uniform pricing, taxation, profit sharing, investment and credit policy, government contracts, etc. The state must guarantee all entrepreneurs, regardless of their chosen organizational forms of business activity, equal rights and create equal opportunities for access to material, technical, financial, labor, natural, information and other resources. It should be noted that some areas of activity or organizational form have (or may have) certain benefits. For example, small enterprises, or enterprises, have certain tax exemptions; they carry out agricultural production activities, and so on. It is through these basic principles – economic autonomy, economic responsibility and economic equality – that the freedom of economic activity, which is the basic prerequisite for the development of business activity, is realized to a certain extent[23].

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[21] Воецкая Т.В. Курс философии. Одесса: ОКФА, 1999. 616 с.

[22] Воецкая Т.В. Курс философии. Одесса: ОКФА, 1999. 616 с. С. 188.

[23] Гетьман О. Економіка підприємства: Навчальний посібник / Оксана Гетьман, Валентина Шаповал. Київ: Центр навчальної літератури, 2006. 487 с.

Model of economic man of Ukraine, researched by Petinova OB[24] in the approach to historical, economic, national, cultural specificity finds specific features. In the studies of Ukrainian scientists, this feature is explained, for example, by the fact that the patterns of behavior displayed in the model do not have time to change as quickly as the external conditions and the social environment. In conditions of instability in society, "transitional" forms of human activity are born; values and norms of behavior are tested in fundamentally new, unfamiliar and unusual circumstances. The model of "Ukrainian economic person" should be constructed as close to reality as possible, taking into account the motivation and influence of uncertainty on the economic state of society. In addition to the main features of Western models, the Ukrainian version emphasizes the role of social, legal, political, national, moral, environmental factors[25], as well as the "economic orientation of the individual, according to the conditions in which it was formed". Special attention is paid to the analysis of human, intellectual capital[26].

Man in economic relations, modifications of economic behavior has been and is an actual subject of study in the socio-philosophical, sociological, philosophical and economic tradition. Particularly important and significant on the scale of socio-philosophical relevance is this aspect of human study for Ukraine, which is going through a difficult stage of economic formation of an independent state.

An analysis of the epistemological potential of a general scientific method of modeling showed the presence of a set of properties necessary for the implementation of multidisciplinary theoretical research programs. Modeling of economic phenomena and processes is the main method of research in economic theory. It embodies the reflexive-symmetric relationship between theoretical and empirical forms of knowledge. The model as a way of representing and interpreting the object, its simplified version, reveals the specifics of the phenomenon under study. Simulation makes it possible to predict the behavior of real systems and optimize their functioning. The economic man model within theoretical and empirical contexts reflects changing combinations of complex economic, ideological, socio-cultural, psychological, spiritual, political, ethical discursive interactions.

Economic thinking as a process of ideally reflecting the subject of knowledge of economic processes and phenomena (through which a person

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[24] Петинова О.Б. Экономоческий человек: опыт социально-философской экспликации: Монография / Петинова О.Б. Одесса: Печатный дом, 2016. 336 с.

[25] Петинова О.Б. Экономоческий человек: опыт социально-философской экспликации: Монография / Петинова О.Б. Одесса: Печатный дом, 2016. 336 с. С. 261–262.

[26] Петинова О.Б. Экономоческий человек: опыт социально-философской экспликации: Монография / Петинова О.Б. Одесса: Печатный дом, 2016. 336 с. С. 261–262.

finds an adequate idea of economic reality, develops a mechanism for coordinating economic behavior), closely interacts with economic (economic) culture. It refers to a particular socialized sphere of human activity, "processed" by its place of existence. It is usually associated "with the formation, organization, and reproduction of relationships between members of society", which arise and consist in joint activities aimed at providing and meeting "primary needs for food and shelter, as well as needs for other goods and services"[27]. The economy interacts with the broad context of the cultural substrate of society, resulting in a certain type of economic culture in all its various forms. General organizational forms of economic culture (in accordance with encyclopedic information) include the type of economic organization; predominance of collective or individual activity; large or small business units; rigid or free labor regulation; types of economic entities; the degree of intensity of economic space development by different economic entities; types of technologies they use; degree of realization of economic actions and goals at the level of different economic entities; their economic efficiency.

Criteria for public assessment of economic culture can be the level and structure of needs of economic agents, stereotypes of consumption, the ratio of aggregate demand and aggregate consumption; value-motivational relations of different socio-cultural groups to work, wealth, accumulation (ethics of economic life); assessment of the place of economy in a given society and its social effectiveness.

CONCLUSIONS

Despite the political fragmentation of the ethnic territory of Ukrainians, the development of productive forces and the strengthening of economic ties, as well as the political unification of disparate lands in the fight against foreign invaders contributed to the consolidation of the Ukrainian people.

The processes of reform, which are taking place in all spheres of our society, relate to economic, political, social, domestic and other relations in the need of scientific and theoretical studies of the problems of formation and development of social and philosophical aspects of personal freedom.

The relevance of research into the problems of individual freedom is caused, first of all, by the development of opportunities to create favorable conditions for self-realization in society. The purpose of such a process is to formulate a coherent concept of individual freedom of personality, which

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[27] Петинова О.Б. Экономоческий человек: опыт социально-философской экспликации: Монография / Петинова О.Б. Одесса: Печатный дом, 2016. 336 с. С. 282.

would be filled with specific content, reflecting the real activity of the individual as an individual and as a member of society.

Freedom – a means to achieve the purpose and meaning of human life. Freedom is a fundamental characteristic of human existence, because freedom is not what people possess, but what they are in their essence. As a universal characteristic of human beings, freedom refers to a person's ability to choose and manage his or her existence and is directly related to a sense of dependence, alienation, and responsibility.

Economic freedom in practice means the right to start or terminate your own business, buy any resources, use any technology, produce any product and offer it for sale at any cost, invest your own money. Every consumer has the right freely to buy any product or service, to offer his services for the performance of any work; to refuse any work; use your resources, provided that it does not infringe upon the rights of others. These rights of liberty also give no guarantee, ie the entrepreneur has the right to offer his services, but no one can be forced to accept them.

Conomic freedom has its basic principles, namely: economic independence, economic responsibility, and economic equality.

SUMMARY

The article deals with the economic thought of Ukraine in retrospect, as well as modern views through the lens of the problem of individual freedom. The peculiarity of the ethnic history of the Ukrainians was that it was formed in the areas that once formed the core of the territory of the Ancient Russian state. The relatively lengthy nature of the process of formation of the Ukrainian people and the Ukrainian state was complicated and slowed down by the constant attempts of Lithuania, Poland, Turkey, Hungary, Russia, and other neighboring states to include Ukrainian lands and the Ukrainian population. Despite the political fragmentation of the ethnic territory of Ukrainians, the development of productive forces and the strengthening of economic ties, as well as the political unification of disparate lands in the fight against foreign invaders contributed to the consolidation of the Ukrainian people.

In the context of economic freedom, modern scholars turn to the fundamental problems of the theoretical and methodological level, the metaphysics of economics, and the philosophy of money. Today, economic science, as well as science in general, is tasked with "creating a new picture of reality that is adequate to reality itself, not one that proceeds from the mass of previous reservations and constraints through which reality itself is lost or unrecognized. And further, science is already studying not reality, but its vision, interpretation of reality, which is, some virtual-abstract, science-

created, model, and tries to practically propose some measures based on the model, not reality.

Freedom – a means to achieve the purpose and meaning of human life.

Economic freedom in practice means the right to start or terminate your own business, buy any resources, use any technology, produce any product and offer it for sale at any cost, invest your own money.

Economic freedom has its basic principles, namely: economic independence, economic responsibility, economic equality.

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PHILOSOPHICAL BASES OF MANAGEMENT
OF SOCIOCULTURAL ACTIVITY

Borinshtein Ye. R.

INTRODUCTION

Problems associated with various aspects of the organization and regulation of human existence are priority for many areas of humanitarian knowledge. Man has always strived, and will strive to give his existence as much order as possible. It is inherent in human nature. Therefore, the study of managerial activity is constantly relevant.

Management, as a subject of research, has attracted philosophers since ancient times. But, only since the end of the XIX century, management problems stand out in a separate direction of scientific research. The subsequent XX century, with its inherent intensive development of production, became an even more favorable environment for concentrating the attention of researchers on various aspects of the conscious management of public life. By the middle of the second half of the 20th century, the world school of management consisted of dozens of diverse management trends that differed from each other both in the methods used and in their different views on the mechanism of social management.

Today, the study of managerial activity is becoming particularly acute. The need for its improvement is extremely relevant for modern Ukrainian society. History shows that ensuring the stability of society and its development is largely determined by the ability of people to maintain a social order and organize joint activities.

The 21st century makes its demands on management. And here it is necessary to clearly understand that management activity is not constant, frozen in time. It develops and improves along with social evolution. At different points in time, in different cultural environments, managerial activity acquires specific features determined by a specific situation. It is always influenced by current values and worldviews.

Present time is a time when, according to many researchers, the current cultural landscape is changing. The existing sociocultural situation of human civilization is denied a new one, which has different characteristics and is built on different worldview paradigms. So, recently, with renewed vigor, questions have arisen about the place of man, as a subject of activity and knowledge, in the general picture of the world. Man in the modern picture of the world is perceived as an actively acting element of a holistic system of the

universe. The content of management activity is changing due to the increasing role of man in the process of development of society. The issues of freedom, self-realization of the individual, the possibility of realizing his creative potential are being updated. The focus of the analysis of any human activity falls on its subjective characteristics. Therefore, consideration of managerial activity cannot be adequate without appeal to a person, to the specific facets of his personality, to his needs, motives, values and interests. Hence the increased importance of the management of sociocultural activity and the philosophical (systemic) foundations of its functioning.

1. Systematic understanding of the sociocultural essence of management

The modern world is characterized by constantly increasing flows of information, increased social dynamics. The main trends against which the managerial activities of today are realized are the flexibility of social relations, the irreducibility of a certain style of sociocultural dominant, and the fragmentation of human activity. These tendencies are especially pronounced in the modern sociocultural situation of postmodernity, which has occupied a dominant position in almost all areas of human activity. Today, postmodernism has become conceptualized as an expression of the "spirit of the times", as a special type of view of the surrounding reality.

It is important that the philosophical foundations in postmodern culture are based on irrational methods. Postmodernism, which arose as a result of criticism of rationality as a centralizing principle of cognition of the world, does not exclude alternative forms of perception of reality. On the contrary, human activity is akin to art, where rationality and logo-centrism play far from the main role. But abstract thinking, the development of mutual social adaptation in a constantly transforming society, is simply invaluable and allows people to advance along the constantly emerging new social elevators. In this context, the moment of consideration of the creative aspects of managerial activity, the possibilities and limitations of using intuition and imagination in management is updated.

A new vision of the world brings to the forefront such concepts as integrity, order, chaos, irreversibility, nonlinearity, fluctuation, uncertainty and the like.

The importance of research on the management of sociocultural activity is especially pronounced in the context of the transition of our society to a new form of relationship.

At the same time, determining the relevance of the chosen research topic, I am based on the existence of a number of insufficiently elaborated questions regarding the philosophical foundations of sociocultural activity management. Analyzing the existing scientific experience, there is the opportunity to

develop a version of the socio-philosophical concept of management of socio-cultural activity as a socio-cultural phenomenon, to try to rethink some of its features in the context of modern socio-cultural life of society.

Management research has a rich history. The analysis of the processes of conscious management of social life is devoted to the works of many thinkers of the past. The problems of the emergence and development of various management systems, their impact on society in an integral form are posed in the works of Plato, Aristotle, Lucretius Cara, Confucius, Menzi. From the standpoint of relations between the state and a person, management problems are considered by B. Spinoza, T. Hobbes, J. Locke, N. Machiavelli, S. Montesquieu, J.-J. Russo, K. Marx and others.

In the first works of theorists of scientific management F. Taylor, A. Fayol, G. Emerson, questions of the use of scientific methodology in the practice of managing the production and economic activities of organizations are raised.

The works of foreign scientists in this field of study are noted, first of all, by the study of individual subsystems of society. At the same time, emphasis is placed on the socialization of personality, group interactions, formal and informal structures (works by G. Simon, V. Thompson, J. March and other famous scientists).

Studies of management problems are often based on the application of interdisciplinary methods, including the scientific apparatus of natural disciplines. At the same time, the similarity of management processes in systems of various natures (technical, biological, social, cultural) is based on.

Along with representatives of cybernetics, the processes of managing society are studied by philosophers, sociologists, political scientists, and psychologists.

In general, an analysis of literary sources in the field of management issues gives reason to believe that socio-philosophical thought has an essential basis for further research on the problems of managing public life. Meanwhile, a number of fundamental issues need to be generalized and rethought. First of all, these are issues related to the determination of the nature and content of management activities, its principles and methods. The lack of sophistication of the socio-cultural conditioning of managerial activity is obvious. Some aspects of this problem were disclosed in the works of domestic authors. However, they do not allow reaching the proper conceptual height of socio-philosophical analysis, since they are largely mediated by a general ideological background, to the detriment of the objectivity of the study. The features of the manager's activity in modern sociocultural conditions are poorly covered. Existing publications in scientific journals are

abstract in nature and are not able to provide holistic coverage of this problem.

Lack of experience and knowledge of the management of socio-cultural activities in a market economy, competition and the struggle for markets force us to learn, while mastering the basics and the pinnacles of mastery of science and management practice.

Doubts about sociocultural management were inspired by a number of objective and subjective factors. Socio-cultural activities, the structure of its organizations, institutions and bodies, the material base, personnel, forms and methods of work that have developed in domestic practice and have received a comprehensive scientific justification are unique in their own way. An undoubted blessing is the opportunity to study, compare, share the experience of socio-cultural activities with other countries.

Scientists and specialists convincingly reveal the presence of a number of dialectical factors in sociocultural activity – the need for conditions for both self-development and personality development, the presence of an informational, aesthetic, pedagogical space or environment, activities for organizing people's activities, sociocultural rehabilitation of vulnerable layers of society, the list goes on.

Putting forward such goals and solving the tasks corresponding to them, sociocultural institutions are transformed from subjects of socio-cultural activities to subjects of socio-cultural politics, entering into interaction, on the one hand, with cultural organs, and on the other, with public organizations, formations, foundations, the public and individuals. Such a chain of interconnections cannot develop without organization, without management on all floors of the vertical and horizontal relations.

Moreover, the sociocultural sphere, together with public, private institutions and the whole society, is immersed today in market relations, which seriously present completely new and stringent requirements for activity and management at all levels. This is especially important today, when Ukraine is in a pre-default state, weighed down by military operations.

In such conditions, the institutions of the socio-cultural sphere cannot work in the previous management model, they learn to manage rationally, introduce new forms of work, innovative types of activity. In other words, sociocultural activity has entered into new living conditions.

The skillful use of scientifically based management adapted to sociocultural activity means continuing vital development, remaining with hope only for the state – it is similar to death.

However, the turbulent and largely unpredictable economic and financial environment, sociocultural transformations, and legislative confusion sharply complicate the management process, making managerial decisions, increase

the price of managerial errors and the importance of managerial skill, skillful management as a system and the personality of a manager.

In the modern era of postmodernization of social life and the development of personality and personal relations, the role of sociocultural as the basis of our existence is becoming increasingly important. By **sociocultural**, I mean the transcendental unity of the social and cultural, the essence of which is the need to consider society as a unity of culture and sociality, formed and transformed by human activity and the globalized sociocultural supersystems in which it is located.

A sociocultural understanding of reality begins to take shape in society around the end of the 18th century, but is scientifically formed thanks to the Russian-American scientist Pitirim Sorokin already in the 20th century and is expressed in his fundamental work "Social and Cultural Dynamics"[1]. Subsequently, some basic foundations of being sociocultural were created. We can distinguish the following, which seem to us paramount: the unity of the sociocultural (expressed by P. Sorokin); the manifestation of the social in the cultural and cultural in the social (expressed by me[2]); the ability of culture to act as a determinant of social interaction (according to T. Parsons); the connection of mental action with the "cultural... and social environment"[3]; any motives of human behavior can be fixed and described in culture (S. Akhiezer); the genotypic nature of man (according to V. Lartsev[4]). As you can see, socio-cultural has a very diverse understanding. However, this is just characteristic of the modern situation of postmodern society and postmodern culture.

The bottom line is that in modern society, sociocultural, based, it seems to me, on various kinds of values, under the onslaught of the philosophical system of postmodernity does not have a single foundation and represents a certain chaotic unity wandering in search of common value meanings. Thus, the sociocultural continuum is not presented in its sequence, which greatly complicates its analysis. This is manifested in almost any field of activity and in our actions. However, this fragmentation of consciousness cannot continue indefinitely, needing some universes, based on the human mentality.

The modern being of man and human, expressed in the creation of various management systems, provides us with the opportunity to create a modern system of socio-cultural unity, based on the management of socio-cultural

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[1] Сорокин П. Социальная и культурная динамика. М.: Астрель. 2006. 1176 с.

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activity as a method and science of managing people and socio-cultural super-systems based on the values of self-realization and mutual socio-cultural adaptation. Therefore, the management of sociocultural activities is of particular interest to modern society. With it, we can not only streamline the coordinate system of the socio-cultural sphere, but also develop human activity, its competence, the ability to create and develop technologies.

Moreover, the very specificity of the management of socio-cultural activities lies in its broad application to all areas of our lives. In addition, the understanding of the modern sociocultural sphere is very broad and includes activities both purely non-commercial (nonprofit) and commercial (paid services), both local and (including in relation to the same type of activity) of international scale. It seems important that management as a management system in its essence is engaged in ensuring the successful functioning of various sociocultural institutions aimed at the implementation of socially significant, useful for society activities. At the same time, in modern society, the management of sociocultural activity is characterized by the absence of a coherent system of mechanisms, mismatch of tasks, not clearly expressed goal setting, mismatch of functioning and management mechanisms. Hence we can talk about the need to create a management philosophy of sociocultural activity.

And in this philosophy, special importance should be given to the manager of sociocultural activities, who need to have a high level of professionalism, marketing, a high level of general culture and erudition, an understanding of the basic foundations of universal values. The multidimensional nature of the manager of the sociocultural sphere indicates the need to create a multidisciplinary highly qualified specialist, that is, a specialist who is stubbornly refusing the modern education system, including especially higher education. It is a specialist of this kind that could be used and organically exists in various types of activities related to: administration, multidisciplinary marketing and financing, the ability to provide and select staff, the organization of the entire creative process of any activity in the modern socio-cultural space.

Coordination of the activities of any team, which is required from a highly intellectual manager of socio-cultural activities, is determined by such factors as competence, a high level of creativity, an understanding of the essence of this particular organization, the ability to create a system of logical separation of labor and responsibility, the right choice of priorities and the ability to take into account hypothetically arising problems and solve overdue.

Therefore, we logically approach the need to create universes for the management of sociocultural activity as some unified complexes for managing the objective reality of the sociocultural sphere. The following universes seem important to us: the development of an analytical approach; the creation of a multilingual linguistic culture describing the sociocultural realities of life; the

formation of an appraising and concrete attitude to the world; ability to manage multilayer socio-cultural groups; the creation of a socioculturally competent person, whose abilities and willingness to actively and transformatively participate in the dialogue of cultures in intercultural communication based on the principles of cooperation, mutual respect, tolerance and tolerance for sociocultural differences and overcoming sociocultural barriers are clearly expressed; high-quality universal system of higher education as the highest stage of development of a highly intellectual society.

The sociocultural system is largely associated with the great power of aesthetic and spiritual influence on all aspects of human life. The sociocultural system here not only "accompanies" or "frames" social and cultural reality, but is also actively included in it.

When it comes to trends and patterns in the development of a sociocultural system, one should simultaneously bear in mind both certain features of a person's lifestyle in this system and a certain direction of development of the system itself, its main elements and parts. Here, "social" and "cultural" not only closely interact, they are included in one another, and the functioning of the sociocultural system becomes a process.

The sociocultural system is a single complex of the existence of many social and cultural components, such as: finite elements (active and mass cultural and creative activities of people); interconnections of elements (sociocultural relations, interpersonal relations, cultural exchanges, interactions, communication, etc.); the functions of the elements of the system as a whole (the need for certain cultural and normative actions to preserve culture); borders (expanding opportunities for inclusion of people in cultural processes); subsystems (the number of amateur art collectives, amateur associations and interest clubs and other club groups); environment (creating conditions for cultural activities, interaction with neighboring sociocultural systems).

A holistic sociocultural system, like any other, is formed on the basis of its constituent elements, each of them, at the same time, can be an independent system if it is considered separately or as a subsystem in a holistic sociocultural system. Socio-cultural institutes are the backbone elements: state, non-state, private and public bodies, organizations and institutions that ensure the accumulation, storage and transmission of cultural property and cultural experience, the development of cultural, educational, creative forms of people's activities. This also includes numerous objects of institutions of a sociocultural sphere: houses of culture and clubs, libraries, theaters, museums, exhibition halls, parks of culture and recreation, circuses, entertainment venues, cinemas, sports and health resorts, health resorts, travel agencies and others. The system-forming elements include state and public committees, foundations and associations (protection of the child, motherhood and

childhood, the disabled, veterans, social protection of the population, preservation of culture, support for young talents and so on).

The main task of sociocultural institutions is to combine the efforts of people to work together to meet the diverse needs of a person, to create conditions for satisfying his social, cultural, creative aspirations and life problems.

Thus, the sociocultural system is the most important component of the social life of society, purposefully performing the following functions: cultural preservation, cultural creation, enlightenment, training and education, social protection, research, design, communication, recreation, leisure and entertainment, information -advertising and others.

A sociocultural system can find equilibrium or instability, consensus or disagreement, harmony or contradiction, prosperity or crisis, depending on many factors. But, first of all, we note that the sociocultural system is constantly dependent on two factors: the natural need for cultural development and the level of people's consciousness.

Man, as you know, cannot exist outside his environment. He lives in a certain space and time, uses natural resources, affects the nature of the socio-cultural environment, and, in this sense, his social and cultural life is as if immersed in it. The cultural environment is the primary and necessary environment social and cultural world of man. At the same time, people, being intelligent, thinking creatures, using symbols, signs, form beliefs, communication with each other, are immersed in the world of culture, both their own and their contemporaries, and even their predecessors, and it's impossible to imagine outside this process.

It is necessary to understand that any sociocultural system, its quality functioning, is directly dependent on qualitative **sociocultural activity**, which seems to us to be interpersonal (inter-individual) reality, in which there is a network of connections, attachments, dependencies, exchanges, and personal relationships. In other words, sociocultural activity is a kind of sociocultural tissue that connects people with each other. It can expand and contract, as individuals embed in or exit it. It strengthens or weakens the quality of interconnections, for example, from acquaintance and attachment to joint social and cultural activities.

Consequently, the **sociocultural system** is a kind of sociocultural space, with a highly saturated infrastructure of social, cultural objects and sociocultural relations, where knowledge, skills, values, norms, forms of communication, artistic-figurative models of reality are accumulated, preserved and developed. This is a place of realization of interests, expectations, needs of social groups and individuals. The functioning of the

sociocultural system is directly dependent on the sociocultural process, the forms of its course, its essence and content.

The **sociocultural process** should be considered as a way of incorporating a person into the cultural life of society – in the system of its cultural relations, spiritual and moral values, domestic, family, industrial relations, and political device.

The ongoing changes in the socio-cultural system of society are polyative in nature and are reduced primarily to structural transformations. Meanwhile, undoubtedly, a radical reorientation of the principles and mechanisms of its development is necessary. Fundamentally new approaches to the activities of the sociocultural system can provide: development and implementation in practice of real economic mechanisms for the transition from a residual to a priority scheme of economic support for the development of culture; organization of a legal support system for the independent development of the cultural process, its pluralism with a guarantee of monopoly influence on the part of departments; transition from a prohibitive management model to a stimulating one; the transition from normative management methods to methods of regulating self-organizing cultural processes; transition to a regulated cultural market, protected from monopolization, both by legislative means and through economic stimulation of the diversity of cultural products.

We come to understand the following features of human society:

• sociocultural activity is carried out by us constantly;

• the quality of sociocultural activity depends on our ability to create and develop a sociocultural system;

• any sociocultural system is based on sociocultural processes in the individual, social group, society, society.

The existence of sociocultural activity is inextricably linked with the management of its activities, methods, methods. Sociocultural activity should someone manage and direct it in the right direction. Hence the importance of management as determining success-failure of all elements of the social system. Management efficiency is possible only with effective management and effective managers. First of all, let us indicate how management differs from management? Most experts and scientists agree that management is a kind of management, but differs from it in that it is more empirical, specific. Its essential focus is manifested in processes that ensure integration and the most efficient use of material and human resources in the interest of achieving goals. Management is one of the most important areas for ensuring the organization's vital functions, but it largely depends on qualifications, professionalism, socio-cultural, socio-psychological, socio-biological (first of all, health, and then the importance of appearance in all senses for the ability to please the client) qualities of managers. This causes reasonable high

attention of scientists to the analysis of the place and role of managers in the process of ensuring the effectiveness of the organization and the role of management in the development of modern society.

2. Philosofy of management of sociocultural activity

The category "management" is of American origin and is usually interpreted as leadership, management. However, such an understanding of the category "management" does not fully reveal its meaning, since both leadership and management in economic systems have a specific meaning, which defines the categories of workers – "leader" and "manager".

In fact, the category "leader" usually refers to the first person who forms the goal, makes a decision and bears full responsibility for its implementation. A manager, or manager, is a manager who is obliged to fulfill the decision made by the leader and is responsible for his execution within the framework of his duties and the rights granted to him.

It seems to me that it is more appropriate to understand **management** as the art and science of managing human, intellectual, financial and material resources. In accordance with this interpretation, the **manager** will be defined as an official of the company, company, specialist in production management, circulation of goods, the work of the enterprise. The manager must rely on science and the art of leadership and management, combining them into a single management process. To do this, a qualitatively new specialist is needed – the manager, who is able to combine constantly replenished scientific knowledge and personal qualities in a single action, formed both by human nature and developed by practical experience, accumulated knowledge in the field of his professional activity.

The **role of the manager** in the organization's activities should be considered as a direct, personality-oriented sociocultural expression of the management process, its most important structural part. The **manager's activity** is aimed at ensuring that employees become not just an arithmetic sum of people with their problems and interests, but a close-knit team aimed at building up a social task, so that all the positive effects of a social organization for which people and unite in it so that the organization becomes an organization that benefits its members and society.

Management of sociocultural activity, from my point of view, is the highest art of managing other people or subordinates in the context of unifying with common grounds – achieving success, self-realization, and deriving pleasure from sociocultural activity that meets the individual's life priorities. Studying the theoretical and empirical foundations of sociocultural management, those forms, methods and management systems that are rapidly

developing in Ukrainian reality, will not be effective if you do not understand the mechanisms of their formation.

Without detailing the historical facts and events of the existence of management as such, we note a number of fundamentally important points:

• in each specific type of activity, whether it is industrial production, trade, household services, social, social and cultural spheres, culture and others, management has its own specific, characteristic features and distinctive features;

• the nature and type of management are associated with the mentality of various people, with religious belief systems, traditions, customs and mores of society, types of industrial relations;

• a special sign of the professionalism of management of a particular structure is the category of creative activity that is directly related to the natural foundations of the socio-cultural sphere, where the primary qualities of management and manager are originality, flexibility, non-standard thinking, the ability to generate ideas, calculate adequate ways of their implementation and anticipate possible results.

Sociocultural activity refers, as you know, to the non-productive sphere, that is, it does not produce material products that form the country's national economic potential, but it produces a special type of product that has a consumer property.

It is easy to see that sociocultural activity, which is part of the non-productive sphere, is only part of it, since such areas of activity as, for example, housing and communal services, public services, finances and credit, are difficult to correlate with sociocultural activity.

Intangible production in sociocultural activities, most likely, can be represented as "spiritual production" or the production of cultural, spiritual and social values and products.

But these values and products are not only intangible, some of them relate to material values and products, just as culture itself carries spiritual non-material principles (knowledge, intelligence, morality, aesthetics, worldview, ways and forms of communication of people) and material (historical and cultural monuments, paintings, sculpture, masterpieces of writing, museum values).

The basis of material and spiritual cultures that are in organic unity is, of course, the development of material production. However, the material values of culture do not directly relate to the economic category of material products that form, as noted, the country's economy, but represent the highest value – the cultural and national property of society.

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Spiritual and material cultural products have characteristic value-emotional qualities, thanks to which the cultural and spiritual needs of people are formed and satisfied.

In an open market, sociocultural activity becomes even more variable. Commercial, entrepreneurial activities, new types of private institutions of sociocultural service with night clubs, casinos, entertainment, information, cultural and leisure centers and other entertainment establishments are rapidly developing, which means that a variety of organizational, legal and economic opportunities for the development of sociocultural models open up activities.

It turns out that the management of sociocultural activity is directly dependent on the state; it is regulated by it and is formed by it with one degree or another of openness. Therefore, the management of sociocultural activity is the conscious activity of state institutions to regulate subject-object relations in all their diversity to achieve certain sociocultural goals.

Specific features of managing sociocultural processes are the concentration of management on the mechanisms for regulating sociocultural activities in accordance with the norms and principles, goals and objectives of cultural policy, including the regulation of financial, legal, organizational and administrative, personnel and other processes of functioning and development of sociocultural activities.

The philosophical foundations of public administration of the socio-cultural sphere in modern Ukrainian society should be in the optimal approximation of traditional and innovative approaches to the development of culture, which focus on:

• new in keeping with tradition; using tradition as a prerequisite for modernization; secular organization of socio-cultural life, at the same time not excluding the significance of religion and mythology in the spiritual sphere;

• the value of each individual person, her values and interests;

• the liberal-democratic nature of power;

• combination of psychosocial, sociobiological and sociocultural characteristics of a person of a traditional and modern society;

• the effective use of science in the implementation of traditional value sociocultural orientations of a person.

The implementation of this will allow more accurately, on a scientific basis, to study the processes of acculturation, inculturation and multiculturalism, which, it seems to me, are actively developing in modern Ukrainian society. As a result, we observe active sociocultural changes, the interaction of traditional and modern culture as a result of various transformations, modernization and postmodernization of society.

At the same time, we will take into account the importance of a thoroughly developed optimal model for managing sociocultural activity, which is

obliged to take into account the semantic content of the culture itself, the composition of its values, and development priorities.

Sociocultural activity is a self-developing system. The sociocultural system functions thanks to the activities of its constituent institutions, while the activity of the latter is due to human activity. The intensity of interaction between the system of institutions and man provides a particular level of sociocultural activity.

The diverse nature of the activities of managers and specialists in multilevel sociocultural organizations makes it possible to consider managers as specific specialists in the managerial sphere, taking into account their qualifications determined by the nature of substantive activity.

Considering the philosophical foundations of the management of sociocultural activity, we cannot ignore the understanding of the systemic meaning of all the management of sociocultural activity and its significance for man. We emphasize that the essence and meaning of any management efforts should imply a focus on improving a person's life. Hence, the goal of sociocultural management is to create conditions for implementing and combining the interests of all actors operating in the sociocultural sphere, namely: any sociocultural groups, self-organizing groups, creative groups, associations, organizations and institutions, social institutions, specialists for effective mutual action in the development of sociocultural processes, improving people's lives.

Therefore, it is in the outlined area that problems and solutions, difficulties and successes of our activity are concentrated; here we should look for optimal solutions for managing socio-cultural activities. It should be remembered: the main subject of management is a person acting as a customer, and creator, and performer of cultural policy and management.

And this means that the state, its institutions, determining their sociocultural policy, implementing holistic management of the sociocultural system, should contribute to the emergence of opportunities for the most efficient use of the potential of the entire sociocultural sphere, the identification of the creative potential of a person, and the realization of all his capabilities. As a result, the increasing role of the manager of sociocultural activities in modern society is increasing.

The manager of sociocultural activity as the aggregate subject of sociocultural processes plays a large role in the activities of professional and amateur culture-forming, creative and cultural-preserving organizations and institutions.

At the same time, he acts in different roles: as a regulator and organizer, in sociocultural self-organization, self-development and self-expression of a person in various forms of sociocultural creativity; as a carrier of cultural and

value reference patterns, creator and translator of these patterns, cultural forms and values that comprise the content of sociocultural processes.

In this sense, a professionally prepared manager of sociocultural activity acts as an organizer of creative activity in culture and as a creator of its values.

Particular attention should be paid to the knowledge of the management of sociocultural activities and the creation of conditions for effective management. Such conditions can be direct-material, creative freedom, moral incentives and indirect− the free time budget, the development of communication tools, the level of education of those who create and those who consume. That is, it is about creating a certain culture of managing sociocultural activities. So, a modern understanding of the management of sociocultural activity should include categories in its sphere of interests: spirituality, sociocultural values, sociocultural norms, sociocultural ideals, sociocultural needs, and the like.

Such diversity gives a universal character to the philosophical foundations of the management of socio-cultural activities and the personality of the manager of the socio-cultural sphere. The value of the managerial profession is confirmed by the presence of a number of distinguished managers in various types of activities in the current Ukrainian government.

CONCLUSIONS

The processes that take place in the sociocultural sphere are diverse, complex and contradictory. They mirror and reflect the events and phenomena experienced by society and each individual person. In sociocultural activity, the main object of attention is a person, and his views, interests, intentions, actions, peace of mind and social order are formed and fixed in the process of this activity.

Sociocultural activity, like all other types of human activity, cannot develop successfully without professional and competent management, and without regulation that is positive for society.

One thing is certain – management has become an integral part of the various activities of socio-cultural institutions that provide the development of culture, art, science, education and other activities.

Denoting the objective and subjective difficulties of the formation and development of sociocultural management, let us outline a further perspective, which consists in studying the uniqueness of managerial relations in the field of culture, art, in the social space of a person.

Unfortunately, the problems of management methods and technologies precisely in sociocultural activity remain less developed and largely

unadapted concepts and methods borrowed from foreign management technologies.

It seems to me central to the search for alternative solutions, the choice of which depends on the personality of the manager, his skills, abilities and skills to adapt to the constant transformations of all public institutions. Analysis and knowledge of the philosophical foundations of the management of sociocultural activity is the most correct way to the future.

Management of sociocultural activity can be considered as a given, as a fact, but the mechanisms for its implementation are in the process of formation and development.

Improving the effectiveness of management in sociocultural activity involves the use of the totality of modern achievements in this area. Therefore, to increase the productivity of managerial techniques, only experimental data are not enough. No less important is the wise use of the provisions of classical management, which is the basis of scientific management.

But in classical management, in general, you can find general, basic requirements for the effective management of industrial relations, the implementation of which in pure social activity is impossible. It follows that the development of management mechanisms should also be based on science that studies the specific features of sociocultural activity.

In other words, the development and implementation of mechanisms of sociocultural management can be successful when relying simultaneously on the general theory of management and the theory of sociocultural activity.

A comparison of the general managerial requirements with the sociocultural process reveals a circle of unresolved sociocultural problems, the resolution of which is important in itself and necessary for the effective management of the sociocultural sphere. It is the successful management of the sociocultural sphere that is the key to a successful society, self-realization of the individual.

SUMMARY

This work substantiates the importance of the philosophical foundations of the management of socio-cultural activities for the functioning of modern society. We consider the understanding of sociocultural as a transcendental unity of social and cultural, the essence of which is the need to consider society as a unity of culture and sociality, formed and transformed by human activity and the globalized sociocultural supersystems in which it is located. The role and significance of the sociocultural system for the development of management of sociocultural activity is investigated. It is indicated that sociocultural activity forms a network of ties, attachments, dependencies,

exchanges and personal relationships. The categories of "management" and "manager" in the system of sociocultural activity are analyzed. The conditions of effective management of sociocultural activity are studied. The philosophical foundations of public administration of the sociocultural sphere in modern Ukrainian society are determined.

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THE SPACE OF THE CITY AND THE SPACE OF LIFE
IN THE DISCOURSE OF SOCIAL PHILOSOPHY

Hapon N. P.

INTRODUCTION

One of the many human life projects is the city. It is a creative attempt of a person to adjust their own lifeworld to the heart's desires. When building a city, people not only materially and spiritually identify themselves, but also undergo world-view transformations. With its historical and cultural monuments the city forms a unique architectural landscape, which is the space of concentration of group memory for generations. The city's socio-cultural space is also a space for nurturing spiritual perspectives through contemplation of sacred buildings, monuments, artisticsights, etc. All of them are called to "increase the soul", to spiritualize life, to limit the spiritual qualities of people. At the same time, urban space is a space for the development of people's social perspectives (cultural, economic, political ones), and is the best platform for implementing democracy. Besides, urban space may reflect the stagnation of public freedoms or their decline.

The philosophy of the city has a long discursive history: the Platonic problem of the ideal state or policy, the utopian project oft he City of the Sun Campanella. Various philosophical reflections on the city are found in the works of "The City of God" and "The City of the Earth" by Augustine the Blessed, or in the reception of constructing classical rationality, following the example of the city in Descartes' Method Considerations, etc. Modern social philosophers, cultural scientists, sociologists show interest in urban social space, cultural, economic and political factors of its humanization. These are poblems of private and public space, intergroup relations, exchange of information and joint activity, deterioration of environmental conditions of living, conflict of public / private spheres and the resulting deformation of the surrounding space. Thereis a bunch of research conducted in the interdisciplinary discourse. In particular, the study on the subjective definition of urban distances by D. Lee, M. Kanter, on the evaluation of residents' urbanroutesby M. Rieland F. Lovental, on determining the degree of attractiveness of the citycenter by D. Rappapport. Researchers also found out the subjective assessments of the boundaries of urban neighborhoods, classified various objects (monuments, parks, squares, cemeteries, etc.) mental maps of the city (D. Lee, G. Spencer). Psychologists (S. Milgram, D. Gold) have considered the prevalence of suchmoral and psychological traits and

mental states of urban dwellers as "anomia", "alienation", "apathy", "urban stress", etc.

The theoretical foundations of the study were the provisions on the cognitive aspect of the spatial perception of the city; they were outlined in the works of J. Bruner, B. Velichkovsky, S. Gabidulin, E. Lapin, and W. Nisser. The analysis of the problems of spatial human behavior (the theory of "places of behavior" by R. Barker), which were elaborated in the works by Y. Kruuswall, K. Leika, T. Neith and others is significant. The position of F. Vasilyuk, the philosopher, on the ontological construction of the "surrounding world" as an explication of the deep foundations of everyday consciousness was also noted. The provisions and requirements developed by psychologists for environmental in stitutions in educational, industrial, recreational and other settings, types of object-space environment (J. Barre, J. Boris, R. Boffill, J. Hirschler, J. Dreyfus-Ze, etc.) are also useful. The concept of situationalism (R. Ross, R. Nisbett, etc.), which examines the situation of subjectivity under the influence of a set of elements of the environment, was substantially important.

1. Socio-philosophical problems of humanization of the city social space

The dynamism of the modern Ukrainian social life of the city (rallies, folk venues, mass artistic sights, etc.) is reflected in the social space and makes it a social spectacle. However, the humanistic potential of the social spectacle is determined not so much by the concept of "crowded" as by the concept of "human". Urban space becomes a real sight if it is inhabited. The urban space, therefore, is a space of social spectacle that is open not only to seeing, watching, but also to empathizing, evaluating, responding and taking collective action to improve and inspire life. When we think of a spectacle, we always mean its spatial dimension, its landscape, what makes the spectacle visible, palpable. However, the spectacle can have different manifestations, namely, from the real physical to the mental and virtual ones.

Social space is an integral construct, an environment in which social relationships take place. It does not coincide with the physical, but the physical space can be commensurate with the social. There is a number of established approaches to understanding the nature of social space. The naturalistic approach considers social space through the properties of the body, matter (physical, chemical, geographical, organic reality). The activist approach defines it as a space of human activity, social processes. A substantialist vision of social space emphasizes individuals related to social connections. Representatives of the relationalist approach view social space as a system of structured social relations between people. Therefore, social space is a kind of space (along with physical and other ones); a multidimensional space of interconnected social processes,

social relationships, social practices, social positions, and social fields. Social space can be described as a set of fields (for example, the field of culture, politics, economy, etc.) over which capital has a power.

Different types of capital (economic, cultural, social, symbolic ones) in the social space create its structure. The problem of urban space as a center where symbolic capital is crystallized is not new. The inhabited social space of the city is a symbolic capital. Paul Bourdie, the French sociologist and philosopher, singled out the three most common types of capital: economic, cultural and symbolic ones[1]. Economic capital is directly converted into money and secured by ownership. Cultural capital can be in three states: incorporated state (in the form of prolonged dispositions of mind and body), objective state (in the form of cultural goods that are a reflection or embodiment of a theory or their critique, namely, paintings, books, dictionaries, tools, machines, etc.)., institutionalized (in the form of objectification, such as educational qualifications). Cultural capital can be institutionalized through education and thus converted into economic capital. Finally, symbolic capital is related to the association of individuals into social groups through communicative action. Social power supervises, uses, increases or decreases capital in its forms. Symbolic human capital can be described as the deployment of communication between people who express confidence or distrust in the words and actions of the authorities. Communicative action as an expression of symbolic human capital is unthinkable without urban space-place. It represents the symbolic capital in its varieties of mass communication on the squares, streets, stadiums, concert halls, etc. These spatial zones of mass communication can be analyzed with the help of aesthetic, communicative, temporal criteria resulting in the height and configuration of the space in which society, etc. are currently inscribed.

The strength that causes the division of the previously shared living space of the city and creates spectacles or involuntary venues of protest is power. The latter is not only a deep cause of any division of the city's spatial zones. The authorities carefully nurture and protect the space of social communication, where symbolic capital is produced. From time to time, the authorities mark the social space of the city, build or destroy city monuments, display their "border signs" that reinforce the power narratives (for example, concern for the people). The authorities are using the social space to develop artistic spectacles: celebrations of various anniversaries, concerts and more. In general, the socio-symbolic space of the city is saturated with various forms of

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struggle for self-assertion. Anything that is potentially or realistically capable of spilling over into a spectacle is controlled by a government that is trying to participate in the spectacle directly or indirectly. Yevgeny Dukov, the Russian scientist, states that the civil society should ask the authorities for permission to hold not only rallies, marches, demonstrations, but also all artistic shows[2].

Michel de Certeau, the French culture studies expert, considers the urban space as a place of struggle between the "tactics" and "practices" of the authorities' social agents. Particular attention is given to de Serto's distinction between "strategy" and "tactics". It connects the concept of "strategy" with institutions and structures of government, but instead "tactics" it uses a personality to create free personal space in an environment defined by strategies. The author notes that the view of the city from above, from the real heights (a skyscraper) or imaginary ones (maps, paintings, projects) is different from the real life in the city. It is a matter of tactics for the development of space by the inhabitants, which oppose the urbanistic order. Particular attention is given to Michel de Certeau's"grassroots" ways of "appropriating" pedestrians, describing the relationship between semiotic and spatial practices (through myths, stories, memories of places). On the example of the verbs "walk", "browse", "name" the city where Serto views urban space as a place of struggle of "tactics" and "practices" of government social agents[3].

The struggle for power takes on specific forms in the part of the social space that is associated with a particular form of socio-cultural activity, with an "artistic spectacle". It is not so much about the right to organize festive concerts by the authorities, but about enhancing mass communication, communicative capital through artistic spectacles. The expression of the conflict between the authorities and the people in the city is the deprivation of the right of their unworthy authorities to equip the space of artistic spectacles. The right of the authorities to the city, to its space is not only manifested as the right to organize artistic shows. The government manages the necessary link between urbanization and the production as well as the use of additional revenue. Democratization of this right and the construction of a broad social movement that embodies its will is necessary. It becomes possible if the urban community wants to regain control and establish new ways of urbanization. Henri Lefebvre rightly noted that the revolution must be urban in the broadest sense of the word or not at all[4].

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[3] Серто де М. Изобретение повседневности; пер. с фр. Д. Калугина, Н. Мовниной. СПб. : Изд-во Европейского университета, 2013. С. 41.

[4] Лефевр А. Социальное пространство. *Неприкосновенный запас.* 2010. № 2 (70). URL: Режим доступу: http://magazines.russ.ru/nz/2010/2/le1.html

It is the analysis of specific social practices of urban space that allows one to depart from space as a certain passive, static surface and to comprehend it as the space of capitalism. It is a socio-cultural space of historical, sacred monuments, squares, etc. that colonize and consume, buy and sell, create and destroy, use and devastate, for which they are being tried and fought. Nowadays the most striking examples of these processes are revealed through the analysis of the structure of modern cities. The space of the city embodies the contradictions of the social order as the contradictions of capitalism are the contradictions of space.

In a society that departs from the colonial heritage, the city is in the process of splitting into separate parts, fragmenting it whereas numerous "micro-states" are formed. For example, the social space of the city center is made up of affluent neighborhoods with closed schools, tennis courts and private security. The outskirts of the city have a different, social "landscape". Capital makes the city fragmented. Under these circumstances, it becomes more difficult to adhere to the ideals of urban identity, citizenship and belonging. Even the idea that a city can act as a collective political body, a place where progressive social movements can take place, seems impossible. In spite of this, there are urban social movements that seek to overcome the isolation of neighborhoods and give the city space a different form than that promoted by developers supported by financial, corporate capital and local government.

The work by David Garvey, the anthropologist, entitled *The Right to the City* states that the absorption of capital surplus through the transformation of the city has a darker side than the fragmentation of space, which hinders the formation of urban identity of citizens[5]. This is achieved by "osmanization" of the social space of the city. It is about reorganizing cities through "creative" destruction. Osmanization is associated with the name of George Emil Osman, the architect, as a practice of reshaping urban space. Following the instructions of Napoleon III in the second half of the nineteenth century he practically destroyed most of old Paris, demolished many medieval houses and laid new boulevards. The author of the idea of controlling the social space by the authorities intentionally initiated the eviction of a large part of the workers, poor burghers from the city center, where they threatened public order and political power. It took more than a hundred years to complete the "depopulation" of downtown Paris. The consequences of this are now being seen in the unrest that takes place in the isolated suburbs of marginalized immigrants, the unemployed and the young.

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[5] Гарві Д. Право на місто. *Спільне: журнал соціальної критики.* 2010. № 2. С. 9.

The "depopulation" of the city center space as a result of the process of demolition of old buildings and the eviction of residents on the outskirts is a pressing problem. The process of "depopulation" of the city center, compaction of the ontology of the city is the actual commercialization of space, with the overriding of the right of power to the artistic spectacle. It would seem that the space of the city center is inhabited because it is crowded with people. However, in reality, the space of the city center is most represented by people with fluid identity. These are tourists, gawkers, business workers, whose short duration of stay in the city and cultural integrity is obvious. The boundary between the reputation of an artistic or social spectacle and its humanity lies in the difference between contemplation and creation.

Taking over the right to an artistic spectacle by the business authorities currently means the commercial capture of public spaces, squares, and the like. Sculptures, fountains, foundations of the historic center are being sheltered by owners of cafes, restaurants, etc. and they are becoming less accessible to the city residents, including young people. Besides, the process of conditional or real displacement from the social space of the city by representatives of youth subcultures, who gather around monuments, fountains, squares is taking place. The latter are structural components of the static artistic space of the city, a kind of an "open-air museum". The social space of the city center as a static artistic spectacle was receiving its dynamics and formed symbolic capital through youth communication, in particular. Each city has a space that marks youth as their right to their own artistic spectacle; however, it conflicts with the authorities because of this right. The displacement of young people from the city center, especially from a space that has the status of a static artistic spectacle, always has negative consequences for the authorities, increases the resistance and protest potential of the urban surroundings. Instead of expanding an inhabited and animated urban space, where artistic monuments are located, where artistic life thrives and mental qualities are formed, the authorities provoke its diminution, "depopulation" by the processes of fragmentation and urbanization of urban space.

Psychological meanings given to young people by the social space of the city as an artistic spectacle do not currently correspond to the real social grouping of young people in this space. The reasons for this discrepancy are the involvement of the mentioned mechanisms of the capital-power struggle for the social space of the city: the restoration of the right to the artistic spectacle, the fragmentation of the urban space and its "Ottomanization" (destruction of monuments and resettlement of residents). The onset of commercialized space in the youth grouping of social space in the city that

was previously free is an attempt to "depopulate" the public space. It is the displacement of informal groups that, through their localization near the monuments, created a space not only for "otherness" but also for diversity. It is this localization in the space of informal youth that has been read ontologically is threatening with undemocratic discourse. In fact, the fear of the authorities on the diversity of the youth world, its further unification, turns to the depopulation of the social space in the city center.

Space is not desolate in the sense of reducing the number of people in space, but in the sense of fragmenting the ontology of the city. Perhaps the time has come for a new reading of the notion of "citizens", releasing the old ontological principle. "To fence" means to detach, to separate space from non-space. Under the influence of such detachment of their space from the space of another, the right of young people to the city centers as an artistic spectacle is threatened. Young people who are always searching for their own identity change their location in the city space if the symbolic space is alienated. The gaps of the newest arrangement of the informal youth of their own "social" space are Internet space, unfinished buildings, cellars, and deserted outskirts of the city. This situation of transgression of the life of a part of the youth, going beyond the city limits as an artistic spectacle outlines a significant problem of youth education. It is not just about finding new motivating factors and aesthetics for youth through the perception of the city's architectural monuments, expanding and deepening young people's awareness of the city's cultural history. The question remains about new ways of educating young people as responsible citizens through organizational and meaningful activities of guardianship, care, respectful treatment of city monuments, asserting their space of communication and organization of artistic spectacle.

2. The space of life and globalization in the philosophy of post-structuralism and post-colonialism

In the poststructuralist discourse of the second half of the twentieth century it was noted that the movement of classical texts through the textual ages is, in fact, a cultural migration. This process provides textual inheritance. For instance, Freud, who referred to the ancient text of Sophocles, on the myth of Oedipus, interprets and uses it to explain the psychological phenomena of the modern human world, though mostly female. K.-G. Jung generalizes Freud's theory, diversifies it with the notion of archetype as a collective unconscious and archetypal images of anime / animus. E. Fromm focuses on the socio-cultural and psychological markers of the male / female world. The most prominent is the theme of cultural migration in landmark texts. J. Derrida underscored Western logocentrism, with its inherent dichotomous concepts (being / nothing, presence / absence, mind / matter,

man / woman, etc.), developed with a reliance on the idea of sonship (as an exchange of the Word between a father and a son)[6].

In herwork "Posthuman" R. Braidotti represents the multiplicity of the image of a man in the time of globalization and fragmentation, increasing influence on the human psyche, information and biological technologies. Such loss of unity of the perceived subject should not dissuade the researcher. Posthuman helps us understand "the meaning of our flexible and multiple identities"[7]. Posthuman expresses the transformations of human subjectivity and physicality under the influence of a market economy, commercialization, the production of genetically modified organisms, which are slowly and gradually blurring the categorical differences between humans and other species of the living. Today he presents a number of changed types of identity of a "pilgrim" ("dreamer", "whore", "tourist", "player"), which are different epistoms of nomadism. The concept of "nomad" as a key subjectivity is now considered in the work *Transpositions: On Nomadic Ethics* (2006) by R. Bridotti.

On a more general level, the history of cognition is always a nomadic story. The nomad figure allows Brydotti to reflect on the dissemination of ideas beyond borders, not only on the basis of the traveler's leading model, but also in the form of preserving ideas that may be condemned to collective amnesia. Braidotti seeks to show that nomadic consciousness is similar to what Foucault calls counter-memory; it is a form of opposition to assimilation or homologization by dominant modes of self-representation[8]. Critics dwell on the negative nomadic characteristics, particularly those acquired by modern countercultures, referring to the atrocities of migrant protesters (mainly in urban metropolitan areas). R. Braidotti convinces the opponents that there is a link between the violence of state apparatus and the neo-nomadism of group atrocities. An important metaphorical model to help understand the origins of nomadic violence is the historical "opposition to the city and the vastness of the desert." The city is diametrically opposite to the open shepherd's space: Nomos, or land, is the etymological root of a nomad, which means an elder who oversees the definition of a pasture for a tribe[9]. Deleuze noted that laternomos began to mean law. Nomos stands for the principle of land division and constitutes opposition to the power of the policyas such. Thus it appears as a space "… without fences and borders;

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[6] Деррида Ж. О почтовой открытке от Сократа до Фрейда и не только. Минск : Совр. литератор, 1999. С. 17.

[7] Braidotti R. *The Posthuman.* Cambridge: Polity Press, 2013. P. 18.

[8] Брайдотти Р. Путем номадизма. *Гендерные исследования.* Харьков: ХЦГИ, 2000. № 4. С. 30.

[9] Ibid.

herding, open, nomadic space, in contrast to which the settled power of the city was being reproduced. The Metropolis Space Against Nomadic Trajectories"[10]. Braidotti's spatial metaphor enables her to carry out a retrospective analysis of the nomadic violence problem, the riot of rallies on the streets of metropolitan areas, and to approach it ambivalently. Braidotti uses the nomad figure as a form of entry into the debate about the postmodern crisis of value. As a follower of Deleuze's views and post-structuralist theorist, she expressed her skepticism about the "decline" of culture, which so many philosophers of "high" or "late" modernity have spoken about (J. Vattimo, J. Habermas, etc.). She believes that the crisis cannot occur at the same time as the emergence of numerous socio-cultural movements and women's community initiatives in Western Europe in the 1970s. In *Patterns of Dissonance*[11] Braidotti was critical of neo-positivism. Adherents of Foucault's philosophy, Deleuze, have little chance of theoretical priority. Braidotti points out that their philosophical style, radical consideration of issues, their interest in changes and transformations in everyday life are suppressed in Europe by the philosophical currents of neo-positivism.

This means that the space that holds post-structuralist thinking is the space of the "outskirts of the city", the periphery of philosophy[12]. A sense of the need for a researcher not to identify himself with a sediment of thought, a monologue, and intellectual conventions in the philosophy of thinking must be essential for finding a philosophical space in a post-structuralist direction. The theory that defends the form of the creation of new ways of thinking (J. Deleuze, J.-J. Derida, L. Irigieri) evokes Braidotti's hilosophical commitment. She is interested only in such systems of thought or conceptual constructions, which are able to open perspectives of philosophical reasoning about the modern changes of subjectivity, which occur under the influence of global socio-cultural transformations. It is her nomadic project of thinking that gives grounds for modern researchers to assert its positive force. Changes in the historical situation, the globalization associated with the emergence of a transnational economy, the migration process, encourage exploration of new spaces where new identities of subjects and groups are produced.

Let us follow Braidotti's speech style to come up with strategies that define the spatial metaphor of "nomadic thinking". Thus, Braidottistates that the nomad researcher despises "mainline" communication, because these "corks" of meanings at "entrances to the city" (a logocentric text) create a

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[10] Ibid.

[11] Braidotti R. Patterns of Dissonance. Cambrige: Polity Press. New York: Roultedge, 1991. 315 p.

[12] Брайдотти Р. Путем номадизма. *Гендерные исследования.* Харьков: ХЦГИ, 2000. № 4. С. 32-33.

special form of "contamination" of thinking (stereotypes) for the reader". The nomadic letter rushes into the desert: into silence between official cacophonies, flirting with radical irrelevance and segregation"[13]. The author believes that the meanings and definitions that were born in modern science are often meaningful "corks" that interfere with the socio-cultural phenomena of the present. Just like the official monolithic theories that "clog" many phenomena, relations between the sexes. Talking about gender without dichotomy (domination / submission) within the concepts of metatheories is difficult. To deny metatheory is to follow the path of "whiny-warlike feminism", which will mean the loss of "common sense." "Departure from the city" ("deteritization"), which is associated with the androcentric territory of textuality (the city-state of Logos) to the "desert" is better than "laying siege" to an invincible fortress (tradition of logocentric writing, text), or "To stand under the gate" with the hope that it would be opened voluntarily[14].

Braidotti considers a desert as the territory of the "nomad" (author, philosopher), where it carries all the previous experience of residence. As an intellectual style, nomadism allows for the cultivation of an "oral history" that has always been preserved by women as opposed to a "written history" by men. Oral history has been able to escape the pressure of the Letter, just as a linguistic subject emerges from responsibility, power, and conceptual canons. In reasoning, the nomad (author) cannot be demarcated and grounded in a single, basic territory (theory). It is equally a waste of responsiveness (analysis) to a new socio-cultural situation. It is necessary to move among different theories, discourses, to be a nomad. "Nomad maps need to be constantly redrawn, and as such they are structurally opposite to real estate and predatory consumption"[15]. The philosopher points to the peculiarity of the nomadic style of thinking, that is, to perceive any theory, to feel it, but not as its own settled plane. In Nomadic Subject R. Braidotti provides examples of the opposition value of the new "visual culture" presented by the nomadic creator. This contemporary author (s) is a migrant or immigrant, a marginalist who creates the so-called "arts of resistance" through his narratives overcoming the post-colonial power that feeds on the processes of globalization. Therefore nomadic creativity is an important factor in exploring personal, cultural, and political transformations through new technologies of visual representation and artistic imagery. Migrants' dissatisfaction with social ties, their disconnection from the full-fledged spheres of social life, and

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[13] Брайдотти Р. Путем номадизма. *Гендерные исследования.* Харьков: ХЦГИ, 2000. № 4. С. 20.
[14] Ibid.
[15] Брайдотти Р. Путем номадизма. *Гендерные исследования.* Харьков: ХЦГИ, 2000. № 4. С. 39.

from the official spaces of society into which they have been forced to flow into global flows, make them seek though the spaces that are marked by a policy (post-industrial city), but are vacant. Such privileged areas for the art of artists' resistance (Graffiti, various installations) are underground passages, subway stations, crossings, bridges, waiting rooms, premises of freight departments, airports and more. "Public spaces are the zones that mark the transition rituals and subordination to such cultural and specific imperatives as schedules, production rhythms, permitted and prohibited directions, loading and unloading, places of transition, space of transformations. Space is an abstraction governed by the logic of a market economy, and as such it is "imbued with social relations"[16]. In public spaces, in areas of human flow installations carry not only creative forces but also political goals.

However, the meaning of the nomadic research project reflects the need to explore and construct new types of subjectivity that exist as marginal ones. Their emergence as new subjects of desire, presenting themselves through the so-called "visual culture", the art of resistance is evident. The new types of subjectivity generated by global migration processes also require new social and symbolic structures capable of discerning changes in their personalities, needs and desires in order to be represented socially and collectively. The perspectives of such discourse are obvious, and the theme of the dramatic experience of "exile" and "voluntary-forced" withdrawal from socioculture is relevant at the time of economically conditioned migration of male / female bodies. Researchers working within the nomadic project are tasked with tracking down these new types of male / female subjectivity.

In Braidotti's view, identification, in particularly female one, with exile economic-driven emigration should be a pivotal topic in contemporary gender studies. The traditional judgment about the only type of female subjectivity, female typological identity, is changing. The research focuses not only on the position of women in their own ethnic culture, the state, but also on the problems of differences between women, taking into account their migratory status. At the end of the twentieth century Europe is confronted with the massive exodus of people (especially women, the young) from countries experiencing crises and wars. Migration and exile issues, the right to social and cultural involvement, entry and asylum are all addressed by gender studies. The spatial metaphor of Braidotti's philosophical work makes it possible to grasp the "contours of geographical territories and cultural spaces" from the perspective of experiencing the subject of its marginality. The work is a new textual model of exploratory nomadic subjectivity, the deconstruction

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[16] Брайдотти Р. Путем номадизма. *Гендерные исследования.* Харьков: ХЦГИ, 2000. № 4. С. 24.

of racial and gender stereotypes, and the formation of multiculturalism and national tolerance. The spatial metaphors of the text allow her to problematize female subjectivity and identity multifaceted, the variability of which is conditioned by the global migration process. In this way, the researcher will be able to "catch" new types of gender subjectivity generated by the global migration process. They require new symbolic means capable of noticing personality changes (needs, desires) in order to represent them socially and register collectively.

The post-structuralist project of nomadic subjectivity of the European philosopher R. Braidotti, which was formulated under the influence of J. Deleuze's ideas, has a similar development in post-colonial discourse (F. Fenon, E. McClintock, E. Said, etc.). In this sense, analysts consider that R. Mohanram's philosophical work *Black Body. Women, Colonialism, and Space* (1999)[17] is evidence of the effective application of the concept of nomadic thinking within a postmodern discourse that integrates the ideas of ethnic, diasporic, and postcolonial studies with studies of women's identity and theory of power. In his work, Mohanram employs a nomadic cognitive setting, uses multiple methodologies, and is not grounded in any of them: Freudianism, Levi-Strauss structuralism, Merleau-Ponty phenomenology, Locke's "social contract" philosophy. Such methodological tool is a good indication that female subjectivity and identity can be viewed not only in a one-liner but also in a multivariate way.

In the line of Deleuze and Braidotti's approach, nomadicism is an extremely convenient research cognitive setting that allows one to respond, describe and explain reality dynamically. Thus, "as a figure of modern subjectivity, the nomad is a post-metaphysical, intense, multiple entity that functions in a network of relationships. It cannot be reduced to a linear, teleological form of subjectivity, but rather it is a domain of multiple connections. It is corporeal, thus cultural; as an artifact, it (s) is a technological mix of human and post-human; it is a complex set, endowed with numerous interconnectivity in the non-personal mode... It is abstract, but at the same time absolutely, operationally real"[18]. One of the epistemological tasks of nomadic research subjectivity is the restoration of a sense of intersubjectivity, which has been protected by the feminist epistemological stance on the objectivity of cognition. This gives the opportunity to understand and verify the adequacy of theory for the community of subjects,

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[17] Mohanram R. Black Body. Woman, Colonialism and Space. London; Minmeapolis: University of Minnesota Press, 1999. 328 p.

[18] Брайдотти Р. Путем номадизма. *Гендерные исследования.* Харьков: ХЦГИ, 2000. № 4. C. 39.

to depart from its subjective independence as a false requirement of truth ("neutrality" of truth from any conventions).

The nomadic (mobile) cognitive setting allows the researcher to grasp the space in which the postcolonial subject resides through spatial metaphors. Due to the spatial metaphor of discourse, women and men are enriched with content, new aspects of vision. In the works of M. Heidegger, M. Foucault, J. Deleuze, the tradition of spatial metaphor in philosophy develops, where metaphor is perceived as a form of concept existence, and its essence is realized at the level of intuitive thinking much better than at the level of rationality. Philosophical analysis of the prerequisites and conditions of the process of thinking, the phenomenon of consciousness, the formation of subjectivity, automatisms of perception were often based on the data of visual experience and operated in the following categories: "space", "picture of the world", "form", "images of consciousness", "intellectual contemplation" etc. However, these philosophical metaphors often seem "homeless" in the world of philosophical abstractions, their visual status is not particularly taken into account, and they are used as rhetorical concepts that have illustrative value for knowing the "invisible" truth. However, the visual originality of the Western philosophical tradition may be somewhat different. The Gestalt or O. Spengler's symbol is a spatial metaphor, though its content is rather planar-topological. It is worth mentioning J. Bataille with his "transgression", Merlot-Ponty with his transcendental geology, and others. In general, spatial metaphor makes the visual, expressive interconnection of thought and physicality, territoriality. The work of A. Levefre, *The Production of Space* (1974), is also devoted to the analysis of space as a place for the deployment of social practices. The spatial metaphor, Nomadic Subject, is also evident in R. Braidotti's work. Recent post-colonial "cognitive policies" often track the spatial metaphor of gender-related texts. An example is R. Mohanram's philosophical work *Black Body. Women, Colonialism and Space* (1999).

It is noteworthy to state that the hierarchy and tendency towards socio-cultural dominance are textually related to "vertical" spatial metaphors. Discursive speech practices have many examples of "topological" metaphors at the same time: planes, lines, landscapes, and so on. The appeal to the image-concept of the line of life, its "bending", "folds" are common in the writings of Western researchers (Deleuze, Vidal). A new spatial form of the concept of the "Superhuman" is emerging, which is perceived as nomadic singularity, the dynamic unity of the singular and the plural, which moves the "super folded surface" of life and at the same time shapes it by its motion. Feminine and masculine postcolonial identity is more fully depicted in the spatial model, "stay-in-space", immersion in the environment, landscape. For example, Mohanram offers his dimension of "volume", "capacity" as a

philosophical category. It correlates the black marginalized body (female symbol) with the southern hemisphere and the visual images of nature, and the white body colonial power (male symbol) with the northern hemisphere of the Earth, which retains a planar vision of alienated from the corporeality of categories, namely, knowledge and concepts. The author constructs a text of work on images-concepts of southern emotional identity and rational northern. Mohanram apparently finds this synthetic mode of speech practice as a "nomadic" subject, as a contemporary intellectual writer who migrates and "immerses" in the social space of India, New Zealand and the United States. In this case, the metaphors of identity of the subject include cognitive characteristics of spatial relations, such as status, position, situation, degree of distance from the center and the level of marginalization, kinesics, the principle of spatial restriction, etc. Just a feminine body, designated by Freud as a "dark continent", and Plato in "Timaea" as the nameless and faceless "Something", located in Mohanram's vision at the intersection of terrain, race, and gender, is an ideal plane for spatial imperial-masculine incarnations[19]. In this context, the author gives an example from the epoch of the formation of British colonial identity of the eighteenth century, which was carried out through the imperial seizure of geographical spaces-bodies, and through the juxtaposition of the center and colonies. In directing them to new territories, "British masculinism localized British women as a constant," turning them into a ground that was the turning point of male exteriorization into the world. By comparing the home ("the British woman's spatial body") and the world (the "gender-racial body of the colonies"), an opposition of the dominant masculine Subject and the colonized feminine Other formed[20].

It is noted by gender analysts (V. Sukovata) that the space of a woman certainly embodies the discourse of power, which is created by different conceptual means: logically-social (Locke), psychoanalytic (Freud), corporeal-metaphorical ones (Fenon). Each locality, territory, land creates its own contours of differences through its special "bodily" landscape and "bodily" existence. The desire to build a methodology of "corporeal" philosophy, to affirm "personal sensory experience, subjectivity of the body" as a scientific analysis motivates modern researchers of the post-colonial[21]. In his essay "Algeria without a burqa", F. Fanon acknowledged that in colonialism women act as symbolic mediators. Colonialism redefines the labor and sexual economy of the people in order to turn women's power into

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[19] Суковатая В. Солнце "черного цвета": Postcolonial-ные познавательные политики эпохи Постмодерна. *Гендерные исследования.* Харьков: ХЦГУ, 2000. № 4. С. 337.

[20] Суковатая В. Солнце "черного цвета": Postcolonial-ные познавательные политики эпохи Постмодерна. *Гендерные исследования.* Харьков: ХЦГУ, 2000. № 4. С. 336.

[21] Ibid.

colonial hands and undermine the patriarchal power of colonized men. The study of the cultural intersection of gender and the nation is a major theme of F. Fanon, whose vision of the national factor is an integral part of his theory of anti-colonial resistance.

Globalization processes have given rise to the magnitude of the problem of nomadic subjectivity associated with voluntary-forced migration. "Exile policies" is one of the main terms used by Mohanram in his work *Black Body* to define how the geography of life practices manifests itself in relation to other bodies. The prospects for problematizing nomadic subjectivity are obvious. The theme of nomadism, that is the dramatic experience of "exile" and "voluntary-forced" withdrawal from socioculture, is relevant at the time of economically conditioned migration of male-female bodies especially when it comes to the author's attempt to delineate the contours of geographical and cultural spaces from the positions of a subject whose identity emerges from the sense of his "black body". The body does not have to be actually black; "blackness" becomes a marker of the white body, if it becomes out of its own socio-cultural context of the place. Body is a guaranty of subjectivity, designation of origin (race, nationality, poor / rich country). It also contains markers of space as a product of socio-political relations, center / outskirts, emigrant, etc.) The forced migration of bodies into another socioculture causes such a body not only to marginalize, but also to challenge micro-politicians. After all, it is easier to trace the body, to catch it because of its "blackness", where color is a symbol of "otherness", something dangerous for Western traditional culture and morality. The "black body" of the migrant undergoes various micropolitics of power: from the escalation of mass moral panic (which favorably camouflages the mistakes of the authorities), to repressive "nudity" and "immersion" in mass media, or in myth-narrative abstractions[22]. "Black body" is an entity that is displaced from the space of culture. If the male or female body ceases to be perceived within the limits of subjective differences, then it becomes an object, impersonal or perverse sign.

CONCLUSIONS

Dynamic processes of social life of the present-day Ukrainian city (rallies, folk venues, mass artistic sights, etc.) make the urban space a venerable social spectacle. This inhabited urban space, as a space for social spectacle, is open to view, empathy, appreciation, response and responsible collective action to improve and inspire life. The process of humanization of urban space with its humanistic potential is opposed by the process of humanization. The latter is

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[22] Суковатая В. Солнце "черного цвета": Postcolonial-ные познавательные политики эпохи Постмодерна. *Гендерные исследования.* Харьков: ХЦГУ, 2000. № 4. С. 338.

shaded by the strategies of influence of the capital-power in the absence of collective responsibility, in particular of the urban communities. Desolation manifests itself in strategies such as the fragmentation of social space, the anonymization and unification of the diversive communicative culture of the city due to the prohibition of artistic spectacle and the displacement of subcultures from the urban environment. Only a synthesis of cultural and civic attitudes will enhance symbolic capital, the influence of communities, youth movements on capital-power, and help to humanize the process of "gentrification" (ennobling) of city space. This process can actually improve the quality of life of residents of certain areas of the city, but not at the cost of establishing new boundaries in urban space (between prestigious areas and no-go areas) and the brutal expulsion of poor and marginalized groups from urban space. The impetus for this process may be urban social movements, which will contribute to the transformation of the city into the space of an inhabited social spectaclein case of a responsible collective action. The problem of nomadic subjectivity has its origins in Deleuze's philosophy and is dealt in two ways by R. Braidotti's post-structuralist project. The first is related to the elucidation of socioscultural circumstances of the emergence of a new type of subjectivity, the second is the need for approval in the research plane nomadic (mobile) cognitive set. One of the main goals of the project is to restore epistemological intersubjectivity, which enables researchers to create a new gender concept through recognition of ethnic, national, and political differences. The nomadic subjectivity of the modern researcher will enable him to identify, on the one hand, from the androcentric monologism of knowledge with the inherent gender blindness and from the intellectual conventions of feminismon the other hand. In this way, the researcher will be able to "catch" new types of gender subjectivity generated by the global migration process. R. Mohanram's work *Black Body. Women, Colonialism and Time*, conducted within post-colonial studies, demonstrates the need for new symbolic means capable of noting the onset of the imperial globalization world and counteracting the tendencies of marginalization of subjectivity and loss of national identity.

SUMMARY

It is proved that the process of humanization of the urban space with its humanistic potential resists dehumanization process. This process is shown in the fragmentation of social space, and haussmannisation and unification of diverse communicative culture of the city. Opposition to dehumanization process is synchronization of the civil activity and solidarity. Influence of the communities, urban youthful movements on capital-power will help to humanize the process of subtilizing the city space. The paper analyses the application of Deleuze's philosophic visions, concepts and principes in theoretical and methodological plane of the modern gender project of

R. Braidotti's "nomadic subjectivity". The work of Monhandram is a new textual model of exploratory nomadic subjectivity, the deconstruction of racial and gender stereotypes, and the formation of inter-ethnic tolerance. The spatial metaphors of the text made it possible for the author to reflect women's postcolonial subjectivity and identity, the variability of which is conditioned by the global migration process, in a multifaceted way.

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9. Braidotti R. Patterns of Dissonance. Cambrige: Polity Press. New York : Roultedge, 1991. 315 p.

10. Braidotti R. The Posthuman. Cambridgeb: Polity Press, 2013. P. 67.

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ANALYTICAL OVERVIEW OF NEW APPROACHES
TO THE STUDY OF HISTORICAL REALITY

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INTRODUCTION

Within the post-neoclassical subsystem of the philosophy of history, new approaches to the study of historical reality have emerged. Attention should be paid to analyzing the possibilities of applying synergistic concepts in the philosophy of history, as well as to attempts to construct theories of local civilizations in the context of globalization. Much attention is paid to the ideas and methods of synergetics, which offers a new perspective on the nature of the integrity of historical reality and allows one to study historical structures and processes in alternative situations of transition from chaos to order. Also, the post-neoclassical philosophy of history offers a synthetic concept of local civilizations in the context of their global interaction, which takes into account both the tendency for globalization and the tendency for localization. In the context of this understanding of civilization, it is recognized that in the modern world, on the one hand, there is a process of globalization, and on the other – the importance of civilizational differences. Universal idioms and meanings are perceived and understood by people through the civilizing prism of their historical experience, which contrasts with the "semiotic imperialism" of global culture.

1. Limits of application of synergistic approaches

Recently, the idea of methodological holism has been offered by synergetics, an area of scientific interdisciplinary research that deals with the study of cooperative phenomena in complex dynamic systems in the process of their self-organization[1]. The interest in the ideas of synergetics in historical science is due to the fact that it offers a new perspective on the nature of the integrity of historical reality. Using synergetics, researchers hope to overcome the methodological difficulties that arise when studying "steep turns of history" when alternative situations have arisen that imply a need for social choice. Synergetics provides an opportunity in the context of self-organization of society as a coherent system to re-examine such issues of historical development as possibility and reality, traditions and innovations, past and

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[1] Качанов Ю.Л. Синергетика. *Глобалистика: Энциклопедия*. Москва: Радуга, Диалог, 2003. С. 919–920.

present, alternative and choice[2]. It emphasizes that human action is not something external to society as a self-developing system. Human action is included in the system, changing every time the field of its possible states[3].

Some researchers, however, believe that the appeal to synergetics poses the danger of a positivist reduction of historical knowledge to natural science, since in this case the regularities of the processes of self-organization in the physical world are transferred to the development of society. They, in particular, express their doubts that within the framework of the synergistic approach one can generally consider "free will", since the synergetic itself lacks the necessary mathematical apparatus. In general, synergetics provides nothing more for historical analysis than the collection of new terms and metaphors. Therefore, in their opinion, the synergistic style of thinking does not contribute much to the reconstruction of the past, but rather turns the historical study into an experiment, which, due to the specifics of historical knowledge, is less productive than the traditional "hike" into the past[4].

In this regard, it should be noted that although synergetics as a type of scientific rationality originated within the natural sciences in the 70's of the twentieth century, now it claims to be a new paradigm of scientific knowledge in general[5]. Therefore, the synergetic style of thinking that has emerged in search of a new holistic worldview, according to many domestic and foreign researchers, has a powerful methodological and heuristic potential. This is evidenced by the discussion that took place during the years 1991-1995 on the pages of the magazine "History and Theory". It involved both supporters and opponents of the use of synergetic ideas in historical research. Analyzing the materials of this discussion, it can be noted that the opponents of synergy were in the minority[6]. The synergetic style of thinking allows to develop non-standard approaches in the historical

[2] Бородкин Л.И. "Порядок из хаоса": концепция синергетики в методологии исторических исследований. *Новая и новейшая история*. 2003. № 2. С. 98–118; Бородкин Л.И. Синергетика и история: моделирование исторических процессов. *История и математика: Анализ и моделирование социально-исторических процессов*. 2007. С. 8–48.

[3] Степин В.С. Смена типов научной рациональности. *Синергетика и психология. Вып. 1. Методологические вопросы*. 1999. С. 113.

[4] Бочаров А.В. Проблема альтернативности в истории: традиционные и нетрадиционные подходы. *Историческое знание и интеллектуальная культура*: Материалы научной конференции. Москва, 4-6 декабря 2001 г. С. 29–33; Топольский Е. Дискуссия о применении теории хаоса к истории. *Исторические записки*. 1999. № 2 (120). С. 88–99.

[5] Сапронов М.В. Концепция самоорганизации в обществознании: мода или необходимость? *Общественные науки и современность*. 2001. № 1. С. 150.

[6] Бородкин Л.И. История и хаос: модели синергетики в дискуссиях историков. *Историческое знание и интеллектуальная культура*: Материалы научной конференции. Москва, 4–6 декабря 2001 г. С. 25.

science, stimulating the solution primarily of those problems, which are caused by the interest in the search for unity in the variety of organic causes, ways and directions of historical evolution.

Synergetics as a theory of self-organization of complex systems is based on the ideas of the integrity of objective reality and the joint development of all levels of its material and spiritual organization, as well as scientific knowledge of the world. In this respect, synergetics, as a new worldview, is closely linked to the understanding of the world, traditional for oriental teachings and poetic creations, based on the conception of the unity of the world, the affinity of the living and the inanimate, the natural and the human, the universal and the microscopic[7].

The synergistic worldview is based on the idea of an all-in-one, all-in-one communication. Such a worldview organically includes the view that small, insignificant, occasional details that make up a barely perceptible background can manifest their significance and lead to large, incomparable us.

Synergetics seeks to overcome the dismemberment of the world into living and inanimate nature. Considering nature as a creative system, synergetics in this sense brings its evolution closer to the history of society. Therefore, some of the ideas that are central to synergetics are genetically converging to those principled propositions that have long been the subject of reflection, for example, in historical knowledge. However, using advanced mathematical apparatus, synergetics rethinks these ideas, including them in the broader context of scientific ideas, creating universal models for explaining the processes occurring in complex systems, revealing the mechanism of self-organization of these systems, regardless of the nature of their elements.

Synergetics as a new paradigm of knowledge emerged as an opposition to positivism and classical rationalism. It blurs the line between nature and society, viewing them as phenotypes of one genotype – a complex system. In this sense, synergetics seeks to overcome the inferiority of the disciplinary dismemberment of a unified knowledge of the world and the processes of self-organization in it.

In scientific knowledge, synergetics acts primarily as a theory of self-organization of complex systems. These systems have the same nature of processes occurring at both macro and micro levels. The attribute of a complex system is emergence, that is, the irreducibility of the properties of the system as a whole to the properties of its components – subsystems and elements. Experts note that complex systems at a certain level of self-

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[7] Князева Е.Н. Случайность, которая творит мир (новые представления о самоорганизации в природе и обществе). *В поисках нового мировидения: И. Пригожин, Е. и Н. Рерихи*. Москва: Знание, 1991. С. 3–5.

organization may have properties that do not boil down to the properties of its constituent elements. However, they emphasize that it is impossible to deduce by regular methods the properties of a complex system from the properties of its elements and features of their local development[8].

In this regard, the synergistic style of thinking prohibits, for example, the historian from deriving the properties of society as a system from the properties of its economic, social or political subsystems, and the properties of supra-individual historical reality from the properties of individuals or the characteristics of their local interaction.

Complex systems are open, they lack rigid determination and process completeness. In this regard, the researcher who studies the past should represent it as a historical reality in the process of becoming and continuous emergence. Therefore, within the synergistic style of thinking, the categories of "historical being" and "historical development" are combined into a single conceptual framework.

Complex systems exist only on the basis of their inclusion in the outside world. Such systems, called "nested", maintain their existence by exchanging energy and information with other super- and subsystems. This also shows the openness of a difficult organized world.

The evolution of complex systems is a rhythmic process that underlies the transition from an unstable state of a system (chaos) to a relatively stable (order) and back. The rhythms of history have been drawn to attention for a long time, but synergetics makes it possible to interpret rhythmicity as a functional community of processes of self-organization of complex systems and to consider, for example, crisis and stability as natural-historical states of society, and "stagnation", "recession" or "recovery" in history does not not only as a consequence of someone's "miscalculations" or "wise" leadership, "but also as a manifestation of the mechanism of self-organization of social systems in the course of their evolutionary development.

Synergetics as a theory of self-organization of complex systems explains the mechanisms of origin, existence and destruction of ordered macrostructures that take place in such systems. According to this theory, the mechanisms of transition from chaos to order and back do not depend on the specific nature of the elements or subsystems. They are inherent in the world of natural (living and inanimate) and the world of human, social processes. Synergetics reveals common, universal mechanisms of self-organization. According to experts, it "makes clear the laws under which it is made, a unique picture of events in a wide variety of realms and scales of reality is written for scientists"[9].

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[8] Моисеев Н.Н. Проблема возникновения системных свойств. *Вопросы философии*. 1992. № 11. С. 30–37.

[9] Князева Е.Н. Случайность, которая творит мир. С. 15.

Complex systems are non-linear. In synergetics, nonlinearity is interpreted as a possibility of multivariate evolution of systems. Nonlinearity about history can be expanded by the idea of the irreversibility and alternative of the historical process and the possibility of social choice in a situation of historical uncertainty. The peculiarity of nonlinear systems is that with the same increments of external influences on the system, it can give different reactions depending on its initial state. Whereas the response of linear systems depends only on the magnitude of the increase of such influence. This feature of complex systems builds the effect of managing them: small external influences on the system can lead to significant consequences and, conversely, significant impacts can be negligible in the management plan. Knowledge of this effect gives the historian the opportunity to understand why, for example, many reforms did not lead to the desired outcome despite significant costs, and, conversely, small, seemingly eventful, sometimes catastrophic consequences.

In synergetics, there has been a rejection of the elemental particle (the bricks of objective reality) for the benefit of the world as a set of nonlinear processes characterized by alternative and irreversible development. In this regard, synergetics offers a qualitatively different picture of historical reality as compared to classical and non-classical science.

The basis of this picture is the idea of historical reality as a complex system, which in the process of self-organization goes through a historical cycle associated with the emergence of ordered macrostructures, their relatively stable existence and destruction. The emergence of stable macrostructures means the transition from chaos to order, the destruction of macrostructures – the transition from order to chaos[10]. Chaos is a characteristic of a complex system in a state of inequality and uncertainty. In terms of history, chaos is a "crisis", that is, a state of the social system in which its various subsystems, including the control unit and the public consciousness, cease to function properly. In a state of chaos in society, alternative situations arise, within which various possibilities for its further development emerge. The emergence of alternative situations gives a historical development probabilistic character, the detection of which involves the study of those historical possibilities that existed at a particular time in a particular historical situation.

Thus, synergetics, focusing on the problem of the probabilities of historical development, actualize the question of the relationship between the possible and the true in the historical process.

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[10] Пригожин И., Стенгерс И. *Порядок из хаоса. Новый диалог человека с природой*. Москва: ЛКИ, 2008. 296 с.

The past as historical reality as it came to be was invariant, that is unambiguous. The past as a historical reality has included various possibilities of historical development, and its invariance has been the result of the realization of one of these possibilities. It follows that an important task of historical research is to study not only invariants of historical development, but also those potential opportunities within which this invariant came about as a realization of one of them.

The emergence of different opportunities in the historical process is due to the ambiguity of the relationship between form and content, purpose and means of historical development. The same content of historical development can be expressed in different forms, but the same form of it can be filled with different content. Similarly, the same goal of historical action, depending on specific historical conditions, can be achieved by different means and, conversely, the same means may serve different purposes. All this, according to experts, leads to the emergence of different historical opportunities in the historical reality[11].

In identifying and assessing real opportunities, it is important and complex, but it is necessary to define their temporal and spatial boundaries. In the course of historical development, every opportunity arises at a certain point in time. Given the right conditions created by social forces, it can turn into reality. But this may not happen if the effort is not enough. Some possibilities in general may remain potentialities not noticed by contemporaries. But in any case, the possibility has the limits of real existence. Ignoring these boundaries in the analysis of historical opportunities may lead the historian to make erroneous conclusions[12].

Studying historical possibilities, researchers often regret that some of them were not noticed by contemporaries or misapplied, resulting in historical events not being as they might have happened. Historical scientific literature notes that the desire to see in the history of the implementation of any ethical and moral principles leads to "regret" about the so-called "missed opportunities" and "lost ways", "no reforms" and "no decisions"[13]. The historian may, of course, be guided by the motives of the "judgment on the past" and the drawing of "lessons of history," but the task of the researcher is first of all to find out and explain why and how certain historical possibilities were realized.

Since historical possibilities have a certain timeframe of their existence, their identification implies the study of specific alternative situations.

[11] Ковальченко И.Д. *Методы исторического исследования*. Москва: Наука, 1987. С. 76-77.
[12] Ковальченко И.Д. *Методы исторического исследования*. С. 71.
[13] Бочаров А.В. Проблема альтернативности в истории. С. 29.

An alternative is a historical situation characterized by the existence of different historical opportunities, on the one hand, and by social forces, on the one hand, that are aware of these opportunities and capable of realizing them. Therefore, the occurrence of specific alternative situations in the historical reality was due to both objective and subjective factors.

Interest in the study of alternative situations in history has long existed and emerged in addition to synergetics, but it is within the framework of synergetics as a theory of self-organization of complex systems that a new interpretation of the mechanism for the realization of one or another historical possibility and its transformation into historical reality is provided. In historical science, the question of converting opportunity to reality has traditionally been associated with the presence of certain social forces that have actively sought to realize one or another historical opportunity. These forces, as noted in the historical literature, should realize this possibility, at least at the level of everyday knowledge of historical reality, align it with their interests and begin the struggle for its realization. At the same time, it was emphasized that the emergence of different opportunities is an objective process, the alternative is the subjective choice of existing opportunities and the struggle for the realization of the choice. Therefore, the subjective factor in the historical alternatives was the component that determined the result of the struggle for the realization of one or another development opportunity. This result depended on the balance of power, their commitment, cohesion and organization.

The cognitive interest of post-neoclassicism in alternative situations in historical reality is largely due to the fact that their study allows the historian, on the one hand, not to look constantly at current events, not to search for historical precedents, and to identify real historical opportunities[14]. On the other hand, the study of alternative situations allows post-neoclassics to realize the principle of holism in its subject area, which synthesizes the objective and subjective moments of historical development. And this is one of the methodological installations of the post-neoclassical subsystem of historical research.

Continuing the tradition of exploring alternative situations as the interrelations of objective and subjective, embedded in previous historiography, post-neoclassics, at the same time, believe that the cognitive capabilities of historical science in this field are greatly enhanced by synergetics.

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[14] Тош Д. *Стремление к истине: Как овладеть мастерством историка*. Москва: Весь мир, 2000. С. 38.

Synergetics provide an opportunity to present the specific potentials of historical development and to re-discover the relationship and interrelation of what is necessary and accidental. According to this theory, at the point of bifurcation, when the transformation of possibilities into reality becomes a historical reality, the behavior of society as a complex system is characterized by instability and uncertainty and depends on some, relatively few, factors called order parameters. The order parameters that are formed in the higher-level hierarchy system become control parameters for the lower-level subsystems. These parameters determine the behavior of subsystems of a complex system and seem to "subordinate" it to some single behavioral structure. The subsystems themselves, in turn, form the order parameters and thus a circular causal relationship occurs. Considering the time scales, the change of order parameters in the system is much slower than the changes of subsystems that "obey" it. The appearance of order parameters in a complex system is related to the interaction and competition of subsystems.

The order parameters should be distinguished from the control parameters, which are external actions that change the order parameters. Influences on control parameters in moments of bifurcation can lead to significant changes in the behavior of complex systems[15]. Thus, "order parameters" and "control parameters" play a crucial role in explaining self-organization processes at all levels of complex systems.

For historical study, it is of fundamental importance that society, as a complex system in an alternative situation, can dramatically change its condition under the influence of the smallest factors. Such factors are primarily the governing parameters or external influences on the system, which lead it to a certain attractor of historical development (relative sustainable existence of macrostructures) and turn one of the possibilities of development into historical reality.

According to synergetics, in the historical reality, as a nonlinear medium, at the point of bifurcation, there is potentially a spectrum of structures (forms of organization) that may appear in it. Moreover, what structures may arise in this environment, ie what are the possibilities of historical development, is determined solely by the internal properties of this environment, and not by the parameters of external influence. In other words, in the most historical reality, as a nonlinear medium, in the situation of alternativeness, the field of organically possible ways of its development is hidden. However, minor externalities (contingencies) can have a significant impact on the choice of this development.

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[15] Качанов Ю.Л. Синергетика. С. 920.

Synergetics also determine the prerequisite under which a small impact (chance) can lead to great results, to significant changes in the system. This condition is an unstable state of a nonlinear medium, which means that it is sensitive to small external influences generated by historical contingencies. It follows that the development of society as a complex system is, first, probabilistic and, second, irreversible. Probability is an attribute of the development of an open system, which plays an important role in evolutionary mechanisms, so from a synergistic point of view it is impossible to equate the probability of development with ignorance.

Considering history as an irreversible process, synergetics justify the inability to pose in the scientific consciousness such problems as "correcting the mistakes of the past" or "finding a way out of historical hopelessness". From the point of view of synergetics, "the mistakes of the past" cannot be corrected, as each new alternative situation creates its own spectrum of historical possibilities, the realization of which depends largely on chance. The same applies to "finding a way out of historical despair", since we cannot go back to the "fork of history" that supposedly led us off the true path of development. From the point of view of synergetics, the past at the point of bifurcation does not determine the present.

Thus, synergetics in studying the transition from chaos to order directs the researcher to search in the history of such situations that create real opportunities for the choice of ways and means of social development, their realization in the form of different options, as well as those factors that influenced this choice.

Synergetics as a theory of self-organization of complex systems also explains the transition from order to chaos associated with the destruction of the relatively stable state of ordered structures. For this purpose, the term "dissipation" is used in synergetics, which in the physical sense means the process of scattering the energy of an ordered state into the energy of an unregulated process. Dissipation is considered in synergetics not as an evil and a factor of destruction, but as an important property of self-organization, necessary for entering into "deterministic chaos". In this regard, the destruction of relatively stable social structures and the emergence of a "deterministic chaos" or crisis, accompanied by the development of an alternative situation, is a constructive beginning necessary for the further development of society as a complex system.

The transition from order to chaos is caused by changes in control parameters that have a devastating effect on the order parameters of a complex system. Synergetics play a significant role in these changes by fluctuations (random deviations). In history, the transition from chaos (the unstable state of the system of social relations) to the order

(their relatively stable state) and back is a rhythmic process in which chance plays a constructive role.

Thus, an essential characteristic of a nonlinear world, complex systems, is randomness. Synergetics opens the special, creative role of chance in the processes of self-organization of complex systems. It forms a fundamentally important and unconventional view of chance, which plays in the nonlinear systems the role of the trigger mechanism, the force that can bring the system to the attractor (relative stable state), to one of its own structures of self-organization.

If, in classical science, randomness is merely an adjunct to the form of manifestation of necessity, a reflection of external, insignificant connections of reality, then synergetics assumes that, under certain conditions, necessity becomes an adjunct to chance. According to the ideas of synergetics, the unambiguous direction of the evolution of a nonlinear system after passing a bifurcation point is the result of correlation of mutually reinforcing fluctuations, so the need and chance in complex systems complement each other, in terms of rootedness in being equal.

Synergetics considers two types of fluctuations. The first kind is an accident that lies near the point of bifurcation (branching of possible ways of evolution of the system). Such a coincidence, which is at the origins of historical development, the emergence of a new one, determines the possible "wanderings" along the field of paths of this development and sets, in the end, its direction. In this case, historical necessity is born as a result of the play of chance. The second kind is a coincidence that complements the need and accompanies any process whose direction is already well defined. Here, chance burns out, cuts off all unnecessary things that prevent the system from entering the attractor – a relatively stable structure.

Thus, randomness in nonlinear processes plays a different role depending on the stage of self-organization of a complex system. Randomness near the point of bifurcation creates the need, and between the points of bifurcation is a coincidence of the second kind, ie constructive, due to its destructiveness.

Classical science, considering chance only as a complement to necessity, ignored chance as an insignificant factor in history, denying it, accordingly, the status of independent dimension of historical being. The new understanding of the role of chance in synergetics allows us to interpret the role of chance in history differently, considering it primarily as a constructive beginning of historical development and a cause for the emergence of a new one. The constructive role of chance in history is due to the fact that it triggers the mechanism of transition from one relatively stable situation to another, while choosing one of the paths of this transition, the possible spectrum of which is determined by the system itself.

This is one of the most significant conclusions of synergetics. It radically changes the classical conceptions of the historical process, which, although they were oriented to the description of the individual and the accidental, because without that the very meaning of historical knowledge is lost, but in which only knowledge of historical necessity and historical regularities is recognized as scientific.

In classical historical science, coincidence was interpreted only as an occasion for historical events, which was never mixed with reasons (historical necessity). This is because, from the standpoint of classical science, necessity determines the unfolding of the historical process, and contingencies affect only its form. From a synergistic perspective, chance can be a factor that determines which of the objective possibilities will come true. Therefore, such a coincidence is no longer the cause of the unfolding of a chain of historical events, but the reason that the chain will unfold precisely in this and not in another sequence, although the spectrum of these possibilities is due to historical necessity.

Synergetics, which makes extensive use of mathematical apparatus to describe and explain processes, thus formalize the course of historical development, but at the same time "poetize" history. By restoring the role and significance of fluctuations (contingencies) in historical knowledge as an independent and important dimension of historical being, synergetics fills history with creative processes of evolution, considers the supra-individual historical reality as a creative system. The world is created by chance – this is one of the most important tenets of synergistic thinking. It is through chance that the historical world becomes beautiful in its random features.

Considering society as a complex system, synergetics at the same time does not identify the mechanisms of natural and social evolution. It views social reality as a creative world with incomplete information and changing values, a world in which the future can be represented in many ways. In so doing, the social problem of values can be broadly related to nonlinearity, because values are the spiritual codes of life used by people to keep the social system in some line of development that has been chosen by history. The value system therefore always resists the destabilizing effects of fluctuations generated by the system itself. This gives the historical process a whole trait of irreversibility and unpredictability.

Using the ideas of synergetics, scientific thinking demonstrates the benefits of a pluralistic interpretation of history and, at the same time, the limitations of monistic approaches. However, it warns professional historians of the admiration of the recognition of the synergetic status of universal scientific paradigm.

2. Synthetic concept of local civilizations

At the turn of the XX – XXI centuries, the actualization of civilization discourse was conditioned by the theme of sociocultural pluralism of humanity, which returns from uniformity to specificity. Representatives of the post-neoclassical philosophy of historical research are distinguished by their desire to synthesize various metatheoretical constructs. This is clearly shown, for example, in attempts to address the problems of synthesis of formation and civilization theories in historical research.

Another attempt to synthesize different metatheoretical constructs is to construct a theory of local civilizations in the context of globalization. Today, it is no longer about the end of history as a victory for the civilizing ideas of the West. The subject of controversy was the civilizational concept of the formation of a new world order, proposed by S. Huntington. The focus has been on issues related to the content and prospects of civilizations in the modern world. The question of "the end of the history or struggle of civilizations" was transformed into a dilemma: "conflict or dialogue of civilizations"[16].

However, the heuristic capabilities of existing civilization theories have proved insufficient to address these issues. There is a need to create new theories that, unlike their earlier variants, will be able to organically combine the study of the spiritually native and alien, general and special in history, the main trends of world development and local variants of the historical process, whose logic can only be understood within the framework of the worldview and value system of local cultures[17].

Methodological reflection suggests that a new level of conceptualization is needed, which can set the paradigm of a new universalism. It is based on theories of "cultural pluralism" and those of globalization that posited a positive link between the process of globalization and the cultural diversity of the world. These theories define globalization as the formation of the integrity of the world in the form of a single space, including here and understanding of this process in different cultural discourses.

Within this paradigm, the "globalists", abandoning the Eurocentric vision of the world, went to meet the "localists", recognizing civilizations as the most important components of the global community and emphasizing that their theories of globalization posit a positive link between the process of globalization and the sociocultural diversity of the world. Contemporary

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[16] Тимофеев Т.Т. Противоречия глобализации и цивилизационные процессы. *Глобализация. Конфликт или диалог цивилизаций?* Москва: Новый век, 2002. С. 10.

[17] Ионов И.Н. *Теория цивилизаций от античности до конца XIX века*. СПб.: Алетейя, 2002. С. 7-8.

"localists", in turn, overcoming Spengler's thesis about the unity of humanity as a fallacious concept, no longer deny the existence of problems of global interaction. Therefore, they consider the interaction of local civilizations not only at the angle of their mutual socio-cultural correlation, but also in terms of their involvement in the problems and norms of the global, universal order. In this regard, experts emphasize that the imperative of theoretical analysis of civilizations in the modern world is to seek the principles of their interaction, conditioned and mediated by the world context[18].

Post neoclassical philosophy of history comes up with the idea of overcoming the one-sidedness of globalist and mundialist approaches and offers a synthetic concept of local civilizations in terms of their global interaction, which takes into account both the tendency for globalization and the tendency for localization. Recognizing the existence of a global configuration of universal symbolic forms and even a global consciousness, post-neoclassics apply the concept of "civilization" only to those socio-cultural entities that have the creative ability to produce (or process) universal symbols, that is, have the ability to communicate, understand and interpret. In doing so, they emphasize that individual civilizations produce their own evaluations of these universals (for example, freedom, human rights, power, etc.) and express them through the prisms of their values and historical experience. In this regard, some researchers generally regard local civilizations as "challenges" to global imperatives[19].

Post neoclassics interpret civilization's functional desire for universality as a constant capacity for generalization and communication, and propose to base not the sociocultural code, but the principle of "correlation" of its symbolic universals, on the definition of local civilization.

In the context of this understanding of civilization, it is recognized that in the modern world, on the one hand, there is a process of globalization, and on the other – the importance of civilizational differences. Universal idioms and meanings are perceived and understood by people through the civilizing prism of their historical experience, which contrasts with the "semiotic imperialism" of global culture. Therefore, various local civilizations retain their vitality, as they serve as a basis for self-expression of the masses of the population, for the production of appropriate symbols.

Thus, within this version of the civilizational approach, on the one hand, the modern world is seen as the gravitas of civilizations and the civilization of the meeting, on the other, the civilizations themselves become possible only

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[18] Чешков М.А. Осмысление мироцелостности: новая оппозиция идей или их сближение? *Мировая экономика и международные отношения*. 1995. № 2. С. 148.

[19] Чешков М.А. Осмысление мироцелостности. С. 151.

as a "meeting of civilizations" as their dialogue on the basis of common symbolic forms. On this basis, there is a specific civilization interpretation of universal universals and their global configuration is made.

Such an interpretation of civilizations overcomes the idea of them as discrete sociocultural units. Innovation in such an interpretation of the concept of "civilization" is that both civilizational and mondialist approaches are implemented, the socio-cultural specificity of civilizations is recognized, and an ecumenical vision of the world is preserved, the interconnection of localism and globalism is established through the mediation of the universal-symbolism.

The complexity of the creation of new civilization theories is that in modern scientific discourse there is a wide variation of meanings and meanings in which the concept of "civilization" is used. This provides the basis for some scholars to argue that the single, universally recognized meaning of the term "civilization" does not exist, in different contexts the term may mean directly opposite concepts. Therefore, the term "civilization", as noted by modern researchers, became the embodiment of "blooming roar of disorder", in which there are dozens of civilizations on one continent, then appears a single world civilization"[20].

It should be noted that the concept of "civilization" refers to the semantically very capacious, and in the modern world it is used so often that sometimes they simply forget about definitions. At the same time, there is complete arbitrariness among modern ideas about civilizations, and science has no methodological tools at all to isolate the system-forming grounds of civilization. Some researchers generally doubt the feasibility of using this concept in research practice.

The philosophical and historical scientific literature emphasizes that the diversity of interpretations of the concept of civilization does not allow to unambiguously define some specific social reality that could once and for all be included in the heading of "civilizations". Researchers are not able to single out the deep internal basis that makes all civilizations something unified, allowing to integrate in a single logical space the ethnic, economic, social and cultural characteristics taken in their world-historical distribution. Therefore, the concept of civilization to a greater extent serves not as a reflection of some social reality, but as a philosophical principle with a very vague content, as a rather blurred general sociological setting, which allows to "divide" society into certain "sections"[21].

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[20] Ерасов Б.С. Введение. Цивилизация: слово–термин–теорія. *Сравнительное изучение цивилизаций*. Москва: Аспект Пресс, 1998. С. 9–35.

[21] Найдыш В. М. Проблема цивилизации в научной мысли нового времени. *Человек*. 1998. № 2. С. 20.

This suggests that the concepts of civilization used in contemporary literature are only mental constructs created independently of empirical reality. This was first pointed out by R. J. Collingwood, who believed that "civilization" refers to those concepts that are called philosophical, metaphysical, or transcendent, arising through the reflective capacity of judgment, independent of empirical material.

The actualization of the problem of "interaction of civilizations in the conditions of globalization" implies clarification of the heuristic possibilities, first of all different local historical concepts of civilization. There are two such concepts – one-dimensional and multidimensional. Within the framework of a one-dimensional concept, a narrow (one-factor) and broad (multi-factor) interpretation of the concept of civilization was formed. In the context of a narrow interpretation of the concept of local civilization, taking into account the dominant factor, there are several approaches in its interpretation: cultural, ethno-psychological, environmental and sociological. In general, a cultural approach prevails, in which local civilization is either identified with culture or culture is considered as the basis of civilization[22]. In line with the cultural approach from Weber is a tradition within which the foundations of local civilizations are seen in religion. V. M. Mezhuev holds a similar position, who believes that with some controversy, "the definition of a civilization that identifies it with culture (which is generally characteristic of the Anglo-American scientific tradition), it correctly captures the initial difference of one civilization from another – a type of religious belief, that is, the culture in that part in which it has not yet separated from the cult". In this sense, "religion is as if the last frontier between civilizations"[23].

The ethnopsychological approach is based on the premise: how many peoples – so many civilizations. He began the ethnographic concept of the civilizations of T. Juffroy, who expressed in the 30-ies of the XIX century the idea that each nation has its own civilization. Therefore, within this approach, the concept of civilization connects, on the one hand, with the peculiarities of ethnic history, and on the other – with the psychology (national character) of a particular people[24].

In modern literature, there are ideas about local civilizations based on both ethnopsychological and cultural approaches. In this case, the concept of civilization boils down to the "identity of the culture and psychology of each

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[22] Хантингтон С. Столкновение цивилизаций и переустройство мирового порядка. *Pro et Contra*. 1997. Т. 2. № 2. С. 117.

[23] Межуев В. М. Философия истории и историческая наука. *Вопросы философии*. 1994. № 4. С. 75.

[24] Добролюбська Ю.А. Тип мислення та рівень культури: проблема співвідношення. *Культура народов Причерноморья*. № 35. 2002. С. 125–127.

nation" while maintaining their interdependence and intrinsic integrity at all stages of history. Thanks to what in a certain historical, cultural and geographical space for millennia there is a reproduction of various factors of spiritual and material culture, traditions and customs of peoples.

Within the framework of the ecological approach, the idea has emerged that the decisive influence on the character of civilization is exerted by the geographical environment of the existence of a particular people, which influences first and foremost the forms of cooperation of people, which gradually change nature. This approach involves considering local civilizations in the context of the unity of society and its place of existence. In this case, civilization is understood as stable in its main typological features of the historical-cultural and socio-economic system, determined by the peculiarities of natural landscape conditions, which is reflected in a specific complex of economic, social, spiritual and psychological features.

In the context of a broad (multifactorial) interpretation of the concept of local civilization, a synthetic approach has emerged, whose representatives believe that the basis of local civilization is not one factor, but the interaction of various factors. The foundations of a broad interpretation of the concept of civilization were laid by French scientists. Thus, in A. Nichiforo civilization is a set of ways of being and activity of a group of people, expressed in material, intellectual and moral life, political and social organization.

Broad interpretation of the concept of civilization adhered to and representatives of the school "Annals", in which it essentially became a synonym for society. This allowed the term "civilization" to be applied to any complex societies in which both economic factors and the social system are important, as are the moral principles of regulation of relations, and the political system, both practical knowledge and aesthetic ideals.

In the Soviet scientific tradition, in the context of a broad interpretation of the concept of civilization, the idea of a whole self-evolving social system, includes all social and non-social components of the historical process, the entire set of human material and spiritual objects. The foundations of this understanding of civilization were laid by M. A. Barg, who characterized civilization as conditioned by natural conditions of life, on the one hand, and objectively its historical preconditions – on the other, the level of development of human subjectivism, manifested in the way of life of individuals, in the way they communicate with nature and the like[25].

The use of one-dimensional narrow and broad interpretations of the concept of "civilization" in research practice raises a number of

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[25] Барг М.А. Категория "цивилизация" как метод сравнительно-исторических исследований. *История СССР*. 1991. № 5. С. 68–77.

methodological difficulties, since they are not universal, and therefore, undoubtedly, having some heuristic potential in the study of some civilizations, reveal the methodological inefficiency of others. The broad, or synthetic, approach does not contain any clear criteria for isolating a local civilization, identifying essentially the concepts of society and civilization.

Analysis of existing approaches to the construction of the concept of local civilization allows us to draw a fairly significant conclusion. Attempts to derive from the empirical material the universal meaning of the concept of civilization have not been successful. Moreover, the very concept of "civilization" is often summed up by various phenomena of reality. This suggests that the term "civilization" is a "framework concept", that is, within the same conceptual content is allowed to impose it on different areas, societies and stages. In general, it can be stated that the concepts of local civilization, represented in contemporary discourse, are largely intellectual projects – ideas embodied in "constructive reality".

CONCLUSIONS

The idea of local civilization as an idea and transcendental concept requires appropriate methodological reflection, which leads to think first of all those forming the basis of civilization, which will turn the idea of civilization into an instrument of cognitive activity. This implies the creation of such a universal methodological construct for the study of unique civilizations, the heuristic potential of which can be used in solving specific research problems, including comparative ones. Universal not in the sense that it claims to be one, but in the sense that it can be used to identify the specifics of local civilizations in the course of their comparative study on the basis of some common parameters for them.

One such construct can be created in the context of the post-neoclassical system of historical scientific inquiry.

The advantages of such a multidimensional approach are that it can describe various multicultural civilizations, characterized by the intense interplay of many unique cultures and world religions, to determine the potential field of possible interactions of civilizations in the context of globalization, as well as civilizational responses to its challenges.

SUMMARY

The ideas and methods of synergetics are analyzed, which offers a new perspective on the nature of the integrity of historical reality and allows to study historical structures and processes in alternative situations of transition from chaos to order. Synergetics provides an opportunity, in the context of self-organization of society, as a coherent system, to re-examine such issues

of historical development as possibility and reality, traditions and innovations, past and present, alternative and choice. According to synergetics, in the historical reality, as a nonlinear medium, at the point of bifurcation, there is potentially a spectrum of structures (forms of organization) that may appear in it. Moreover, what structures may arise in this environment, ie what are the possibilities of historical development, is determined solely by the internal properties of this environment, and not by the parameters of external influence. In the most historical reality, the field of organically possible ways of its development is hidden as a nonlinear environment in the situation of alternativeness. However, minor externalities (contingencies) can have a significant impact on the choice of this development.

Synergetics also determine the prerequisite under which a small impact (chance) can lead to great results, to significant changes in the system. This condition is an unstable state of a nonlinear medium, which means that it is sensitive to small external influences generated by historical contingencies. It follows that the development of society as a complex system is, first, probabilistic and, second, irreversible. Probability is an attribute of the development of an open system, which plays an important role in evolutionary mechanisms, so from a synergistic point of view it is impossible to equate the probability of development with ignorance. Synergetics in the study of the transition from chaos to order directs the researcher to search in the history of such situations, which create real opportunities for the choice of ways and means of social development, their realization in the form of different options, as well as those factors that influenced this choice.

Another attempt to synthesize different metatheoretical constructs – the theory of local civilizations in the context of globalization – is also explored. Post neoclassical philosophy of history comes up with the idea of overcoming the one-sidedness of globalist and mundialist approaches and offers a synthetic concept of local civilizations in terms of their global interaction, which takes into account both the tendency for globalization and the tendency for localization. Recognizing the existence of a global configuration of universal symbolic forms and even a global consciousness, post-neoclassics apply the concept of "civilization" only to those socio-cultural entities that have the creative ability to produce (or process) universal symbols, that is, have the ability to communicate, understand and interpret. In doing so, they emphasize that individual civilizations produce their own evaluations of these universals (for example, freedom, human rights, power, etc.) and express them through the prisms of their values and historical experience. In this regard, some researchers generally regard local civilizations as "challenges" to global imperatives.

Post neoclassics interpret civilization's functional desire for universality as a constant capacity for generalization and communication, and propose to

base not the sociocultural code, but the principle of "correlation" of its symbolic universals, on the definition of local civilization. In the context of this understanding of civilization, it is recognized that in the modern world, on the one hand, there is a process of globalization, and on the other – the importance of civilizational differences. Universal idioms and meanings are perceived and understood by people through the civilizing prism of their historical experience, which contrasts with the "semiotic imperialism" of global culture. Therefore, various local civilizations retain their vitality, as they serve as a basis for self-expression of the masses of the population, for the production of appropriate symbols.

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CIVIL FEELINGS AS THE CIVILIZATIONAL CAPITAL

Karas A. F.

> Between the conception
> And the creation
> Between the emotion
> And the response
> Falls the Shadow
> Life is very long
> (*T.S. Eliot. The Hollow Men*)

> Philosophy is really homesickness –
> the desire to be everywhere at home.
> (*Novalis*).

INTRODUCTION

It is known that our understanding of reality relates to our understanding of ourselves. However, if the Cartesian paradigm of the quality of understanding was associated with rational production of knowledge and learning, views on the nature of understanding have changed in our time. We recognize that the mind and the process of understanding are mediated by bodily nature of human, by culture and sign's systems of communication. Nevertheless, as before, today the question of the prospects and conditions for the peaceful coexistence of different people, cultures and civilizations on the planet remains relevant. Throughout all previous centuries people have never reached full agreement on how to achieve peace on the basis of "pure reason". Containment of the global war in the modern world is based not so much on the reason, as on the fear of nuclear weapons. Although we know that fear is not the best teacher, even if it is fear of God. But, as Quintus Horace Flack noted, even if the world were destroyed, it would also not teach us to be afraid of our actions and to be responsible.

It remains an open perennial question: whether our "human nature" inevitably designed to produce deadly conflicts? Do hatred and animosity have an inherently evolutionary origin and are inevitable for the fate of human, no matter what cultural context it unfolds? It seems that the uncritical perception of this idea led to the domination of the metaphysical conception of the antagonistic conflicts between different classes, cultures and civilizations. In turn, this idea leads to the assumption of some

incomprehensible perpetual ontological precondition of hostility between men, cultures and civilizations.

In the second half of the nineteenth century the schematization of violence spread, in particular, under the influence of Marxist theory of class struggle and in the simplified and distorted interpretation of Darwinism. Probably, one should agree with Milbank's idea that historically social theories are formed under the influence of ethos of the secular Enlightenment and they originate from the a priori adoption of the *ontology of violence*[1]. It seems that it was on this conscious and unconscious assumption, among others, the influence of the theories of O. Spengler[2], A. Toynbee[3] and S. Huntington[4] etc. was substantiated.

The ideas of hostile confrontation between cultures and civilizations were spreading at a time when a new cultural anthropology was being formed (F. Boas, R. Benedict, and M. Mead) with its leading notions that: "humanity is one undivided thing despite differences of skin color, gender, ability, or custom". Interestingly, representatives of cultural anthropology, who empirically justified the biological unity of mankind, unexpectedly induced cultural relativism. Criticizing the scheme of the historical progressivism, which prevailed in philosophical doctrines of the Modern era, some scientists focused on the uniqueness of cultures and civilizations and the moral and legal norms associated with them. Some theories, like Marxism, deliberately or not consciously, taking ontology of violence, contributed to the spread of philosophical-metaphysical paradigms which ideas were attributed to social and geopolitical reality.

At the beginning of the twentieth century, *Max Weber* applied the opposite approach: Western civilization continues to evolve, although in crisis: the basis of civilizational development is value-oriented rational social actions[5]. Another influential thinker, Albert Schweitzer, writes after the First World War a series of works in which he believes that the crisis of Western culture is caused by spiritual and ethical problems and their false philosophical comprehension. Civilization can be saved by focusing on *the reverence and*

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[1] John Milbank. *Beyond Secular Order:* The Representation of Being and the Representation of the People, Oxford: Wiley Blackwell, 2013. 304 p.

[2] Шпенглер О. *Закат Европы*. Образ и действительность. Том 1-2. URL: https://www.e-reading.club/bookreader.php/97744/Shpengler-Zakat_Evropy._Obraz_i_deiistvitel%27nost%27._Tom_1.html

[3] Toynbee Arnold J. *A Study of History* (2 Volumes). Laurel Editionю Dell Books, 1965. 701 p.

[4] Huntington S. *The Clash of Civilizations and the Remaking of World Order*. Simon & Schuster.1996.368 p.

[5] Weber Max. *The Protestant Ethic and the Spirit of Capitalism*. Translated by Talcott Parsons. An introduction by Anthony Giddens. Taylor & Francis e-Library, 2005. 314 p.

awe for life. "The idea of reverence for life leads to the renewal of elementary thinking"[6].

Related ideas were expressed by *E. Husserl*, who believed that the spiritual "telos" of European humanity was common to all people, cultures and nations. Overcoming the European crisis consists in substantiating the birth of the European "world" from the idea of reason or the spirit of philosophy with "one of its guiding intellectual motives: the idea of universalism"[7].

It is about correcting the understanding of being as one that relates not only to identity but to the process of becoming, evolution, transformation and development. It should take into account considerations of *E. Levinas*. He argued that a person's true freedom lies in his ability to liberate himself "from the ontological principle in thinking" and to assume an ethical attitude to the world[8]. We are talking about the need of recognition that "the voice of mind is the voice of peace" ("the ontology of peace"). This is concerned with the empathic and ethical dimension of human existence and refers to the fertilization of the emotional lives of people and communities through the intentions and meanings of peaceful coexistence. The central questions of our time relate to the tension between universal rights and national sovereignty and the role of interpersonal *trust* between peoples of different cultures and countries.

The problem is this: how fair is to conduct a demarcation line between the "inner world" of human and its "outside world"? Is there any reason to admit that among all the diversity of cultures on the planet, can we identify some kind of the process as a single civilization development, common to all? It is important to track the correlation between changes in social structures and changes in the nature of affective, feeling or emotional behavior of human and people. I suppose that local and global conflicts are really based on emotions and discourses, not cultures or civilizations per se.

It should be noted that these issues are aggravated by the contemporary problem of "*post-truth*", which is particularly relevant in the light of current events in Russia and America, and so on. There is no doubt that the post-truth has already become a tool of hybrid war today. The new reality of war actually relies on it. A particularly interesting question follows from this: the creation of false "facts and events", aimed at hostility, comes from the "nature of man", political ideology, culture or of all these together?

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[6] Швейцер Альберт. Благоговение перед жизнью. Пер. с нем. Москва. Прогресс, 1992.

[7] Гуссерль Э. Кризис европейского человечества и философия. *Вопросы философии.*1986. № 3. С. 101–116.

[8] Левинас Э. Избранное: Трудная свобода. Пер. с фр. Москва. 2014.

The purpose of this text is to show that the phenomenon of citizenship and the emergence of the discourse and reality of civil society give rise to new social sentiments and, at the same time, the citizenship themselves is conditioned by the formation of the new civil feelings. This underlies the emergence of "civilization capital" and the civilization process as a universal way of democratic interaction between human and power on the basis of the recognition of the values of individual freedom, dignity, trust, calling, recognition, authenticity, and the like.

My hypothesis is that civil feelings and social capital are formed in the context of the evolutionary development of mankind, which at the level of *semiosis*, through practical reason and a certain discursive-ethical practice becomes an emotional-empathic factor for the unfolding of a single civilizing world process.

I would like to focus on the following points of the subject: (a) to find out the closeness between the notions of social capital and civilizational capital; (b) identify the connection between the social capital of a civil society and the emotional state of trust of its members; (c) to reveal the relationship between mind, emotions and discourses and outline the *civil process* as a process of "*emotional granulation*" based on the discursive-ethical practice of freedom-authenticity;

The civil process relates to the formation of appropriate emotional standards: among which are the sense of dignity, uniqueness, vocation, hope, annoyance, shame, tolerance, benevolence, trust, empathy, civil responsibility, etc. They underlie the phenomenon of "civilization capital" and in generally are united by the notion of "civil feelings". We associate the methodological guidelines for the interpretation of the renewed understanding of mind with communicative semiotics, discursive ethics and scientific achievements in the areas of cognitive science, bioethics and neurobiology.

1. Mind and social reality

We should remember that during a humankind history about a billion people were killed in constant conflict and wars. In the twentieth century, according to the researchers, approximately 200 million people were killed and over 600 million have suffered injury. Most of those who were destroyed or subjected to abuse of power and bullying were victims of state or political reason, guided by the spirit of collectivism and the worldview of the "common good", based on the abolition of political and private liberties and the deprivation of the civil and human rights.

Ukraine has brought into sacrificial fire of communism and imperialism from 20 to 25 million people killed in wars, famine and repression that is, third or fourth of its inhabitants died. But if we take into account that the total

deprivation of liberty for private property and private life, according to the Marxist communist doctrine, touched virtually every family between 1918 and 1955, then the number of victims from violations of human freedom reaches the majority of that time population. The current dismal state in all spheres of Ukrainian social life – from economy to culture – is a logical consequence of the deliberate deprivation and restriction of the political and private freedoms of many generations of the population.

We have sufficient reason to assume that the socio-political systems and civilization of the modern world as a dynamic historical process are influenced by different types of mind and his metaphysical doctrines. The mind is not neutral in our lives. In order to understand the nature of mind, we must be able to look deeper – to look "under his verbal language". I would like to point out that the mind works on several levels: (a) verbally conscious, (b) unconscious through discourse-symbolic structures, (c) on the bodily-emotional level it closely related to culture and outlook. There are certain forms of semiotic mediation between reason and reality at each of these levels.

We are talking about the difference between the minds not from the point of view of intellectual insight inherent for the representatives of all historical cultures, but about the differences caused by the symbolic spheres, the emotional involvement of a person in social design and the peculiarities of the theoretical approaches, religious and secular views.

The tragic experience of the formation of Soviet communist and national-socialist totalitarianism, despotic-theocratic regimes of Asia and Africa, leaves no doubt that they are generated by the mentally-symbolic construction. Nowadays the virtual project of the "Russian World" as a pretentious metaphysical construction has been very tragically embedding in Ukrainian society.

There is also an example of the socio-civilizational development of the Western type, which consisted of close cooperation with a certain kind of mind and, eventually, after the Second World War, the formation of a stable civil society. Civil society is not identical with the political sphere of the state. On the contrary, at the request of civil society, state power is intended to ensure the rule of law, observance of constitutional norms and equality of citizens before laws. Actually, the implementation of civil society – is the realization of individual freedom and civil rights through self-government of society and its groups. In the historical process, it becomes possible on the basis of the formation of national democratic governance. It was in this context that the status of man as a royal's subjection was transformed into a citizen's status.

The process of forming a civil society belongs to the phenomenon that originated, developed and reached maturity under the influence of human mental activity and the formation of appropriate *discourse-ethical practice*. Before civil society and the phenomenon of citizenship or nationality became social reality, their discursive rationale was formed in the philosophical writings of Aristotle, Hobbes, Locke, Ferguson, Rousseau, Payne, Kant, Hegel, Tocqueville, and many others. It is obvious that ethics, even at the level of normativity, relates to the objectification of moral conceptions through the conventional embodiment of the proper (common, public) feelings. *J.-J. Rousseau* notes in Section VIII of the first book *On Civil Status* (L'état civil) that "This transition from natural state to civilian one causes very noticeable changes in a person, giving justice to the place in the human behavior that previously belonged to the instinct, as well as giving to human actions a moral value, which they previously lacked. Only since the voice of duty replaces physical motivation, and the right replaces desire, the person who still drew attention only to himself, is forced to follow other principles and consult with *the mind*... A man in this state... receives much more – improves and develops his abilities, expands ideas, becomes more generous in feelings...."[9] Very important in the formation of discursive-ethical practice of citizenship is its juridical and legal norms.

Citizenship discourse unfolds in at least two interrelated planes. The first concerns the moral and ethical vision of the citizen as a person of educated, enlightened, well-bred, sensual and civilized. The second is about the transformation of legality context in which the conception of political and legal identity of a person defines through the system of legal meanings and norms.

At the turn of the nineteenth and twentieth centuries the process of emotional transformation began to connect with the notion of "empathy", which the ability to overcome selfish intentions was characterized "The term "empathy" is derived from German word *Einfühlung (feeling into)*, coined by *Robert Vischer* in 1872 and use in German aesthetics. *Wilhelm Dilthey* borrowed the term and began to use it to describe the mental process of compassion. In 1909, the American psychologist E. B. Titchener translated it into a new word "empathy"[10].

This term applies in particular by philosopher *Theodor Lipps* (1851–1914), as well as *Edmund Husserl* (1859-1938). The concept outlined

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[9] Руссо Ж.-Ж. *Про суспільну угоду, або принципи політичного права.* / Пер. з фр. та ком. О. Хома. Київ: Port-Royal, 2001. С. 241.
[10] Rifkin Jeremy. *The Empathic Civilization*. The Race to Global Consciousness in a World in Crisis. Penguin Group, New York. 2009, P. 12.

the highest form of positive social and cultural interaction in "the constitution of the common world – which provides the basic conditions for practical co-operation"[11]. For E. Husserl "the problematic of empathy concerned primarily the *order of constitution* through which the other is experienced as a living being in the first place"[12].

2. Conflict between civilizations as the conflict between minds and as well as between emotions: semiotic aspect

Once the Ukrainian philosopher of the 18th century, Hrigoriy Skovoroda proposed to consider our human problems from the point of view on the three worlds in which we exist: the micro-world, or the human himself, the macro-world, or the reality that surrounds us, and the *symbolic* world lying between the first and second. He believed that the symbolic world, which mediates human and reality, is the key for understanding of ourselves in search of inner and outer world.

In the second half of the nineteenth century, Charles Sanders Pierce, who also divided the world into three interdependent parts, offered a famous question: can we adequately understand reality, relying only on our senses and mind, and not taking into account the pre-accumulated knowledge about it? In other words, what role in the understanding of reality plays previously accumulated knowledge, *sign systems* and communicative communities, by which we are mediated in our minds[13]? "The origin of the notion of reality shows that it includes the concept of unlimited COMMUNITY capable for infinite growth of knowledge"[14].

It seems that the symbolic sphere, by which the mathematical mind operates, relates most to "a community unlimited in time and space". However, the interpretation of social and humanitarian processes is emotionally rich and takes place in a much wider semiotic context, which is not limited to rational or logo-centric discourses. At the same time, this communicative context has its verbal and cultural limitations that affect the interpretative intentions. Thus, the impression is that the distinction between culturally (emotionally) driven minds is inevitably confrontational.

From the semiotic point of view, the mind, as a signs system, participates in a special way that a person is at the highest evolutionary level of life in relation to distant ancestors; and it is the very mind combines all

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[11] Miettinen Timo. *The Idea of Europe in Husserl's Phenomenology*. A Study in Generativity and Historicity. Philosophical Studies from the University of Helsinki. Printed in Finland at Multiprint OY, Helsinki. 2013, P. 185.
[12] Ibid. P. 204.
[13] Пирс Ч.С. Избранные философские произведения. Москва: Логос, 2000. С. 19, 42–44.
[14] Ibid, P. 89.

living beings in a single chain of interaction. The mind is inherently the main link, which serves to combine human life not only with animals and plants, but also with the whole universe. Such a link, according to the design of Pierce, is the activity of signs, or as he called it in 1883 – *semiozis*. However, not only a symbolic world or sign systems, but its emotional saturation, or the investment and embedding of emotional significance in ideas, objects, imagination, and actions play an important role in the understanding and interpretation of reality. Since the symbolic spheres of different cultures are not identical, it is important to take into account how the social imagination of a society connects with "the ontology of violence" or with "the ethic (ontology) of empathy and peace". The same applies to emotional spheres: what is more traditional for them – to seek the pleasure of domination and humiliation of the other or, conversely, to seek satisfaction from creativity and love.

The ancient Greeks knew about this *affective* state of a person – to seek satisfaction through humiliation, mockery and mistreatment over others; they marked this with the concept of "*hubris*" (ὕβρις). Aeschylus, Aristotle and others were inclined to believe that the road to *freedom* lies in the ability of man and society to overcome hubris, to *free* himself from its captivity. This view is consistent with E. Levinas' consideration the emancipation from obsession with being.

A. Toynbee specifically addressed the phenomenon of hubris and investigated its civilization role. Like the Greeks, he believed that large militarized states and empires (Persian, Assyrian, and Roman) came to the decline because of the excessive spread of vicious *hubris* in society.

Samuel Huntington's article *The Clash of Civilizations*? appeared in the Summer 1993 issue of *Foreign Affairs*, where he wrote: "It is my hypothesis that the fundamental source of conflict in this new world will not be primarily ideological or primarily economic. The great divisions among humankind and the dominating source of conflict will be cultural. Nation states will remain the most powerful actors in world affairs, but the principal conflicts of global politics will occur between nations and groups of different civilizations. The clash of civilizations will dominate global politics. The fault lines between civilizations will be the battle lines of the future"[15]. These considerations capture the tendency to recognize certain a priori hostile preconditions that allegedly underlie civilization and determine its nature. However, in my opinion, this may apply to the "semiosphere", not to a priori being that is once

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[15] Huntington Samuel. *The Clash of Civilizations*? in *Foreign Affairs*, Summer 1993, P. 3. URL: http://home.sogang.ac.kr/sites/jaechun/courses/Lists/b6/Attachments/9/clash%20of%20 civilization.pdf

and for all. But this theoretical masterpiece attracted a surprising amount of attention and reactions. Interestingly, Russian theorists of the doctrines of *Eurasia* and the *Russian world* have fully embraced the idea of a civilizational hostile confrontation.

Incidentally, it was during these years (1992) that the so-called "mirror neurons" were discovered in primates. A bit later they were also discovered in humans. In 2005, an Italian scientist, Marco Iacoboni, argued that mirror neurons are the basis for those human emotions that underlie empathy[16].

Among others, Edward Said was the first who criticized the theory of Huntington (1993), calling it *The Clash of Ignorance*: "These are tense times, but it is better to think in terms of powerful and powerless communities, the *secular* politics of reason and ignorance, and universal principles of justice and injustice, than to wander off in search of vast abstractions that may give momentary satisfaction but little self-knowledge or informed analysis. "The Clash of Civilizations" thesis is a gimmick like "The War of the Worlds," better for reinforcing defensive self-pride than for critical understanding of the bewildering interdependence of our time"[17].

Dominique Moïsi, Professor and scientist of International Relations, in his famous book (2009), which has an unexpected title, has noted: "I've always had strong doubts about Huntington's theory." He "... has dangerously confused culture in general, along with social and religious beliefs and models of behaviors, with political culture"[18]. D. Moïsi assures that *emotions* can be the key to understanding global conflicts[19]. He calls fear, humiliation, and hope the leading emotions of a globalized world.

The causes of the collision of cultures and civilizations, of course, can be deduced from their inherent structural and narrative phenomena, which could prompt contradictions. Meanwhile, the source of confrontation lies in our habituated imagination of the nature of human, that is interpreted by the metaphor of "social animal" to which we in particular attribute some dual "dark-light essence" and certain innate emotional qualities. And then we describe these with a specific binary-opposition logic or dialectic.

However, such an imagination is reductive: a human and his anthropogenesis are interpreted within the framework of the connections between biological nature and social relations. Not surprisingly, the

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[16] Iacoboni Marco. Grasping the Intentions of Others with One's Own Mirror Neuron System. PLOS Biology. 3, 2005.

[17] Edward W. Said. The Clash of Ignorance, in *The Nation*. October 22, 2001 URL: https://www.thenation.com/article/clash-ignorance/

[18] Маузі Домінік (Dominique Moisi). *Геополітика емоцій*. Як культури страху, приниження і надії змінюють світ. Пер. з англ. О. Гординчук. Київ, 2018. С. 35.

[19] Ibid, P. 38.

confrontation between cultures is a simple analogue of confrontation between social animals, whose life is supposedly a struggle for survival. So the idea of hidden social Darwinism works. In the outlined paradigm of "human nature", a very important part of reality is lacking: the communicative sphere with its semiotic means by which the individual attaches to the community, values and culture.

In order to take into account the outlined *communicative* part of our life (Lebenswelt), several terminological replacements should be made. This refers to the substitution of the notion of "human nature" for the concept of "human being," and the notion of "social animal" for the concept of "*semiotic animal*". It should be emphasized that the key semiotic function in relation to a person cannot be reduced to communication, as is usually the case – it concerns *the modeling* of human existence as such. For this reason, we supplement the concept of "*anthropogenesis*" with the conception of "*anthroposemiosis*", which allows us to look more broadly at the evolutionary process, involving signs-semiotic systems, cultures and emotions, in particular, amongst its factors.

For the first time the expression "semiotic animal" appeared in 1897 in the German language, in the text of prominent mathematician Felix Hausdorff (1868–1942)[20]. He used it for emphasizing the role of symbolic thinking in social development. However, it has been almost a hundred years since this concept has returned to philosophy, and John Dilly has outlined its fullest rationale. In his view, the concept of "semiotic animal" best contributes to a new understanding of human being in the sense of new humanism or "post-humanism". The term "semiotic animal" combines the features of "symbolic animal", "linguistic animal", "social animal" and "political animal". But most importantly, with the help of this concept, we rethink not only the "dark nature of man", but also the essence of the evolutionary process as one that usually boils down to biological and physical development and terminates at the level of the human species. Now we can understand evolutionary development as a process of *semiosis*, that is, the actions of signs and sign systems, beyond which there is no life itself. At the level of human development, semiosis, with its ability to model, is decisive; it underlies the ethnic, cultural, and civilizational differential adaptation of life on the planet. At the same time, the process of semiosis on the anthropological level transcends the biological and physical nature of evolution and in a certain way submits it to semiotic factors and structures. The most important role among the latter belongs to information, knowledge, communicative technologies and

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[20] Deely John. *Semiotic Animal*. A postmodern Definition of "Human Being" Transcending Patriarchy and Feminism. University of St. Thomas, Houston. 2010, p. 29.

empathy. Thus, apart from the differential function of semiosis, its other function is integral, and they are both derived from semiotic modeling and virtual reality construction.

When asked "how does empathy work?" or how the brain connects the outside world to the inside, we find the following explanation: "The sight of another person's state awakens within us hidden memories of similar states we've experienced. I don't mean conscious memories, but an automatic reactivation of neural circuits. *Seeing someone* in pain activates pain circuits to the point that clench our jaws, close our eyes, and yell "Aw!" if we see a child…"[21] I would like to point out that the stimulus of the empathic transmission of pain from another's face is not the face itself, but the *syntagma* (set of signs), which indicate pain. *Empathy works as a sign system phenomenon*. "The discovery of *mirror neurons* in 1992 boosts this whole argument at the cellular level"[22]. This means, in particular, that human is not born as the genetic selfish. It also means that the pursuit of enjoyment through the hubris may be a curse for a person, but not her/him destiny. Hubris (or egocentrism) can determine the fate of a person when, due to adverse circumstances, she/he loses the voice of her/his own vocation.

In this regard, it is interesting to compare the views of *T. Hobbes* and *J. Locke* on the origin of hostility between people. It is known that T. Hobbes believed that hostility derives from the "nature of human" in its quest to be free. At the same time, he proceeded from the metaphysics of "materialist reductionism" as some kind of the ontology of hostility. Instead, Locke binds hostility to the social division of people into the very rich and the very poor, which causes hunger and injustice. That is, feelings of injustice, mistrust, and judgment about them are extremely important factors of hostility. Interestingly, Locke proposes to take into account the role of *semiotics* in the human mind. He wrote about the *role of signs* on the last page of *An Essay concerning Human Understanding* (1690)[23]: "in reaction against … the Cartesian attempt to claim for rational thought a complete separation from any dependency on sensory experience"[24].

It is worth noting that Darwin's careful reading also does not confirm the widespread belief that he recognized the struggle for survival as the only driving force of evolution and natural selection. According to Darwin, no less important factor in the theory of evolution is the natural tendency of living

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[21] Waal de Frans. *The Age of Empathy*. *Nature's Lessons for a Kinder Society*. Three Rivers Press, N.Y. 2009, P. 78.

[22] Ibid., P. 79.

[23] Lock John. *An Essay concerning Human Understanding*. The Pennsylvania State University, P. 718.

[24] Deely John. (1990) *Basics of Semiotics*. Indiana University Press, P. 113.

beings to cooperate and combine efforts, at least within the species. "In his later works, *The Descent of Man and Expression of the Emotions in Man and Animals* (1872), Darwin noted the social nature of most animals and even their emotions and moral responsibilities"[25].

That is, evolution is not just a struggle for survival. It is also collaboration within the groups[26].

However, in this work, Darwin deviated somewhat from his previous leading ideas, since he believed that emotions were transmitted through the ages as certain entities. And it is this essentialist view of emotions that has caused much confusion and misunderstanding about the interpretation of the sources of conflict. In particular, he attributes to human nature its innate primary dark corporeal essence. Although W. James suggested interpreting the emotional reaction as a specific case rather than as an essence, his views were distorted[27].

Our contemporary belief that cultures and civilizations are in a confrontation and struggles, has two sides. *One of them* concerns the semiotic interpretation of biological evolution as an anthroposemiosis. This means that the phenomenon and conception of semiosis (i.e. the actions of signs and sign systems) expands the traditional interpretation of evolution over the biological process, inextricably combining evolution with the processes of communication, understanding, language, narratives, culture and civilization. In this aspect, the genesis of a plurality of cultures is the same manifestation of life as the genesis of the nucleus of a creature from one cell to its systemic bodily set. That is, the sets of biological species and human cultures are a necessary condition for the spread of life in different natural environments in order to increase the potential of survival and preservation.

However, *the other side* in interpreting the plural diversity of cultures and civilizations refers to the human metaphysical reflections. Actually, only immersing the existing plurality of cultures in a certain metaphysical theory or symbolic worldview and discourse, we can find them in antagonistic oppositions or, conversely, can identify the immanent process of single civilization advancement.

The centerpiece of civilization development is the transformation of human, or the transfiguration of subjectivity, which occurs in two congruent planes of human life: the internal mental-psychological mechanism of self-

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[25] Rifkin Jeremy. *The Empathic Civilization*. The Race to Global Consciousness in a World in Crisis. Penguin Group, New York. 2009, P. 90.

[26] Brooks David. *The End of Philosophy*. The New York Times, Published: April 6, 2009. URL: http://www.nytimes.com/2009/04/07/opinion/07Brooks.html?_r=1&

[27] Фельдман Барретт Ліза. *Як народжуються емоції*. Харків, Клуб сімейного дозвілля. 2018. С. 255-256.

control increases in accordance with the ordering of the external, cultural and aesthetic spaces of life. In the social aspect, we are talking about the dialectical inseparability of the relationship between private and public spheres of life. It also relates to the conjunction between the internal psychological and behavioral structures of subjectivity and external social and cultural special features of the organization of the public space of life. This is a combination of sensory-emotional forms of subjective response to the aesthetic-artistic arrangement of the environment and ethos.

By the concept of semiosis, we semantically deepen, increase and extend our understanding of the process of evolution in the fact that we affirm the fundamental mediation of biotic and abiotic interactions and relationships by sign systems with their mental component. The effect of semiosis increases with the evolutionary development and acquires a decisive character inherent in the history of mankind through the modeling function of the verbal sign system.

The evolutionary ethno-cultural differentiation of the "Adam-Eve family" relates precisely to the modal perspectives of semiotic diversity for survival. Thanks to additional biological semiotic factors, the process of evolution unfolds as an integral civilization development. Accordingly, the human mind is associated with the modeling function of verbal thinking. This means that understanding is influenced by semiosis and is fundamentally open to the prospects of co-existence. Understanding is not limited to the epistemological image of the world, it is not so-called "objective reflection of reality" in the rational mind; understanding is cognitively linked to the symbolic realm of life and to the modeling of semantic as well as emotional markers of the perspective of social and individual development.

The metaphysics of confrontation and animosity about the essence of civilizations stems from our discursive discord regarding definitions of "human nature", "culture" and "civilization" and ideologically determined worldviews. For example, in the early nineteenth century religious and economic contradictions between states, and actually between their political elites, grew into a metaphysical and civilizational confrontation during the Napoleonic wars.

Due to the historical and political circumstances of the 18th and 19th centuries, juxtaposition of culture and civilization began in fragmented Germany from the politic and metaphysical opposition of the German-speaking folk "culture" to the French-speaking German aristocratic court, with its French manners. This led to the ideological antithesis of "culture-civilization" in particular in the theory of O. Spengler, and then turned into a concept of "collision or clash of civilizations", as the inevitable condition of human existence. Thus, the confrontation between cultures and civilizations

has a metaphysical basis that could determine our understanding of reality and influence social development. In fact, confrontational metaphysics (the ontology of violence) itself becomes one of the key semiotic matrices of civilizational confrontation.

Of course, under the metaphysical doctrines lie the hidden political and economic interests of the world's elites. On the example of Russia, we can see that its political, educational and cultural elites have long been consciously concerned about the confrontation with the West, above all. The doctrine of "Moscow is the Third Rome" was put forward in opposition to the West since XVII century. In the early twentieth century, it turned into metaphysics of Russian Eurasia, and at the beginning of the XXI century – on the geopolitical doctrine of the "Russian world". Actually, on the metaphysical platform of the "Russian world" V. Putin is in confrontation with Western civilization and by the means of hot and hybrid wars opposes the aspirations of Ukraine to accept European values and its direction of social development.

Among many other factors, we should pay attention to the importance of the concept of "identity" in our thinking. This is due to the logical nature of thinking and the historical conditioning of the social imagination regarding the mental semantic and emotional connections of a person with culture, religion or civilization. There is a good reason for this: we are not very capable of understanding other people outside the cultural narratives that are determined by their emotional experience.

3. Social capital and civilizational capital

The reason for bringing the concept of "social capital" closer to the civilization process is that the origin of civil society, in the context of which this phenomenon occurs, is organically connected with the nature of the civilization process.

The vision of *social capital* arises from the characteristic of the voluntary and trusting cooperation between members of the self-governing community in the study of civil society and democracy in America, conducted by *Alexis de Tocqueville* in the 1830th. For the first time, "social capital" as an analytical concept, was articulated at the turn of the nineteenth and twentieth centuries, but it has got a special heuristic meaning at the end of the twentieth century.

According to the dictionary, social capital broadly refers to those elements of effectively functioning groups that include interpersonal relationships, sense of identity, common understanding, common norms, shared values, trust, cooperation and reciprocity. They generally had seen as factors that serve for public good. *Francis Fukuyama* defines social capital as generally *understood rules* that enable people to cooperate such as the norms of reciprocity. Social capital is formed by repeated interactions over time and it

is critical for development and it is difficult to generate it through public policy. "If group members expect others to behave honestly and reliably, then they start to trust each other." However, "the commonality of values and norms does not in itself create social capital, because the values can be wrong"[28]. First of all it is about the value of interpersonal trust regarding enabling autonomy to the moral obligation.

F. Fukuyama observes that Mafia and Ku Klux Klan were parts of the American civil society, they have their own "social capital", but they are disastrous for society[29]. On the contrary, the rules that shape social capital relate to virtues such as truthfulness, implementation of agreements and reciprocity. Obviously, trust cannot arise between a master and a slave or in a situation of humiliation and domination. "There is usually an inverse relationship between rules and trust: the more people depend on rules to regulate their interactions, the less they trust each other, and vice versa"[30]. That is, the sense and meaning of freedom and voluntary actions are necessary conditions for mutual trust.

It is about building a culture of trust. Piotr Sztompka notes : "The process of the emergence of a trust culture is just an instance of a more general process through which cultures, social structures, normative systems, institutions, organizations, and all other macro-societal entities come to be shaped and crystallized"[31]. And "the culture of trust is more likely to appear in a democracy than in any other type of political system"[32]. It concerns the construction of a sense and status of citizenship and the creation of a common public space for the exchange of information, thoughts, and ideas. "Democracy opens opportunities for mass involvement and activism of citizens through voluntary associations, civic organizations, and local power"[33].

The philosopher *Onora O'Neill* emphasizes: "Trust requires an intelligent judgment of trustworthiness. So those who want others' trust have to do two things. First, they have to be trustworthy, which requires competence, honesty and reliability. Second, they have to provide intelligible evidence that they are

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[28] Фукуяма Ф. *Великий крах*. Людська природа і відновлення соціального порядку. Львів: Кальварія, 2015. C. 23-24. (Fukuyama Francis. The Great Disruption. Human nature and the reconstruction of social order. A Touchstone Book, New York, 2000.)

[29] Ibid, P. 26.

[30] Fukuyama F. *Trust: The Social Virtues and the Creation of Prosperity*. New York: Free Press. 1995, P. 224.

[31] Sztompka P. *Trust: A Sociological Theory*. Cambridge University Press.1999, P. 119.

[32] Ibid, P. 139.

[33] Ibid, P. 143.

trustworthy, enabling others to judge intelligently where they should place or refuse their trust"[34].

This general acceptance of the concept of social capital which is based on trust, I would like to supplement with two emphases: *first,* the formation of social capital refers to the nature of beliefs and understanding; and *secondly,* common values, trust, cooperation and reciprocity relate to the nature of sensuality, feeling, or emotionality. The change in the worldview has an effect on the change of the inner world of human and on its external activity.

People are endowed with scientific knowledge that broadens our understanding of the world. T. Hobbs distinguished between the right of nature and the law of nature, taking into account the importance of *individual freedom* and the power of reason for the formation of *scientific discourse*. Since then, the status of citizenship refers to the elevation of the role of reason in the formation of legitimate grounds in the relations between the individual and the authorities and between the people themselves. If the right is to exercise freedom in one way or another, then the law defines and binds through the participation of reason[35]. According to Hobbes, the basic law of nature (not the right of nature), dictated by the voice of mind, consists in the fact that a person among people *must seek peace* and be consistent in this claim. Law of nature is a "guideline, or a general rule discovered by reason, according to which a men is forbidden to do what is harmful to him life"[36].

The mental orientation to the "search for peace", which originates from a moral source, refers to the creation of new social and political relations and leads to a proper emotional transformation in the perception of human freedom: man internally becomes a citizen of political commonwealth (J. Locke) because he feels equal in his dignity before the law with all other citizens. For example, G. Hegel also linked freedom to the recognition of human dignity and legal relations.

For this reason, "J. Milbank attacks the modern inclination to use the 'laws' and 'conventions' which govern our social, economic and political interactions, as a 'biopolitical' means of surveillance and control (in the sense of Michael Foucault). Rather, the use of laws should be based on the principle of 'equity', which resists formalization, and appeals to our faculty of judgment (…), virtues of 'pre-legal trust' (faith), 'patience' (hope) and a

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[34] Onora O'Neill. *What we don't understand about trust*? URL: https://www.ted.com/talks/onora_o_neill

[35] Гоббс Т. *Левиафан*, или материя, форма и власть государства церковного и гражданского. Сочинения в 2 т. Т. 2. Москва: Мысль. 1991. С. 98.

[36] Ibid, P. 98.

'polity of friendship' (love), and teleological oriented to the organic actualization of the common good"[37].

The problem of affects and upbringing feelings was considered in the works of Erasmus of Rotterdam, Spinoza, and in Great Britain and French philosophy and literature. The theme of emotionality, in particular the formation of the gentle sensitivity, courtesy, politeness and elegant manners becomes a leading in the philosophy of the Scottish Enlightenment of the 18th century. F. Hutcheson, A. Ferguson, D. Hume, A. Smith, and others are turning to its coverage. For example, A. Smith in his famous *The Theory of Moral Sentiments* justifies the idea that people tend to care about others, and they do it because of their pleasure to see others happy. He draws attention to the contextual influence of emotional experience: "Intrapersonal emotions trigger at least some sympathy without the need for context whereas interpersonal emotions are dependent on context"[38].

Actually, it was a new social-commercial, voluntary associations and civic organization's context of civil society, which, in particular, was studied by the friend of A. Smith – Adam Ferguson in the work entitled *An Essay on the History of Civil Society* (1767)[39]. Ferguson is critical to the admiration of some of his contemporaries for commercial society; he prefers civic and communal values and virtues that underlie citizenship.

Civil society was created in the new context of social relations. It (the context) was formed not only under the influence of commerce and economic interests, but under the prevailing of the orientation of people to free expression, vocation and recognition of dignity. There is a significant change in value orientations and their emotional experiences and expressions. The value of citizenship is focused on the recognition of person's uniqueness and expresses the aspiration to self-realization in his earthly life. This new civil context of social relations determined the transition from traditional cultural values to emancipatory ones.

Thus, social capital, which is formed on the basis of a sense of trust within self-governing social groups with horizontal relations, extends to the state of citizenship as such, which is ensured through the formation of a civil society. In this way, social capital, through the formation of civil society and its national state, becomes a *civil-civilization' capital*. It has become the ground for the spread and development of the citizenship dignity and trust in the

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[37] Hoff Johannes. *Beyond Secular Order*: The Representation of Being and the Representation of the People by John Milbank', Modern Theology, 32, no. 4 (2016), P. 6.

[38] Smith Adam. *The Theory of Moral Semtiments*. Edited by Sálvio M. Soares. MetaLibri, 2005.

[39] Ferguson Adam. *An Essay on the History of Civil Society*. Cambridge University Press, 1995, 283 p.

secular public sphere of national state and in the field of international relations and the formation of civil norms of international law.

The ripening of the citizenship feelings is carried out at least in three aspects. The first concerns citizenship' legal status, defined by civil, political and natural rights; here a citizen is a legal person. The second concerns citizens as political agents who are actively involved in the political activity of parties and institutions. The third one – refers to the sense of citizenship as political community membership that provides a new source of identity[40].

Now, the time has come to take a closer look at the role of emotional transformation of human life within the framework of the formation a civic context in terms of semiosis.

4. Knowledge, discourse and understanding
in their relation to feelings and emotional granularity

The information that we perceive is processed by the brain and to know – means getting acquainted with something. While understanding works at a deeper level and the intentions of effective use of knowledge depend upon it. Knowledge is a mental process in consciousness, whereas understanding (or judgment) is also a mental process that involves the body level and relates to its feelings and culture. When you understand, you are able to distinguish, explain, interpret and summarize data. The horizons of understanding are determined by the content of culture, in which the individual grows. The basis of culture consists of values, emotions, experiences, meanings, senses, features of verbal, non-verbal and symbolic communications, which form a single semiotic representative matrix.

Expansion of the horizon of perception and understanding is associated with a change in *emotional granularity*. "Science has proven: everything we see, hear, feel, touch, smell, is, for the most part, products of modeling the world, not reactions to it. Simulation is a common mechanism of perception and understanding of language, empathy, memories, imagination, dreams, etc."[41]

An example of emotional granularity is the differentiation of phonemes in the word and language, which is given through teaching perception, mainly unconscious. For example, Americans perceive six colors of rainbow, while Ukrainians are seven. The same applies to the Poles. This is due to the differences in conceptualization: if there is one blue in the English language,

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[40] Citizenship in Diverse Societies. Edited by Will Kymlicka and Wayne Norman. Oxford University Press; 1 edition 2000. 456 p.

[41] Фельдман Барретт Ліза. *Як народжуються емоції*. Харків: Клуб сімейного дозвілля, 2018. С. 59.

then in our – there are blue and sky-blue colors. Lisa Feldman Barrett believes that even "every new word is an invitation to construct our experiences in new ways"[42].

People with high emotional granularity are able to delineate their feelings deeper and they are more flexible in regulating their emotional reactions. New words and concepts, as well as a new discourse play the key role in emotional "transformation". Therefore, when we teach our children to differentiate emotional experience through the appropriation of new conceptions, we "create a new reality for them – social reality"[43]. (I like this English word "*concept-ion*", which also means "impregnation" and "design").

Thus, the perception and understanding of reality is the process of transforming (modeling) of sensations and their external elements into objects of common experience in a certain communicative context (*Umwelt*) of the biological species existence. It is the communicative environment that is the primary base for the formation of perception. Therefore, the perception of people even in one culture will depend on the peculiarities of their local communicative environment.

Academic communicative environment plays a special role in setting the perception and understanding of the world due to the fact that it creates a special semantic and emotional communicative situation. It provides not just the production and transfer of knowledge, but more importantly, it evokes new nuances of emotional detail that relate to the ability to think critically and to be willing to accept other thoughts and beliefs. In this way, we broaden our understanding based on feelings and emotions thanks to the communicative features inherent in the public academic and educational process in accordance with the construction of civil society. In other words, it is a "*parrhesia situation*"[44]: new knowledge of reality arises under such special emotional conditions of communication and dialogue, when self-interest or fear of being mistaken either being punished does not embarrass free speech and free thinking. It is about the transfiguration of subjectivity when our feelings and thoughts change.

However, universities themselves are influenced by the external factors of culture and political system. The degree of academic freedom and freedom of thought and speech can depend on them. In a closed political system, university communication becomes rigid and, accordingly, does not contribute

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[42] Ibid, p. 287.
[43] Ibid, p. 291.
[44] Foucault Michel. *The Practice of Parrhesia*. In Discourse and Truth: the Problematization of Parrhesia (six lectures), The University of California at Berkeley, edited by Joseph Pearson. Digital Archive: Foucault.info, 1999. URL: http://foucault.info/documents/parrhesia/index.html 1999

to the deepening of emotional granularity. Probably this explains the situation when scientists at the universities of Hitler's Germany or the communist Soviet Union could achieve high results in natural science and, at the same time, many of them could support the authoritarian and repressive regimes emotionally. Obviously, such university environments could not have a long-term heuristic perspective. As it is well known from the Soviet experience, science has reduced its creative potential. This undoubtedly led to the destruction of mutual trust and social capital.

I could use this example to find words to justify the need for study philosophy as a compulsory subject at universities and colleges. However, I want to call for caution in the light of our post-Soviet evidences. Philosophy is far from always, not in all its theoretical directions, contributes to critical thinking, to the formation of social capital and adequate understanding of reality. As we know, sometimes philosophy doctrines can be dogmatic and seek to squeeze endless and diverse reality into a monolithic unified theory.

This applies above all to Marxism and its shy surrogate variants, which are still inert and semi-legal, for example, in some Ukrainian environments, not to mention of official metaphysical doctrines in the Russian Federation or in communist regime of China. In general, modern education cannot be complete without the philosophical component, which is designed to form the competence of critical thinking and promote positive emotional granularity regarding dignity, trust and open civil outlook, realizing that false knowledge and fake news are a harmful and regressive phenomena for humanity. It is important to maintain the philosophical spirit of universalism as a prerequisite for critical thinking.

The articulation of understanding is unfolded in certain discursive-representational matrices. Conversely, the presence of a particular type of discourse or representative matrix influences the process of understanding reality. In the broadest sense of the word, discourse is a complex of signs, meanings, symbols, objects and codes organized by means of linguistic and act-speech and representation in verbal, musical and figurative texts. In the discourse, language, as a sign system, exercises its property of attributing the signs to the phenomena, interpreting them as objects of meaning and understanding. Discourse is always effective through a community, a group of people whose interpretive action is taken in events, outlining the symbolic and object skeleton of reality. The discursive certainty of the relationship between people gives them a certain color, tone, expressiveness, emotionality, leads to silence or openness. Discourse serves as the basis for choosing and prioritizing one meaning to others.

The contemporary American political philosopher Richard Anderson came to the conclusion that the origin of dictatorship and democracy is not at all

caused by political forces, or even social ones. According to his opinion, democracy and dictatorship have an exclusively discursive origin. They include, in particular, the direct influence of political discourse, which Anderson defines as "the procedure for organizing the composition and interpretation of texts that disseminated by persons who conduct political discussions"[45].

It should be noted that before civil society became a social reality in Western civilization, it was formed as a philosophical discourse in the works of Aristotle, Hobbes, Locke, Ferguson, Rousseau, Voltaire, Paine, Kant, Hegel, Tocqueville, and many others. The concept of modern citizenship was introduced by J.-J. Rousseau in the mentioned treatise (1762). He linked this to the needs of forming a nation-state in which sovereignty ceases to be a dynastic phenomenon but comes out of the will of the people.

Civil society is formed as legal and axiological aspects of social solidarity, based on the generation of trust or social capital and the relevant social convention. It is the sphere of mediation between an individual and a political authority. Each society has at least several discourse-ethical practices, but only discourse generated by the needs of responsible individual freedom and public truth leads to the creation of a civil status and progress. The generative factor of civil society is the discursive-ethical practice of responsible freedom-authenticity, which unfolds on the basis of the needs for emancipation and social expression of a civilian sentiments and feelings. Formation of civil feelings does not contradict the rational structure of social relations. On the contrary, the formation of rational instruments for the adoption of common laws in the ancient Agora or the shaping of the urban environment and the legal modernization of social relations of the Modern era relate to the intellectual and practical implementation of the idea of citizenship and the conception of civil rights.

Otfried Höffe believes that "the world-spread fact of the organization by a people of their common life in the form of right is the embodiment of a practical or social reason" which "obeys the ethics of right"[46]. Moreover, the formation of civil feelings takes place on the basis of rationalization of everyday life in such manifestations as legislation, commerce, free market, public gatherings, professional work, shop and industrial production processes, the formation of a network of educational institutions, etc.

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[45] Андерсон Р. *Дискурсивне походження диктатури і демократії*. Пер. з англ. А. Карася. Універсум, № 7–10. 2013 URL: http://universum.lviv.ua/magazines/universum/2003/4/dem.html

[46] Гьофе Отфрід. Розум і право. Складові інтеркультурного правового дискурсу. Пер. з нім. Київ. Альтерпрес. 2003. С. 8.

The civil feelings become possible under the new type of normative ethical behavior and the introduction of a variety of rational practices. The point is that "reason is not just a name for the alleged path to the truth or legitimization of principles; it is also a way of life. And these two aspects are tightly interconnected"[47]. Consequently, the construction of civil feelings is bound with the voluntary and open social activity of citizens, which is conditioned not only by the individual aspirations for freedom, but also by the sense of responsibility for their own vocation. "Human, regardless of anything, is called to find a path to himself / herself that the time allocated to him, God's gift, was not transmitted to others' hands" and, according to Socratic, "to know himself" and become himself. "Who is called, is responsible"[48] (A. Sodomora).

Responsible freedom becomes a common normative (ethical) thing, without which individual success is impossible: "Civility means to be civilized, so that one can fulfill one's duty to civilize. Not in some grand colonial way, but in a simpler and truer one. The *civitas* is the community of human belonging. It is what we are trying to bring to life with "civility" and "civilization" and all the rest of it. What binds the *civitas* together? A fundamental set of values – things which we wish all people to hold jointly, which define the common good. What are such values? I'd summarize them this way: freedom, truth, justice, and equality"[49].

But what does it mean to perceive and actively experience the values of freedom, dignity, truth, authenticity, trust, compassion, justice, equality, responsibility, calling, recognition, etc.? Civil values become constructs of social reality under the influence of proper collective intention, which is caused by the relevant discourse (concepts, words, and symbols), its semantic and sensory-emotional perception and embodiment into the ethical norms.

Lisa Feldman Barrett convinced that "we need the concept of emotion to experience or perceive the feeling that is associated with it. This is a tough requirement"[50]. And "the concepts are not just a social outer layer on top of biology. They are a biological reality that is embedded in your brain by culture. *People living in cultures with more diverse concepts may be more adapted to reproduction*"[51]. This idea is completely in line with the semiotic approach to evolution and human development.

[47] Ґелнер Е. *Розум і культура*. Історична роль раціональності і раціоналізму. Пер. з англ. С. Савченка. Київ. Актаю 2004. С. 205.

[48] Содомора А. *Бесіди п(р)одумки*. Львів. 2018. С. 19. (№ 17).

[49] Umair Haque. *What Civility Really Is*? The Courage to Revoke Consent From Dehumanization and Inhumanity. URL: https://eand.co/what-civility-really-is-9bc51fdfca0a

[50] Фельдман Барретт Ліза. Як народжуються емоції. С. 227.

[51] Ibid., P. 233.

We attribute such signs-symbols to the nature of semiosis, considering it as immanent for civilization process. It is also worth agreeing with Feldman Barrett's position that "the question of responsibility now sounds like this: are you responsible for your concepts?"[52]. Therefore, our "freedom of choice" is also a choice between the key concepts by which we describe what we call reality.

Because each of us is burdened with the conceptual arsenal we inherit from previous generations, as well as from dominant discourses and narratives, we have little reason to believe that *human* and social conflicts are driven by only biological evolution. Civil feelings and emotions are constructed with the active involvement of concepts, discourses and culture. The formation of civil feelings as the *civilization capital* carries out under the influence of the *civitas* as the discursive ethical practice of freedom-authenticity with all its axiological and semantic elements.

5. Narrative of common sense, discursive self-determination and empathy

Any social changes, and especially revolutionary changes, precede the formation of appropriate discourse. The philosophical discourse of the Enlightenment led to the revolutionary anti-colonial liberation of America from the British Empire and to the Great French Revolution. The common sense narrative has played a particularly important role.

Interestingly, regarding the common sense as a critical element of civil feelings began to say no so-called "ordinary people", but educated segments of the academic community in the XVIII century. The concept of common sense was formulated in the context of the already existing discourse on the social benefits of civil society, with its leading perceptions of individual freedom based on the equality of all people before the laws and the rule of law over political power.

Brochure *Common Sense* published by Thomas Paine in 1776. Thus Common Sense challenged the authority of the British government and the royal monarchy. The plain language that T. Paine used spoke to the emotion of justice for common people of America. It was the first work to openly demand for independence from Great Britain. Emotions of national self-determination and hope construct a new socio-political reality.

This is an example from famous brochure of T. Paine: "In the following pages I offer nothing more than simple facts, plain arguments, and common sense: and have no other preliminaries to settle with the reader, than that he will divest himself of prejudice and prepossession, and suffer his reason and his feelings to determine for themselves that he will put on, or rather that he

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[52] Ibid., P. 246.

will not put off, the true character of a man, and generously enlarge his views beyond the present day". (…..) "Every spot of the old world is overrun with oppression. Freedom hath been hunted round the globe. Asia, and Africa, have long expelled her. Europe regards her like a stranger, and England hath given her warning to depart. O! Receive the fugitive, and prepare in time an asylum for mankind"[53].

A striking example of compassion or empathy in the context of the discourse of freedom and authenticity in American history relates to abolitionism and, in particular, the life experience of Abraham Lincoln. A. Lincoln was plagued by negative feelings, as he explained in a letter to a slave-owning friend (1841): "… there were, on board, ten or dozen slaves, shackled together with iron. This sight was a continued torment to me. … It is a thing which has, and continually exercises, the power of making me miserable"[54]. Of course, such feelings were peculiar to many others and they motivated them to fight against injustice.

In this observation is important that (1) the motivation trigger for action is a visual image that affects emotions; (2) the visual image of slavery or humiliation and suffering does not cause their automatic denial by each one and all. The visual image of slavery or humiliation and suffering does not automatically deny them. The discursive-ethical mediation (semiotic matrix) in the mind of human and society is important in order for emotional response to be given proper value, meaning and feeling.

That is why the discursive-ethical practices of "paternalism-clientelism", colonialism, Marxist class struggle, Stalinism, Nazism and so on are able to induce people to indifferently perceive the humiliation and suffering of their neighbors and thus block the person's innate capacity for empathy. In this way, the encouragement of people to the emotional domination of *hubris* is formed. It is to be recalled that Aristotle defined hubris as a state of perverse pleasure that someone want to obtain from the humiliation of a victim and the ill-treatment of a man or through shaming and disrespect of a person only for one's own pleasure.

We are unable to understand others well beyond the discourses and cultural narratives that shape the practice of our emotional experiences. Similarly, the discourse of Marxism called communist revolution in Tsarist Russia and other countries. Its basis, in particular, lies in the "upbringing" of the feeling of class hatred for the enemies of mankind. Hatred is a feeling or

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[53] Paine T. *Common Sense*. Addressed to the Inhabitants of America. February 14, 1776, URL: https://www.learner.org/workshops/primarysources/revolution/docs/Common_Sense.pdf

[54] Waal de Frans. *The Age of Empathy*. Nature's Lessons for a Kinder Society. Three Rivers Press, New York. 2009. P. 224.

emotion that is known to every person in one degree or another. However, if it is conceptualized and got a discursive-symbolic organization, hatred can turn into a justifiable form of attitude towards people. If class or other hatred becomes the leading emotion of some social group through a specially organized discourse in which it finds its justification, it will work to destroy others as the enemies. Thus, the ontology of violence first finds its discursive justification, and then under its influence it becomes energy of emotional hatred. This applies to the discourses that can take on different symbolic-semiotic forms: religious, Communist, Nazi, etc.

I think the most striking case of discursive influence on a person's beliefs and emotional state of mind is the example of Pol Pot's (Saloth Sâr). He received higher education in France, where he came under the influence of the Marxist environment and became a member of the Communist Party of France. He served as the Secretary General of the Communist Party of Kampuchea. Pol Pot organized the physical extermination of his "class enemies" to which the cruelest methods of punishment, humiliation and murder were applied. The enemies of the revolution were destroyed in very painful ways. "They buried people up to the neck in the ground, leaving them to a slow death from hunger and thirst. In the jungle, torment was aggravated by insects. The heads of the executed were cut off and put up on stakes around the camps with the signs "I am a traitor to the revolution." "People were beaten to death with hoes and sticks. Knives cut the throat, ripped up the body. People were crushed with bulldozers, blown up with explosives, locked in rooms and set on fire, thrown into ponds with crocodiles. Cutting of skin and meat from living people was practiced". As of 1975, about 25% of Cambodia's population had been exterminated.

The opposite discourse refers to the universal values of the individual freedom and corresponding emotions. It should be emphasized that social emotions do not exist in a "pure" innate forms; in both cases they are the result of a semiosis (the actions of signs) and the consequence of their construction through discourses, narratives and metaphysical doctrines. Therefore, people tend to have certain emotional qualities and we can recognize them by observing where they prefer to be, where to go, from what they rejoice publicly: which museums are visiting, what performances are watching, to whom the monuments are erected and express their respect. It's about the fact that our human emotions are constructed along with our public space and socio-political stories. This means that human emotions always correspond to certain external cultural artifacts. Changing artifacts, even such simple ones as street's names, corresponds to changes in the emotional setting of a particular environment. We are talking about the relationship between the semiosphere and the emotional life of community.

Thus the discourse of the dissidents' intellectual resistance against totalitarianism and the support of civil society has led to the collapse of communist totalitarianism, primarily in Poland, then in the Soviet Union. It was not just intellectual discourse, but also ethical behavior according to the guidance of liberty, truth and compassion. Trust is what citizens value most in their society. It is a kind of the freedom-authenticity discourse-ethical practice.

As noted earlier, in the contemporary psychology has been experimentally proved that emotions of a person depend on the perception of situation on the basis of judgments and concepts about it. The judgments and meanings change – emotions and perceptions change. That is, our emotions depend on our understanding of reality and vice versa: a radical change in understanding – radically changes emotions (David Rock)[55]. (Liza Feldman-Barrett has the same opinion). This also applies to the human capacity to show *compassion*, which often depends on participation in a particular community, especially when communities are divided on the basis of hostility.

Actually, the connection between language, speech, symbols, discourses, narratives, communication, feelings and emotions – unfolds as a process of semiosis, which is a creative manifestation of social life and modeling of a social reality. Accordingly, the rules and practices that guide the language in public life affect the material and ideal interests of people with different linguistic repertoire in different ways. This also works in the context of the economy, where labor is increasingly "semantic and communicative, not physical," and involves manipulating the senses, meanings and objects, not the things. Therefore, in modern linguistically heterogeneous societies, the language is constantly politicized (E. Gellner). V. Rechyzky notes: "Modern civil society is a system of "complex equality", whose emotional atmosphere not only deeply penetrated into social progress, but largely determines its results"[56].

The feeling that one human being cannot be indifferent to another is at the heart of social capital and is also the basis of civilization capital. "We can't just scatter in all direction. Every individual is connected to something larger than itself. … Measured by volunteer community services, Western societies

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[55] Dr. David Rock coined the term 'Neuroleadership'; he is the Director of the NeuroLeadership Institute, a global initiative bringing neuroscientists and leadership experts together to build a new science for leadership development. With operations in 24 countries, the Institute also helps large organizations operationalize brain research in order to develop better leaders and managers. *See*: Khalil Smith, Chris Weller, and David Rock. *Create a workplace where everyone feels comfortable speaking up*. URL: https://www.strategy-business.com/article/Create-a-workplace-where-everyone-feels-comfortable-speaking-up

[56] Речицкий В. *Символическая реальность и право*. Львов: Классика, 2007. С. 245.

seem to be in great shape indeed, and have plenty of compassion to go around"[57]. These words were spoken 10 years ago. Today, the situation has changed, Western civilization is undergoing new test that relates, above all, to the possible decline of trust and social capital. In fact, the test is about our shared emotional life and the meaning of our hope. The XXI century is a time of self-determination and self-expression, so emotions here become overwhelming because it is about the desire for individual creative self-realization and recognition.

Thus, relying on experimental psychology, cognitive research and neurobiology, we must take into account that emotions are not congenital; they are modeled and constructed in the process of common life by means of the symbolic and, more broadly, the semiotic sphere of culture and discourses. The principal role in their manifestation is played by cultural contexts, such as sign-symbolic and conceptual semiosphere and discourse.

This is a substantially new look at the human nature that arises in the neurobiological and cognitive sciences. Recent discoveries make it necessary to rethink the old beliefs that human beings are, by nature, aggressive, materialistic, utilitarian, and selfish. The realization that we are fundamentally *empathetic* is extremely important for social development. If at the turn of the nineteenth and twentieth centuries, the idea of empathy was implicitly contained in the theory of evolution and emerged from analytical philosophical studies of human nature and society, then at the turn of the twentieth and twenty-first centuries it became a valid fact thanks to the research in neurosciences. "Mirror neurons are the cells in our brain that make our experience, mostly made of interactions with other people, deeply meaningful. … Mirror neurons are brain cells that seem specialized in understanding our existential condition and our involvement with others. They show that we are not alone, but are biologically wired and evolutionary designed to be deeply interconnected with one another"[58].

So where does inter-cultural, inter-national and inter-civilizational animosity come from? Of course, Pol Pot, like any other mammal, was endowed with evolution by mirror neurons and his "mirror neurons were the basis for those human emotions that underlie empathy". Consequently, he had an innate capacity for empathy. But he blocked it with discursive beliefs that gave specific meaning to the emotions of fear, hatred, humiliation and hope. This transfiguration applies to anyone who voluntarily and knowingly participated in genocides or took part in crimes against humanity.

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[57] Waal de Frans. *The Age of Empathy*. *Nature's Lessons for a Kinder Society*, P. 223.
[58] Iacoboni Marco. *Mirroring People*. The Science of Empathy and How We Connect with Others. Picador. New York. N. Y., 2009. P. 267.

The revolution in neuroscience that has been going on for two decades has made us take a closer look at the essence of the problem of freedom. Man is neither "doomed to freedom" and associated hedonistic loneliness, nor a collective or herd creature. A person gains his/her freedom and exercising it by showing zeal among others. It seems that for each of us, the path to responsible freedom begins with the discursive fixation of the *gubris* point and the mastery in overcoming it emotionally. This liberates us of dependence on artificial, unnatural forms of socialization and frees from alienation of our own inclinations and abilities. No one will feel free in a society where no one can trust anyone. Freedom-from has its other side as freedom-for. The discourse of freedom is changing. Nowadays we cannot reduce freedom to the state of "self-possessed" and "self-sufficient" individuals. *Jeremy Rifkin*: "The embodied approach to freedom is based on the opposite premise. One is free to the extent that one has been nurtured and raised in a society that allows for empathetic opportunities. … The very bases of freedom are trust and openness among people. Freedom is never solitary affair, as the rationalists contend … but a deeply communal experience. We are only really free when we come to trust one another … Trust, in turn, opens up the possibility of extending empathetic consciousness into new more intimate domains"[59].

This allows us to speak not only of social capital as an ethical network of trusting relationships within specific social groups or national communities, but also of civilization capital (or emotions of international citizenship), which unite humanity in its common civilizational empathetic development. Every person in his practical life is the bearer of many forms of identity: from gender, ethnic, religious – to the national and civil. The national identity of Modern's era is shaped as a political response to the existential challenges of a civil society whose members seek to see and feel themselves as citizens equal in their rights and freedoms.

However, the phenomenon of citizenship or civil identity is not reduced to its legal national content; it is rather societal and ethical entity. Since its inception, until nowadays, the nature of citizenship is valuable, sensual and fragile. "Citizenship is gradually losing its territorial "attachment" to a particular state, as well as a real and effective political and legal link between the state and the individual"[60]. Existence of citizenship is shaped in the space of international law with its key principle of the rule of law and the protection of human rights for freedom, security, privacy and happiness.

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[59] Rifkin Jeremy. The Empatic Civilization, P. 156–158.

[60] Софінська Ірина. Філософсько-правова візія доктрини громадянства. Монографія. Львів. Каменяр. С. 105.

CONCLUSIONS

The phenomenon of civil identity, that is legitimized within the framework of the national political sovereignty, in its intention to liberty and free development of person, exceeds national boundaries and other kind of symbolic and practical barriers. Civil identity, based on legal national identity, is not identical with it. It transcends beyond any institutional boundaries of socialization in the pursuit of personal self-fulfillment, which is common to each person in the sense of recognition of her/his, free creative nature. Civil compassion and civil feelings transform civil identity into an ethical self-determination that is constructed around the values of individual human freedom, dignity, trust, calling and recognition[61].

Civil identity is the conception and factor of semiotic design. Its genesis concerns the function of creative freedom in the emotional transformation of human and belongs to the legal, ethical and aesthetic spheres of human' life. Citizenship and civil identity carry the transcendental spirit of *Poesis*, aimed at overcoming artificially created boundaries and barriers that exist in the path of common civilizational development.

Formation of public discourse of citizenship can only be effective because of its close connection with the corresponding ethics, or with the common public behavior, based on the recognition of the values of responsible freedom, human rights, trust and authenticity. This is about the prevalence in the formation of the discursive ethical "freedom-authenticity" practice as opposed to the practices of "paternalism-clientism" and "nihilism-cynicism".

Thereby this also encourages us to admit that, among all the diversity of cultures on the planet, we can identify the process of empathetic construction the common civilizational development for all. The civilization process is defined by the modern conversion of all the inhabitants of the planet to the adoption of the phenomenon of citizenship and the creation of social capital through stages from a national sovereignty and the formation of a political nation to the ethical self-expression of human.

Thus, let us take into account that the word *civilization* was used in the 16th century through the French notion of *civilisé* which has the Latin basis of *civilis*. Its English equivalent is translated both as "*civic*" and as "*civil*". At the same time, the Latin "*civilis*" refers to the concepts "*civis*" or "*citizen*" (English) and "*civitas*" or "*city*" (English). Then, taking into account the common semantic basis for the notions of "*civilization*" and "*civil society*", my idea is to recognize that there is a single (united) civilization process

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[61] Карась А. *Громадянська ідентичність як етичне самовизначення людини* Intelektualisci i mloda inteligencja budowniczymi spoleczenstw obywatelskich. Pod redakcja Andrzeja Goralskiego i Jana Laszczyka. Warszawa, 2015. S. 103 112.

taking place in the world that has variable cultural forms. The various cultural types of social life on the planet can be called civilizations in the figurative or conditional meaning of this concept.

We are talking, on the one hand, about the validity of the universal civil and civilizational-cultural form of the semiosis that is unfolding as a creation of the common civilization trust (capital) on the basis of mutually recognized civil feelings and shared values of citizenship. On the other hand, we are talking about particular cultural forms of communication that unfold in different paradigms of emotional granularity and mind, based on distinct axiological ideas and discourses. The civilization process of constructing a civil ethics of mutual understanding coincides with the rethinking of the nature of mind and the idea of human.

We are in no way claiming the restoration of one-sided and unilateral expansionism. It is, in fact, universalism, which from the very beginning of the birth of philosophy has remained its leading discursive idea, or a generalized sign with the highest reflexive-critical intellectual and historical potential. Under it influence, anthroposemiosis unfolds as a single civilization process with inherent phenomena of human freedom and civil rights in the pluralistic system of historical cultures.

The civilizational process of the symbolic, ethical and legal construction of civil society coincides with the rethinking of the nature of reason, emotions, culture and man. The pluralistic urban life, with its traditional forms of restraining aggression and intolerance, needs to be renewed with a symbolic sphere and public communication that is capable of supporting the motivation for empathy. It is about the semiosis of the global tendency to create an international political community in which a person claims to enjoy the rights of a citizen of the world[62]. I would like to point out here that the outlined global tendency of a single civilizational-civic development in no way contradicts the formation of national democratic republics. As the political and social experience of the last century shows, the phenomenon of citizenship in the sense of equality of human rights is established only in the context of the independent states' national sovereignty.

SUMMARY

This text deals with the analysis of the prospects of civilizational development of mankind in terms of revaluation and re-awareness of widespread beliefs about the inevitability of conflicts between cultures and civilizations. To substantiate the main points of the study, author turns to discursive analysis, methodological potential of semiotics and neuroscience.

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[62] Гьофе Отфрід. Розум і право. С. 107–109.

This made it possible to view the civilization process as a discursive and ethical deployment of civil society reality and to clarify the concept of citizenship not simply in the traditional legal aspect, but above all as a phenomenon of values and ethics. This means that civil development is influenced by the transformation of emotional life standards in the sphere of culture, which, in turn, are conditioned by leading philosophical (metaphysical) ideas, discourses, narratives and artistic styles.

The ethical-legal discourse of citizenship engenders such public and private attitudes, feelings and interests that determine the new socio-cultural reality of civil society. For its part, the civil sphere is formed as an open communicative structure under the influence of the social orientation on the values of individual freedom, sense of dignity, calling, recognition, authenticity, and the like.

There is no rigid barrier between the "inner world" of people in a particular society and their "outside world". We can trace the subtle correlation between changes in some social structures and changes in the nature of people's affective, sensual and emotional behavior. The inner and outer worlds of human have a complex relationships that is effected and conditioned by semiotic mediation, which includes signs and symbols, representational and verbal systems, discourses, narratives, stories, musical texts, artistic artifacts and like that.

The confrontation between cultures and civilizations has a metaphysical, ideological and emotional basis that determines our understanding of reality. Actually, confrontational metaphysics "originate from the a priori adoption of the *ontology of violence*" and itself becomes one of the key semiotic factors that aggravate civilizational hostility.

The relationships between practical reason, emotions and discourses outline the civil development as a process of human "emotional granulation" that based on the discursive-ethical practice of freedom-authenticity. The civil process relates to the formation of appropriate emotional standards among which are feelings of: dignity, uniqueness, vocation, hope, annoyance, transgression, shame, tolerance, benevolence, trust, compassion, civil responsibility, etc. They underlie the phenomenon of "*civilization capital*", which is conditioned by "civil feelings" that generate the need and opportunity to create the *social capital*.

Civil feelings and social capital are formed in the context of the evolutionary development of mankind, which at the level of *semiosis*, through practical reason and appropriate discursive-ethical practice, becomes an *emotionally-empathic* factor for the unfolding of a single civilizing world process. This allows us to speak not only of social capital as an ethical network of trusting relationships within specific social groups or national

communities, but also of civilization capital (or emotions of international citizenship), which unite humanity in its common civilizational empathetic development.

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THE PROBLEM OF THE INFORMATION SOCIETY
IN MODERN PHILOSOPHICAL DISCOURSE

Okorokova V. V.

INTRODUCTION

Modern society is characterized by an acceleration in the pace of technological development, the creation of new intelligent technologies, and the transformation of information into the most important global resource of mankind. In other words, today's society is in a stage of development when information has become one of the core values in people's lives. The rapid development of computer technology and information technology has given impetus to the development of a society built on the use of diverse information in all spheres of life and professional activity of people: in culture, science, education, economy, health care, domestic sphere. In such a society, the main object of management is not the material objects, but the symbols, ideas, images, intelligence, knowledge[1].

The intensive improvement of information technologies, which continues to be done in our time, has opened the Internet as a new, practically unexplored environment, thereby opening up a wide problem field for researchers to research. The Internet is a specific reality that did not exist before, a truly new world that opens up both its positive and negative sides to a person, thereby offering various options and possible trajectories of personal development to its users.

The Internet as a world, which, as a virtual environment, represents the real sphere of a person's realization of himself, his capabilities and abilities, his potential and, in general, his subjectivity, opens up new wide opportunities for self-development and self-realization of modern man. According to N.S. Kramarenko complex of specific features of the Internet allows us to consider it not only as a new information technology, but also as a new sociocultural environment and the sphere of human self-realization[2].

We are talking about the fact that today we can unequivocally state the fact that computer communication acts not only as a new communication

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[1] Окорокова В.В. Образ нової соціальної реальності Постмодерну та форми його моделювання: Монографія. Одеса: ВМВ, 2018. С. 43.

[2] Крамаренко Н.С., Сомов Д.С. Виртуальный мир как новое пространство самоосуществления человека. URL: https://cyberleninka.ru › article › virtualnyy-mir-kak-novoe-prostranstvo-s...

technology characteristic of the post-nonclassical period of development of scientific knowledge, but also as a basis in the formation of future culture. Indeed, modern society is at a developmental stage when information has become one of the core values in people's lives. The rapid development of computer technology and information technology spurred the development of a society built on the use of various information in all spheres of life and professional activity of people: in culture, science, education, economics, healthcare, and the domestic sphere. In such a society, the main object of management is not material objects, but symbols, ideas, images, intelligence, knowledge.

As noted by E.I. Sukhov, in the information society investments are made at a different level than in the industrial society, that is, in the production of means of production[3]. The organization of labor affects only the relations of workers among themselves, and therefore the level at which production operates. Post-industrial society operates more globally at the managerial level, that is, in the mechanism of production as a whole. This action takes two main forms. Firstly, these are innovations, that is, the ability to produce new products, in particular, as a result of investments in science and technology; secondly, the management itself, that is, the ability to use complex information and communication systems.

Therefore, at present, the development of the information society is a logical stage in the development of civilization, resulting from the impact of modern information and telecommunication technologies on culture, social structure, economy, law, and the state.

1. The information society: philosophical understanding of the concept, characteristic features

For the first time in a fairly clear form, the idea of the information society was formulated in the late 60s – early 70s of the XX century. As most researchers note, the invention of the term "information society" is attributed to Yu. Hayashi, a professor at Tokyo Institute of Technology. The information society was defined as one where the computerization process will give people access to reliable sources of information, save them from routine work, and provide a high level of production automation. At the same time, production itself will also change – its product will become more "information-intensive", which means an increase in the share of innovation, design and marketing in its value; the production of an information product,

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[3] Сухов Е.И. Информационное общество как новое общество. *Теория и практика общественного развития*. 2011. URL: https://cyberleninka.ru/article/n/informatsionnoe-obschestvo-kak-novoe-obschestvo

rather than a material product, will be the driving force behind the education and development of society.

Paying much attention to the transformation of human values in the information society, I. Masouda[4], the head of the Institute of the Information Society and one of the authors of the Information Society Plan presented by the Computer Use Development Institute (JACUDI) put forward a concept according to which the information society will be classless and conflict-free, it will be a society of consent, with a small government and state apparatus[5].

Research in this area has generated a huge variety of names and definitions of the new society. U. Daisard drew attention to this circumstance in the mid-80s, writing that the desire to express the essence of the new information age resulted in a kaleidoscope of definitions, among which the thinker noted the scientific approaches of J. Lichthheim, R. Darendorf, A. Etzioni, K. Boulding, G. Kahn, S. Alstrom, R. Seidenberg, R. Barnet[6]. Each of these theoreticians attached great importance to the prospects explored in this book – the evolution of an increasingly complex information and communication environment. As a result, to our time the following conceptual definitions of modern society have accumulated: "Information society" (E. Toffler, D. Bell), "post-market" (T. Burns), "post-traditional" (E. Giddens), "post-historical" (Boulding K.), "technotronic" (Z. Brzezinski), "Multidimensional" (K. Kerr), "planetary" (J. McHall), "integral type society" (P. Sorokin), "post-historical society" (J. Fukuyama), "post-industrial" (G. Odum). "Enlightened society" (C. Flexner), "risk society" (W. Beck), "open society" (J. Soros), "the knowledge-based society" (Lane R.E.), "conventional "(Pakulski J.), "active" (Etzioni A.), "good" (Bellah R.). Ultimately, obeying the "channel of American sociology", they are adapted to the cliche of the "information society", but at the same time they remain divided into qualitatively different versions of the major or minor series, promising either the apolastic horrors of the end of the world, or the idylls of a millennial paradise on Earth[7].

The first researchers of the information society focused on the search and generalization of its attributes. Among the ideological theorists of the information society, first of all, one should single out such thinkers as

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[4] *Masuda Y.* The Informational Society as Post-Industrial Society. World Future Society. Washington: World Future Society, 1981. 171 p.

[5] Алексеева И.Ю. Возникновение идеологии информационного общества. URL: http://www.iis.ru/events/19981130/alexeeva.ru.html

[6] Дайзард У. Наступление информационного века. *Новая технократическая волна на Западе.* М.: Прогресс, 1986. С. 344.

[7] Иванов В.Г., Лезгина М.Л. "Информационное общество" как продукт научно-технического прогресса. *Теоретический журнал "Credo".* 2005. URL: http://credonew.ru/content/view/471/57

D.K. Galbraith, G. Kahn, Z. Brzezinski, D. Bell, J. Beninger, K. Boulding, J. Naysbit, M. Castells, M. McLuhan, T. Stonyer, A. Toffler, A. Turen, J. Furastier. Today, it is generally accepted that of the entire galaxy of noted thinkers, the theoretical basis of this concept is the work of the American sociologist D. Bell. The scientist talks about the unfolding revolution in the organization and processing of information and knowledge, in which the computer plays a central role. The computer, according to the American sociologist, is a symbol and at the same time a material carrier of the technological revolution – it is the computer that fundamentally transforms society in the second half of the 20th century.

Thus, the key role in the new society is given to information and electronic means, providing the technical basis for its use and dissemination. In this regard, the term "information society" has become widespread, in general, duplicating the concept of "post-industrial society", and used to denote a civilization, the basis for the development and existence of which is a special substance called "information", which has the property of interaction both with the spiritual and the material world of a person and, thereby, determining both the socio-cultural life of a person and his material being[8].

Another American publicist and sociologist E. Toffler, in a series of works "Shock of the Future" (1970), "Report on Ecospasm" (1975), and "The Third Wave" (1980), based on the analysis of the emergence of new communication, developed the concept of "post-industrial society" or, according to ideas of a "superindustrial society", "a superindustrial civilization"). Like D. Bell, E. Toffler identifies three main stages in the development of society – three waves in the history of civilization[9]. In agrarian societies, the dissemination of information was carried out through a crowd of people, as well as through the Catholic Church through organized gatherings of people. The media of the next, "second wave", are based on mass production technologies – these are newspapers, magazines, films, radio and television. He calls the post-industrial stage of development of society "the third wave." In the conditions of the third wave, information and the means of its processing and dissemination acquire the greatest importance. With the revolution in the transmission of information in society, the following changes occur. The widespread introduction of computer and new technologies allows us to create new industries and make production decentralized.

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[8] Белл Д. Социальные рамки информационного общества. *Новая технократическая волна на Западе.* М.: Прогресс, 1986. С. 330.

[9] Тоффлер Э. Третья волна. М.: АСТ, 2010. URL: www.read.virmk.ru›present_past_pdf›Toffler_Tretiya_volna

Distinctive features of culture in the information society are: a high level of innovation, demassification and standardization of all aspects of political and economic life, a change in the nature of work and interpersonal relationships changes the value system and orientation of a person to psychological, social and ethical goals, an excess of information ("information explosion") that affects culture and the individual, "domocentrism" ("electronic cottage") as the main lifestyle, "personalization" is the orientation of culture and society to each about a man when he loses the features of the "mass of the individual".

What becomes innovative here is not so much the rejection of ready-made, established moral and ideological truths of the past, from traditional radio programs and television films, from collected and systematized lengthy material, from ideas that are related to each other, but the type of presentation of material consisting of disparate fragments. The modern format of mass media offers information in the form of short modular flashes – news, fragments of films and programs dissected by advertising, and having a "strange, fleeting and incoherent form". The man of this new information culture refuses to accept new modular data in standard structures and categories and strives to create his own material from mosaic information.

E. Toffler called the new type of culture that is forming in the new society a "clip culture" created from the fragments of impressions and images, the embodiment of which is "zapping"[10]. This image does not require the inclusion of imagination, reflection, understanding, here all the time there is a "reset", "update" of information, when everything that was originally seen with virtually no time gap loses its significance, becomes obsolete. The author considers the clip culture as a component of the information culture – belonging to it means an ever-widening gap between the users of the second (corresponding to the industrial society) media and the third (information) waves.

Studying the phenomenon of clip culture T.V. Semenovskikh draws attention to the fact that initially it was the media, and not the World Wide Web, that developed a universal format for presenting information – the so-called sequence of relevant clips[11]. A clip, in this case, is a short set of abstracts submitted without a context definition, since due to its relevance, the context for the clip is objective reality. Thus, a person is able to freely perceive and interpret the clip due to the fact that it is immersed in this same reality. As a result, the scientist deduces the definition of the so-called

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[10] Ibid.

[11] Семеновских Т.В. "Клиповое мышление" – феномен современности. URL: http://jarki.ru/wpress/2013/02/18/3208/

"Clip thinking" is the process of reflecting the many diverse properties of objects, without taking into account the connections between them, characterized by fragmentation of the information flow, consistency, complete heterogeneity of incoming information, high switching speed between parts, pieces of information, lack of a holistic picture of the perception of the world.

A peculiar scientific concept was proposed by the Spanish sociologist Manuel Castells. To designate those globalization processes that occur in modern society, M. Castells introduces the concept of "information society"[12]. E.I. Knyazeva in this case draws attention to the fact that the term "informational" refers to the attribute of a specific form of social organization in which, thanks to new technological conditions arising in a given historical period, the generation, processing and transmission of information have become fundamental sources of productivity and power[13].

One of the key features of the information society is the network logic of its basic structure, which explains the concept of "network society". The scientist presents social structures as network structures, seeing in this a new social morphology. The growing efficiency, mobility and flexibility that have affected all spheres of human life make it natural to switch to network forms of social organization: a network enterprise in the economy, an interactive political system, a single Internet information network.

The Thinker emphasizes that he refers to the social structure of the information age as a network society because it is created by networks of production, power and experience, which form a culture of virtuality in global flows that cross time and space. Networks are a very old form of social organization, but in the information age they become information networks reinforced by information technology. Networks have an advantage over traditional hierarchically organized morphological relationships. In addition, they are the most mobile and adaptive forms of organization, capable of developing together with their environment and the evolution of the nodes that make up the network.

The dynamism of the social structure of a network society, its global reach, caused by financial markets, military technologies, information flows, make a network society an expanding system, penetrating in various ways and with different intensities into all societies. But it is precisely these differences that are extremely important when we try to understand the real processes of life and death of a given country at a given time. A networked society is not a

[12] Кастельс М. Информационная эпоха: Экономика, общество и культура. М.: Гос. ун-т. Высш. шк. экономики, 2000. 607 с. URL: infoboom.univ.kiev.ua › files › Kastels
[13] Князева Е.И. Концепция сетевого общества М. Кастельса. URL: http://pravmisl.ru/index.php?option=com_content&task=view&id=2622&Itemid=1

model for the success of modernity; rather, it is an extremely general characteristic of the emerging social structure. At one time, this was an industrial society.

A.V. Kostina exploring the conceptual approaches to the study of the information society divides them into two large groups: techno-centrist and culture-centrist approaches to information and communication[14].

– in the framework of the technological approach (Z. Brzezinski, M. Mcluhan), the dominant idea is that the technotronic revolution leaves its mark on the character of imaginative perception of reality, striving for globality, on the specifics of social life, striving for fragmentation, on the features of the formation of communities that refuse to national ideologies and based either on global or on narrowly local meanings and values. In this sense, history can be represented as a specific process of information development, where the content of the economic, social and cultural components is directly related to the nature of the content of communication and the quality of knowledge circulating in this society. This idea, in essence, forms the basis of post-industrial and informational concepts that consider the historical process as part of a civilizational approach;

– the cultural-centrist approach (D.S. Robertson, A.I. Rakitov) is based on the belief that in the process of the emergence of a knowledge-based society, the role of culture "has grown tremendously". The increase in memory and, therefore, knowledge associated with the invention of writing, representatives of this direction show that this new information system produced a new management technology leading to the creation of the state. Thus, the nature of communication, the features of the dominant sign systems and the type of formalization of knowledge appear in these concepts as the main determinants of economic development, social organization and culture. At the same time, the scientist focuses on another aspect of this problem and notes that the dependence of the specifics of the sociocultural system on communication technologies is not one-sided[15].

Still, the primary one is not the nature of the communication process, not the way of transmitting information that determines the features of its formalization and functioning, but the orientation and tasks of this system itself, which determines the way of communication, as well as the quality and volume of socially significant information. Those. we are talking about the

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[14] Костина А.В. Тенденции развития культуры информационного общества: анализ современных информационных и постиндустриальных концепций. *Знание. Понимание. Умение.* 2009. № 4. URL: http://zpu-journal.ru/e-zpu/2009/4/Kostina_Information_Society

[15] Ibid.

fact that not information affects this system, but rather, it itself brings to life those communication technologies that correspond to its needs.

2. Criticism as one of the components of the problem field
in the research of the information society

At the same time, it should be noted that in modern philosophy the concept of the information society causes both a series of discussions and criticism of its modern foundations, which is largely explained by the huge number of concepts that describe the transformation of society under the influence of the information revolution. In this vein, the ideas of I.D. Tuzovsky, who claims that the "post-industrial information society" has become both a ghost wandering around the world and a conceptual werewolf. Its ghostly nature is maintained by the constant expectation of its onset[16].

By analyzing the theoretical and methodological contradictions of the concept of the information society, the scientist comes to the conclusion that modern society is quasi-"informational", like a utopian information society, but, as has already been seen more than once in human history, it has not really taken place in this capacity and gives the following ideas of this hypothesis:

• The planetary community (humanity) is still chewing under the conditions of "multiera" – the coexistence of fundamentally different structures and forms of organization of society on the planet. As the progress of various societies progresses, the number of multi-era terms only increases, although, of course, the tendency to a certain leveling of the difference between them exists and is specially supported. On the one hand, global civilization is trying to rebuild local cultures that differ from it in their way of life, the system of values and motivations of culture, and on the other, include them in their orbits, but at a certain distance, as original "followers".

• From the point of view of the technical paradigm that defines our daily lives, scientific, educational, cultural practices, modernity can be described as the "Digital Ages". Industrial technology has influenced the world by participating in the formation of communities that are different in terms of economic and political criteria (capitalist and statist, democratic and totalitarian). Digital technologies are also affecting our world, however, it seems that economic and political criteria are not quite suitable for explaining this influence. A criterion is needed for the practice of creating, disseminating and using social information.

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[16] Тузовский И.Д. Утопия XXI века: глобальный проект "Информационное общество". Челябинск: Челяб. гос. акад. культ. и искусств, 2014. С. 323.

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• The most developed communities of the planet exist in a quasi-"information society" (QIS). The two most important points associated with this definition are:

– the prefix "quasi" refers specifically to the general term "information society". This is not a quasi-information society and not an information quasi-community. This is a quasi-"information society";

– "Quasi" is not "pseudo": quasi – "something like"; pseudo – "false." QIS is a really existing society, which in its main sign resembles the information society, but neither in the present nor in the future is congruent to it. The Pseudo-Information Society (PsIS) is the "false information society". One can speak about a pseudo-information society in the case of attempts to fit into this concept those communities which, possessing a system-forming means of communication of the information society – the Internet – and the virtual community, do not meet other essentially important criteria.

• Modern society is the historical heir to the capitalist stage of the socio-economic formation. The world economic system remains capitalistic, although this is neither wild capitalism of the era of the emergence of Marxism, nor socially responsible capitalism of large corporations during the struggle between Ford and Roosevelt. Capitalism is alive, it is the reality of a quasi-"information society".

• Historically, there already existed societies that can be recognized by us as quasi-informational. In particular, the Hellenic society of the classical period can be considered as a variant of the information society. The opinion that QIS is not a unique phenomenon for late Art Nouveau is indirectly confirmed by the fact that its temporal status is not fundamentally determined. Two opposing trends are observed:

1) the tendency to constantly shift the timing of the onset of a truly information society in the future;

2) the tendency to search for his forerunner (or social processes that initiated its formation) in the increasingly distant past of mankind[17].

In this case, one can characterize modern QIS as a global technogenic society, the communication system of which is based on television and radio and digital technologies, and the economy is based on the capitalist principles of production and the consumerist ideology of mass consumption. Political power in such a society becomes a derivative of disinformation social technologies, and culture becomes just another product in a series of digital

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[17] Тузовский И.Д. Парадоксы информационного общества. URL: http://emag.iis.ru/arc/ infosoc/emag.nsf/BPA/b35f5dc4d0df171744257f79004d2127

content. An ideal or humanistic information society must overcome a range of QIS controversies and challenges[18].

V.G. Ivanov and M.L. Lezgin is generally referred to as the "information society" as a social myth that arose on the eve of the entry of humanity into the third millennium AD[19]. Researchers say some see the idea of an information society as the latest version of millinarism, others as a bugbear, others as a social project for the future, fourth as a successful replacement for an absent social ideal (after "rebirth", "democracy", "Orthodoxy", and others have proved its inefficiency in this capacity), fifth – an abstract image of the social system of either the United States or Japan. For some, the "information society" is an inevitable future, for others it's a poorly justified utopia, for others it's the next round of a language game.

Researchers pose the question: "What is an "information society"?", and they answer, is it an impending reality, a daring utopia, a simulacrum, a decoy for the average person, a cunning image that hides reality? There is no definite answer, because all meanings are mixed in this image. The "Information Society" is inspired by the successes of the current stage of scientific and technological progress, but it is of the same hyperbolized and mirage nature as the problems of astronautics in fiction at the dawn of going into outer space. But the image of this society is also a warning to humanity about the dangers that lurk for it in its own history and in addition to the chimeras of "global warming", "ozone holes", and "clashes of civilizations"[20].

In this spirit, one can note the ideas of one of the ideologists of the concept of virtualization of the society, D. Ivanov, who notes that if you understand the theoretical meaning of the popular notion of "information society" and analyze what really happens in a turn of the century society, you can come to a paradoxical conclusion : the introduction of the so-called "information technologies" rather removes us from that information society[21]. The predictions of the information society theorists turned out to be untenable primarily because their authors identify information and knowledge. There is a lot of information in modern society, it plays an enormous role, but it does not at all follow that in modern society, knowledge is power. The information society, therefore, turns out to be a phantom of the post-industrial era. The

[18] Тузовский И.Д. Утопия XXI века: глобальный проект "Информационное общество". Челябинск: Челяб. гос. акад. культ. и искусств, 2014. С. 324

[19] Иванов В.Г., Лезгина М.Л. "Информационное общество" как продукт научно-технического прогресса. *Теоретический журнал "Credo".* 2005. URL: http://credonew.ru/content/view/471/57

[20] Ibid.

[21] Иванов Д. Виртуализация общества. СПб: "Петербургское Востоковедение", 2000. URL: https://www.politology.vuzlib.su/book_o056.html

technological changes associated with the formation of this kind of social organization are evident, and the expected changes in the institutional structure do not occur. The lesson of Marxism did not go in vain. Another ghost is doomed to wander around Europe, and at the same time America and Japan, leaving us the question of whether changes in social relations are a function of technological changes, or whether social changes are a series of technological, economic, political and other trends, the correlations between which are not at all necessarily suggest the existence of unambiguous causal relationships. The rejection of an uncritical perception of the model of the information society with its technological determinism characteristic opens the prospect of a more adequate interpretation of the computer revolution as one of the trends in the transformation of society. In this perspective, the fact that priority in recent years of the XX century. It was the development of not informational, but simulation technologies – virtual reality technologies.

Noteworthy in this case is the idea of V.M. Zhukova, who, exploring different philosophical approaches to understanding this concept, comes to the conclusion that, for all the positive aspects, the main hope of the advocates of this approach (as well as the advocates of the concept of a post-industrial society) did not materialize[22]. According to the scientist, the development of computer technology did not smooth out social conflicts, and in some cases even turned into a weapon of struggle (as is the case with information attacks on government resources stored on the network, the banking system, etc.). The fact that all the owners of computers now possess information resources, as it turned out, is losing its significance if people do not want or cannot fully use the capabilities of new technologies. The founders of the concept of the information society based their forecasts on the assumption that the future belongs to the technical elite. But the triumphal procession of computer technology has led to the fact that the use of a personal computer has become quite simple skills that do not imply a truly independent modeling of information reality. Moreover, the opinions and actions of an ordinary "advanced user" can be controlled from the outside even more than before (due to the increased speed of information transfer and new tools for modeling virtual reality).

Such an "information society," as some thinkers say, is a rationalized model of the technological utopia that was actively propagated in Western

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[22] Жукова М. В. Критика концепции информационного общества. *Стратегии развития социальных общностей, институтов и территорий: материалы Международн. науч.-практ. конф.* Екатеринбург, 23–24 апреля 2015 г. Екатеринбург: Изд-во Урал. ун-та, 2015. Т. 1. С. 229.

society in the middle of the 20th century, but has still not been fully implemented in practice[23].

As O.A. notes Stepunina, world space is turning into a computerized, single information community. Plus – life becomes more convenient, but the consequences of failure of at least one computer can become irreversible. And this is a very serious minus[24]. The scientist continues the positive and negative features of the information society, television perfectly demonstrates. Along with the fact that with its help monuments, cultural masterpieces are created, advertising and spam are also produced. A great many pop and rock concerts, TV shows enriching a materially defined part of society, to a large extent simplifies the human person. Society is becoming less moral and cultural.

However, despite the critical indicators in understanding the information society, it should be noted that, nevertheless, for a number of indicators, humanity has come close to the generally recognized standards of the "information society". First of all, it is about the formation of a global information industry, which is going through a period of technological convergence, organizational mergers, legislative liberalization, the role of knowledge, information in economic development, structural changes in employment.

CONCLUSIONS

A variety of scientific approaches to the study of the information society creates a problem field in the philosophical discourse on the study of this issue. The virtualization of modern society, the simulation of social reality pushed this conceptual direction to the background, highlighting the concept of virtuality and the related properties and categories of modern society. However, in modern science, the positive and negative aspects of the information society have been determined, which ultimately come down to the virtual society as its resulting manifestation.

So, among the positive qualities, one can note the understanding of information as the basis of various areas of activity, all representatives of the population have equal access to the sources of interest to them, the information does not carry harmful trends for people. It is provided for the management of the information society by state authorities. The following

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[23] Коваль Т.И. От информационного общества к обществу знаний: реальность или отдаленное будущее? *Исторические, философские, политические и юридические науки, культурология и искусствоведение. Вопросы теории и практики*. 2011. № 6 (12): в 3-х ч. Ч. I. URL: http://elar.urfu.ru/handle/10995/38809

[24] Степунина О.А. Характерные черты и опасные тенденции информационного общества. *Молодой ученый*. 2017. № 21 (1). С. 54–56. URL https://moluch.ru/archive/155/44089/

are considered negative: an increase in the impact on information of a person's life, a virtualization of the life of individuals, the problem of adapting to the field of the information society and technology (because of which they constantly need to increase their level of professionalism), a collision with virtual reality, which has absolutely opposite consequences, reduction in the number of available workers due to the expansion of informatization.

Despite the above criticisms of the concept of the information society, it should be noted that in our opinion, the information society exists as an already developed system, although it differs noticeably from the picture that was portrayed in the forecasts of the 60s-80s. twentieth century. E.N. Chernova in this case claims that no matter how consistent the criticism of the information society, the concepts of its formation have a solid empirical basis[25]. There is a real strengthening of the role of fundamental sciences that have reached a high degree of theorization, and they become the source of the most progressive innovations – nanotechnology, biotechnology, information and communication technologies.

In its theoretical plan, the concept of the information society remains a systematic methodology for understanding the role of information technology in social life. In terms of worldview, there is a rethinking of the values of technological civilization, the search for alternative ways of social development, the desire for sustainable development, overcoming crisis and regressive trends, creating a model of new social relations.

Important here is the fact that the inevitable consequence of the development of society's informatization is the explosive increase in the scale and pace of virtualization, the emergence and spread of ever new forms of artificial virtual reality, the displacement of natural and spiritual being.

Society enters the technological era of its development when social processes become completely predictable and programmable. The infrastructure of the information society is a new "intellectual", rather than a "mechanical" technique. Knowledge, not ownership, is becoming a determining factor in social differentiation and social mobility. More essential for social stratification is a professional rather than class structure. The division into "haves" and "have-nots" takes on a fundamentally new character: the most informed members of society now form the privileged layer. As a result, there is a change in value attitudes.

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[25] Чернова Е.Н. Концепция информационного общества в современном социальном познании. *Гуманитарные и социальные науки.* 2010. № 6. С. 120.

SUMMARY

Thus, the presence of a large number of studies of the information society makes it possible to draw the following conclusions. First of all, the information society at its core has very real reasons. The latter are expressed in the rapid informatization of society since the middle of the twentieth century, and in our time virtualization. This allows modern scientists to speak not so much about information as about virtual society.

In other words, thanks to information technology, mankind has acquired a completely new, almost unknown world, created and maintained with the help of high information technologies, generated by the informatization of society. It was at this time that the concept of "virtual reality" emerged as an alternative to existing social reality, which is designed to replace and compensate for a person's unrealized features or spheres of life.

Of course, as we saw, there are several points of view that are mainly divided into positive and negative understanding of the concept of the information society. In our opinion, each of them has its own grounds for judgment. The problem is that it cannot be interpreted unambiguously.

Those in fact, the concept of the information society has become a transitional methodological way of understanding the sociocultural processes that have embraced modern society. This concept offers a study of society as a model of new social relations built on the total dominance of information / computer technology. This is a model of a new type of society, which is being formed on the basis of a large-scale sociocultural transformation based on the widespread introduction of technologies in all spheres of human life. In this regard, it is enough to recall the "Komputopia" by J. Masouda, who describes it in the early 90s of the twentieth century as a social system of the future.

Therefore, in view of the current discourse in the field of the concept of the information society, it is difficult to say whether such a specific, but already familiar society is useful for people or not. On the one hand, a person can receive development and new knowledge from such sources, but on the other hand, it can harm him very much. In any case, there is no turning back, the informatization / virtualization of society is developing rapidly, the simulation of social reality is becoming more and more indistinguishable from reality, the main thing in this direction is not to cross the line of human deportation.

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COMPENDIUM OF METHODOLOGY FOR THE RESEARCH OF SOCIOCULTURAL ADAPTATION: PROBLEM FIELDS OF SOCIAL PHILOSOFY

Orlenko I. M.

INTRODUCTION

Modern society is in a state of permanent transformation and international mobility is an integral part of social life. Intensive society development and problem of human adaptation to ever-changing living conditions necessitate a conceptual understanding of sociocultural adaptation phenomenon concept. Social adaptation processes require socio-philosophical comprehension, which will make it possible to identify fundamental links in the 'man-society' system. Today, the importance of adaptation among foreign students is increasing significantly. Unstable state of students actualizes a number of social problems, that both scientific thought and the social management system are aimed at solving. One such issue is the sociocultural adaptation of students. Well-adapted students are one of the goals of any university, as it was detected that student adaptation has a significant impact on student achievement, which creates a more successful image of the university and of the education level of the country as a whole. The international status that is required today from the leading universities of our country implies conformity to a number of the most fundamental values, new education standards. This conformity involves reformatting of education standards considering the adaptation to various sociocultural conditions and the inclusion of practical methods of foreign students sociocultural adaptation in the educational process. The main factors of foreign students socio-cultural adaptation which we consider in this article, are: the objective need for adaptation to new external conditions, the motivational component, the adaptation strategy, which, in turn, is accompanied by certain adaptation actions and practices.

1. Sociocultural adaptation of students as one of the main aspects of intercultural communication

We regard the sociocultural adaptation of foreign students to another society as a process and result of active interaction, mutual adaptation and interconversions of the interacting parties – foreign student and host society – as a result, a certain relationship strategy is implemented due to the current sociocultural situation, learned system of standards and values of life and focus on a mutually acceptable "communicative action". Therefore, in the

process of such an exchange occur the changes of adaptation subject – a foreign student, and, in response to the actions of different culture subject – changes in a host society. Sociocultural adaptation is a process, and at the same time, the result of transformation and interpretation of the objective social world, oneself in this world and the subjective image of this world in itself, as well as the formation on this basis of an individual adaptive space and personal identity[1].

The research methods, such as system analysis and synthesis of theoretical principles of sociocultural students adaptation, structural modeling, observation, questionnaire, interviews, testing – have led to the creation of a program for the successful adaptation of foreign students in our university and "Foreign Student Guide", which helps foreign youth to navigate in a new cultural environment. Exploring adaptation in the field of sociocultural change, features of the category "sociocultural" and its influence on personality were considered by such modern Ukrainian scientists as Borinshtein Y. R.[2], Kavalerov A. A.[3], Kataev L. S.[4] And, they rightly believed that this concept is one of the key in modern conditions.

Based on the phenomenological methodology of the socio-cultural adaptation of a foreign student we consider Ukrainian scientists research data. Many researchers support the view that one of the main factors in successful socio-cultural adaptation is the well-chosen strategy. Thus, Bardina-Vizh'ie O. Y. believes that the well-chosen adaptation strategy becomes a communicative action – that is, it becomes an effective intercultural interaction between representatives of Ukrainian society and foreign students[5]. An analysis of the socio-cultural adaptation of foreign students is impossible without resorting to the motivational components of behavioral acts, as well as to factors that affect the process. The methods of sociocultural adaptation of foreign students to study in our country were studied by N. Morgunova[6].

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In our study, considering the main factors of students sociocultural adaptation, we have relied on the phenomenology of social adaptation. The phenomenon of social adaptation, its processes in social being were described by A. I. Kavalerov and A. M. Bondarenko. According to them, adaptation processes are one of the determinants of the society development, since it is they that affect the constant dynamics of development of the human activity means and play a role in complicating social relations. This allows us to consider the communicative actions of participants in the sociocultural process as a modus of sociocultural adaptation[7].

Analyzing the phenomenon of communicative action we turn to the research of modern foreign scientists to determine its focus on sociocultural adaptation.

Thus, A. Shafaei and N. A. Razak (2018) considered the importance-effectiveness matrix analysis of predecessors for psychological and sociocultural adaptations as endogenous variables to provide a managerial understanding of authorities in higher education. They found that among the factors in this study, the perceived image of the stereotype and the attitude of adaptation were largely associated with the psychological and sociocultural adaptation of foreign students. Based on the results of this study there were received recommendations for educational policy makers and academic administrators to ensure the successful intercultural adaptation of foreign graduate students[8].

The cultural stress or cultural shock as a result of studying abroad and identifying the difficulties with adaptation faced by foreign students within the American program were studied by Ong B., Chong K. S. (2018). According to the results of their study, the acculturation in the program is influenced by five factors: social skills, cultural empathy, interpersonal communication, survival and campus participation. Most international participants showed moderate or low involvement in social and recreational activities on campus[9].

A. Shafaei, M. Nejati, N. Abd Razak (2018) described the relationship between the dimensions of psychological adaptation and psychological well-being and their mediating effect based on the level of acculturation and

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[7] Кавалеров А.І., Бондаренко А.М. Соціальна адаптація: феномен і прояви. Монографія.Одеса "стропринт", 2005.

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satisfaction with life, depression and self-esteem. This allowed scientists to create a model of psychological well-being among international students[10].

In works that focused on the issues of adaptation of foreign students, are most often considered the problems of adaptation to external conditions, to the higher education system of another country, and the stages of adaptation. However, there are not many comprehensive studies of the process of foreign students sociocultural adaptation and programs for the formation of sociocultural competence in the host country. We have compiled a training program for practical skills of the sociocultural competence of foreign students, based on the research of methodological foundations of the sociocultural adaptation of foreign students that we conduct in Ukraine.

A component of the sociocultural competence is intercultural communication. An important place in the study of intercultural communication has the theory of adaptation. The author of this theory is the American researcher Y. Kim. The theory considers how proceeds a person adaptation to a foreign culture. At the same time, researcher is interested in both people who arrived abroad for a short period of time and those who have lived there for a long time. Y. Kim believes that adaptation is a complex process, during which a person is gradually getting used to a new environment and new communication. Successful adaptation requires several conditions: communication with a new environment, knowledge of foreign language, positive motivation, participation in various events, access to the mass media[11].

The term of intercultural communication in the scientific literature has its own synonymic row: cross-cultural communication, interethnic communication, intercultural interaction. Consequently, intercultural communication is a combination of various forms of relations and forms of communication between individuals and groups belonging to different cultures.

When representatives of different cultures participate in communication, then different cultural views of the world face to each other. When facing a foreign culture, a person sees in it a lot of unusual and strange. Only by understanding cultural differences he can gradually understand the reasons for his inadequate behavior in a communication situation. Interaction with strangers, especially with representatives of other cultures, is accompanied by

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[10] A. Shafaei, M. Nejati, N. Abd Razak. The model of psychological well-being of foreign students – Educational Psychology, 38: 1, 17–37, URL: https://www.tandfonline.com/doi/abs/10.1080/01443410.2017.1356447

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greater psychological stress, anxiety and fear than with familiar people – representatives of the native culture. Communication is one of the main adaptive resources for students, since in the course of information interaction young people gain the opportunity to acquire knowledge, develop communication skills, establish and expand a network of interpersonal contacts, and generally learn social interaction. Communication has a positive impact on the development of the personality, since in the process of communication occurs the subject to the object relationship of the inner world and external social conditions. Moreover, communication presupposes the interest and activity of the personality itself, not as a simple observer, but as an actor, directly affecting the broadening of one's horizons and alternatives for constructing an acceptable adaptive space. Establishing a connection with the outside world, a young man in one way or another turns out to be a subject of communication, since communication presupposes mutual rather than one-sided interaction. So, the better is satisfied the need for communication, the lower the risk of an adaptive situation due to the fact that the more person communicates, the more he learns. Therefore, for young people, communication is a kind of universal adaptation mechanism, a training ground at which young people can work out adaptation strategies in practice, thereby achieving mobility and flexibility, while at the same time insuring themselves against the emergence of new, unfamiliar situations. But the most important thing is that young people gain invaluable experience of social interaction, which they so lack in the adaptation process, and in this context, "experience" can be interpreted as an evolutionary process in which something significant is constantly accumulating and breaking off. From this point of view, meaning is that which is acquired in the process of experience (communication), more precisely, it is a change in experience that is noted, namely, becomes significant. So, the goal of any communication, regardless of specific tasks, conditions, participants, etc. is to make the experience significant[12].

Thus, the process of intercultural communication begins with an awareness of the existing cultural differences between different people. Accordingly, intercultural differences overcoming becomes the main purpose of their communication. In order for intercultural communication to be successful, it is necessary to reduce the level of uncertainty of the interlocutors[13].

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Through language, signs, symbols and more, communication is filled with substantive meaning. "Communication is evolving and changing within society. Communication is an integral element of the social process of interaction between individuals, groups of people, ethnicities, nations for the purpose of transmitting and receiving information (the nature of which can be sensual, evaluative, valuable)"[14].

Throughout its history, humanity has created a huge number of behavioral signs, without which no kind of activity is possible. For a person, the owning of these signs and sign systems means incorporating them into relationships with others and into culture.

Depending on the purpose, several types of signs were created and used.

1. Signs-copies that reproduce different phenomena of reality, but which are not reality (photographs). • Signs-copies (reproductions, analogues, as non-existent in reality – simulacra) • Sign behavior (disgraceful behavior, imitation, etc.).

2. Signs-indications bearing certain information about the subject (patient's temperature). • Signs-indications (for example, symptoms, descriptions).

3. Signs-signals containing by arrangement the information of the items they are informing about (school call).

4. Signs-symbols that carry information about an object by allocating any of its properties or features (national emblem).

5. Language signs.

However, individual signs themselves are meaningless and of no value unless they are interconnected with other signs and are not part of a particular sign system. For example, there is a symbolic system of greetings: all kinds of bows, handshakes, kisses, pats on the shoulder, etc.

All the many signs and sign systems that exist in human society make up the culture of one time or another, of one or another society. There are significant differences between cultures in how and what means of communication are used when communicating with representatives of other cultures[15].

Any communication is a process of information exchange between people. In this case, each person has his own life experience and perceives reality in his own way. In passing and receiving information, losses and obstacles are inevitable. In this regard, there is a misunderstanding between the

[14] Кузнєцова О.В. Процедури ідентифікації особистості в комунікативних практиках сучасності: монографічні дослідження. Набережні Човни: ГБОУ ВПО НГТІІ. С. 125.

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communication participants, causing feelings of insecurity, anxiety and dissatisfaction. At the first contact with a foreign culture, everyone knows very little about it. In this case, there are three main types of uncertainty: cognitive uncertainty is due to the fact that a person is not able to accurately know the ideas and attitudes of his partner; behavioral uncertainty arises when a person cannot predict his or her partner's behavior; emotional uncertainty is a psychological condition in which a person worries that he or she will be misunderstood or negatively evaluated.

Effective communication requires an optimal level of uncertainty. If the uncertainty is too great, people will either avoid communication or only care about the impression they make. But if there are no anxiety and worry at all, then people will not think about the process of communication and will not pay attention to their partner. They will misunderstand the other person's behavior.

The ultimate goal of communication is to influence the behavior of the target audience. This is the main difference between communication and ordinary conversation or discussion. Communication is of strategic importance. It is very similar to real marketing.

Communication shapes mood (perception, understanding, relationships, expectations and reactions) to influence behavior. Another rule is to speak in a simple language. Albert Einstein once said: "Everything should be made as simple as possible, but no simpler".

2. Formation of sociocultural competence of foreign students. Intercultural training as a way of learning intercultural competence

Currently, more and more researchers are considering the moving to another culture as a situation in which the person's previous skills of social interaction are useless and he needs to master such skills of the new culture. The most effective method here is specially organized trainings. They are necessary both for migrants who move to another country for permanent residence, and for students who travel there for a long time. Their purpose is to remove, first of all, the psychological difficulties of adaptation to another culture.

The proven techniques are based on observations made by many researchers. So, there is a connection between the learning of the culture and personal growth. Therefore, it is assumed that people feel comfortable in more than one culture, they are intellectually and emotionally more satisfied with life than monocultural individuals.

Based on this, we can conclude that practical measures are needed to reduce ethnocentrism and prepare a person for intercultural contacts.

There are several ways to prepare a student for intercultural interaction in order to alleviate the effects of cultural shock. They can be divided into three groups:

• according to the method of training – didactic or empirical;

• according to the content of training – general cultural or culturally specific;

• according to the field in which they strive to achieve the main results – cognitive, emotional, behavioral.

Methods of teaching students can be didactic – education, orientation and briefing, and empirical – training.

Education is a process of acquiring knowledge about a culture, with which a young person purposefully prepares to contact. Before the trip, it is necessary to get at least a minimum of knowledge on history, geography, learn about the customs and traditions of the inhabitants of this country. So, in the USA for a long time the training of people traveling abroad for long periods of time was based on a model called the "classroom". They were given quite extensive knowledge about the host country, although this knowledge was mostly abstract in nature. But pretty soon it turned out that such knowledge did not help much in real life, and the reactions of local residents to the actions and behavior of Americans were often very different from expected. Therefore, today, "classrooms" increasingly do not provide specific knowledge about any country, but teach immigrants and students to "learn" the correct behavior.

Empirical learning of interaction with representatives of other cultures provides training that poses two main tasks. Firstly, due to playing situations that occur differently in different cultures, introduces students to intercultural differences; secondly, by introducing students to the characteristic features of a foreign culture, it prepares for the possibility of transferring the acquired knowledge to other situations. Recently, trainings have become the main way to prepare a person for intercultural interaction.

The basis is general cultural training, or self-awareness training, as a result of which a person must become aware of himself as a representative of a particular culture, bring standards, values and rules of behavior in his culture to the level of consciousness. It becomes logical to show and analyze differences between cultures, which allows you to develop the ability to notice these differences and use them for effective intercultural interaction. To this end, the coach invites participants to consider various conflict situations that are resolved from the perspective of different cultures and fixes attention on the stereotypes and norms of the native culture.

Sociocultural trainings prepare a person for interaction within a specific culture. They may be:

• cognitive, that give information about another culture;

• behavioral, educational practical skills that are necessary for living in a foreign culture;

• attributive, explaining social behavior from the point of view of another culture.

Among these types of trainings, important is attributive type, since most of the problems in communication with representatives of other cultures arise due to a lack of understanding of the reasons for each other's behavior. People in a certain situation are waiting for a specific behavior, and without waiting for it, make erroneous conclusions about the person with whom they communicate. During attributive training, the student gets acquainted with the attributions specific to the culture of his country of study.

In the process of preparing students for intercultural interaction, one should strive to use various training methods and various types of trainings. The result of the learning process should be the mastery of the so-called golden rule of morality: do as others do. In other words, once in a foreign culture, one must act in accordance with the norms, customs and traditions of this culture, and not impose its norms and values on local residents in dealing with them.

Communication is a process that pervades our whole life, and few people initially can communicate in any situation easily, naturally, effectively, without conflict. The first social experience is acquired very early. A child, barely born, is already making contact with others, and these relationships are becoming more complicated over time. Most people learn to communicate directly in the process of communication, through trial and error. Behavioral disorders as a result of a impairment of communication skills are the cause of many difficulties in the personality development. They significantly hinder the acquisition of communication skills, serve as a source of misunderstanding, rejection by others, have a devastating effect on health, and, ultimately, can lead to a distorted development of the individual.

The presence of developed communication skills in a person has a positive effect on the process of secondary socialization of a person and its successful integration into society, by converting external actions into internal actions (internalization).

Obtaining experience of communication without conflicts is certainly better and more effective in the game situation at the communicative training, where you can painlessly rehearse different options for acceptable behavior.

Back in the twenties of the last century, psychotherapists A. Freud, M. Klein, G. Hag-Helmut called the game a treatment method in which a person develops his abilities, learns to overcome conflicts and problems. A person reflects in games his mental state and level of ability to

communicate with others. The physiological conditionality of the use of game therapy in psychocorrectional work is disclosed in the works (in the studies of A. M. Vein, A. I. Zakharov, O. A. Kolosov, A. D. Soloviev,), which reveal the functional specialization of the cerebral hemispheres and note the ability to restore activity of the right hemisphere, contributes to the general revitalization of emotional activity, through game therapy.

Piaget wrote that the game is a bridge between specific experience and abstract thinking, that is, the symbolism of the game is especially significant. In the game, everyone demonstrates at the sensorimotor level with the help of any symbolic objects the experience that he has ever experienced. Moreover, in the game a person can control his own life, that allows him to feel safe.

The purpose of using game therapy in communicative training is not to change or remodel a person, not to teach him or her any special behavioral skills, but to enable him or her to "live" exciting situations in the game with the coach's full attention and empathy.

I. M. Agafonova identified the basic and procedural communication skills:

Basic communication skills:

1. Greeting
2. Request
3. The ability to ask questions
4. Request for support, assistance, favour
5. Providing support, assistance, favour
6. Gratitude
7. Refusal

Procedural communication skills:

8. Ability to express your feelings
9. Ability to analyze the situation of communication from the point of view of the feelings of oneself and a partner
10. Ability to speak in front of others
11. Ability to listen and understand others
12. Ability to collaborate
13. Ability to manage (command)
14. Ability to obey

Activation of students communicative activity involves the process of encouraging them to have energetic, purposeful communication, as the ability to establish and maintain contacts with other people based on internal resources necessary to build an effective communicative action in situations of interpersonal socio-cultural communication. By forming communicative skills of sociocultural communication we teach students to ask questions and clearly formulate answers to them, carefully listen to and actively discuss the problems addressed, comment on the statements of interlocutors and give

them a critical assessment, argue their opinion in the group, as well as to express empathy to the interlocutor, adapt their statements to the possibilities of perception of other participants in communication.

Our sociocultural training program uses such methodological techniques as conversations aimed at getting acquainted with various "magical" means of understanding; verbal, mobile and relaxation exercises; psycho-gymnastic exercises and studies.

We also used the method of directive game therapy: structured game situations and specific games – games in which certain behavioral patterns of representatives of a different culture are modeled; games specifically aimed at developing positive traits and overcoming negative stereotypes of behavior. Training games are the leading means of preventing and correcting non-constructive behavior due to the fact that the game, in contrast to the non-player type of activity, more actively affects the processes of personality formation, and affects its deeper emotional experiences.

In the process of working under the program of sociocultural training, students get acquainted with various ways of communication, learn to interact and understand the mood of another, to cooperate, to respect the interests of others. They learn to understand and describe their desires and feelings, compare emotions, control their emotional reactions. They learn to evaluate actions and see the advantages and disadvantages of their behavior, to express their feelings and to understand the feelings of other people using facial expressions, gestures, movements, pantomimic.

Social adaptation or integration into society is the process of actively adapting a person to a new environment through various social means. An indicator of successful social adaptation is the high social status of the individual in a given environment, as well as his satisfaction with this environment as a whole. Adaptation is based not only on passively adaptive, but also on actively transforming relationships of the individual with the environment, and is an inextricable unity of those and other forms of communication.

Along with the program of sociocultural training, we use other interactive methods of sociocultural adaptation of students. In order to most effectively integrate foreign students into the learning environment of another state, it should be used methods that will contribute to the development of their potential abilities and adaptive resources.

One of these methods is interactive social stories that form socially acceptable behaviors for successful adaptation based on the student's motivation and further serve as an adaptation resource.

Students that involved in playing social story situations gain socially important experience. Interactive social stories provide an opportunity for

foreign students to form adaptation resources, to choose means of communication in a new, unfamiliar social environment, which will harmonize the student life of foreign youth. Interactive social stories is an active learning method based on the experience of specially organized social interaction of students with the aim of changing individual behavior patterns. Using this method, students have new knowledge that arose during this process, becoming its result. The rationale for our method of interactive social stories is the socio-psychological concepts of J. Mead, M. Weber, R. Linton. According to J. Mead, "interaction" is direct interpersonal communication ("exchange of symbols"), the most important feature of which is the person's ability to "take on the role of another," to imagine (to feel) how a communication partner (or group) perceives it. According to J. Mead, "accepting the role of another," that is, the ability to look at oneself from the eyes of a communication partner, is a prerequisite for the successful implementation of any act of interaction between people. This is the main condition for the transformation of an individual into a person who is able to realize the meaning of his actions and imagine how these words and actions are perceived by another person. He considered children's role-playing games to be one of the most important means of socializing a person. At that time, M. Weber noted the importance of taking into account the subjective motivation of a person to explain his behavior. R. Linton, through the status-role concept, considers the role as external behavior, including the attitudes, values and behavior of its status. He emphasizes that role is a dynamic aspect of status, and serves to justify a particular. Linton divides the "set of role expectations" into expectation-rights and expectation-obligations in fulfilling a role. This allows us to connect the subjective aspects of role-playing behavior with objective social relations, that is, the desire, impulses, feelings of the student with the expected behavior in interaction with others.

Our method of interactive social stories is aimed at teaching foreign youth the adequate forms of behavior in problematic situations, increasing the level of "executive competence" in certain situations of interaction and communication with the social environment.

We consider communicative, sociocultural communication through the prism of not only the cognitive, but also the axiological aspect.

The cognitive aspect of sociocultural communication is expressed in the fact that in the interaction a person learns a different culture and at the same time uses this knowledge in the process. For successful dialogue it is necessary to know not only the language, but also the previously mentioned conceptual system, which includes ideas, skills, values and norms of both the ordinary and sociocultural areas, including knowledge of the norms and rules of communication.

The axiological aspect of sociocultural communication is that it should lead to the consolidation of people and a world without ethnic conflicts, which is a universal value. The ability to understand another, put oneself in his place, despite intercultural differences, accept his point of view, due to cultural characteristics, even in case of disagreement with it, and also perceive other cultures without stereotyping and ethnocentrism – an indicator of intercultural sensitivity, quality that is formed, when a person reaches a high level of intercultural competence[16].

Competencies imply not only knowledge, skills, but also certain personal qualities, while communicative and sociocultural competencies should be reflected in all educational standards. The cognitive and value aspects of sociocultural communication are closely intertwined and impossible without students understanding of the sociocultural and philosophical significance of interethnic communication.

Based on the results after conducting socio-cultural trainings with students on the basis of K. D. Ushynsky South Ukrainian National Pedagogical University, it is possible to determine the ways of forming intercultural competence:

• development of the ability to reflect one's own and foreign culture, which initially prepares a person for a benevolent attitude to manifestations of a foreign culture;

• replenishment of knowledge about the corresponding culture for a deep understanding of diachronic and synchronous relations between one's own culture and another's;

• acquisition of knowledge about the conditions of socialization and inculturation in one's own and foreign culture, about social stratification, sociocultural forms of interaction accepted in both cultures.

Through the feedback mechanism, due to the integration of the personality in the adaptation environment, the properties of openness or resistance to the sociocultural characteristics of the adaptation environment are updated, as a result of which the adaptation environment and personality enrich each other, defining new contexts and thereby changing the content of real interactions of foreign students with the outside world.

And so, it can be noted that the main signs of the success of the process of sociocultural adaptation of foreign students can be considered: mastery of new types of behavior, interpersonal relationships; cognitive activity in the social environment; mastery of the cultural patterns of another society (norms, traditions, cultural experience) and at the same time, the preservation and

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[16]Пробин П.С. Поликультурное образование как социально-педагогическое явление в контексте проблематики межкультурной коммуникации // Человек и культура. 2015. № 1. С. 1–21.

enrichment of one's own culture; satisfaction with their position in the student community; acquisition of social status; quantity and quality of social contacts, communicative practices; the relationship of future life plans with the acquired cultural and social experience.

CONCLUSIONS

Philosophy, as such, performing a worldview function, formulates a worldview-value basis, and thereby responds to the global request of the individual regarding the meaning of his being. At the same time, philosophy does not provide ready-made recipes or answers that come to a passive person from outside. Philosophy is integrated into the very structure of the personality, identifying with it, encouraging thinking and meaningful activity, creating and structuring philosophical questions, and thereby placing the problems and vital questions of the personality in the context of reality, thoughts, ideas, and answers. One of such important philosophical and value issues is the problem of sociocultural adaptation of foreign students. The main provisions of the sociocultural adaptation of student youth, in our opinion, are: ways of developing intercultural competence, the students orientation for a limited period of time in the country of study, factors affecting the choice of place of residence, as well as taking into account the plans of foreign students for the future, which largely affects the course of the adaptation process, a certain orientation for active not only educational, but also social, intercultural interaction, as well as the need for knowledge. Thus, knowledge mediates young people's understanding and worldview in the context of subjective interpretation of meaningful parameters of adaptive situations, reducing the risk of their distortion, adapt the properties of knowledge, expressed in that a) make it possible to avoid, minimize problematic situations based on how they can be predicted; b) formulate adequate adaptive strategies based on subjective needs (self-knowledge); c) determine the goals and nature of social interaction. Focusing on overcoming information barriers, knowledge determines reflective thinking, as it is purely information that requires intellectual processing. The state of adaptability, based on the obtained data, we can characterize by a number of subjective attributes: satisfaction; fluency in verbal and non-verbal means of interaction; cultural self-identification; the desire and willingness to enrich the content of sociocultural interaction; a positive assessment of the possibilities of self-realization; interest in the culture of the host society.

Thus, we can say that interaction with all members of a multicultural society, an effective and informational environment, socio-behavioral environment, subject-spatial environment − is a socio-cultural environment that requires a certain level of mutual adaptation of personality. This fact awakens in us the understanding of the importance of supporting foreign

students, which is necessary at different stages of adaptation to both the country of study and the University.

SUMMARY

The article discusses the main provisions of the study of methods for the formation of socio-cultural adaptation of foreign students. Attention is paid to the analysis of factors of sociocultural adaptation to the conditions of another society. The necessity of forming the intercultural, sociocultural competence of foreign students with representatives of the host society is emphasized. The author notes that the main signs of the success of the process of sociocultural adaptation of foreign students can be considered: mastery of new types of behavior, interpersonal relationships; cognitive activity in the social environment; mastery of the cultural patterns of another society (norms, traditions, cultural experience) and at the same time, the preservation and enrichment of one's own culture; satisfaction with their position in the student community; acquisition of social status; quantity and quality of social contacts, communicative practices; the relationship of future life plans with the acquired cultural and social experience. The author considers the sociocultural adaptation of foreign students to another society as a process and the result of the active interaction of two parties – a foreign student and a host society – as a result of which a certain relationship strategy is implemented in this socio-cultural situation: the adoption of a system of norms and life values aimed at a mutually acceptable communicative action, for the formation of which the author offers a program of sociocultural, communicative training and a method of interactive social stories. In this regard, the question of the role of philosophy in modern education is, first and foremost, the question of realizing the task of creating knowledge, goal-setting skills and corresponding prospective planning, which are inscribed in the context of the "Other".

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INDIVIDUAL IN CHRONOTOPE OF MODERN SOCIAL ORDER

Romanenko S. S.

INTRODUCTION

Throughout the course of history, emphasis in considering existence as a process and especially in the accelerated dynamics of social transformations of the present moment occurring at all levels of the human community is constantly shifting. In society, besides people there are no other active subjects, and if initially the psyche captures external, bodily differences of people and things, if in attempts to discover a certain order our consciousness connects objects with certain spatial dimensions, with the places of objects and subjects, the ontology and dynamics makes it necessary to take into account their distribution in time, their participation in its course and changes. This, in fact, makes people build multidimensional ontologies and develop chronotopic views for interpreting existence as a process.

In people's ordinary consciousness, the idea of a chronotope has somehow been manifested for quite a long time, at least since the middle of the 20th century. At the same time, the chronotopic nature of social being is realized very vaguely, the problem of the relationship between space and time is bizarrely refracted in traditional stereotypes, its novelty is obscured, and its urgency is dulled, which causes not only everyday problems, but can also lead to harmful practical consequences.

The paradoxical presence of the problem of a chronotope in everyday behaviour and thinking is found at various levels of understanding sociality.

When ordinary consciousness operates with the ideas about social systems, for example, about individual countries, it primarily characterizes them through geographical, geometric, physical, and spatial concepts. The dimensions, position, access (or lack of access) to the ocean, the presence (absence) of minerals come to the fore. Hence the judgments about the strength, power, wealth, potential of the system derive. Time is present indirectly through history which is also comprehended in relation to a fixed space: it appears either as a tradition or as a dimension external to the characteristics of the system.

The very idea of modernity is paradoxical. Most people are aware that they live in a rapidly changing world. But only a few consider this evolution as changes in the connections of their own being, as changes in the nature of their own country, as the formation of new ways of human interaction. In this case, modernity is present primarily spatially, i.e., as the inevitability of

coexistence in close contact of various social systems. They are modern in this view not because they develop and use a common metric of social processes, but because they exist simultaneously, being "inscribed" in the already filled (and in this sense, exhausted) space of the social world[1].

One can speak not of a social chronotope, but of everyday topochrony, where time definitions are either immersed in spatial ones or distanced from them. The tradition of interpreting the forms of time through the forms of space is preserved in this approach. It would not be difficult to agree with this position if it were not for the changes in the life of the human community that in the second half of the 20th century affected almost everyone. The space of the human community is being transformed. But it is not changing physically. Nor geographically. Continents, regions, local civilizations have remained in the same places. However, we are talking more and more about the consolidation of contacts between them, about the problem of forming a common, single or global social space. The matter, in fact, should be not only and not so much about space as about time – about changes bringing together different social systems, about time that is changing qualitatively and under the guise of a common social space actually promoting a set of social systems simultaneously existing and interacting in an on-line mode.

So what or who caused these changes in time and space? Who is the bearer and subject of these changes? This issue is of urgent importance both for practical activity and for functioning worldview of people.

1. The social field and the problem of the chronotope subjectness

It seems that the situation with the problem of chronotope could be solved by the methodology of social science using an arsenal of modern scientific and theoretical tools and models of work with time and space, which were formed by social and humanitarian disciplines in the 20th century. However, in this area the situation is quite controversial. Interest in chronotopic issues has grown significantly over the past fifty years. But there is no methodological certainty in the formulation of the problem of social chronotope. E. Giddens characterizes this situation quite sharply: "Without taking into account the recent work of geographers, we can safely say that social scientists failed to imagine and analyze the forms of organization of social systems in time and space"[2].

An external stimulus for social science and social philosophy to develop the concept of a chronotope is the physical ideas of the early 20th century, connecting movement, space and time, outlining the tasks of studying space

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[1] Ганчев П. Глобализация цивилизации и необходимость новой формы философии. *Вопросы философии.* 2007. № 8. С. 160–161.

[2] Гидденс Э. Устроение общества. М., 2003. С. 174.

and time as forms of being of specific systems and their interaction. The concept of active, self-organizing, self-changing systems (L. von Bertalanfi, P. Anokhin, I. Prigozhin) supplemented by specific studies of space-time systems in geology, geography, biology, psychology are significant reinforcements of this stimulus. The turn of a number of sciences to the qualitative analysis of complex systems connects space and time with the organization of systems, with special relations between their elements, with the dimensionality of reproduction and change of these elements, and the interdependence of their functioning.

Society as a field of activity of various, but interdependent subjects is a space, but not a physical space where the subjects are placed, but the space formed by them, reproduced by their interdependent being.

The word "field" can be put in quotation marks, meaning that it is a metaphorical expression of a scheme that depicts human interactions as if they were happening on a plane. And here we have to note that this plane is a condition of manifestation that reveals a multisubjective dynamics, and at the same time there is a convention that hides its origin from the addition and multiplication of interacting subjects' forces. In other words, it turns out to be a "field", relative to the totality of operations of addition and multiplication of subject forces.

But since we are talking about the reproduction of social being, the dynamics of repetitions should be included in the scheme, and then the dynamics of changes. Therefore, in the scheme, the plane must somehow be completed with the volume, and the two-dimensional image becomes three-dimensional. Subject actions in the aggregate "field" turn out to be interactions, and in the "volume" they are found as elements of different series, directions, "flows". Together with the voluminous schematism revealing the third dimension – the perspective of dynamics, the fourth dimension is revealed, which determines the change of each other's subjects, the change of each other's fields, that is, time is revealed. With this in mind, the "field" of activity can be defined as a vector field in which each subject position is associated with an action vector, a "line" of reproduction or change. On a flat section of volumetric schematism, the various flows in time directions of activity can be detected as directly combining ones. The effect of immediacy is created due to the fact that the "field" scheme is distracted from the temporal dynamics, and the dynamics of interaction or reproduction is manifested as simultaneity. But if a time parameter is introduced – and this is necessary when the combination of activity flows changes – we, in fact, are dealing with a variable vector field, a field that is constantly shifting, providing instant reflections of combinations of multisubject activity.

The field hides its temporality, but it is charged with the activity, forces and interactions of various subjects. The meaning of the field as a methodological scheme is to precisely express the dynamics through statics, to combine cyclically conjugated moments of subject interactions and the process dynamics of the reproducing and changing of emerging structures by subjects. Hence it is possible to consider the field as a space of objective connections between positions and as a space generated by the interactions of various agents[3].

The very understanding of the subject (s) unfolds in the interval between the representation that defines it in accordance with the position and its representation as a force, the reproducing and changing position. The subject is realized in the synthesis of assimilating the position and its transformation; it acts as a cyclic unity of kinematics and kinetics of activity. Therefore, it is possible to represent society as a plane on which social multisubjectness is inscribed in the logic of things, and to understand it as the combined tension of subject forces in which social forms are reproduced and generated.

The issue of subjects – carriers of social chronotope – gradually grew in philosophy and social science of the first half of the 20th century. The starting point was a philosophical criticism of absolute space-time; the next step was the refusal to consider the dynamics of society according to the spatio-temporal standards of nature, further attempts to understand the dynamics of individual social systems, the diversity of spatio-temporal continua in various sociocultural entities turned out to be natural. This very tendency to move away from classical ideas about absolute space / time required a special socio-philosophical and socio-humanitarian explanation. But the study did not reach this point remaining at the level of stating various social chronotopes and judgments about the severity of the characteristics of social and cultural systems in these differences. Time / space still has a subjectless, impersonal, supra-individual character, seems to be external to people and an alienated form, albeit a form belonging to society.

The habit of comprehending a chronotope subjectlessly is explained by the inertia of the classical methodology, which, contrary to fierce criticism of the social and humanitarian knowledge gaining independence, continued to operate in it at all levels. The need to "draw" a picture of society, starting with large forms: systems, structures, classes, groups, and then bring them under these systems or reduce the existence of human individuals to these forms for a long time in the future determines the methods of research in scientific

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[3] Бурдье П. Социальное пространство и генезис классов. *Социология политики.* М., 1993. 336 с.

social science and is transformed in it into a special kind of methodological stamp[4].

Contemporary social theorists and sociologists, of course, recognize that to comprehend social being, and therefore a social chronotope, without individuals is both uninteresting and unproductive. But the presence of individuals in social systems and structures is often interpreted in the spirit of the 19th century. For example, V. Ilyin, regarding the interconnectedness of individuals and the relationships that they create and maintain, insists on the possibility of their separate consideration. Moreover, as an argument, he uses the following metaphor: people resemble electrical conductors through which electric current passes; and just as one should not identify electric current with conductors, so, in fact, he believes, one should not identify people with their social structures, systems and spaces[5]. The question, in fact, is not about whether the structures of society can be considered separately from people or not. It is not difficult to imagine a number of situations when for research purposes we abstract ourselves from individuals and consider structures that exist as if by themselves. The question is about other thing: how accurate is the proposed metaphor for considering social chronotope or social space. The fact is that people are not only "conductors" of a social chronotope, but also the "current" that this chronotope creates and supports. They are not only elementary forms that conduct social energy, but also "nuclear" forces that create, reproduce and change this energy. Hence it is clear that without people's interaction no social chronotope is possible and there is no point in talking about social space and social time. It is not yet clear how the action of social systems and corresponding social theories is possible, where people seem to be absent or present in some forms that are not characteristic of their existence. This is part of an important socio-philosophical question: how and why is it possible to think about society evading the specific characteristics of human individuals?

Apparently, the special role of the problem of social chronotope is beginning to be realized due to the fact that in the second half of the 20th century the forms of the spatio-temporal organization of social interactions at all levels – at the level of large social systems and at the level of large combined social entities, and at the level of direct interpersonal human contacts change significantly. Which of these changes in the preliminary plan can be distinguished?

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[4] Кемеров В.Е. Меняющаяся роль социальной философии и антиредукционистские стратегии. *Вопосы. философии.* 2006. № 2. С. 61–78.
[5] Социальное пространство / Ильин В. Государство и социальная стратификация советского и постсоветского обществ (1917–1996). URL: http://socnet.narod.ru/library/authors/Ilyin/syrata/html

First of all, it is necessary to note the trends in the development of the people's qualitative activity, which lead them out of the dominance of large social structures; the social significance of individuals is less and less determined by their adaptability to structures and more and more by their personal contribution to practical results of their activity. Accordingly, the impact of individuals on the functioning, change and transformation of social structures becomes more noticeable. The spatio-temporal organization intrinsic to these structures ensuring their stability and preservation, is thus derived from the automatic mode and also finds its dependence on individuals, the nature and content of their interactions. It is a kind of separation of human interactions from fixed temporal and spatial standards. The external spatio-temporal "frame" of human activity loses its quasi-material, quasi-naturalistic, objective and compulsory character and reveals signs of social connections being built by individuals themselves.

The significance of this moment becomes noticeable when we take into account the coordinated activity carried out at points of space extremely remote from each other.

Individual subjects do not appear in the focus of chronotopic problems because the large structures of society lose their significance. The thing is different: change, transformation, the formation of new forms of social chronotope is most clearly revealed at the level of jointly-divided activities of human individuals. It is at this level where the formation of the chronotope is revealed in the acts and contacts of social interactions; it is at this level where the significance of the formation phase for the reproduction of social forms is determined, which often seems to be an automatic, impersonal, quasi-natural process.

Social chronotope, like other structures, begins to lose its "appearance" in relation to the life of individuals. In its implementation and in its alternations it is dependent on them. Taking into consideration people's influence on the forms of sequence and the conjugation of their actions, on the choice of these forms, on the determination of their configuration, the chronotope, in a certain sense, is realized "inside" human interactions. "Inside" not in terms of the fact that it turns into a certain subjective, psychological reality, but in the sense that it, including this psychological reality, is reproduced and updated in actions distributed between subjects, in actions that depend on forces and abilities of subjects, on the connection of these forces and abilities, on their embodiment in certain objective results.

2. Chronotope as a dynamic characteristic of social ties

Social chronotope is a social form. But the form is of a special kind: it characterizes human societies and interactions as processes, moreover, as processes in which subjects can be directly connected and separated in time

and space. In this aspect, social chronotope is a characteristic of indirect and direct social ties formed by a complex combination and interweaving of movable human interactions. Social chronotope is a social connection, but the connection is multidimensional, since it combines different lines of interdependence between people. Social chronotope is a form, but a dynamic form, existing and manifesting itself in the processes of social reproduction, arising in the process of renewing relations between people, creating new structures and institutions. The dynamism of social chronotope as a form is determined by its rootedness and distribution in the interactions of people and their self-realization. Out of relation to these activities, social chronotope cannot exist.

The interpretation of social chronotope as a dynamic connection between social subjects leaves an imprint on the understanding and presentation of other social forms.

What does this essentially mean? The adoption of the idea of social chronotope as fundamental in the methodological and worldview sense, prompts us to consider systems, structures, subjects, objects of social life as dynamic forms, as processes. In other words, we begin to represent the subjects (systems, structures, their relationships) not along with social processes, but as components of a procedural being, as various components and forms of this procedural being. The structure is not an external form where subjects and objects are placed, but a form of the procedural interdependence of these subjects in time and space. Social chronotope is revealed as a form linking different aspects of the processuality of social being.

The question of the processuality of social being is posed by discreteness itself, that is, by the discontinuity of human reality, the search for practical and theoretical "indicators" of forces or forms that "pull together" individual fragments of society into a whole. It is in the light of this issue that it becomes clear that fragments of social being do not exist on their own, but as segregations and individual moments of social processes. In these processes, they, in fact, reveal their nonphysical, i.e., social quality.

To understand the social process, the concept of activity is of particular importance. Under conditions when forms of direct dependence between people dominate, when their social connection is expressed in simple cooperation and compatibility, there is no special need for understanding the process of social being.

When the concept of social chronotope is introduced into the characterization of social being as fundamental from a methodological point of view, this essentially means that we begin to understand social being not only as a "general view" process in the spirit of classical concepts. This means that we are initially trying to present social being as an interconnection of

processes, as a structure of processes, as their certain "polyphonic" combination.

In the framework of the chronotopic approach, activity is represented in its variability among different subjects, which allows people to work together to achieve effects that are not achievable with a simple addition of their forces. In other words, activity appears to be a multisubject process, providing the features of multisubjectness to the whole social ontology[6].

Activity is subjective, discrete, individualized and at the same time ontological, continual, social as it connects various actions, functions, acts of self-realization of different individuals.

The chronotopic approach focuses on the dependence of social forms on people's activity.

These forms cease to be external objects, dictating to people the conditions of life and communication, but they themselves find their reproducibility, that is, the stability of being, in people's activity. In their activity, people confirm with their acts of creating and reproducing conditions their existential, ontological, object significance, that is, they are the main elements, components, "nuclear" forces of social being, and "nuclear" forms of social ontology.

Since subjects interact and are realized chronotopically, that is, through temporal and spatial connections, through the chronotope (chronotopes) they form different subject compositions that can be characterized as "combined subjects", groups, classes, etc. It is clear that chronotopes, and, therefore, subject compositions, can be made out in different ways. In this regard, large systems of society can be understood as different chronotopes, and a large society, in the form of a state, for example, can be interpreted as a chronotope of chronotopes.

Next arises the task of creating a typology of chronotopes. The solution to this problem will allow us to avoid the extremely abstract characteristics of social ontology, and, therefore, to maintain the orientation on its processivity and dynamics. In another aspect, the creation of such a typology will provide a more concrete idea of the subject content and design of a social ontology.

The distinguishing of the types of chronotopic relationships makes it possible to introduce a dynamic aspect in understanding the basic types of sociality. As the model of social chronotope is approaching special types of social ties, it inevitably comes into close contact with concrete scientific and concrete historical material. History itself then appears chronotopically as a connection of various chronotopes (types of society) in time and as an interaction of various chronotopes (societies, cultures, civilizations) in space[7].

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[6] Кемеров В.Е. Общество, социальность, полисубъектность. М., 2012. 252 с.

[7] Гумбрехт Г.-У. Современная история в настоящем меняющегося хронотопа. *НЛО.* 2007. № 83. С. 47.

3. Individual in the chronotope of small social groups

Examining the chronotopic nature of social space, we turn to the study of the "society-individual" system as a whole and its part (element), where the whole is more, and not more than the sum of its parts, where the synergy of the individual and society is manifested in a single process of historical self-organization on the way to building society and the formation of man as a man in his biosocial integrity. What is the mechanism of this process?

In social space, the active subjects are individuals, their interaction lies at the basis of emerging associations, entities, groups and the emerging ties between them, social relations. Individuals themselves appear as carriers of these social relations existing at the same time in the form of individual and collective subjects of action[8]. The impact of society on individuals is carried out either directly or through groups. Exploring the combination in socialization of adaptation and isolation of a person in society, social psychologists distinguish such species as spontaneous socialization, relatively directed, relatively socially controlled socialization and self-change of a person (autopoiesis). At the same time, it is recognized that the most studied is positive socialization that meets the needs of society[9]. Specific groups serve as original translators of social experience; they are called the institutions of socialization (E. Belinskaya et al). Each group of people acts in relation to the external environment as a definite, in one way or another coordinated acting system, which has its own specific behavior, not reducible to the actions of the individuals who form it. The aggregate subject of human activity – the macro-subject – is also society itself.

It is worth mentioning that individuals, in addition to institutionalized influence, are influenced by each other. They interact with each other in everyday communication, solving a wide variety of everyday tasks, making social contacts at different levels. The process of socialization is carried out daily, throughout the whole life path of a person. Staying in public places, traveling in transport, staying in yards and in city streets, moving in a crowd or in a convoy, being in the theatrical public, in an audience, at a stadium or at mass events – all this is an ongoing process of interpersonal contacts, communication and interactions. Undoubtedly, at the same time, the exchange of information is largely spontaneous, the individual himself almost does not control this kind of situation. Herewith, the ever-increasing complication of forms of social life, the gigantic growth and development of mass means of

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[8] Маркарян Э. Вопросы системного рассмотрения культуры и человеческой деятельности. *Исторический материализм как теория социального познания и деятельности.* М., 1972. С. 194.

[9] Мудрик А.В. Социализация человека. М., 2004. С. 33–40.

consumption of culture and art works, mass forms of spending free time, the use of mass media make the process of individual's socialization constant and quite intense. In this regard, it can be noted that the vital activity of individuals, the acquisition of sociality by them is possible mainly through groups. Social groups are communities of interacting people, subsystems of the social organism, where the individual is included for a certain time or throughout his life[10].

As G.M. Andreyeva emphasizes, social psychology proceeds from the social nature of its main object of study – the individual-society system, and reveals the significance of the group for the individual-member. Here, the group appears as a product of its own activity, as an activity system, as a collective subject, including its members in the system of social relations, determining their objective place in the social organism.

Joining a group takes shape for an individual in the consciousness of the group that accepted him through the idea of "we" about its members (including itself). A sufficient basis for group involvement in a community-group for an individual is a conviction of the fact of identity, social identity of his "I" among "we". This status for the individual from now on, divides all people into "we" and "they". Group norms and values, all the "baggage" of group consciousness, including the need, interests, opinions of the group, are received by the individual in co-ownership. For him, staying, participating in group life provides "the ground to follow, and not always simply in the form of accepting the external features of a person's appearance, but also in the form of reproducing patterns of behavior, or the whole lifestyle"[11].

Borders are expanding and there are various multiplied forms of relationships and those forms of communication, direct and indirect contacts, on the basis of which events forming the people's future everyday life occur, spiritual formations, emotions, experiences are formed that leave a deep trace in thoughts, images stored in memory nourishing the imagination. So in the life of people the image of the world begins to function – habitual, generally familiar and sustainable. This image affects the spiritual life of the individual, his behavior, the scale of life values. The general image of the world in the representations of associations' members, certain individuals can be developed in their thoughts, imagination, and cause various experiences. Orientation to it as a personal or group space, behavior with the usual living conditions that recognized and developed a certain adaptability, leads to

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[10] Романенко С.С. Индивид в хронотопе инициативного сообщества. *Учёные записки Таврического национального университета им. В.И. Вернадского.* Сімферополь, 2010. Т. 23 (62). № 2. С. 78–84. Серія: Філософія. Культурологія. Політологія. Соціологія.

[11] Андреева Г М. Социальная психология. М., 2004. С. 180.

internalization, to a personal idea of one's own life world (the "lived-in world", as E. Husserl calls it, and L.S. Vygotsky called it a "zone of proximal development"). In the space of this "own" world, the results of the socialization process are formed, the skills of social contacts in various forms of society's life are developed. This serves to actualize the immediate, direct, diverse and multi-channel impact of social relations and public life on collective and individual subjects[12].

The above-said shows that in sociologists' understanding, there is a spatial characteristic of social associations, but it appears to them out of touch with the dominant of time (the intentionality of the researchers themselves has shifted to a considerable extent to the activity of the subjects of the virtual world). So far, the term "chronotope" has not received scholars' proper recognition as an expression of the unity of temporal and spatial relations, which, according to M. Bakhtin, in its designation of the continuity of space and time, transforms the Kantian commandment about space and time as necessary forms of all knowledge[13]. As emphasized by L.A. Mikeshina[14], Bakhtin not only borrowed the term chronotope from the concept of A.A. Ukhtomsky, but revealed it as "an expression of continuity in the objects of the natural and humanitarian and social sciences". It is M. Bakhtin, according to her, whom the merit of discovering and designating in the chronotope the basis for a modern understanding of the nature of temporality and spatiality belongs to, it has become the basis for fundamentally different from traditional ideas about the interdependence of man and the world[15]. The chronotope serves as a manifestation of temporal-spatial relationships; it is transferred from natural science to literature to mark the designation of the continuity of space and time; it is used as a category – a metaphor that clarifies the merging of spatial and temporal signs in a meaningful and concrete whole. The chronotope helps the individual, the "inner man", as M.A. Bakhtin puts it, to realize that "living means taking a value-oriented position in every moment of life". All this allows us to consider the chronotope as a "conceptually significant – a humanistic concept". Studying the nature of social processes, we shall turn to the theory of social relay races

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[12] Чистяков А.В. Социализация личности в виртуальном пространстве. Ростов н/Д., 2006. C. 41–45.

[13] Бахтин М.М. Формы времени и хронотоп в романе. Очерки по исторической поэтике. *Синергетическая парадигма. Когнитивно-коммуникативные стратегии современного научного знания.* М., 2004. C. 509.

[14] Микешина Л.А. Философия Науки. Современная эпистемология. Научное знание в динамике культуры. Методология научного исследования: учеб. пособие. М., 2005. C. 405–409.

[15] Ibid. C. 410.

proposed by M. A. Rozov[16, 17], in which he examines the relay nature of knowledge in science, reveals its cumatoid character and makes the general conclusion that "all social phenomena are kumatoids, which are based on the mechanism of social relay races"[18]. The term "kumatoid" in M.A. Rozov's understanding marks the undulating nature of a social object (from Greek Kuma is a wave). To clarify the unusual meaning of the characteristics of the phenomena of knowledge and social phenomena, the term "social relay" is proposed and its comparison with the wave is given.

The most characteristic features of social kumatoids are as follows: they transmit social experience, i.e. embody the mechanism of preserving tradition at all levels of the history development; they consist of samples' reproduction, i.e. are based on the implementation of a specific program – a social program, in whose composition samples are necessarily present, and the direct nature of these samples is important here; the existing social objects in the kumatoid are individuals and collective subjects, firstly, with time they change in composition, secondly, their components act when interacting with each other according to the standard (determined) program, and thirdly, this activity leads to the formation of structural changes of the kumatoid object itself – a society where social groups, associations arise, function, become active or break up.

It is important to note that every individual at any moment of his life turns out to be included in one or another role of this or that social community. Moreover, any individual at a time is a "performer" of a significant number of roles in many other kumatoids – social formations, herewith, interweaving, combining, overlapping of corresponding chronotopes takes place. In this way, a holistic co-occurrence of social phenomena and processes – social kumatoids – is realized.

The performance of social roles, in which the individual is included or even implanted throughout his life forms a colorful mosaic of the process of his socialization. He realizes himself and his abilities only when he is involved in interaction with other acting individuals. All individuals, to this or that degree are able to be active, but they transmit and "reproduce according to the model" the experience, the tradition of the social relay race already established at different levels of social chronotopes in which they are included.

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[16] Розов М. А. Строение научного знания. *Философия науки.* Вып. 3. Проблемы анализа знания. М., 1997. С. 59–87.

[17] Розов М.А. Теория социальных эстафет и проблемы эпистемологии. Смоленск, 2006. 499 с.

[18] Ibid. С. 70.

Rozov M. A., of course, is also right arguing that the idea of a social relay race and its kumatoid nature "sets a special ontology in the understanding of social phenomena and focuses on identifying social programs of their interconnections and ways of existence"[19]. The inclusion of an individual in a certain group is expressed in the fact that their chronotopes are partially included in each other, can be intertwined, opposed, endure transformations under the influence of each other in certain situations.

Thus, it becomes quite obvious that the doctrine of the chronotope, as well as the theory of relay races – kumatoids – organically, like the theory of roles, fits into the characteristic of individual's being in the society-individual system, and this clarifies the inclusion of the individual in numerous social groups – subsystems of different levels forming the structure of an integrated society.

It is generally accepted to distinguish groups by volume as "small" and "large". Large groups are divided into spontaneous, unorganized and organized ones[20].

In large groups, such specific regulators of human behavior as customs and traditions are developed, common facets of the lifestyle, language of the whole social group are formed. In the course of their life in culture, each large social group develops unique ideas about everyday reality, its own skills, their interpretation and understanding on the basis of which a certain picture of the world is created for this large group.

However, the most impressive, direct and procedurally effective impact on an individual takes place in small social groups. Social group, called the minor group in social psychology, constitutes the immediate life sphere, the primary layer of the individual's world that he recognizes as lived in, with the influence of which significant part of the impact of a holistic society is transferred, already in the form of situationally-conditioned acts of socialization. The nature, the character of these small communities, their diversity and variety reflect the pace of social development, the maturity and progressiveness of the processes of its components. A small group is understood as not big group, whose members are united by common social activity and are in direct personal communication which is the basis for the emergence of emotional relations, group norms and group processes[21].

Active interest in small groups is determined primarily by the objective nature of small groups themselves, in which the involvement of an individual

[19]Розов М.А. Строение научного знания. *Философия науки.* Вып. 3. Проблемы анализа знания. М., 1997. С. 62.

[20] Андреева Г.М. Социальная психология. М., 2004. С. 149–151.

[21] Ibid. С. 187.

from the very early age contacts with the outside world is obvious, traceable, and observable. The results of intra-group contacts-interactions, transformation of the behavioral plan are available for study and evaluation.

First of all, those specific signs of small groups are of interest, which determine the uniqueness and their special significance in the process of individuals' socialization due to the initial contact, the conjugation of chronotopes at least at a separate stage in the life of the included individual. The most important thing in a small group is the direct personal contacts of the group members. A small group is a real group of people who are present in a common chronotope and participating in joint activities. Their active participation forms the social relations that are historically present in the chronotope of a given society in terms of time, place of activity, type of this activity, which are carried out in the form of interpersonal relationships and direct contacts. The specifics of small groups are based on social preferences, values, attitudes chosen by the group, which in the field of specific social phenomena can be significantly transformed by the group itself and even differ from public ones. The group values are guided by the rules of behavior of group members, its very general activity, standards of moral preferences and approvals. Direct communication of participants in group activity encourages intra-group contacts (manifestation of affection or rejection, personal preference, recognition of personal authority and the allocation of referent subgroups by individual participants)[22].

Small groups are of particular importance for an individual member, where a group living space, involvement in social activities and joint socio-cultural enrichment contribute to their formation as an individual and as a member of society. This significance for the individual is very accurately expressed in the reflections of Kalny I.I., who notes: "Only in small social formations does a modern person find what a "large" community does not give him. Only within the boundaries of "his bell tower" does he find understanding and sympathy, solidarity and hope for justice, for all these social characteristics are not abstract, but rather concrete, oriented towards the establishment of the moral principle of social life"[23]. He distinguishes small groups as the "secluded collective spaces" where it is difficult to distort information, and therefore it is

[22]Романенко С.С. Индивид в хронотопе инициативного сообщества. *Учёные записки Таврического национального университета им. В. И. Вернадского.* Сімферополь, 2010. Т. 23 (62). № 2. С. 78–84. Серія: Філософія. Культурологія. Політологія. Соціологія.

[23] Кальной И.И. Идея гражданского общества: история и современный интеллектуальный диалог. *Гражданское общество: идея, наследие социализма и современная украинская реальность.* Луганск, 2002. С. 88.

difficult to manipulate public opinion. The openness of these entities determines people's direct participation in self-government, forcing them to voluntarily take upon themselves the measure of responsibility for themselves and others, ensuring the stability and strength of the unity of both social being and public consciousness.

The inclusion of an individual in a small group can be considered as the interaction of a part and the whole and as communication and interaction with their own kind. It is a single process as an activity of training and education, occurring at the same time. In this process, the individual simultaneously acts as a specific individual subject of his life and at the same time he is a component of the collective subject – a small group. Through a small group, the individual turns out to be an involved participant, the bearer of social relations of the whole society. Social relations, in fact, are represented by the society structuring, functioning and development of individuals grouped in mutual cooperation. An individual as an active participant in a small group – a social subsystem – is also included in the structure of society, i.e. thereby, "two in one" are realized in his life, which is inherent in part of any super complex whole[24].

A diverse and varying mosaic of the micro-level of acts of human activity allows to form a macro-level of social processes, develop culture as a product and result of human life, and form the main product of the historical process – the person himself.

In this kind of activity in the society of amateur, initiative associations in the most diverse spheres of public life, the motives and goals, interests and motivations of individuals, their intentions and inclinations, meaningful and spontaneous acts are fluctuating. At this microlevel of universal human activity, acts of human activity are added, connected and summarized.

The course of history, the evolutionary changes of a social organism are measured not by single acts of individuals, but by their combined conjugate unidirectional efforts as part of any groups, associations of people, starting with the family, work collective, initiative community, continuing with a social organization, political party, etc. where the macro-level of social processes is already being traced. These collective associations represent in the history course the subjects of one or another kind of activity, they show the degree of society's and each its member's freedom.

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[24] Романенко С.С. Индивид в хронотопе инициативного сообщества. *Учёные записки Таврического национального университета им. В.И. Вернадского.* Сімферополь, 2010. Т. 23 (62). № 2. С. 78–84. Серія: Філософія. Культурологія. Політологія. Соціологія.

CONCLUSIONS

In the postindustrial world, which is replacing the industrial one, the strategy for considering and using chronotope is radically changing. This is due to at least two circumstances. Social space is deployed within the Earth, and its further distribution is not expected. If history has not ended, it will proceed in the forms of using time, filling it, intensifying it, synthesizing qualitative forms of human activity and interactions.

In the emerging social space there simultaneously exist societies / states, cultures / civilizations, that is, spaces belonging to different social and, therefore, chronotopic types. In a practical sense, there are problems of conflict and coordination of different types of chronotopes. The theoretical and methodological plan determines the task of interpreting social chronotope as a multidimensional system combining various regional chronotopes with their special value and regulatory "mechanisms" and a global chronotope that makes possible political, legal, transport, cultural, informational communications on the scale of the human community.

Small groups are of particular importance for an individual, where group living space, involvement in social activity and joint socio-cultural enrichment contribute to their formation as an individual and as a member of society.

By means of a small social group, an individual turns out to be an involved participant, a bearer of social relations of the whole society. Social relations, in fact, are represented by society's structuring, functioning and development of individuals grouped in mutual COoperation. Involvement in such kind of social structures allows an individual to exercise his free choice of lifestyle, the possibility of self-improvement, self-realization, self-affirmation. The phenomenon of such social communities, which are the only ones today representing the prototype of the cell where an individual is able to independently determine his activity as a subject constructively creating his life path, his own lifestyle, and also realizing himself as a person, can be studied by developing interdisciplinary research and comprehensive understanding by modern science.

SUMMARY

The article is devoted to the concept of social chronotope and its role in the development of modern social and humanitarian knowledge. The action of this concept in the forms of modern social methodology and designing of a new social ontology is shown. The main features of social chronotope as a concept of the interdependence of social space and social time, human activity and social dynamics are characterized. The author concludes that the concept of social chronotope stimulates serious changes in the methodology of modern social and humanitarian knowledge. In the study of the chronotopicity of

social space, the system "society – individual" was considered on the example of small groups, where the synergy of an individual and society in a single process of historical self-organization is manifested.

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RECEPTION OF I. KANT'S LOGICO-EPISTEMOLOGICAL IDEAS IN ANALYTIC PHILOSOPHY

Synytsia A. S.

INTRODUCTION

At first glance it may seem that the I. Kant's philosophical ideas and analytic philosophy are completely different. After all, the research activity of the Keningberg thinker belongs to the Age of Enlightenment and the tradition of German idealism; it is full of the principles of metaphysical conceptualism. While the formation of analytic philosophy finally took place only in the first half of the twentieth century at the height of the popularity of neo-realist ideas and critique of metaphysics in logical positivism. Analytic thinkers were interested in the problem of language, not reason; the argumentation is based on empirical facts rather than metaphysical speculation; analysis of a specific problem, not the history of its solution. Therefore, for them, the latest developments in science were much more important than the achievements of previous thinkers. And yet, there was always a particular piety to the figure of I. Kant in analytic philosophy.

There are several facts to support this view. For example, A. Pap, who was one of the first to clearly outline the features of analytic philosophy and to promote its name, convinced that in order to understand the specifics of the analytic methodology one must turn to the legacy of I. Kant, as well as G. Leibniz, J. Locke, and D. Hume[1]. Eventually, half a century later, this thought became even stronger as scientists tried to investigate the history of analytic philosophy. In particular, M. Beaney begins the chronology of this philosophical tradition in 1781, when I. Kant published "Critique of Pure Reason" – "the work to which much subsequent philosophy responds"[2]. Another researcher S. Crichley called I. Kant "…the final great figure common to both continental and analytic traditions and also announces the parting of their ways"[3]. Despite the differences, they both sought the source of their own ideas in the I. Kant's legacy. But whereas in the case of Kantian

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[1] Pap A. *Semantics and Necessary Truth: An Inquiry Into the Foundations of Analytic Philosophy*. New Haven: Yale University Press, 1958. P. 1–86.

[2] Beaney M. Chronology of Analytic Philosophy and Its Historiography. *The Oxford Handbook of The History of Analytic Philosophy* / M. Beaney (ed.). Oxford: Oxford University Press, 2015. P. 67.

[3] Critchley S. *Continental Philosophy: A Very Short Introduction*. Oxford: Oxford University Press, 2001. P. XI.

schools in continental philosophy, such causations are justified, the reception of I. Kant's philosophy in analytic philosophy must be studied in more detail.

This issue has been investigated by many researchers – in particular R. Hanna[4] proposed an original interpretation of Kantian philosophy (he analyzed cognitive semantics, theory of judgment, and the correlation between the interpretations of analyticity by I. Kant and G. Frege, R. Carnap, W. V. O. Quine); D. Reed[5] proved that the views of I. Kant and G. Frege are similar in the question of the logical study of arithmetic and the analysis of concepts; T. Klaasen[6] analyzed the basic ideas of "Tractatus Logico-Philosophicus" and demonstrated that they really only develop I. Kant's reasoning; V. Kozlovskyi[7] investigated the influence of the ideas of "Critique of Pure Reason" on P. F. Strawson's descriptive metaphysics; V. Tsyba[8] revealed the peculiarities of I. Kant's concept of intuition, and substantially supplemented his epistemology, etc. However, at present there is not enough information about how Kant's ideas were used to develop analytic philosophy. So let's try to clarify this issue. To do that we have first to find out which of the ideas of the philosophy of the German thinker give reason to find in his writings a source of inspiration for analytic philosophizing. After that two main receptions of his ideas – *critical reception* and *apologetic reception* – will be considered.

1. Kant: critique as an analytic

I. Kant's legacy is interesting from the standpoint of analytic philosophy, first and foremost in the methodological aspects, because it gives an opportunity to understand how to conduct philosophical research. His critical method takes the form of analytic – a consistent and scrupulous study of human cognitive abilities. He formulated the notion of analytic in the context of logic, which "… is a rational science not only in form but also in matter"[9]. Logic as a propaedeutics of understanding is separated from the realm of empirical and psychological phenomena and deals only with objective a priori

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[4] Hanna R. *Kant and the foundations of analytic philosophy*. Oxford: Clarendon, 2006. XV, 312 p.

[5] Reed D. *The Origins of Analytic Philosophy: Kant and Frege*. London; New York: Continuum, 2010. X, 203 p.

[6] Klaassen T. Wittgenstein as a Kantian Philosopher / 2015. URL: https://philpapers.org/archive/KLAWAA.pdf.

[7] Козловський В. Стросон і Кант: дескриптивна метафізика як концептуальна передумова аналізу "Критики чистого розуму". *Sentenciae*. 2016. № 1 (XXXIV). С. 25–41.

[8] Циба В. Концептуальність споглядання: Селарс добудовує Кантову епістемологію. *Sentenciae*. 2016. № 1 (XXXIV). С. 42–60.

[9] In original: "…ist eine Vernunftwissenschaft nicht der bloßen Form, sondern der Materie nach" [Immanuel Kants Logik, ein Handbuch zu Vorlesungen / G.B. Jäsche (her.). Königsberg: Friedrich Nicolovius, 1800. S. 9].

principles. It is divided into general logic and transcendental logic. The former deals with the necessary rules of thought, its pure forms, defines the formal criteria of truth; it is the canon of understanding and reason. The latter is aimed at explaining how our perceptions of objects emerge and how we define our intuitions in appropriate categories. Transcendental logic, unlike general logic, solves epistemological problems and analyzes empirical knowledge. Importantly, the component of both logics is analytic, which, to some extent, opposes their another part – dialectic. General logic becomes analytic when "…analyzes the entire formal business of the understanding and reason into its elements, and presents these as principles of all logical assessment of our cognition"[10]. It sets the criteria of truth at the formal level and explains how knowledge should be reconciled with its subject. But when general logic merely imitates objective statements and becomes a fictitious tool of knowledge unrelated to the content of knowledge, it becomes a dialectic.

For its part, transcendental analytic is the logic of truth as it "expounds the elements of the pure cognition of the understanding and the principles without which no object can be thought at all"[11]. This logic elevates from the cognition all thoughts that are possible by means of understanding. It is formed from the very essence of sensory perception, which defines its limits. If transcendental logic is used as a universal means of cognition, it becomes a dialectic. In such circumstances, on the contrary, it will be very important to criticize dialectical illusion and to avoid all kinds of distortions in the use of the understanding and reason.

In transcendental analytics, I. Kant distinguishes analytic of concepts and analytic of principles. He tried not to define the first of them (analytic of concepts) in terms of analysis which has traditionally been understood as the process of breaking a content of the concept into separate components. He interpreted such analytics as "… **analysis of the faculty of understanding** itself, in order to research the possibility of *a priori* concepts by seeking them only in the understanding as their birthplace and analyzing its pure use in general…"[12]. To his mind, categories – pure reasoning concepts that enable us to think about a subject – become elements of understanding. These categories that are represented as principles are *a priori* aren't deduced from empirical experience. We can conceptualize the experience by applying them. In general, the system of categories he built on the basis of the principle of

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[10] Kant I. *Critique of Pure Reason* / trans. by: P. Guyer, A. W. Wood. New York: Cambridge University Press, 1998. P. 198.

[11] Kant I. *Critique of Pure Reason*. P. 199.

[12] Ibid. P. 202.

transcendental apperception is divided into subspecies of quantity (*unity*, *plurality*, *totality*), quality (*reality*, *negation*, *limitation*), relation (inherence and subsistence, causality and dependence, community) and modality (inherence and subsistence, causality and dependence, possibility – impossibility). These categories allow us to understand how the human understanding works. They exhaust its content and function as pure synthetic (not analytic) concepts that are *a priori* in essence. We can deduce derivative concepts (the predicables of pure reason) based on these concepts, and thus to cognize the general laws of logic and to harmonize our knowledge. Finally, I. Kant built a classification of judgments on similar principles. It proves the identity of principles for analyzing different forms of thinking.

Explaining the specifics of analytic, the German thinker called it "a canon for the **power of judgment** that teaches it to apply to appearances the concepts of the understanding, which contain the condition for rules *a priori*"[13]. Analyzing the principles, he intended to find out how we can subordinate something to the rule, that is, to understand whether it can be applied in this case. For this purpose, such kinds of principles of pure reason as the axioms of intuitions, the anticipations of perception, the analogies of experience, and the postulates of empirical thought in general are useful.

An important place in Kantian philosophy has also the division of judgments into analytic judgments and synthetic judgments, the distinction between which he outlined as follows: "Analytic judgments (affirmative ones) are thus those in which the connection of the predicate is thought through identity, but those in which this connection is thought without identity are to be called synthetic judgments"[14]. In analytic judgments, the predicate is already thought in the subject, and in the synthetic ones, it is outside the subject. For example, when we claim that "All bodies are extended", a predicate of extension is already in the subject. And when we say that "All bodies are heavy", the predicate of gravity can no longer be deduced simply from the content of the concept of "body". This conclusion requires additional observations. As I. Kant argued, all mathematical judgments are synthetic. The conclusion that $7 + 5 = 12$ cannot be obtained simply by analyzing the meaning of the numbers 7 and 5. However, this judgment was not received *a posteriori*. Mathematical judgments are synthetic *a priori* judgments based on *a priori* intuition. It is possible to obtain similar conclusions in mathematics because there are *a priori* forms of intuition (space and time), through which we can structure the whole chaos of sensations.

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[13] Ibid. P. 267–268.
[14] Kant I. *Critique of Pure Reason*. P. 141.

Synthetic *a priori* judgments play a significant role in natural science and metaphysics. Within the former (natural science), they become the principles that explain the nature of abstractions. For example, the durability of substance can not be deduced from its content. This feature is thought out *a priori* and then the conclusion is made that the changes taking place in the physical world do not cause changes in the amount of substance – it remains unchanged. In addition, all metaphysics consists of synthetic *a priori* judgments. However, we construct natural science as a rigorous science and metaphysics as a science is impossible because it contains antinomies. Such statements can be both proved and refuted by the mind. However, metaphysics is real as a natural predisposition, and it can be developed theoretically as a critique of pure reason.

It is important to emphasize that critique is an analysis for I. Kant. As a result of the analysis, not only the whole is decomposed into separate constituents – it is also important to clarify the meaning of the concept, i. e. to identify its various features. A clearer concept will be the basis for the synthesis of concepts and the formation of new knowledge. Synthesis makes our knowledge holistic and systemic. It enables us to understand what place a concept occupies in the structure of theoretical knowledge. Moreover, transcendental deduction makes it possible to identify different kinds of connections between concepts and objects. This is more significant than formal inference[15].

And besides, it cannot be said that I. Kant was interested only in the relation of concepts to subjects, but not to language. Critique of the power of judgments in itself must relate to language that is a means of their expression. I. Kant put it this way in the work "Anthropology from a Pragmatic Point of View" (1798): "All language is the designation of thoughts, and, conversely, the most excellent way of expressing thoughts is by language, this greatest means to understand oneself and others. Thinking is talking to yourself…"[16]. He understood that language signs in themselves do not mean anything. However, in combination with our thoughts, they become symbols. We denote the concept by words. Thus, language becomes a condition for the possibility of subjects. We may not understand each other and distort the content of the symbols. It indicates the imperfection of the language itself. To solve this kind of difficulty in expressing the logic of thinking by the means of language, we need a theory that still needs to be created. This theory should take into

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[15] Синиця А. С. *Аналітична філософія*. Львів: ЛДУФК, 2013. 304 с.

[16] In original: Alle Sprache ist Bezeichnung der Gedanken, und umgekehrt die vorzüglichste Art der Gedankenbezeichnung ist die durch Sprache, dieses größfced) Mittel, sich selbst und andere zu verstehen. Denken ist Reden mit sich selbst" [Kant I. *Anthropologie in pragmatischer Hinsicht*. Leipzig: Verlag von Felix Meiner, 1912. S. 101].

account the rules of the combination of syntactic and semantic means of language, and not neglect the pragmatic context of speech, since, on the one hand, we have a grammatical relation between signs and various representations that we synthesize into concepts, and on the other hand – their interpretations in certain situations. Thus, I. Kant, developing the ideas of critical idealism, inevitably comes to the conclusion about the importance of analyzing the linguistic preconditions of mental activity, which are expressed in a number of rules governing the ways in which words are aligned with their respective concepts. And although I. Kant faintly developed this theory, its ideas were consonant with the study of the rule-following problem in analytic philosophy[17].

2. Critical reception

L. Wittgenstein was one of those who referred to the Kantian philosophy as to a means of substantiating his own philosophical conception. However, there are many parallels in the scientific literature between I. Kant's "Critique of Pure Reason" and L. Wittgenstein's "Tractatus Logico-Philosophicus". This is due to the fact that both authors intended to find out the boundaries of human knowledge. It even gives T. Klaassen reasons to assert that "the Wittgenstein of the *Tractatus* was Kantian *in spirit*. First of all, Wittgenstein's overall conclusions seem in many ways to resemble, at least in their outward appearance, those of Kant. Second, Wittgenstein can be said to resemble Kant in his essentially *transcendental outlook*, in particular his transcendental conclusions about the limits of language"[18]. Solving the epistemological problem of finding conditions of possibility, both philosophers certainly thought formally in a similar way, because they investigated the same subject. However, I. Kant's and L. Wittgenstein's logico-epistemological conceptions differ significantly at the substantive level. The difference between their views can be formulated as follows: I. Kant had little interest in the problems of language and mostly focused on the critique of the pure reason, but L. Wittgenstein, on the contrary, analyzed the linguistic forms of expression of thinking activity and did not investigate the boundaries of the intelligence itself.

Probably, I. Kant's neglect of language problems was due to the danger of criticizing any metaphysical studies of reason. The structures of language are of a completely different nature. It is easy to demonstrate their difference from the structure of the mental constructs expressed in them. The sentences as

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[17] Циба В. Кантове поняття правила і проблема мови. *Філософська думка*. 2015. № 2. С. 50–66.

[18] Klaassen T. Wittgenstein as a Kantian Philosopher / 2015. URL: https://philpapers.org/archive/KLAWAA.pdf.

linguistic constructions express not only narrative judgments – like analytic or synthetic ones – but also questions, commands and exclamations. Such parts of speech as prepositions, conjunctions or grammatical particle do not express concepts, but they have a significant effect on the content of information captured in logical forms. Language analysis requires a substantial revision of thinking, especially abstract thinking. Therefore, investigating the basics of language, L. Wittgenstein found an empirical criterion for evaluating the expressive capacity for reason. Like I. Kant, L. Wittgenstein in "Tractatus Logico-Philosophicus" intended to set the boundaries of our knowledge. However, it is not so important for him to find out where the boundaries of a language end, as to explain why it can be applied in a certain way. He limited knowledge to experience. This indicates the realism of his philosophical position. It is important for him in the process of critical analysis to clarify all the inaccuracies of philosophical discourse, paying particular attention to metaphysical questions – the transcendental, the sense of the world, the will, the immortality of the human soul, God. Intending to explain the specifics of metaphysical entities, I. Kant focused his analysis on the study of reason, although it would be more appropriate to begin with the investigation of language.

After all, not only Kantian motifs but also Schopenhauer and Kierkegaard ones can be found in the works of "early" Wittgenstein. However, this can be explained by the coincidence of his own philosophical position with their reflections. The thing is that L. Wittgenstein mentioned I. Kant (more precisely, even the problem posed by him) only once in "Tractatus Logico-Philosophicus". He wrote in § 6.36111: "The Kantian problem of the right and left hand which cannot be made to cover one another already exists in the plane, and even in one-dimensional space; where the two congruent figures *a* and *b* cannot be made to cover one another without moving them out of this space"[19]. L. Wittgenstein formulated this idea in the process of explaining the specifics of natural laws and their interpretation in the context of temporal-spatial relations. Knowing the latest results of physics and geometry, Wittgenstein used the notion of four-dimensional space and realized that this kind of problem could be easily solved. However, the problem of causality still remains, since there is no factual necessity for one thing to happen after another one. The necessity may only be logical but not factual, because there can always be some occasions that break the causal (as it is considered) spatiotemporal connections between things.

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[19] Wittgenstein L. Tractatus Logico-Philosophicus / trans. by C.K. Ogden. London: Kegan Paul, Trench, Trubner & Co., 1922. P. 86.

L. Wittgenstein also referred to I. Kant's philosophy in "Philosophical Remarks" (1930), where he wrote in § 108: "What I said earlier about the nature of arithmetical equations and about an equation's not being replaceable by a tautology explains – I believe – what Kant means when he insists that $7 + 5 = 12$ is not an analytic proposition, but synthetic *a priori*"[20]. In this way he intended to express the questions raised by I. Kant in terms of mathematical logic and analytic philosophy. Therefore, it is no coincidence that L. Wittgenstein defined arithmetic as "grammar of numbers"[21] and determined different kinds of numbers by arithmetic rules, and calculation – from the neo-realistic standpoint – by its relation to space and time.

The realism justified by L. Wittgenstein is not transcendental (as in I. Kant). It is important for the Austrian thinker to establish the relation of language to reality. I. Kant's thoughts are also interesting to him as a way to look at a problem in a slightly different aspect in order to outline his own position more clearly. That is why he once again mentioned I. Kant in 1931, writing the following: "The limit of language is shown by its being impossible to describe the fact which corresponds to (is the translation of) a sentence, without simply repeating the sentence. (This has to do with the Kantian solution of the problem of philosophy)"[22] / It is important for L. Wittgenstein to demonstrate how the process of expressing fact in language is going on. To express something, we must already have appropriate concepts that can only be repeated in the formulated sentence. In a similar way takes place formulation of a true statement in the logical semantics of A. Tarski, who noted in the work "The Concept of Truth in Formalized Languages" (1935): "a true sentence is one which says that the state of affairs is so and so, and the state of affairs indeed is so and so"[23]. In fact, this way we only duplicated the same situation with the same linguistic means. This indicates a certain limitation of the language, because doing it differently is hardly possible.

Thus, we can conclude that I. Kant's philosophical ideas were needed by L. Wittgenstein in order to substantiate his own epistemological position. The Austrian philosopher's research method is a method of logico-linguistic analysis. He understood that going beyond language is possible only as a comprehension of the unutterable. Where I. Kant discovered the antinomies of

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[20] Wittgenstein L. *Philosophical Remarks*. Chicago: The University of Chicago Press, 1980. P. 129.

[21] Ibid. P. 130.

[22] Wittgenstein L. Culture and Value / trans. by P. Winch. Chicago: The University of Chicago Press, 2006. P. 10e.

[23] Tarski A. The Concept of Truth in Formalized Languages / trans. by J. H. Woodger. In: Tarski A. *Logic, Semantics and Metamathematics*. Oxford: Oxford University Press, 1956. P. 155.

pure reason, L. Wittgenstein proposed to remain silent because transcendental theories cannot be supported by empirical facts – they are merely metaphysical speculations that arise because we possess a developed system of linguistic means.

Like for L. Wittgenstein, for A. Pap it was important to create his own philosophical conception. He compared his ideas with the research results of previous thinkers and considered the concept of necessary truth the key to understanding the specifics of analytic epistemology. In order to define its content more clearly, A. Pap became interested in Kant's critical philosophy and, in fact, was one of the first to initiate the analytic tradition of its reading.

It is important to explain that A. Pap was influenced by the philosophical ideas of W. V. O. Quine and that is why he developed the ideas of pragmatic analysis. In this regard, analytic–synthetic distinction, which was criticized by W. V. O. Quine as one of the dogmas of empiricism, also seemed unacceptable to A. Pap. He claimed that, a clear distinction between analytic and synthetic, *a priori* and *a posteriori*, logical and factual, is determined by our numerous intuitive perceptions of the necessary connections between things. In this case, the meanings that we capture in certain language constructions are not clear and changeless. Meanings have some gradation, which means that in the concept we tend to capture some of the features more often than others. The task for analytic philosophers is to find out how concepts are formed, how some of them can be deduced from another ones, and how our intuitive perceptions influence these processes. In this regard, epistemological questions – in particular the nature of analytic truth and *a priori* knowledge, the specificity of logical truth and logical necessity, the essence of implicit (in particular ostensive definition), the connection between analysis and synonymy, various semantic and pragmatic aspects of language – are key in analytical research.

Since I. Kant has explained this kind of idea in the context of analytic–synthetic distinction, it is clear that his opinion is of interest to analytic thinkers. First of all, A. Pap proposed to pay attention to such concepts, which are indispensable for understanding Kantian philosophy, as *a priori* knowledge and necessity, the definition of "analytic", and synthetic *a priori* truths in geometry and arithmetic.

A. Pap remarked that I. Kant used negative definition of *a priori* knowledge (as non-empirical one). This definition does not conform to the logical rules, because it does not define the *definiendum*. Needless to say, in epistemology such things are permissible in order to begin the process of research. When it comes to necessity as a characteristic of judgment, this feature adds nothing to the content of the judgment, but merely clarifies the way in which one component of the judgment relates to the other (subject to

predicate, or antecedent to consequent). However, again this point is not clarified in I. Kant. Modality (possibility or necessity) adds nothing to the content of judgment, since it contains only quantity, quality and relation. Modality concerns the value of *copula* and expresses our relation to thought, but not to reality. But the content of such propositions as *p is possible* and *p is necessary*, clearly different, so, probably, as A. Pap suggested, I. Kant had in mind certain cognitive attitudes when explaining the nature of modal judgments[24].

A separate point in Kantian analyzing the concept of necessity is its relation to the law of causality. Here again, A. Pap also pointed to the ambiguity in interpreting the concept of necessity in I. Kant (after all, also in D. Hume). If we claim that "for every change there is an antecedent event which is necessarily connected with it", according to A. Pap, it is not clear what is meant: whether "for every event there is an antecedent which is necessarily followed by the event", or "for every event there is an antecedent which necessarily precedes the event"[25]. Such a formulation does not indicate a logical necessity that connects one event to another, and it becomes possible that the event would have been causally unrelated to the previous one.

As for the Kantian definition of analytic judgment, A. Pap found a number of misconceptions. Firstly, it is not clear what "contained" means when we say that predicate is contained in the concept of the subject in analytic judgments. How exactly should it be contained? What conditions must be met? According to A. Pap, the essence of this problem from the standpoint of contemporary semantics is to elucidate the suitable criteria for the identity of concepts (intensional identity). But even in such circumstances, which exclude the psychological elements, it still remained debatable. Secondly, the class of judgments is generally much broader than the set of judgments that have a subject-predicate form. Therefore, the set of analytic and synthetic judgments, with their subjective predicate structure, is clearly narrower than the class of true judgments. In particular, under such Kantian interpretation, the status of following judgments will be unclear: 1) analytic judgment "no triangle has four sides" (because its predicate clearly contradicts the content of the subject); 2) a synthetic judgment "there are cows", in which the predicate should be the particle "is", but this conclusion contradicts I. Kant's view on the subject-predicate structure of judgment; 3) hypothetical judgments that cannot be considered in terms of subject and predicate; 4) self-contradictory judgments that do not belong to analytic ones, which by definition are true,

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[24] Pap A. *Semantics and Necessary Truth: An Inquiry Into the Foundations of Analytic Philosophy*. New Haven: Yale University Press, 1958. P. 23.

[25] Ibid. P. 24.

and to synthetic ones, that by definition cannot be contradictory. In addition, investigating synthetic *a priori* judgments in geometry, I. Kant explained the knowledge of axioms using the word "intuitive". And it becomes unclear whether it is about the empirical or analytic nature of this knowledge, since it is obvious that intuitive knowledge does not belong to either the former or the latter. However, the deduction of theorems from axioms is based on intuition (spatial). If we consider Riemannian geometry, most of the conclusions about geometry made by I. Kant will again be unconfirmed. However, it is clear that similar studies appeared later, and the mathematical method of I. Kant, as proved by J. Hintikka[26], derived from Euclidean geometry. Therefore, when German thinker explained how concepts are being constructed, he used Euclid's method of proof as an example and extrapolated the results of geometrical researches into the sphere of philosophical analysis of conditions of reason. The philosophy of I. Kant remains within the boundaries of theoretical science of his day.

3. Apologetic reception

Kantian philosophy began to attract more analytic philosophers' attention after the methods of logical and linguistic analysis were used to study metaphysical problems. One of the first to do so was P. F. Strawson, the author of "Individuals. An Essay in Descriptive Metaphysics" (1959). It was important for him to demonstrate that the critique of metaphysics by logical positivists (especially R. Carnap and A. J. Ayer) was unfounded. The fact is that there are two types of metaphysics – descriptive and revisionary. The difference between them is that: "descriptive metaphysics is content to describe the actual structure of our thought about the world, revisionary metaphysics is concerned to produce a better structure"[27]. The scientific principles of philosophy are violated in revisionary metaphysics because it is the result of the intellectual speculation of its authors, in particular R. Descartes, G. Leibniz and G. Berkeley. This metaphysics has no empirical reference in the natural language and cannot claim independent status. There is certainly a grain of truth in their reflections. According to P. F. Strawson, "revisionary metaphysics is at the service of descriptive metaphysics"[28]. The main representatives of descriptive metaphysics were Aristotle and I. Kant. Another prominent thinker, D. Hume, because of his ironic position in philosophy, could be placed to one camp or another.

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[26] Hintikka J. Kant on the Mathematical Method. *The Monist*. 1967. Vol. 51. P. 352–375.
[27] Strawson P. *Individuals: An Essay in Descriptive Metaphysics*. London: Routledge, 1990. P. 9.
[28] Ibid. P. 9.

Descriptive metaphysics does not discover new truths, but rethinks what has already been gained. Moreover, it uses a new methodology and puts them into the context of contemporary theoretical and philosophical studies. This process could be compared with the scientific explication of natural phenomena that have long attracted people's attention, but due to the limited knowledge of the outside world, they came up with explanations that were only formally related to unknown phenomena. Similarly, analytic thinker in order to explain traditional philosophical questions such as the problem of truth, reference, objective reality, understanding, sense and meaning, etc., uses new terminology, pays special attention to the linguistic means of expressing our knowledge and interprets the ideas of previous thinkers only from the standpoint of contemporary issues. Following I. Kant, P. F. Strawson intended to reveal the most general conditions of knowledge of such individual objects, or individuals as particulars (material things, historical occurrences, people), which are opposed to universals (qualities, properties, numbers, species). He is interested how these general conditions affect our perception of material objects, and whether they are simply a feature of our knowledge[29]. In this vein, one of the most pressing questions is the connections between transcendental idealism and empirical realism. The point is that by giving scientific status to metaphysical questions (searching for these *the most fundamental conditions*), one must also prove that they not only form an imaginary world that has nothing to do with the actual one, but can have a connection with empirical reality. It is necessary to show how the knowledge of the metaphysical structures, which are the deep structures of the ordinary language, determine the peculiarities of its functioning and make statements about particulars possible within the spatio-temporal configurations of direct experience. Therefore, to cognize the nature of general objects, one must not only analyze them, but also go to the synthesis of the essential features of individual material objects in the form of universals.

In addition, the question arises of the correspondence of knowledge to reality as a given in itself or at least constituted in the process of cognition and determined by *a priori* forms of sensuality and categories of understanding. It is not clear how these two worlds relate to each other – the nominal (the reality itself) and the phenomenal (the reality we perceive). The world reflected in the senses is a special and not identical to noumenal world. We do not know why this world is what it is and not different one. For us, the forms of sensuality and the structures of understanding are something that we have to take as a given. They influence the way we shape our experience and determine its specificity. It is likely that if these forms and structures were

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[29] Ibid. P. 62.

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different, our experience would be different. P. F. Strawson, as analytic thinker, became interested in the boundaries of human knowledge. He realized that we could think of many things and such considerations would seem grammatically correct. However, it should be understood that our experience is limited in its expressive means. That is why, in the book "The Bounds of Sense" (1966), which focuses on the study of I. Kant's "Critics of Pure Reason", P. F. Strawson stated: "It is possible to imagine kinds of world very different from the world as we know it. It is possible to describe types of experience very different from the experience we actually have. But not any purported and grammatically permissible description of a possible kind of experience would be a truly intelligible description. There are limits to what we can conceive of, or make intelligible to ourselves, as a possible general structure of experience. The investigation of these limits, the investigation of the set of ideas which forms the limiting framework of all our thought about the world and experience of the world, is, evidently, an important and interesting philosophical undertaking. No philosopher has made a more strenuous attempt on it than Kant"[30].

P. F. Strawson made it clear that the boundaries of our knowledge are defined at the level of metaphysics of experience by such interconnected forms of intuition as space and time, which affect our conceptions of objectivity, unity, causality, representation. These concepts function in language as certain abstractions that cannot simply be deduced from empirical propositions. We must also investigate the nature of philosophical analysis of thought expressed in language. The thoughts we express in language also need to be conceptually analyzed. Based on the analysis of the language, we come to the being of individual objects in space-time. These objects function as subjects, to which different material predicates (M-predicates) are ascribing in the judgment. Interestingly, a person is a special kind of object, which we can also ascribe P-predicates to, for instance beliefs or feelings.

It can be argued that P. F. Strawson developed the ideas of I. Kant and substantially supplemented them with the considerations of contemporary analytic philosophers. He replaced the Kantian distinction of the noumenal and phenomenal world with the distinction of conceptual scheme and empirical content. He was not only interested in what one can know, but what language means we have to express what one can know. P. F. Strawson's conclusions about the interrelation of metaphysics and epistemology are not unambiguous, since the attempt to express Kantian objectivism separately from transcendentalism also requires procedures for verifying the knowledge

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[30] Strawson P. *The Bounds of Sense: An Essay on Kant's Critique of Pure Reason*. London: Routledge, 1975. P. 15.

gained. In spite of this, his philosophical investigations, in which a special place is occupied with the study of I. Kant's ideas, caused a peculiar metaphysical turn in analytic philosophy. Even today, these topics, which in the heyday of logical empiricism, have been avoided, occupy a prominent place in analytic philosophy.

The metaphysical foundations of epistemology were also investigated by W. Sellars, who combined the linguo-philosophical approach with the transcendental epistemology of I. Kant. In this way, the American thinker intended to bridge the gap between empiricism and rationalism, which was justified in logical positivism. It is no coincidence that W. Sellars became interested in the Kantian theory of experience, in which nature and its forms – space and time – are interpreted as a system of representations. In order to understand what empirical is, according to I. Kant, it is important to analyze the content of empirical judgment. W. Sellars also emphasized this and said: "The central theme of the Analytic is that unless one is clear about what it is to judge, one is doomed to remain in the labyrinth of traditional metaphysics"[31]. Explaining the nature of judgment makes it possible to go beyond metaphysics. W. Sellars, as an analytic philosopher, combined *judging* and *state of affairs*, *truth* and *actuality* into pairs. This demonstrates the similarity between these concepts, the possibility of their deeper analysis. We can also find a special type of connection between the concepts of empirical knowledge and truth, as well as empirical knowledge and actuality. It is no accident. Moreover, as W. Sellars noted, "the core of Kant's ″epistemological turn″ is the claim that the distinction between epistemic and ontological categories is an illusion"[32]. Ontological categories are epistemic. Transcendental logic explains how our reason cognizes the world. Since the reason is part of this world, it influences the process of perception of external objects. The properties of these objects are expressed in certain spatiotemporal predicates. Importantly, these predicates, when they are expressed from a logico-linguistic standpoint of view, "are essential not only to object-language statements, but to the metalinguistic statements that ascribe logical (epistemic) powers to linguistic forms"[33]. At the level of such metalinguistic concepts as meaning, truth and cognition, epistemology turns into transcendental linguistics, which studies the general properties and patterns of historical languages. Transcendental linguistics allows us to combine our knowledge of empirical facts with more abstract judgments. This linguistics is a metatheoretical construction that is clearly lacking in I. Kant's philosophy.

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[31] Sellars W. Some Remarks on Kant's Theory of Experience. *The Journal of Philosophy*. 1967. Vol. 64, No. 20. P. 634.

[32] Ibid. P. 634.

[33] Ibid. P. 642.

However, a more conceptual analysis of W. Sellars showed that adequate knowledge of the reference is impossible. In "Empiricism and the Philosophy of Mind"[34] (1956), he developed the metaphor of "The Myth of the Given" to confirm the idea of the mismatch of our perceptions to the outside world. It was important for him to prove that to be like something does not mean to be something. And this is just about the level of feelings. At the language level, words are not similar to their referents at all. Such considerations fit perfectly into the Kantian strategy of distinguishing between "noumenon" and "phenomenon". However, W. Sellars also added logico-linguistic analysis to the epistemological one.

In this connection, the ideas of I. Kant were given a new direction of development in analytic philosophy – they were substantially supplemented and interpreted in new theoretical and methodological fields. Such a keen interest of analytic thinkers in the philosophy of I. Kant, on the one hand, and their attempts to critically analyze epistemological issues, on the other one, even gave R. Rorty reason to identify among them causal relationships and claim that: "Analytic" philosophy is one more variant of Kantian philosophy, a variant marked principally by thinking of representation as linguistic rather than mental, and of philosophy of language rather than "transcendental critique", or psychology, as the discipline which exhibits the "foundations of knowledge"[35]. However, such an interpretation of analytic philosophy seems somewhat exaggerated and provocative, since to a large extent the ideas of I. Kant's transcendentalism went against analytic thinkers' empirical studies. They were more interested in his method of critique as a kind of analysis aimed at clarifying thoughts than in attempting to speculatively construct transcendental preconditions for thinking.

CONCLUSIONS

Analytic philosophers, as it was demonstrated above, have developed Kantian themes of division into noumenon and phenomenon (in the context of the problem of the limits of cognition), the questions of space-time dimensions of our perception, the thesis of the practical significance of metaphysics, the interpretation of analysis and the doctrine of judgment, in particular analytic and synthetic ones. The method of critique that Kant interpreted as analytic was rethought – and this analytic became a critique in analytic philosophy. At first, this analytic concerned the

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[34] Sellars W. Empiricism and the Philosophy of Mind. *Minnesota Studies in the Philosophy of Science*. Vol. 1 / H. Feigl, M. Scriven (eds.). Minneapolis: University of Minnesota Press, 1956. P. 253–329.

[35] Rorty R. *Philosophy and the Mirror of Nature*. Princeton: Princeton University Press, 1979. P. 8.

critique of language and its expressive means, but later, when the need to explore also the preconditions of language arose, it increasingly began to be focused on topics of mind as well as artificial intelligence. Therefore, in order that research is not to be unproven and contradictory, the analytic philosophers first turned to the achievements of the natural sciences. When there was a need to comprehend metaphysical, logico-epistemological or methodological issues, the original and innovative ideas of I. Kant were, of course, advisable to take into account. At the same time the progress in logic, linguistics and the latest research in philosophy certainly should not have been neglected.

SUMMARY

The article attempts to give a thoughtful assessment of I. Kant's logico-epistemological ideas in the context of the development of analytic philosophy. In this connection, the peculiarities of Kantian interpretation of such ideas as analytic (general and transcendental), analysis, distinction between analytic and synthetic judgments, and the general concept of language were analyzed, and the reception (critical or apologetic) of these ideas was explained. It is substantiated that critical reflection is present in L. Wittgenstein and A. Pap. The former, developing the foundations of his own philosophical concept, repeatedly appealed to the methods proposed by I. Kant to solve logical and epistemological problems, expressed his ideas in modern philosophical language and pointed to different approaches in their interpretation; and the latter, investigating the necessary truths as the basis for epistemology, analyzed the philosophical views of the German thinker and found in them ambiguity and uncertainty. The apologetic reception of I. Kant's views, for its part, is represented by the ideas of P. F. Strawson, who developed them within the conception of descriptive metaphysics, and W. Sellars, who supplemented his epistemological considerations with the ideas of transcendental linguistics. The study showed that in any case, I. Kant's philosophy was significantly enriched and had a true influence on the development of analytic philosophy.

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PERCEPTION AND LANGUAGE IN PLATO'S "CRATYLUS" AND PROCLUS' "COMMENTARY ON "CRATYLUS"

Sodomora P., Prokop M.

INTRODUCTION

Plato, as it appears from his "Cratylus", was convinced that language is a way to cognition. Several issues on the interpretation and reading of the dialogue, especially in Ukrainian cultural environment, are to be addressed here. In my opinion, the dialogue can not be translated, but it can be interpreted only. By establishing this sort of terminology, I would like to emphasize difficulties in understanding of the dialogue as well as significant complications in its rendering into various languages due to numerous examples which resemble etymology of Greek words quite precisely. So we cannot translate the dialogue, it is possible just to interpret it in our own way. This occurs due to the fact that Plato never expresses his exact position on the discussed issue, namely the correlation between two opposite views on the nature of language, which are represented by contemporary notions of conventionalism and naturalism.

The most striking and obviously case of so-called "untranslatability" is the one with Greek word "anthropos" explained in terms of its etymology. According to Plato's analysis, the word is compiled of the prefix "ana-" followed by the root "opos", which mean "the one who looks up". For Plato, as well as for Socrates, the unique feature of human being is stargazing, which is entirely missing in all the rest creatures. Unfortunately, the plain and smooth structure of the dialogue should be disturbed in the process of its interpretation into any language, as well as there is no direct correspondence between the meaning of vocabulary and its components, e.g. prefixes. Neither Polish, nor English, nor Ukrainian languages possess anything similar to the example provided here by Plato.

The second, more obscure issue enlightened in the dialogue, is the controversy between conventionalism and naturalism, two opposite streams, which since have been represented during all four ages of understanding in the European thought and acquired their development in various fields. This is why St Augustine, being true Platonist, developed his theory of sign on the basis of some thoughts expressed in "Cratylus". Finally but not lastly, the theory of language acquisition acquired its continuation in so-called "20-century debate" between nativism and empiricism represented by Chomsky and Skinner theories of language respectively. This is why the truth

promulgated by Socrates as well as questions settled by his great disciple still remain valid in post-modern civilization.

In contrast to Plato, Aristotle was convinced that we can learn from experience only. His great follower, Thomas Aquinas, in his "Summa" says, that "nihil est in intellectu quod non erat in sensibus" – "there is nothing present in the intellect what was not present in the senses". In such a way Aquinas establishes a basis for empiristic theories. But the question of empirism versus nativism underwent newer development in theories of Descartes, as well as his John Locke, his contemporary opposer. In our time, this question is represented by nativistic theories of Noam Chomsky.

1. Plato and the style of his dialogues

According to Heraclitus, the whole Cosmos is a well-organized system which resembles the language[1]. Many pre-Socratics, as well as their followers, opined in the very same way, assuming Cosmos to be a harmonious formation derived from Chaos, as its opposite. Four ages of understanding having passed, the only thing that has really changed is terminology: Chaos was renamed by "Big Bang" theory, but the question is still open, as well as any bang requires someone to pull the trigger, but this is not a subject of this article.

Plato, being great thinker, made an attempt to summarize the achievements of his predecessors, uniting two opposite theories of constant flow (Heraclitus) and complete absence of movement (Parmenides). Plato's theory of Forms was essentially an attempt to solve the dichotomy between view (that there is no real change or multiplicity in the world, and that reality is one) and that of Heraclitus (that motion and multiplicity are real, and that permanence is only apparent) by means of a metaphysical compromise. Plato, speaking in his dialogues on behalf of Socrates, his teacher, etymologically proves that the stargazing is the unique ability of humans. In fact, this is what can be seen even from the etymology of Latin verb "considerare", which is common in English language as well, the root of which (sidera) means "star". Plato says, that the word is compiled of the prefix "ana-" followed by the root "opos", which mean "the one who looks up": consequently, humans stare at what is considered to be "beauty", or "cosmos", which consists in harmony and is opposite to Chaos, from which the world was created by Demiurge.

It has just been represented the first, or external, level of difficulties which arise in the process of translation of Plato's "Cratylus", as well as in the process of reading of translated text. Plato provides the reader with a good set of words, primarily with names of gods, and strives to explain their etymology

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[1] Curd, P. Presocratic Philosophy. In E.N. Zalta (Ed.), *The Stanford Encyclopedia of Philosophy*, Retrieved from https://plato.stanford.edu/archives/win2016/entries/presocratics/.

by the means of, naturally, Greek language. But the problem of interpretation of those so-to-say straightforward Greek names into various languages arises due to rare coincidences on the level of their etymology. There are but few correspondences with these words that can be found in, for example, Ukrainian language.

The other, or internal type of difficulties in translating of Plato's "Cratylus" is linked with the interpretation of key terms. This question can be called "aposterior", as well as it does not appear directly at the reading of the text, but arises during its more precise interpretation: it deals with usage of various target-language words for the single word of original language. One of the most striking examples of such difficult words is Greek "onoma". But this question required preliminary explanation, regardless of the first-glimpse simplicity. We need to interpret the work itself to find out what it, or Plato the author, is saying. Similarly, when we ask how a word that has several different senses is best understood, we are asking what Plato means to communicate to us through the speaker who uses that word.

Despite the fact that dialogues possess relatively easy and reader-friendly form of explanation, the interpretation of dialogues requires deep understanding of questions settled by their author. Plato never strives to establish his authoritative solution to this or that issue which arises in the process of discussion: this is why it causes certain complications in grasping his precise point of view. Socrates, being the representative of Plato's positions in the dialogues, uses his well-known "Socratic method" of arriving to the proper solution, the most famous feature of which is avoiding direct indications to the correct answer.

This is why in order to understand properly the position of Socrates (or Plato) it is necessary to know what exactly he understands by this or that word. The task looks really simple, but at the first glimpse only, because by one and the same word Plato sometimes means various things. Here we arrived again at the word "onoma" which is used by Plato in various meanings. Primarily, in the "Cratylus" this word can be used in general meaning "word"; again, in other contexts it can be understood as "name"; this word sometimes is used in order to describe nouns in general; or even adjectives in certain contexts. This four-fold meaning of one and the same word should be clearly distinguished in order to avoid difficulties in understanding of the dialogue. For this purpose these meanings are to be clarified.

First of all, Plato is convinced that etymology is a proper way to cognition, which gives him the right to judge and conclude on the meaning of the names of Greek gods. One and quite large part of "Cratylus" is dedicated to the explanation of functions and purposes of various gods relying on the analysis

of their proper names, e.g. Dionysius: "Dionysus, the giver (διδούς) of wine (οἶνος), might be called in jest Didoinysus, and wine, because it makes most drinkers think (οἴεσθαι) they have wit (νοῦς) when they have not, might very justly be called Oeonus (οἰόνους)" (406 c) and many others.

But Plato was interested in god's names not only due to just being religious person. Proclus in his "Commentary" on "Cratylus" explains the immense depth of Plato's theology "If the God himself is so called, it is clear that both his first and his median activities may be given the same name as his ultimate one. Now (406C) referring to that, Socrates calls the God "Didoinysos", deriving the name from wine (oinos), which, as we have stated, reveals all the powers of the God. For the oionous (406C5-6) is nothing else than the intellectual form which is separated off from the whole, and is already participated in [e.g. by soul], and has become single and "spe cific" (hoion). The altogether perfect Intellect is all things and operates in accordance with all things in the same way"[2]. Apparently, Proclus provides us with completely so-called "internal" meaning of Plato's text, similarly to what Swedenborg says about internal meaning of the Word.

This is how the reason arises for deeper understanding of Plato's dialogues, and especially "Cratylus". The basis for considerations of two main characters in the dialogue, namely Cratylus and Hermogenes, is language. Socrates, being a moderator of the discussion, strives to reconcile the two opposite views. The philosophy of language which was initiated in this dialogue, still has not obtained answers to the questions settled by Plato. In fact, it just acquired various solutions among different approaches during all four ages of understanding, namely Ancient, Scholastic, Modern and Post-modern periods. Questions, risen by Plato in his "Cratylus", found their continuation in various nativistic theories of language, especially in recent works of Noam Chomsky[3].

The two characters of the dialogue, Hermogenes and Cratylus, are on the opposite sides of the discussion, but at the end of the discussion they end up not that far one from another, as it looked initially: they accept position of Socrates, which is in their midst. In fact, this is what Plato strives to show in the dialogue, that there is no reason for choosing between the opposites in order to arrive at correct answer: the truth is in between the opposites. Plato, by reconciling two opposites, builds his system of Language as a way to cognition of the Universe.

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[2] Proclus. *On Plato Cratylus*. (B. Duvick, Trans.). London: Bloomsbury, 2007, 350 p.

[3] Chomsky, N.. *On Nature and Language*. Cambridge: Cambridge University Press, 2002. 362 p.

After reconciliation of theories on constant movement (Heraclitus) and its complete absence (Parmenides), Plato reconciles two positions, known in the modern terminology as "conventionalism" and "naturalism", represented by Hermogenes and Cratylus respectively. Socrates, being Plato's representative in the dialogue, criticizes conventionalism and convinces Hermogenes in the necessity of accepting naturalistic views. But at the end of the dialogue, Socrates addresses Cratylus and convinces him in the impossibility of holding exceptionally naturalistic views, as well as names of certain things cannot comprise their essence[4]. This rises the question of how should be interpreted the position of Plato, expressed by Socrates.

Plato, with bringing up question on universals, and introducing aforementioned "Socratic" method into scientific investigation, never gives us direct answers to questions settled in his dialogues, but just gives us clues to the possible ways of solutions. This is why his dialogues, and especially "Cratylus", provide us with certain ideas about nature of things in the world, and, especially, languages. Relying on Plato's concept of idea, and his nativistic approach to the process of acquiring knowledge, it can be assumed that all languages have same origin and nature, namely reconciliation of conventional and nativistic theories. Certain explanations, e.g. on the nature of sound "r" in the word "scleros", can be applied to various languages, even to Ukrainian, which supports nativistic approach, but explanations deal with Greek language exceptionally, like the aforementioned example of "anthropos".

Actually, "Cratylus" rises various questions, which are still unanswered, and which served as a basis for various sciences, especially for linguistics and semiotics. St Augustine, being true Platonist, developed his doctrine of illumination, which is entirely Platonistic doctrine, as well as his theory of Signum[5]. As a rule, Aristotle's "Perihermeneias" is commonly believed to be at the roots of modern science of Semiotics, but, apparently, Aristotle's teacher had contributed to the development of this science even before Stagirite did. Language is represented in "Cratylus" as a system of signs, by which various things can be expressed in various languages, even in barbaric, according to Plato "everything has a right name of its own, which comes by nature, and that a name is not whatever people call a thing by agreement, just a piece of their own voice applied to the thing, but that there is a kind of inherent correctness in names, which is the same for all men, both Greeks and barbarians" (383 b).

Plato strives to reconciliate two opposite views not just because he wants to establish his own theory, but because he respects previous thinkers, and

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[4] Sedley, D. *Plato's Cratylus*. Cambridge: Cambridge University Press, 2003. 328 p.
[5] Deely, J. *Intentionality and Semiotics*. Chicago: University of Scranton Press 2007. 475 p.

even more – he is convinced that we already know everything, just proper recollection is required in order to arrive at proper answer. It seems that his theory of recollection prompts him to reconciliation of the opposites, namely conventional and nativistic approaches to the theory of Language. Modern science presents a variety of researches in conventional theories of meaning. For example, D. Lewis suggested the first theory on relation between social conventions and linguistic meaning[6]. The author starts with so-called "signalling" issues: in comparison with regular linguistic interaction, these so-called "signalling" issues there is no need for speakers to make an agreement on special actions in certain situations.

Consider a situation, when I ask for "blue" milk in the supermarket instead of "yellow" one, and I am given what I want without extra questions and without preliminary agreement, as well as it is known that low-fat milk is sold in blue boxes. Conventionality of meaning was a subject to discussion in works of many authors[7]. As a rule, today the majority of scholars support point of view of Hermogenes[8], namely conventionalism of linguistic meanings, but there is a disagreement about the role of social conventions[9].

The complexity of this question, raised by Plato, prompts variety of approaches to the interpretation of the dialogue and, consequently, variety of translations. The three English translations of the dialogue[10] present different renderings of key words, starting from the very first paragraph. For example, Greek "synthemenoi" is translated as "conventional"[11], and in another – "by agreement"[12]. It would be improperly to ask which one presents better option: there is no direct 100% equivalent to Greek word neither in English, nor in Ukrainian. And one more thing which complicates translation is that Plato preferred spoken word to the written. Plato never became a writer of philosophical treatises, even though the writing of treatises (for example, on rhetoric, medicine, and geometry) was a common practice among his predecessors and contemporaries.

St Augustine, being a true Platonist, speaks of "signum naturale et conventionale", and provides explanation to these terms in his "De Doctrina

[6] Lewiss, D. *Convention*. Cambridge: Harvard University Press, 1969. 395 p., P. 165-7.

[7] Lepore, E., Stone, M. *Imagination and Convention*. Oxford: Oxford University Press 2015. 254 p.

[8] Davis, W. *Philosophy of Language*. Malden: Blackwell, 2003. 254 p.

[9] Rescorla, M. Convention. In E. N. Zalta (Ed.), *The Stanford Encyclopedia of Philosophy*, 2008 Retrieved from <https://plato.stanford.edu/archives/sum2017/entries/convention/>.

[10] Jowett 1892; Flower 1921; Reeve 1997.

[11] Plato. *Cratylus*. (B. Jowett, 1892 Trans.). Retrieved from http://www.gutenberg.org/files/1616/1616-h/1616-h.htm

[12] Plato. *Works in 12 vol.* V. 12. (H. Fowler, 1921 Trans.). Cambridge: Harvard University Press; London: William Heinemann Ltd. Retrieved from http://www.perseus.tufts.edu/hopper/text?doc=plat.+crat.+383a

Christiana". Signs for Augustine are genera for what words (Greek "onoma") and theory of signs (Greek "semeion") are same species[13]. It is mutual (and mute) convention, that Latin words are being constantly used as equivalents for Greek terms, but this present situation is quite paradoxical, although this was a subject to discussion in other work[14] on the basis of St. Thomas' works. Here just few examples are to be presented. The fact that Latin was always dependent on Greek shows common sites of both cultures. There are plenty of words in Latin that are translated directly from Greek, e.g. individuum is translation from Greek atom, accidens is translation from Greek symbebekos etc. This fact approves using copying as one of the methods of specific vocabulary reproducing in Ukrainian writings. For example, Thomas Aquinas uses Latin translations of Greek words widely in his works, but at the same time he applies entirely Greek words, e.g. hypostasis together with substance. Similar problems are faced in many modern languages, including Ukrainian. The difference between Latin specific words and their modern equivalents is explained on the material of various approaches and in various cultural contexts, including the Ukrainian one. The untranslatable words are examined in contrastive bilingual analysis. It is emphasized that in most cases there are no direct equivalents for some words in Ukrainian language.

Two words that can be interchanged in a context are said to be synonyms. St. Thomas sometimes employs different synonymous words side by side. For instance, "scientia" and "doctrina" sometimes are used as synonyms (ST, I, 1, 5) despite the fact that they can not be interchanged. There is a problem the translator faced, and there are three possible solutions: 1) literal translation: to render these signs by transliteration. In this case two terms in the same context are used with the same meaning; 2) assume that these lexemes are synonymous and apply substitution as translation method. In this case two terms are translated by one word; 3) adding an additional word in order to differentiate these signs. Each of these methods has its own advantages and disadvantages, and because of this translators employ different approaches in rendering these terms. This problem in English translation (by Th. Gilby) is solved by introducing an additional word. On the one hand, it helps to grasp that by two different signs one object is signified here, but on the other hand, additional words may change the structure of text. Moreover, St. Thomas sometimes uses these terms with clear non-synonymous meaning, e. g. (II-II, 181, 3). This example proves that these terms are not complete synonyms, and on this basis the difference between complete synonyms and half-synonyms could be defined. These words in the

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[13] Eco, U. *La Struttura Assente. Introducione alla ricerta semiologica.* Milan, 1986. 237 p., P. 60.

[14] Sodomora, P. *Treminological System of St. Aquinas.* [In Ukrainian]. Lviv: Spolom, 2010. 280 p.

so-called Classical period were used with quite different meanings. There are varieties of such examples of synonymous use of half-synonymous terms, e.g. "beatitudo" and "felicitas" which are rendered by one word – "happiness", or substituted by "beatitude".

2. Two ways of rendering

Every translation of ancient texts, especially of philosophical ones, is accompanied by various problems. They arise similarly to chain reaction: each solution causes completely new difficulty. Applying a new approach to rendering terms may cause semantic substitution from perspective of the source or the target languages. Different compensative means sometimes are required, such as adding a new word in order to explain the meaning of the whole discourse.

Terminology is the most essential feature in every philosophical text, hence it must be clear and understandable, especially the terminology of St. Thomas's works. The problem is Ukrainian philosophical terminology is not established yet. It is still on the stage of formation. Besides, the amount of Ukrainian translations in the field of medieval philosophy is ridiculously small. Prior to speaking about Ukrainian philosophy some preliminary observations about Ukrainian History should not be inappropriate.

Such situation is a result of unfortunate political state of Ukraine. The communist regime had a harmful influence on Ukrainian culture in general. The world knows about artificial famine which was one of the biggest crimes of the Soviet Government. During one year (1932–1933) millions of Ukrainian peasants died from starvation. This was a result of very creative politics directed to punish the peasants for their refusal to work in collective farms. In addition to this, thousands of Ukrainian intellectuals were killed in Siberian jails. No wonder that now Ukrainian culture suffers from such tremendous lack of researches and translations in different fields of the literature in general and in medieval philosophy in particular.

This short historical revue helps to understand the real situation existing in Ukrainian culture, especially in the field of philosophy. Formation of philosophical terminology is on its first stage. Compiling Ukrainian philosophical dictionary is the first problem arising in front of Ukrainian scholars.

It is well known that in "Summa", as well as in his other works, St. Thomas frequently refers to different ancient and medieval authors. Unfortunately, just few works of these authors had been translated into Ukrainian. This awkward situation complicates the work on "Summa". For example, quotations of different translations are used in German, French and English versions of "Summa". The works of Augustine, Denise and other authors were translated before the

translation of "Summa" had been completed. Consequently, the base for translation had existed before the actual work started. This background had contributed to development and deepening of the translation language in general as well as of terminology in particular.

The main problem is that the major part of the terms can be translated differently. The first method to be used is transliteration, i.e. rewriting the word according to the rules of the target language, the second one is copying, i.e. reproduction of morphological structure, and sometimes translators apply analogy as well, i.e. finding the word with similar semantics. The difference between these methods presupposes discrepancy in semantic content of a term. At the first glimpse, transliteration seems to be more convenient, but it is not really so. In this case one would have a strange text full of incomprehensible words.

Hence this threefold way of terms translation should be considered step by step. Definitely, it is much easier to translate all the terms by transliteration. But there is a big difference between modern meaning of word *accident* and Latin *accidentia*, as well as between modern word *habit* and Latin *habitus* even in English language. There are different works of scholars concerning this problem, for example Jean Torrell discusses the meaning of *habitus* and its difference from modern *habit* according to Torrell[15].

Completely different approach to rendering philosophical terms is based on copying. This method consists in precise translation of morphological structure of a word. Prefix, root, suffix and ending are rendered separately by equivalents of target language. A striking example of this approach is the term *accidentia* and its rendering into Ukrainian. The Latin word consists of prefix *ac-*, which means by- root *–cid-*, which means to fall, suffix *–ent-*, which indicates participle form, and ending *–ia*, which means plural neutral. Ukrainian word *prypadkovist'* is formed by the same structure as the Latin one. Prefix *pry-* means by-, root *–pad-* means to fall, but the suffix and the ending indicates feminine noun, singular. From philosophical perspective, a very important grammar form is lost. Neutral gender indicates something unstable and additional, and this semantics is very important for contrasting this term with substance, which is feminine. In the same way term *accidentia* is translated into Polish Language: *przy-padlost*.

Thus, given the morphological structure of these terms, it is necessary to determine what is signified by *accidentsia* and *prypadkovist'*. These terms, in spite of their common meaning, have some discrepancy in semantic content. The action or so to say the impact of these two words is different, though the meaning

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[15] Torell J. *St. Thomas Aquinas. The Person and his Work* / J. Torell // trans. Robert Royal. Washington : Catholic University of America Press, 1996. 407 p.

is almost the same. Semantic content of the term *accidentsia*, when transliterated into Ukrainian, includes uncommon and extraordinary semanteme in terms of foreign origin. At the same time, the foreign origin of this word is a real advantage because it is not filled with any commonly used meaning. But the same advantage implies a serious disadvantage: this is not a Ukrainian word and hence it is not understood widely. So an average reader does not grasp whole semantic content of this word. Of course, this is terminology, and it is natural for it to contain certain foreign vocabulary. In addition to this, the word *accidentsia* is also deprived of its original grammatical form.

Furthermore the following option, i.e. copying, should be considered on the basis of Polish translation of "Summa". From the perspective of this approach the Ukrainian word *prypadkovist'*, has its own advantages and disadvantages as well. First of all, this is an entirely Ukrainian word and so it is more understandable for an average Ukrainian reader. It implies semantics which helps to grasp necessary content of this concept. Besides, the term *prypadkovist'* had been used by Ukrainian scholars in 19th century, but not frequently. Keeping in mind the concept of entire Ukrainian philosophical terminology, this is the only term one can use for translation of Latin *accidentia*. By means of using *prypadkovist'* only the image of something non-substantial can be formed in the mind of a reader. Any transliterated term can not form such impression due to its emotional emptiness and different semantics. It is significant that two words with similar meaning, *accidentsia* and *prypadkovist* create completely different image. Despite the fact that these words are synonyms, they are of different connotations.

There is one more argument supporting copying as a translation method: the Latin word *accidentia* is a translation of the Greek word *symbebekos*, and the method of translation from Greek into Latin (*symbebekos – accidentia*) is exactly the same one as from Latin into Ukrainian (*accidentia – prypadkovist*). This argument supports using *prypadkovist* in Ukrainian translation. Of course, transliteration was not considered by St. Thomas to be an appropriate method of rendering a Greek term into Latin. We can not suppose St. Thomas using transliteration of Greek terms in his works.

Therefore the question is, if the sign "*accidentsia*" and the sign "*prypadkovist'*" represent one and the same object. Apparently they represent the same object but they do so by different means. These signs have special relations to its object. This is only one example of a term and options of its translation. In fact, it is not easy to decide what method is better without having a broad view on different philosophical terms and methods of their translation. Paying attention to the context of each and every term is essential. Obviously all the terms must be agreed with each other. Proper solution of these problems contributes to compiling an adequate translation significantly.

3. Synonyms: two signs of single object

Two words that can be interchanged in a context are considered to be synonyms. But it was found in the process of translation that St. Thomas sometimes employs different synonymous phrases side by side. For instance, *scientia* and *doctrina* are used as synonyms in the 1st question despite the fact that they can not be interchanged. "Sed sacra doctrina accipit aliquid a philosophicis disciplinis", and later "Et quantum ad utrumque, haec scientia alias speculativas scientias excedit" (*Summa*, Part I, Quest. 1, Art. 5). A very difficult situation arises here in front of translator and there are several ways to solve it, such as rendering these signs by transliteration, and in this case two terms in the same context are used with the same meaning, or assuming that these lexemes are synonymous and applying substitution as translation method, or adding an additional word in order to differentiate these signs. Each of these methods has its own advantages and disadvantages, and because of this translators employ different approaches in rendering these terms.

The first method is literal translation in order to reproduce these terms word by word (*scientia – science; doctrina – doctrine*), but using one word and later using the other in the same context with the same meaning would not make sense to the reader. Actually, one object is signified here by two different signs. This seems to be not quite accurate from logical prospective, but definitely accurate from textological one.

The second way of rendering is assuming that these words are synonymous and hence they are translated by the same term. But there are several hidden disadvantages here as well. Confusion of two terms with the same meaning unavoidably causes further disorder. Actually, these two terms, *doctrina* and *scientia* were of quite different meaning in the classical period. The first word had considerably narrower meaning comparing to the second one.

In another place of Th. Gilby's translation this problem is solved very cunningly: "The science of sacred doctrine exceeds the other speculative sciences in both regards" (Et quantum ad utrumque, haec scientia alias speculativas scientias excedit). The translator brings in an additional phrase (*of sacred doctrine*), and this is a twofold fact. On the one hand, it helps grasping the fact that St. Thomas by using two words means one and the same thing, and definitely this is quite appropriate solution which helps to smooth away the difference between two words – science and doctrine. But on the other hand abusing of additional words and phrases in the text of translation may change the structure of the translated text in comparison with the original one. Evidently, modifier "*sacra*" in "Summa" is used with "*doctrina*" only, and never with "*scientia*". This evidence proves the fact that these terms are not synonyms.

In addition to this, *scientia* and *doctrina* were not complete synonyms in ancient times. These words in the so-called "Classical" period were used with quite different meaning. St. Thomas sometimes uses these terms with clear non-synonymous meaning also. We can observe the difference between

doctrina and *scientia* in some passages of St. Thomas's works: "acceptio quidem scientiae vel intellectus fit per doctrinam et disciplinam" (*Summa, Part II-II*, Quest. 181, Art. 3). Here these two terms are clearly distinguished. Besides, the terms "*science*" and "*doctrine*" are distinguished by modern scholars as separate notions (*doctrine of signs – science of signs*)[16].

There are few more such examples of synonymous use of non-synonymous terms, e.g. "*beatitudo*" and "*felicitas*" which are rendered by one word "*happiness*", or substituted by beatitude. According to St. Thomas, "de ratione beatitudinis sit, quod sit summum bonum" (*Summa*, Part I, Quest. 26, Art. 3). But later, in 4th article St. Thomas says about contemplative felicity (*felicitas contemplativa*), which in English translation (by Th. Gilby) is rendered as "*contemplative beatitude*". Term "*felicitas*", according to St. Thomas, is connected to earthen happiness, and consists in fame, richness and power: "*terrena felicitas*", (*Summa*, Part I, Quest. 26, Art. 4).

For the concept of the fully satisfactory condition Aristotle adopts the word "*eudaimonia*" while St. Thomas applies "*beatitudo*", or "*felicitas*" as synonym for this term. But the synonymic usage of these terms should be questioned. In English Language this term is translated as "*happiness*", provided it means not only a simply state of good feeling, but also something higher. St. Thomas, being much more interested in perfect happiness than in imperfect one, never clarified what he meant by imperfect happiness.

In "Contra Gentiles" St. Thomas explains what happiness does not mean, but there is no direct explanation what does it consist in. St. Thomas does not understand happiness as matter of self-sufficiency. Definitely, health, honor, riches and the other things do not constitute happiness either. As Aquinas thinks, happiness consists in contemplation of God only.

According to St. Thomas, all human beings naturally long for "*happiness*", and he calls this "*beatitudo*". This term, which corresponds to Aristotele's "*eudaimonia*", is traditionally translated by the word "*happiness*". And the main point is that the word "happiness" is normally used only for subjective state, but the psychological condition of feeling happy expressed by the word "*beatitudo*" has much wider meaning for St. Thomas. When used in a subjective sense, it means the act of enjoying the possession of an ability that actualizes man's potentialities. When used in objective sense, it means fundamentally the act of enjoying the possession of an ability that perfects man's potentialities. Or, "*beatitudo*" in the objective sense connotes the good which, when possessed, perfects the potentialities of a man as a man. Used in subjective sense, it connotes the act of possessing the good and the satisfaction or happiness, which accompanies the act.

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[16] Deely, J. *Four Ages of Understanding*. Chicago: University of Scranton Press 2001. 1250 p., P. 441-5.

This is evident that two words *beatitudo* and *felicitas* are not synonyms, and consequently the translator is supposed to use different words for rendering these terms paying attention to applying special terms in modern language in order to distinguish the notions. This is very important for preserving structure of translated text. The text will loose its precise meaning in case of translating these concepts by the same word since the difference between them is obvious. Optionally translator can use additional words and phrases to emphasize the difference between these terms, though in English translation of "Summa" (Gilby, Th. 1964) these terms are not distinguished.

Actually, St. Thomas was very precise in using terms. He distinguishes *assentire / consentire*, which are synonyms in modern English: "assentire est quasi ad aliud sentire, et sic importat quandam distantiam ad id cui assentitur. Sed consentire est simul sentire, et sic importat quandam coniunctionem ad id cui consentitur. Et ideo voluntas, cuius est tendere ad ipsam rem, magis proprie dicitur consentire, intellectus autem, cuius operatio non est secundum motum ad rem, sed potius e converso, ut in primo dictum est, magis proprie dicitur assentire" (*Summa*, Part I, Quest. 15, Art. 1). But sometimes in "Summa" different terms are used to describe one and the same thing. For instance, *causa efficiens* is found in one period of the text, and at the same time it appears as *effectiva, agens, activa, movens* in other periods.

4. Plato and his influence

When one compares Plato with some of the other philosophers – he can be recognized to be far more exploratory, incompletely systematic, elusive, and playful than they. In some of his works, it is evident that one of Plato's goals is to create a sense of puzzlement among his readers, and that the dialogue form is being used for this purpose. There are several approaches to the reading and interpreting of "Cratylus", and among newer, or non-classical ones, a commedy-based approach should be mentioned[17], according to which whole dialogue is looked at as a commedy. The author of the approach claims that deep philosophical intentions of Plato should be understood in the context of Greek commedy, as well as philosophy of language for Plato is linked to a sort of game. But Plato's dialogues do not try to create a fictional world for the purposes of telling a story, as many literary dramas do; nor do they invoke an earlier mythical realm, like the creations of the great Greek tragedians Aeschylus, Sophocles, and Euripides. Nor are they all presented in the form of a drama: in many of them, a single speaker narrates events in which he participated. They are philosophical discussions. This approach has its right

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[17] Montgomery, E. *Plato's Cratylus: The Comedy of Language*. Indianapolis: Indiana University Press, 2013. 248 p.

for existence in the light of Wittgenstein's "game theory" of language[18]. It is difficult to confirm whether commedy-approach is right or not, but the fact is that questions risen by Plato, still require their solution.

One more dialogue, which settles the question of nativism, is Plato's "Meno". The interest in this question has grown recently, the fact which proves great importance of Plato's works. In the dialogue, among other questions, Plato establishes that a boy knows geometry by intuition, without actually studying it earlier, being able to arrive at proper conclusions by simply logical investigation. Another question, settled in the dialogue, was that of knowledge and true belief. Philosopher asked, why knowledge is more valuable than mere true belief. Since Plato, the value of knowledge has always been a central topic within epistemology.

In fact, in Plato's Meno, Socrates raises the question of why knowledge is more valuable than mere true belief. Call this the Meno problem or, anticipating distinctions made below, the primary value problem. Initially, we might appeal to the fact that knowledge appears to be of more practical use than true belief in order to mark this difference in value. But, as Socrates notes, this could be questioned, because a true belief that this is the way to Larissa will get you to Larissa just as well as knowledge that this is the way to Larissa. Plato's own solution was that knowledge is formed in a special way distinguishing it from belief: knowledge, unlike belief, must be 'tied down' to the truth, like the mythical tethered statues of Daedalus. As a result, knowledge is better suited to guide action. For example, if one knows, rather than merely truly believes, that this is the way to Larissa, then one might be less likely to be perturbed by the fact that the road initially seems to be going in the wrong direction. Mere true belief at this point might be lost, since one might lose all confidence that this is the right way to go. But this is a subject to another discussion. The influence of Plato' works was evident in various periods of development of European philosophy[19], translations are available in Ukrainian[20], although the work on translations is being continued.

CONCLUSIONS

These two dialogues, namely "Cratylus" and "Meno" are still under investigated in terms of solutions to the questions settled there. Actually, dialogues ask more than they answer. But this was the style of Plato's works in general. But still, Plato is considered to be one of the most penetrating

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[18] McNally, Th. *Wittgenstein and the Philosophy of Language: The Legacy of the Philosophical Investigations*. Cambridge: Cambridge University Press, 2017. 269 p.

[19] Proclus Diadochus. *In Platonis Cratylum Comment.* Lipsiae: In aedibus B.G. Teubneri, 1908. 1250 p.

[20] Platon. *Tvory*. [In Ukrainian]. (J. Kobiv, Trans.) Kyiv: Osnovy, 1995. 450 p.

philosophers in the history of philosophy. His influence is still valid in various fields of philosophy, especially in epistemology. When one compares Plato with some of the other philosophers who are often ranked with him – Aristotle, Aquinas, and Kant, for example – he can be recognized to be far more exploratory, incompletely systematic, elusive, and playful than they.

Leaving the variety of theories aside, it is necessary to confirm that the idea of the dialogue, namely reconciliation of two distinct views on the nature of language, remains the same. The theory of language acquisition acquired its continuation in so-called "20-century debate" between nativism and empiricism represented by Chomsky and Skinner theories of language respectively. This is why the truth promulgated by Socrates as well as questions settled by his great disciple still remain valid in post-modern civilization. Many of his works therefore give their readers a strong sense of philosophy as a living and unfinished subject (perhaps one that can never be completed) to which they themselves will have to contribute.

SUMMARY

For Plato, language is a way to cognition. Several issues on the interpretation and reading of the dialogue, especially in Ukrainian cultural environment, are addressed here. The dialogue can not be translated, but it can be interpreted only. By establishing this sort of terminology, the difficulties in understanding of the dialogue as well as significant complications in its rendering into various languages due to numerous examples which resemble etymology of Greek words are evident. This occurs partially due to the fact that Plato never expresses his exact position on the discussed issue, namely the correlation between two opposite views on the nature of language, which are represented by contemporary notions of conventionalism and naturalism.

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16. Deely, J. *Four Ages of Understanding*. Chicago: University of Scranton Press 2001. 1250 p.

17. Montgomery, E. *Plato's Cratylus: The Comedy of Language*. Indianapolis: Indiana University Press, 2013. 248 p.

18. McNally, Th. *Wittgenstein and the Philosophy of Language: The Legacy of the Philosophical Investigations*. Cambridge: Cambridge University Press, 2017. 269 p.

19. Proclus Diadochus. *In Platonis Cratylum Comment.* Lipsiae: In aedibus B.G. Teubneri, 1908. 1250 p.

20. Platon. *Tvory.* [In Ukrainian]. (J. Kobiv, Trans.) Kyiv: Osnovy, 1995. 450 p.

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SOCIO-PHILOSOPHICAL ANALYSIS
OF THE PHENOMENON OF INFORMATION SOCIETY

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INTRODUCTION

The rapid development of science and technology at the end of the last century led to a fundamental transformation of modern society and a transition to a qualitatively new stage in world history, which is characterized by the emergence of an innovative society in comparison with the industrial type. Its main features are, firstly, the completion of urbanization, a decrease in the rate of population concentration in megacities, a reduction in the share of the industrial sector of the economy and a corresponding quantitative increase in human capital that is involved in the services sector, de-industrialization, and secondly, the development of information and communication technologies and their increase role in the life of modern man.

It should be noted that the latest scientific discourse is represented by a large number of publications that are devoted to social transformations in modern developed countries. However, it is characterized by the absence of a universally recognized concept, which would fully reflect all the changes that occur in various spheres of public life in their relationship and historical perspective. The most famous researchers of this problem are D. Bell, who proposed the theory of "post-industrial society", which is an analogue of the concept of a "new industrial society" by J. Galbraith, as well as Y. Masuda, F. Machlup, M. Porat, T. Umesao, who developed the theory of "information society", M. Castells – "network society", A. Etzioni – "active society", V. Inozemtsev – "post-economic society", R. Presthus – "organizational society", P. Drucker, R. Lane, N. Stehr, G. Bechmann – "knowledge society" and "smart-society". Thus, the modern scientific space is characterized by the mosaic plurality of local conceptualizations, the absence of a grand narrative, as well as syncretism – the attributive identity of various models of modern society and conventionality – the fuzziness of authorship of existing theories[1].

Therefore, the identification of the content of the priority concept of the "information society", the elements perceived in it, its internal structure and the system of which it acts as a component, necessitates its comparison with

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[1] Тузовский И.Д. Исторические обстоятельства, обусловившие синкретизм и конвенционализм современного состояния теории информационного общества. *Вестник Челябинской государственной академии культуры и искусств.* 2015. № 3 (43). С. 7.

other concepts, in particular, "post-industrial society", "knowledge society" and "smart society", which is the goal of our research.

1. The phenomenon "information society": conceptual analysis

A comparative analysis of the existing concepts of the modern stage of development of society necessitates the following. In the conditions of terminological improvisation and the practice of disparate analytics of certain aspects of social structures of both the information society and similar forms of social reality, the most productive is a methodological approach that excludes an eclectic combination of modern research of the functioning of various forms of societies, and is aimed at identifying common features of transformational changes in general and systematization of specific attributes inherent in the multidimensional social plane of modernity.

As a result of a comparative analysis of various definitions of the concepts of "post-industrial society" and "information society", the three most common positions regarding the relationship of these phenomena were identified. In the framework of the first approach, the "information society" is considered as a specific branch of "post-industrialism". V. L. Inozemtsev notes that the theory of "post-industrial society" is a metatheory in relation to "information society". He notes that post-industrialists defined technological progress and the codification of theoretical knowledge as determinants of the formation of a new society. This naturally led to the emergence of a theory within which these factors were considered prevailing. Thus, the concept of the information society, which is a component of post-industrial theory, according to the author, is able to concretize and deepen our understanding of the modern world[2].

Another way of comparing these phenomena is their complete identification, which has a realization in two forms. Firstly, it is an automatic synonymization within the framework of which there is no differentiation, not only of the concepts of "post-industrial society" and "information society", but also of the "knowledge society" and "smart society", which is due to the desire to only outline the current state of development of world civilization. Secondly, it is an intentional emphasis on their equivalence. The fundamental argument of representatives of this point of view, in particular M. Connors, is the impossibility of achieving postindustrialism outside of a cardinal axiological reorientation to postmaterial, informational wealth, which, in his opinion, looks quite utopian[3].

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[2] Иноземцев В.Л. Современное постиндустриальное общество: природа, противоречия, перспективы. М.: Логос, 2000. С. 15-16.
[3] Connors M. The race to the intelligent state: towards the global information economy of 2005. Oxford, UK, Cambridge Mass: Blackwell Business, 1993.

Fairly thorough, in our opinion, is the third position. So, the information society is defined either as a phase of development of a post-industrial society, or as a result of the development of human civilization, the next higher stage compared to previous ones, such as industrial and post-industrial societies. D. Bell notes that the terms knowledge society, information society or professional society are in a certain way suitable for reflecting the characteristic aspects of modern social being. However, the "speculative concept" that he formulated with the prefix "post", which is a "post-industrial society," better expresses a feeling of life in the intermediate time. He notes that the post-industrial society is developing in the direction of the information society or the knowledge society where the constitutive principle social organization becomes theoretical knowledge[4].

Equally varied is the ratio in another pair of concepts "information society" – "knowledge society". It should be noted that, in our opinion, the quite natural result of the development of the concept of the information society is the awareness of the greater importance of knowledge than information. This led to the interpretation of the modern stage of social development as a knowledge society. So, the identification of the concepts of "information society" and "knowledge society" is due to the substantiation of the determining role of knowledge in improving the living standards of both an individual person and the whole society. This knowledge is acquired as a result of free access to information and the ability to process it[5]. According to this point of view, an inextricable link is between the information society and the knowledge society. They exist simultaneously, while the information society is a society in which theoretical knowledge acts as a catalyst for its further development. G. Bechmann notes that society can be defined as informational if its basic conditions for reproduction depend on scientific knowledge[6].

There is another way of comparing the phenomena of "information society" and "knowledge society". So, according to some scholars, the concept of the information society represents the technological dimension of modern transformations, in contrast to the theory of the knowledge society, which considers the socio-cultural, economic, political and legal aspects of these changes. Moreover, the theory of the knowledge society more fully

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[4] Белл Д. Прихід постіндустріального суспільства. *Сучасна зарубіжна соціальна філософія.* К.: Либідь, 1996. С. 230-231.

[5] Залізняк В.А., Ліпкан В.А. Систематизація інформаційного законодавства України: монографія. К.: ФОП О.С. Ліпкан, 2012. С. 253.

[6] Бехманн Г. Общество знания – трансформация современных обществ. *Концепция "общества знания" в современной социальной теории.* М.: ИНИОН РАН, 2010. С. 63.

reveals the complexity and dynamism of these processes[7]. Therefore, these concepts cannot be considered equivalent.

If we consider these types of society as stages of further development, it is necessary to define its direction. The most common is the following point of view. The information society is gradually transforming into a knowledge society. In particular, the UNESCO world report "Towards knowledge societies" indicates that the global information society will only make sense if it becomes a tool to achieve the higher and more desirable goal of which is the creation of a global knowledge society. This ensures the ability to find, transform, produce, disseminate and use information to obtain and apply the knowledge necessary for human development[8]. In addition, in the conceptual sense, the condition for the emergence of the theory of the knowledge society is considered to be the distinction between the concepts of "information" and "knowledge", as a result of which the knowledge society began to be considered as a new stage in the development of the information society. The driving force behind the development of this society is a person who is capable of mastering information flows, using modern information technologies and creating intelligent products based on this[9].

The main argument of representatives of a radically different position regarding the sequence of occurrence of these two types of society is based on chronological indicators that demonstrate the primacy of the formation of the theory of the knowledge society, which dates back to the 1940s. This point of view is presented in the studies of P. Drucker and F. Machlup. These scientists define the conceptual framework of the paradigm of the knowledge society, which includes the key concept – the "knowledge society", as well as the concepts of "knowledge labor", "knowledge worker", "knowledge economy" and "knowledge industry". The theoretical development of the concept of the information society was started by T. Umesao and M. Igarashi, who proposed the terms "information industry" and "information society", which was later presented in the works of Y. Masuda, K. Kohyma and Y. Hayashi, but this only happened in the 1960s[10].

It should be noted that the definition and comparison of the concepts of "knowledge" and "information" contributes to a better understanding of the essence of the above phenomena. In this context, in our opinion, it is useful to

[7] Хан А.В. На пути к обществам знаний. *Наука в информационном обществе.* СПб., 2004. С. 22–26.

[8] Всемирный доклад ЮНЕСКО: К обществам знания. Париж: ЮНЕСКО, 2005. С. 29.

[9] Климова А.Б. От информационного общества – к обществу знания. *Дискуссия: журнал научных публикаций.* 2016. № 7 (70). С. 78.

[10] Карпов А.О. Общество знаний: знание vs информация. *Философские науки.* 2017. № 12. С. 21–23.

compare the views of F. Machlup and T. Umesao – two core narratives – which are the basis of the concepts of the knowledge society and the information society. F. Machlup almost identifies the terms "knowledge" and "information", considering the first of them to be a priority for characterizing a new social state[11], in contrast to T. Umesao, who uses the word "information" to mean "everything that can be conveyed using symbols", "a system of signs that are transmitted from person to person as a whole"[12]. Thus, in the first narrative, the system of knowledge production plays a constitutive role, while in the second – the system of translating the sign. Thus, despite the presence of a significant number of common conceptual components, these positions are antagonistic.

N. Stehr and U. Ufer offer their own definition of knowledge as "ability to act", which ensures the interconnection of the actions of individual actors with the social environment, which distinguishes it from information. The main feature of the world of knowledge, in their opinion, is the distribution and transfer of knowledge: knowledge producers differ from those who consume it, this necessitates its transfer – the presence of a global knowledge society involves the transfer of knowledge[13]. N. Stehr notes that knowledge is not only a constitutive feature of the modern economy, but also acts as the organizing principle of the whole society. We build our whole life on the basis of knowledge. Interesting in this context is the author's emphasis on the relativity of this knowledge. He notes that scientific knowledge has a special status in modern society not because of absolute truth and objectivity or an adequate reflection of reality, but because this form of knowledge to a greater extent than any other creates new possibilities of action that are assimilated and used by individuals, firms and by states. The result of the dissemination of this knowledge is not only unpredictable risks and complete uncertainty, but also the creation of a "liberating action potential"[14].

Interesting is the position of A. A. Karpov. So, he emphasizes that knowledge is not information and cannot be determined through it, and information, in turn, is not knowledge and is not capable of becoming it, although it participates in its creation. An attempt to identify these phenomena through their signedness, in his opinion, is false because it is only a form of

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[11] Machlup F. The production and distributation of knowledge in the United States. Princeton: Princeton university press, 1972.

[12] Умесао Т. Теория информационной индустрии – рассвет грядущей эпохи эктодермальной индустрии. *Информация и цивилизация: собрание починений.* Т. 14. Токио: Тюокоронся, 1991. С. 25–27.

[13] Штер Н., Уфер У. Глобальные миры знания. *Концепция "общества знания" в современной социальной теории.* М.: *ИНИОН РАН,* 2010. С. 179.

[14] Штер Н. Мир из знания. *Социологический журнал.* 2002. № 2. С. 31–34.

expression. In fact, the "biota" unites knowledge and information. It is a condition of their existence, it gives birth and stores knowledge and perceives information. Moreover, the author's understanding of "thinking biota" goes beyond the human race and provides for a wider biological approach[15].

In our opinion, "knowledge" cannot be equated with "information". Moreover, none of these concepts is subordinate to the other. Knowledge is what we gain in the process of mental activity; it is the result of knowledge. Information, based on the etymology of this word, is an explanation, interpretation, presentation, acquaintance with something, namely with knowledge. The signedness of these phenomena, in our opinion, is that rather distinguish than unite it. Knowledge as such does not require any kind of formal image with the help of a sign, the need to translate this knowledge, which in this context already acquires the status of information, determines the operation of signs. Therefore, we consider it necessary to agree with the statement of F. Machlup, who notes that "not all knowledge can be called information". At the same time, in our opinion, the first part of the statement is debatable – "any information in the most common sense of the word is knowledge"[16]. The definition of information as a form of knowledge is incorrect. For example, genetics, where information is the genetic code of a particular organism, makes it impossible to have knowledge as the content of this information due to the lack of a reflection process. Therefore, we are critical of the above position within which knowledge and information are combined on the basis of their beingness at any biological level, even at the level of a unicellular organism, to which the presence of mental activity is attributed.

The information-knowledge approach is proposed in the scientific discourse to indicate the equivalence of the information and knowledge paradigms of modern social development. In the framework of this approach, the dialectic of the interaction of information and knowledge in the "information-man-knowledge" system is substantiated. However, in our opinion, this concept requires some clarification. If we take into account that information is a form of translation whose content is knowledge, then the "process of converting information into knowledge" should include not only the transition from information to knowledge, but also, on the contrary, the presence of knowledge that must be transmitted first of all. This indicates a more complex relationship of these concepts, which is implemented in the system "knowledge-information-knowledge". This system clearly reflects its cyclic and progressive – spiral

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[15] Карпов А.О. Общество знаний: знание vs информация. *Философские науки.* 2017. № 12. C. 27.

[16] Machlup F. The production and distributation of knowledge in the United States. Princeton: Princeton university press, 1972. P. 15.

character and implicitly contains an anthropological dimension. In addition, an appeal to other equally important theories, one of which will be considered below, would necessitate the formulation of a too complicated terminological construct, which, from our point of view, is not advisable.

Finally, we want to focus on another, the most trendy, definition of the modern stage of development of world civilization – a smart-society. The concept of "smart" was first used in management as a system of criteria for the quality of goals that a manager sets for an organization. It is an abbreviation consisting of the first letters of words: specific – a clear and simple formulation of the goal that must be achieved; measurable – the presence of a system of indicators with the help of which the degree of achievement of the goal, its effectiveness is defined; achievable – identification of mechanisms for achieving the goal that are adequate to the capabilities of the performers; relevant – substantiation of compliance of the goal with realities – needs, resources, time; time-bound – correlation with a specific period at the end of which the goal should be achieved. The author of this term is P. Drucker, who proposed the "smart" methodology in his work "Management Practice" in 1954. This was due to the need to identify ways that can ensure the growth of economic efficiency and optimization of company management.

The transfer of the above principles of smart management to the social plane led to the formation of a new vision for building social reality and contributed to the emergence of the concept of smart-society. The progressiveness of this society is based primarily on efficiency, which necessitates the use of appropriate technologies for organizing the life of an individual and society as a whole.

In the framework of the most common conceptual approach, it is noted that smart-society is a logical continuation of previous forms of historical evolution of the modern world. This symbolizes the transition from the information society, which is characterized by the post-industrial level of its development, to the knowledge society[17]. The basis for the development of smart-society are smart-technologies – modern information technologies, characterized by universality and interdisciplinarity, which are aimed at improving the quality of human life. A person, in turn, acts as the bearer of "smart consciousness", which is realized in the appropriate behavior – effective interaction between people, as well as people and technologies[18].

[17] Воронкова В.Г., Романенко Т.П., Андрюкайтене Р. Ґенеза від інформаційного суспільства до "smart-суспільства" в контексті історичної еволюції сучасного світу: теоретико-концептуальний контекст. *Гілея: науковий вісник.* 2017. Вип. 116 (1). С. 128.

[18] Ардашкин И.Б. Смарт-общество как этап развития новых технологий для общества или как новый этап социального развития (прогресса): к постановке проблемы. *Вестник Томского государственного университета. Философия. Социология. Политология.* 2017. № 38. С. 35.

P. Drucker notes that with the transition to a "knowledge society", a person becomes a key figure in this new world, the role of an "educated person" significantly increases[19]. M. Castells, adhering to the same point of view, notes that in a "network society" the professional structure of employment is being improved due to the growing importance of education as a component of qualification that is necessary to carry out information work. But at the same time, he emphasizes that the low quality of education or the inability of the educational system to provide a new type of qualification, which is necessary for the latest professional structure, creates the opposite effect[20].

Professor J. Ramallah proposed stem-education (science, technology, engineering, mathematics) in the USA in 2001. She considers it the most relevant educational model that can satisfy the needs of an innovative society. At STEM, science and mathematics are the foundation for technology and engineering. Science and mathematics are prevailing in understanding the universe, while engineering and technology are the means of interaction between man and the universe. STEM promotes the harmonious interweaving of these elements of human activity and understanding in the educational plane. The stem-oriented approach to education, from the point of view of its supporters, provides the formation of the ability to generate new ideas, the development of intellectual flexibility and critical thinking. But, in our opinion, the formation of these competencies is somewhat beyond the scope of the proposed "quadrivium format".

As P. Drucker notes, a modern person should still be comprehensively developed. She must be able to project her knowledge into the present, moreover, make them work for the future. He notes that in the knowledge society there is no "queen of sciences" – all areas of knowledge are equally valuable. As the great medieval philosopher St. Bonaventure said, they still lead to the truth. But the effectiveness of education, in particular humanitarian, whose main task is to create a world of discourse without which civilization is impossible, depends on further integration into the "world of knowledge"[21]. In this context, M. Castells emphasizes that education should be a process in which, first of all, a person gains the ability to constantly change the complex of her own skills that are necessary to fulfill the tasks facing her, referring to sources that contain relevant innovative knowledge[22]. Actually, we are talking about the implementation of the principle of "learning throughout life".

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[19] Друкер П.Ф. Энциклопедия менеджмента. М.: Издательский дом "Вильямс", 2004. С. 348.
[20] Кастельс М. Информационная эпохи: экономика, общество и культура. М.: ГУ ВШЭ, 2000. С. 264.
[21] Друкер П.Ф. Энциклопедия менеджмента. С. 347–349, 354–355.
[22] Кастельс М. Информационная эпохи: экономика, общество и культура. С. 497.

In addition, creativity is the main indicator that is prevailing in identifying an individual as an "educated person". It is not an innate genius, but is a tendency that can be developed throughout life. For example, the ability to creatively solve problem situations, unconventionality in interpersonal communication, and an innovative approach to the surrounding subject environment. A creative person can see a problem that requires attention where others do not see it; can determine the goal and its corresponding tasks, and can also offer the most optimal, innovative, risk-free way to solve it among the maximum number of alternative options.

Therefore, it is quite logical to reorient from stem-education to steam-education, which is not limited to the components indicated above, but assumes their association around the A component (art). The idea of adding art to STEM has recently become increasingly popular. At the same time, "A" in STEAM represents not only art, but a wider subject circle, which includes disciplines of the social and humanitarian block. It should be noted that the orientation of education only on science, engineering and mathematics outside the participation of Arts-disciplines can lead to the complete destruction of any creativity. Only the unity of the science and the humanitarian approach can support innovators in today's complex world.

2. Virtual reality as a phenomenon of the information society

The problems of the information society, which increasingly cover all spheres of modern life, have become the subject of study of the humanities. The eternal theme of human life, and especially the sphere of its existence that is traditionally covered by the general concept of "inner world", deserves special attention. When it comes to the modern person in the information society, the question of the factors that determine this inner world and the effect on the worldview of a person of such a phenomenon of the contemporary sociocultural space as "virtual reality" is logical.

One of the most famous theorists of the information society, E. Toffler, considering the changes in the human community from the standpoint of cultural changes, noted that humanity is faced with deep social shifts of social tectonic plates and the transformation of creative activity. E. Toffler owns the statement that we live in a world of "blip culture" (reflected, on-screen, flickering culture), what is now called "virtual reality". Instead of using the ready-made ideal model of reality that reigned in the industrial era, a person must reproduce it again and again in the information age. This kind of creativity opens up great opportunities for the development of individuality, the demassification of personality and culture. A person ceases to be a

standard, easily controlled robot, as he was imagined during the "second wave"[23].

Extremely important from the worldview and anthropological point of view is the statement of E. Toffler that thinking with images turns into thinking with reflected (virtual) images.

This thought of a famous scientist actualizes the need to analyze the phenomenon of virtual reality not only from the point of view of its content, but also to search for mechanisms of influence of such a peculiar reality on a person's worldview, in the consciousness of which not only an integral picture of the world is formed, but also a "virtual worldview" is formed, which complements it.

By its content, a worldview is a holistic entity in which general ideas about the world, principles, laws and assessments of a particular era are integrated in the human mind. Such representations strive for complete integrity; it include in their structure rationally grounded true knowledge of the world, certain irrational assumptions, assessments, beliefs. The main issue of worldview regarding the relationship "man – the world" in the modern information society is complicated by another reality – virtual. And naturally in this connection the question arises: is there any specific world behind this virtual reality that can be designated as virtual and does it not distort the true picture of the world? The answer to this question should first be sought in the content of these concepts.

The term "virtual" has its own history. In the Middle Ages, through this category, scholastics sought to answer the question of how absolute entities are realized in certain temporal and individual phenomena and events. Thus, using the concept of virtuality, T. Aquinas solved one of the key problems of medieval philosophy – how there are realities of different levels, for example, a thinking soul, an animal soul, a vegetable soul[24]. Much later, the concept of virtuality acquires a new breath after the concept of "virtual reality" begins to be used. This term originated at the Massachusetts Institute of Technology in the late 70s of the twentieth century. This term was proposed to refer to three-dimensional macro-models of reality, which are created using a computer that conveys the effect of the complete presence of a person in it[25].

Postmodernism, which is a specific worldview of the modern information society, offers one of the ways to consider virtual reality and define its specificity. So, in particular, the analysis of the category of virtual reality is carried out by means of postmodern philosophical ideas that use the theory of

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[23] Тоффлер Э. Третья волна. М.: Издательство АСТ, 1999. С. 10.

[24] Фома Аквинский. Сумма теологии. *Антология мировой философии*. 1969. С. 848.

[25] Hammet F. Virtual reality. New York: Straus Ed., 1993. 213 p.

simulacra. This theory was actively developed in the framework of the postmodern paradigm by its famous representatives G. Deleuze, J. Baudrillard and others. In the framework of this theory, a simulacrum is defined as a sign that acquires its own existence, creating its own reality and ceasing to be essentially a sign after that. It is such a peculiar body, but it is virtual. That is, a simulacrum is real like any body, which acts as a referent in this situation, is real but it is virtually real. A simulacrum begins where the similarity ends; virtual reality as the space of simulacra begins in the same place. They acquire their virtual being, in relation to which the real reality is the source of its existence. Thus, the ontological status of virtual reality can be described as an organized space of simulacra – special objects, "alienated signs", which, in contrast to signs-copies, record not similarity, but difference with reference reality.

It should be noted that summarizing the existing definitions of the concept of "virtual reality", we share the point of view of scientists who distinguish the following as its main properties. Procreation – virtual reality exists due to the activity of some other reality external to it. Relevance – it exists only "here and now", and only as long as the reality that generates it is active. Autonomy – it exists according to its laws, in its time and space. Interactivity – it can interact with all other realities, including the one that generates it, being ontologically independent of them[26].

One of the most relevant is the question of how virtual reality, which is organized in the space of virtual objects (including simulacra), affects the real being of a person. It is known that every person is a "man of his time". The worldview of a certain culture of a certain time reigns in it. The universal essence of human being is not a constant. It is dynamic and mobile. Thus, a change in the general content of a worldview in a person's consciousness occurs due to the spread and assimilation by him of individual experience, which is partially absorbed by the space of objects of virtual reality. In this situation, virtual reality is part of the environment in which a person can act as its participant. Often a person is the creator of a whole artificial world, which is created by technical means and transmitted through the sensations of man. That is, it can be an active subject of imitative influence, when the real reality may not be so attractive, in contrast to the modeled one. The peculiarity of the worldview is that a person has always sought to equip the world around her, adapting to it through her own worlds that she creates, which, in essence, are indisputably virtual. Their virtuality is due to many reasons, including all kinds of "idols" of human cognition, when the result of reflecting reality is a simulation through the creation in the human mind of a picture of the world that has little in common with the real world.

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[26] Носов Н.А. Виртуальная реальность: философские и психологические аспекты. М., 1997. 187 с.

However, the real, full awareness of the role of virtual reality in human life began with the full-scale introduction of electronic technologies. "Virtual reality, encompassing more and more new spheres of human life, is becoming a symbol of the reality of the information society... it satisfies the need of people in communication, information exchange, in creative implementation... it is a "parallel world" of human being... a world of creative imagination, which is created in the process of modeling potential situations of development of the real world"[27]. Thus, the information society fully contributed to the establishment of virtual reality as a socially significant phenomenon. This necessitated the formation of the concept of "virtual worldview", which makes it possible to characterize a modern worldview, taking into account the phenomenon of virtual reality as an integral and essential component of the "man-world" system. That is, considering the "man-world" relationship as the main issue of the worldview, it should be borne in mind that in the era of the formation and development of the information society, the phenomenon of virtual reality is immanent in the structure of modern social being, which is necessarily woven into the structure of this relationship. Unlike actual reality, which is characterized by integrity, stability and completeness, virtual reality is a source of diversity, embodies the possibilities of creative, generating activity.

There is no doubt that virtual objects (including simulacra) in various forms were always present in individual and social life. But only now they are becoming inalienable characteristics, largely determining the peculiar face of the information society, which created technical opportunities for activating resources that were not previously used in the framework of the previous (modern) sociocultural paradigm.

When dramatic changes take place in the sociocultural space of the modern information society in a historically condensed framework, in the eyes of one generation, then such changes affect the individual's worldview in two ways. On the one hand, under the influence of a globalized mass media system, computerization, when digital technologies generate the wonderful world of virtual reality, there is a noticeable unification, mystification and simulation of mass consciousness, which creates simulacra and illusions in people. In this regard, A. Toffler noted that a new generation of third-wave culture feels great among all this bombardment with signals: a nine-second news clip interrupted by thirty seconds of advertising, a fragment of a song or poetry, a headline, a media clip, a caricature, a collage, a computer printout. Insatiable readers of

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[27] Кивлюк О.П., Мордоус І.О. Гра як феномен філософської антропології в контексті віртуалізації суспільства. *Освітній дискурс. Гуманітарні науки : збірник наукових праць.* 2018. Вип. 7 (8). С. 25-26.

advertisements of a large amount of information learned in a short time how to follow certain trends without really delving into their essence, while they integrate all these virtual images into something whole... In such a situation, instead of just getting the mental model of reality we are familiar with we are forced to invent it again and again. It's quite difficult, but it leads to greater personality, demassification of personality and culture[28]. Indeed, the growing development of virtualization of the information sphere creates the prerequisites for significant changes in both social consciousness as a whole and the worldview of an individual. Information is being transformed from a means to a goal, standardizes the behavior, interests and inclinations of people. At the same time, the negative consequences of excessive human enthusiasm for the power of information and its virtual capabilities are growing. On the other hand, along with these changes, an extremely opposite trend is observed. A modern person has an unprecedented opportunity to fully manifest and realize his personality, which largely affects his worldview.

It should be noted that the informational "pressure" on a person increases every year, the availability of large amounts of information requires time and effort to comprehend them. And this requires appropriate education, improvement of intellectual functions and tools that would allow to process such information.

CONCLUSIONS

The explication of the conceptual sphere of the philosophical discourse of the phenomenon of "information society" allows us to conclude that the existing concepts of modern development of society to a certain extent complement each other. They focus on the more significant aspect within each of them; therefore, the study of the concept of "information society" through its comparison with the concepts of "post-industrial society", "knowledge society", "smart-society" is justified. By systematizing the content features of the concepts that we are considering, the following should be noted. The information society represents a new stage in the development of mankind, which is characterized by the presence of high-level information and communication technologies and a developed information infrastructure. This ensures free access of any person to information resources and contributes to the increasing role of the production of information as a form of translation, the content of which is knowledge. This happens against the background of the transformation of all spheres of society and the implementation of the principles of efficiency and optimization of the organization of life of an individual and society as a whole.

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[28] Тоффлер Э. Третья волна. С. 182.

In modern society, a person, in particular his inner world – worldview, should be the subject of special research. The expansion of opportunities to take advantage of the information society will appear only with an adequate understanding of human potential. Thus, it is necessary to understand the significance of free time as an indicator of the wealth of the information society, and not just an understanding of wealth as the consumption of material goods. It is also necessary to realize that the reason for the virtualization of the modern information society is the objective need for the transition of information technology to a qualitatively new level, which would contribute to the development of the inherent human need for creativity, create a new reality, including such worlds in relation to which it will feel like a creator.

SUMMARY

The article deals with the content of the concept of "information society", the elements perceived in it, its internal structure and the system component of which it is, by comparing it with the concepts of "post-industrial society", "knowledge society", "smart-society"; the content of the phenomenon of virtual reality in the modern information society and to identify the mechanisms of its influence on a person's worldview. It was concluded that the information society is a new stage in the development of mankind, which is characterized by the presence of high-level information and communication technologies and a developed information infrastructure, which ensures that any person has free access to information resources and contributes to the increase in the role of production of information as a form of translation whose content is knowledge; this happens against the background of the transformation of all spheres of society and the implementation of the principles of efficiency and optimization of the organization of being both of an individual and society as a whole. It was concluded that man has always sought to adapt to the world, creating his own images, which are inherently virtual. Transformations taking place in the structure of the modern worldview occur not only as a result of human-world interaction, but also are influenced by virtual reality as special social relations and specific virtual objects that are actively developed in the modern information society. The growing development of the virtualization of the information sphere creates prerequisites for changes both in the social consciousness in general and in the virtual worldview, which interprets the world from the standpoint of a person as a subject of virtual reality.

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29. Тоффлер Э. Третья волна. С. 182.

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ONTOLOGICAL PRINCIPLES OF ANCIENT PHILOSOPHY
AS A METHODOLOGICAL CHALLENGE

Vozniak S. V.

INTRODUCTION

Ancient philosophy – the beginning of philosophy in general, both in historical and content-thematic sense. The modern philosophy behind this statement is paradoxically contradictory: on the one hand, the actual influence of ancient philosophy is not in dispute; moreover, there is evidence of a growing interest in the ancient philosophical heritage both in academia and in amateur circles. But on the other hand, attraction of modern philosophy toward reduction to a discrete set imperatively oriented to practical utility, "topical" relevance so as unified formalized intellectual practices – "technologies" a priori reduces the interest in ancient philosophy to the abstract statement of its universal significance. In modern methodological practices of reading ancient philosophy there is a fundamental lack of contextual and meaningful immersion in the essential dimensions of philosophical thinking represented by ancient tradition. This failure is this: despite numerous and quite effective recourse to ancient texts as the foundation of modern logic, ethical and epistemological research question of the ontological meaning and origins of ancient philosophy boils down to the assertion of a number of favorable and / or the necessary prerequisites and reasons of different order. In our opinion, this floor' solved with the specific historical and contemporary philosophical methodology in which there is a fundamental, sometimes even declarative rejection of attempts to grip the history of philosophy as a single, strategically directed and internally consistent metanarrative; such a seizure seems to gravitate towards a totalitarian way of thinking in which local, self-worthy, and self-contained philosophical landscapes are reduced and leveled. But with the rejection of "totalitarian pressure" and "sub" objectively permissiveness penetrating interpretation of the history of philosophy, which often abandoned Hegel, Marx and Heidegger, we refuse and the ability to understand antiquity in its ontological, fundamental principles. In this case, our reference to the historical and philosophical landscapes destined to work exclusively with local texts, ideas and problems without the possibility of establishing semantic called connection between thinking and historical form of ontological sources of thinking itself. In the context of the topic of this study, it is worded as follows: alienation of the beginnings of philosophy is alienation of philosophy in general.

In spite of the chronological and, in places, the supposedly meaningful "timelessness", it is necessary to mention the fundamental works of G. Hegel, M. Heidegger, and A.F. Losev as the most systematically and comprehensively embracing and problematizing ancient philosophy, revealing its semantic correlation with the subsequent historical and philosophical process. In frames of the appeals to the ancient tradition of a historical and philosophical formation in modern European and American philosophy should be named monographic work Q. Ado, John Reale and D. Antiseri, F. Koplston (tradition, conventionally designated as «continental»), and – regular texts and monographs J Annas, M. Byurneyat, M. Fred M. Canto-Sperber, John Barnes, L. Brison, J. Brunschwig and G. Vlastos and many others (English and American philosophy, analytical philosophy). It is striking that if European texts tend to comprehensively define ancient philosophy as an element of the history of philosophy, the tradition of English and American philosophy mainly focuses on the local paradigms and trends of antiquity; most often it is Aristotle's philosophy, Stoicism and skepticism. Among the Russian texts, the works of V. Bibikhin, N. Motroshilova, P. Haydenko, D. Dorofeiev, R. Svetlov, I. Mochalova, and Y. Davidov should be noted. Special attention deserves Authors M. Wolf, P. Butakov and I. Berestov and since published them in Ukrainian journal Sententiae article is devoted to analysis of project history of ancient philosophy, of direct interest to our study.

Domestic studies of ancient philosophy are characterized by locality in the appeal to individual ideas and representatives (again, the most common analyst of Aristotelianism and Hellenistic philosophy) and propedeutic in the creation of a systematic tradition of studying ancient philosophy (mostly text). It should be noted the following authors: A. Ahutin, A. Baumeyster, V. Petrushenko, A. Panich, M. Popovich, S. Ploleyev, T. Lyuty, A. Khoma.

The purpose of the study is to analyze methodological possibilities of entering into the question of the principles of ancient philosophy.

1. Review of existing methodological approaches

Let's start with a clearer outline of the question we have formulated about the beginnings of ancient philosophy. In this case it is not a matter of stating the reasons and prerequisites for the birth of the latter. Beginnings are both a chronological beginning and, at the same time, the primary ontological foundation from which our own philosophical thinking begins. A thorough knowledge of the geographical, climatic, cultural, social, formation, worldview prerequisites that contributed to the emergence of ancient philosophy in no way gives us a vision of what a shift occurs in the vision and way of understanding the world at this "zero moment", to what philosophical thought no, and after which, here it is.

Rather, it is important here to formulate the initial inquiry correctly. From what vision of the world and ourselves in it feeling the need to consider things not empirically, not through the prism of mythological interpretation, but – look at things their internal untrackability at empirical pointing ("here it is") interconnection' main roads, build it pre-reflexive, intuitive feeling of connection not to mythological or religious revelations, but – to some intellectually contemplated source, which presents unity in relation to set things in the world? This question is not a question of motivation or historical result, it is a question of a way of discovering and finding a person in the world and the world precisely as an internally unified "world". General thesis of cosmocentric and materialistic worldview as one of the most powerful sources of formation of philosophy ("ancient culture – is not only about objectivism, it is also sensitive material cosmologism. In this it differs from medieval philosophy and religion absolute spirit"[1]) is meaningful and productive for understanding the specifics of ancient thinking, but it still leaves us in a descriptive statement, since the "worldview as cosmos", which is invisibly present in the event of ancient culture, is inaccessible to modern research practices in its ness and relevance optics and angle of view.

Why is it unattainable? Because modernity is distant from the event of ancient philosophy, distant and chronological, meaningful and problematic. "What are we to Parmenides? What is Parmenides to us?"[2]. Of course, it should be noted here that this distance is a necessary distance in order to cover the subject holistically, to see the boundary contours of ancient philosophy, while approaching the subject, we better see its quality color, details and nuances, while losing the sense of contour. But our vision and understanding of philosophy proceeds from a fundamentally different worldview and worldview: the scientific character of our worldview first forms a theoretical «frame» within which the theoretical results are implemented into the practice of existence – from experimental application to life – practical solutions, whereas for the given the choice of life position and daily practice precedes the formation of theoretical systems. This difference demonstrates brilliantly P. Ado in his work "What is Ancient Philosophy?", Stating the following: "Theoretical philosophical discourse is thus born from this initial existential option, and it leads back to it, insofar as – by means of its logical and persuasive force, and the action it tries to except upon the interlocutor – it

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[1]Лосев А. Ф. Дерзание духа. М., Издательство политической литературы, 1989. 366 с. С. 154-155.
[2] Петрушенко В. Л. Иов или о человеческом самостоянии. Львов, ПП «Новий світ-2000», 2008. 339 с. С. 161.

incites both masters and disciples to live in genuine conformity with their initial choice"[3]. (It should be noted here that P. Ado's research demonstrates a typical for "continental" philosophy of focusing on a sense of the general, delineating and organizing contour of the subject). However, the question of the existential basis of existential choice should be raised here, since it is a qualitative basis for the question of the beginnings of ancient philosophy.

Nevertheless, despite the obvious distance and ideological difference, ancient philosophy is still thought of as something akin to contemporary philosophical practices – even when the question of the ontological beginnings of ancient philosophy is brought to our attention. The nature of this affinity is thought differently, and here it is necessary to distinguish and summarize the most common ways of presenting ancient philosophy in the present.

Expansion and development of modern theories and systems of logic that occur both foreign (primarily American and British analytical projects) and in the national philosophy, spread the influence of analytical traditions of the Russian and Ukrainian intellectual space inevitably bring back to life a closer attention to the logic of Aristotle, conceived as a unique twist: "... refine initial concepts analytical philosophy based on modern symbolic logic brings us to the ideas of Aristotle, forgotten or separated from today with Millenniums. The effect of rediscovering forgotten truths is well known to me in the history of science, but the logic of Aristotle since its inception has never been in the shadow of recent advances in scientific knowledge, it belongs to both antiquity, the Middle Ages, and the most recent times"[4]. In those words, M. Popovich opens a roundtable on the 2400th anniversary of Aristotle's birth. Also, a number of recent articles published in Philosophical Thought testify quite thoroughly to the problems of logic and philosophy from the standpoint of Aristotelianism. Thus, V. Navrotsky notes that "Taking into account the peculiarities of practical considerations, having clarified the role of the concept of acceptance in the analysis of such considerations and the question of the applicability of dialectical models for the analysis of simplistic reasoning, we conclude that there are convincing signs of a practical turn in modern logical community right up to Aristotle"[5].

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[3] Hadot P. What is ancient philosophy? Cambridge, Mass.: Belknap Press of Harvard University Press, 2002. P. 3.

[4] Аристотель і аристотелізм: 2400 років по тому. Круглий стіл «Філософської думки». Ахутін А., Баумейстер А., Білий О., Васильченко А., Гомілко О., Жулай В., Звіядков-ський В., Козловський В., Попович М., Пролеєв С., Терлецький В., Туренко В., Хома О. Філософська думка : Наук. вісн. 2016. № 5. С. 6–26. URL: http://journal.philosophy.ua/ issue/2016-no5. С. 6.

[5] Навроцький В. «Топіка» Аристотеля і практичний поворот у сучасній логіці. Філософська думка: Наук. вісн. 2016. № 5. С. 27–32. URL: http://journal.philosophy.ua/ issue/2016-no5. С. 32.

Within the framework of the reception of Aristotle's philosophy, the problem of translating the terminology into the Ukrainian language, related to the sometimes unsolvable complexities, is actualized in national thought: "Reproduction ουσια by transliteration ('ουσια' – on precedents 'logos', 'category', 'agora') is the least traumatic for translating and commenting on Aristotle left texts into Ukrainia"[6].

In addition to setting the theoretical called' communication essential aspects of ancient philosophy to modern philosophical issues in the national mind there are still attempts to comprehensively describe continuous relationship with the ancient philosophy parameters thinking and human existence in general. Here is an exemplary statement of A. Baumeister: "Are people interested in ancient philosophy today? To me, this is the same as asking, 'Does a person have a request to be a man?' "[7]. Also pay attention to the works of Ahutin: "Europe – a forum of the world", which in a very condensed form shows historical connection and integrity of European culture as a historical event that is not conceived without philosophy which begins in ancient thought: "There is no European 'rationalism' at all, and there is a philosophy that asks what it means to think, to understand, to know: what is the truth of the true, how does the 'pure mind' understand, how possible (as intended) thinking thought, which is primordial, more primordial than it a priori arhitectonics?"[8]. We can already hear the echo of the same question that is the purpose of our research: how to think the beginning of thinking? Where to find the ontological little principle early European philosophy?

For our study, it is important to mention at least a partial indication of the problematization of ancient philosophy in the American-analytical tradition. Here, too, there is a locality and instrumentality fixed by us, when we carefully study individual teachings, thoughts and paradigms of thinking in relation to the present or in their authentic existence within the historical tradition, but there is practically no attention to the question of the beginnings of ancient thought. However, it is a characteristic feature of analytic philosophy that by its very definition avoids formulation and immersion within metaphysical questions: "What we cannot speak about we must pass over in silence"[9].

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[6] Панич О. Аристотелева «усія»: між субстанцією, сутністю і неперекладністю. Філософська думка: Наук. вісн. 2016. № 5. С. 33–49. URL: http://journal.philosophy.ua/issue/ 2016-no5. С. 49.

[7] Стан і перспективи українського антикознавства. Круглий стіл «Філософської думки». Баумейстер А., Вестель Ю., Звонська Л., Панич О., Пролеєв С., Чорноморець Ю., Секундант С. Філософська думка: Наук. вісн. 2012. № 1. С. 5–25. URL: http://journal.philosophy.ua/issue/2012-no51. С. 7.

[8] Ахутин А. В. Европа – форум мира. К., Дух і літера, 2015. 88 с. С. 6.

[9] Ludwig Wittgenstein. Tractatus Logico-Philosophicus. Pt. 7. URL: http://writing.upenn.edu/ library/Wittgenstein-Tractatus.pdf

This demonstration is of J. Annas, who still do not have a translation words' Slavic languages in which the author actualizes some aspects of ancient philosophy in the context of their non-representation in traditional antiquity or lack of work with the terms towards compliance with current theories. Thus, in her work Hellenistic Philosophy of Mind, she states the following: "Why was Hellenistic philosophy of mind held to be crude? The main reason is that all major theories are physicalist; they hold that the mind is (with refinements we will examine) something physical. And until surprisingly recently the philosophical background of scholars interpreting Hellenistic philosophy was one in which the dominant theory was dualism. From here we often find scholars dismissing Hellenistic theories as being in principle on the grounds that they merely study the material conditions for mental activity to be possible"[10]. We see that the study of ancient philosophy within the tradition of American philosophy inevitably encounters the virtually insurmountable difference between the original positions of the latter with antiquity; no historical relation is at stake here. Awareness of the need to overcome this unrelatedness is a phenomenon of the last decades.

In the context of this phenomenon, the issue of creating an adequate methodological approach to ancient philosophy is actualized. Here, too, there is an attempt to distance oneself from the "continental", classical tradition of interpreting antiquity as the basis of the cross-cutting history of philosophy. In the monograph M. Canto-Sperber, J. Barnes, L. Brison, J. Brunswig, G. Vlastos "Greek Philosophy" read the following: "The style of our Greek philosophy is mainly a style of analysis and reflection. It is characterized by the refusal to paraphrase the concepts of the authors being studied, and at the same time the desire to describe the corpus of their works, to analyze the problems they are discussing and to understand their arguments. Each work is tasked with showing what questions the studied philosopher has interpreted, what methods of argumentation and conceptual means he has used, and what they provide for a common understanding of the philosophical problem. The authors of this paper do not share the idea that there is a single form of progress – from thinkers of the pre-Platonic period to philosophers of the Christian era. The studies included in this book acknowledge the importance of the influence of each philosopher on posterity; at the same time, each concept is considered in itself, regardless of the apparent global philosophical progress"[11].

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[10] Annas Julia E. Hellenistic Philosophy of Mind. Berkeley : University of California Press, 1992. 246 p. P. 2.

[11] Греческая философия, Том 1. Антология. М. Канто-Спербер, Дж. Барнс, Л. Бриссон, Ж. Брюнсвиг, Г. Властос. Пер. с англ. М., 2006, «Греко-латинский кабинет» Ю. А. Шичалина. 520 с. С. 2.

Disclaimer philosophical ideas of continuity creates the need to establish such a methodology, which would be automatically overcome all the contextual bar' premieres on the way to the authenticity of ancient thought, presenting it in non-signed, direct light self-sufficiency and self-worth. And this is where the frontal omission of the fundamental question of the marginal dimensions of ancient philosophy and its ontological beginnings is recorded.

Thus, in the Ukrainian edition of the Sententiae in 2013 a group of authors M. Wolf, P. Butakov and I. Berestov and published an article which offers project analysis the history of ancient philosophy. Again, the text contains a rather serious critique of the "previous" ways of interpreting the history of philosophy as a cross-cutting, continuous way of unfolding thought. The project is characterized as follows: "In terms of our approach, first, we approach the analysis of the text with a claim to objectivity and lack of engagement, unless we set ourselves the urge to enroll the thinker in any historical process, but to give he is rated as a 'typical representative' of a particular tradition. Secondly, we are not interested in the metaphysical picture of the world, the doctrine of God, or the moral principles described in the text under study, but the author's methods of substantiating statements, ways of constructing a theoretical model, and the depth of argumentation. In this regard, our project has little in common with the aforementioned [historical and teleological – S.V.] directions of continental humanities"[12]. That is essential under this approach is not "that" philosophical problems, and "how" of its embodiment. Certainly, this is a fundamentally important component of philosophy, because it enables thinking to trace ways of its implementation at the level of reflection, logic, self- transparency and self-reporting. As part of the analysis of the "how", the authors propose to formalize the argumentation of ancient thinkers in the language of modern logic: "Philosophical tools and methods developed by analytical philosophers of the twentieth century. Are indispensable for solving our problems. This methodology includes both ways of formalizing arguments, and attention to syntax and logical semantics, and just a certain increased demand for clarity of language and argument. Ultimately, the analytical historical and philosophical approach is not just about writing formulas, it is rather a style or ambition based on the presumption of our ability to express the argument contained in the ancient text, as well as the presumption of rationality of the author of the text, even if the text itself deals with religious issues"[13].

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[12] Вольф М., Бутаков П., Берестов И. Аналитическая история античной философии. Sententiae: Наук. вісн. 2013, № 1 (XXVIII). С. 96–108.

[13] Вольф М., Бутаков П., Берестов И. Аналитическая история античной философии. Sententiae: Наук. вісн. 2013, № 1 (XXVIII). С. 96–108.

In general, this approach, of course, brings us closer to a clearer understanding of the ways in which ancient thought is unfolded, but it does not in any way contradict the philosophical traditions that have been called "continental" by the authors. We see that in the current tendency of criticizing those philosophical positions and paradigms that tend to depict the history of philosophy as a particular metanarrative, there is a completely unjustified refusal to recognize such positions as a right and an opportunity to work with local landscapes at the level of careful identification of their uniqueness and self-worth. Critics are mainly concerned with trying to comprehend the history of philosophy from borrowing and dialectics, usually Hegelian or Marxist; in domestic philosophy, there is also a rather sad and wholly non-philosophical rhetoric regarding dialectics as a totalitarian method of implementation of communist ideology, characterized exclusively by the totalitarian era of the Soviet Union. In such optics, any attempt to immerse oneself in the basic, ontological parameters of the relation of thinking and being in the historical and philosophical perspective is thought of as somewhat totalitarian and toxic to the local author / idea / text / system. Instead, we propose totalitarian methodological and narrative pluralism as an end in itself for philosophical thinking – in our view, this leads to the total disappearance of the possibilities of philosophical dialogue (however, it is obvious that this thesis requires a separate deployment).

2. Problematic formation of historical and philosophical methodology

Any attempt to formulate the method of out-of-context, direct, and unfounded entry into the fabric of a particular historical and philosophical landscape outlined above is doomed to failure, since any formalization is a formalization within one or another tradition (context, point of view, position in the world and stories…). The movement to extra-contextualism and "purity" in explicating forms of thinking takes place in a much more complex way and of course, in the history of philosophy the attempts to «brace» the historical, psychological, cultural, social "mediators" of thought occupy a very important place. However, there is a fundamental ontological context that attempts to "nullify", "format" these data, since it is the position from which we abstract and formalize this or that context – it is always the position of our being-in-the-world, the position of the primary, pre-reflexive, pre-theoretical "abandonment", "orientation" in the world. That is why the question of going to a particular transcendental position with respect to the boundary contours of thinking as such is such an "irresistible" problem – by asking the question of boundary contours, we do not go beyond them, as if we did not attempt to formalize thinking. There is no distance that would create the necessary optics of our view of thinking.

This is why this distance is so important in historical and philosophical research. It is through her that the ontological, fundamental principles of our thinking receive the necessary specificity. In fact, when we ask about the beginnings of ancient philosophy (in the sense of "who sought to find ancient thinkers, beginning to think the very thinking?"), We ask about the beginning of thinking in general. V. Bibikhin's statement is relevant here: "…Thought <…> can not be anything other than the first philosophy. This means that it must be able to start over ..."[14]. Each of our philosophies, regardless of historical time and function, is a search for a starting point for thinking, and therefore it is always "for the first time".

Thus, the omission in view of the question of the ontological beginnings of ancient philosophy, or the provision of a formal answer to this question, is reminiscent of the omission fixed by M. Heidegger of being as such. Stating the question of being as empty and the most general concept, we do not express anything essential about being – on the contrary, rather, we are preparing the ground for its further forgetting. If I do not ask the question of the foundation of philosophical thinking, philosophy turns into a set of mental practices – useful and practically effective (methodology of science, social system, ethical maxima, logical formalization of language ...), devoid of internal unity, which gives the mental activity of the general body. And in the context of such a loss of unity, we affirm that all these practices are transformed into mechanical tools, inverted and alien from thought, unrelated to what brought them to life – the real integrity of human existence in the world. The danger of such alienation is a topic for the individual text.

Of course, the assertion that the possibility of building and method called connection between the ancient beginnings of philosophical thought and philosophical thinking generally denied in modern philosophy fully and completely – not true and is not the purpose of this study. Feeling the need to establish the essential, existential-called bonds between various historical and philosophical formations leaves no modern philosophy, existing as leitmotively and fully articulated. It is impossible to ignore the fundamental Heidegger attempts to meticulously listen to ancient thinkers expressed (without falling into extremes inherent in contemporary philosophy of language) and simultaneously maintain existential path, which is expressed to have turned – in fact, these efforts are an excellent basis for said analytical methodology, and for finding a base called' communication historical and philosophical narratives of some universal unit, which is specific objectivity philosophical thinking.

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[14] Бибихин В. Собственность. Философия своего. СПБ, Наука, 2012. 536 с. С. 15.

Not to mention the intelligence of V.L. Petrushenko about the philosophy of Parmenides, Heraclitus, Pythagoras, Socrates, Sophists and Milesians in his book "Job or about man's self-stand" where the author brilliantly demonstrates that the achievement of ancient philosophy not only in introducing new topics for reflection, but a qualitative change ways of deployment Thinking at the Extreme Level: "Philosophy started from the 'beginning', but what was the beginning of philosophical thought? Again, perhaps no philosophy other than antiquity gives us the ability to see it all almost visibly"[15].

The following statement by A. Akhutin also deserves attention and careful consideration: "There is no sense in comparing philosophical concepts, ideas, concepts, bypassing the decisive one: the very mind in which and in what these concepts are able to understand. Philosophies are not complete systems of concepts but sources of thought, minds that can still think. Starting a conversation about the transcendental ideas, Kant recalls Plato's ideas, but the ideas of Kant, the problem of making sense of 'pure reason' Kant and ideas, views Plato in his nous' and. To move from one to another, one has to do the difficult job of transforming mind, a kind of metanoia. Actually, philosophy is the taking into ownership – under its own responsibility – on all things, the world"[16].

There is an implicit and essentially direct rationale for the study's stated necessity to appeal to the ontological, existential beginnings of ancient philosophy: in spite of individuality, complete historical contextuality and ideological affiliation of different historical and philosophical narratives, there is always a way to think, system, thought, one narrative into another. The abandonment of the optics of the pervasive vision of the history of philosophy as a generic property of modern and contemporary humanity (the history of philosophy as a meta-narrative, whose "landscape designer" should be a historical and philosophical methodology that does not avoid universalising definitions), and as a consequence of the distinction, the ontological beginnings of ancient (and any) philosophy are closed this way.

In modern philosophy (both in domestic and foreign, in particular – American and analytical), a marked tendency to descriptive and instrumental study of ancient philosophy, which contains the risk of losing the ability to identify universal, parametric characteristics and boundary contours of thinking. This tendency leads to the formalization and alienation of the

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[15] Петрушенко В. Л. Иов или о человеческом самостоянии. Львов, ПП «Новий світ-2000», 2008. 339 с. С. 119.

[16] Ахутин А. В. Философское существо европейской культуры. Памяти Владимира Бибихина. URL: http://bogoslov-club.org.ua/?p=5205

question of the beginnings of ancient philosophy, and, as a consequence, to the formalization and alienation of philosophy in general. The question of the ontological beginnings of ancient philosophy is a challenge that has yet to be fulfilled. Its necessity is due to the fact that it is the only way of forming an adequate transcendental distance, through which thinking in its essential dimensions and everyday characteristics emerges as a specific subject of philosophical analysis.

3. Methodological perspectives of the question of ontological principles of ancient philosophy

Therefore, ancient philosophy is an intellectual formation that, despite its enormous influence, remains methodologically difficult to study. In the previous paragraphs, we have outlined the existing ways of appealing to antiquity in modern philosophy. Here, however, it is necessary to distinguish between the references existing within the local philosophical disciplines (ethics, social philosophy, political science, logic, epistemology) and those references that aim at ancient philosophy itself – those which are inherently historical and philosophical. The problem is that we have studied the methodological complexity generated by the complexity of a different order: there is no single answer to the question whether the history of philosophy only to state some ideas and called' bandages or she is entitled to the formulation universalizing judgments. And that is why there is a disorientation about the expected goals and results of modern antiquity. Clearly, addressing within individual subjects may have only instrumental character (for example, exploring the ethics of the Stoics, we aim not studying Stoic philosophy and solution' Liabilities certain problems within ethics as a science). And in that case, the partiality and utilitarian nature of our treatment is entirely justified and I do not carry any methodological risks. The problem begins when we expect practical and utilitarianly measured results from a specific historical and philosophical study, such as those we have with local disciplinary treatment. In our view, such an expectation is wrong. However, current methodological approaches to the study of local historical and philosophical traditions as unique narratives, which should not be interpreted by us as an element of some "universal" history of thought (among which the analytical approach described in the first paragraph), act to animate this kind of expectation, since in both cases (utilitarian recourse to antiquity and methodology of studying antiquity as a unique narrative) we are working on the subject of research from the standpoint of partiality. This leads to the opposite effect: first we dissociate from universalizing methodologies like Hegel's history of philosophy, arguing that it is some external "Nav' binding" problems, and then – carry the same "Nav' binding" search for a certain

"constructive" or a proposal to formalize the movement of thought of ancient philosophers in the language of modern logic.

However, it is obvious that the search for the optimal method of any study aims at the closest possible approach to the subject of study. This is true of all forms of appeal to ancient philosophy described by us. However, in the second paragraph we prove that there is no absolutely effective method of conducting historical and philosophical research, since we are always in a different philosophical and intellectual context than the ideas and paradigms we are exploring. In general, this problematic nature is inherent in any philosophical thinking and any form of communication: our a priori location is a priori single and partial; human dimension of our measure of all things so head' related to our unique subjectiveness that in a sense we do not capable of absolute metaposition in relation to something that is beyond our vision. The problem in the very nature of the phenomenon: thinking, including philosophical, never thinks at the absolute level, because he thinks of himself by his own means and capabilities. Reflect the Beginning of Ancient Philosophy – would mean to reflect the thought as such in all its integrity and granularity. And so in the historical and philosophical research, we are always in conflict between pure spontaneity researched text (in the broad sense) and mediating power of grounding the text contextual definitions – which seemed to be «veiled look» reject researcher from the desired clarity. Different attempts to deal with this contradiction give rise to a variety of historical and philosophical approaches and methods. However, stealth beginnings of ancient philosophical thought as if it demonstrates their impotence or insufficient ness. The main pathos of historical and philosophical methodology is to find some ideal way of working with the thought expressed in the text beyond its contextual certainty.

However, this problematic moment is at the same time the beginning of philosophical thinking itself, and therefore it must be the beginning of the formation of any historical and philosophical methodology, in particular if we are talking about ancient philosophy.

Metaphysical questioning, certainly inherent philosophy, methodology search turned into universalizing opinions on interdependence' bonds and impacts of various traditions, which leads us to the realization of the necessity of the question of basic, ontological principles of these traditions (in this case – the ancient philosophy, and as a result – philosophy in general).

The question of the ontological beginnings of ancient thought is, in fact, a methodological bridge, which we lay down to the subject of study. Yes, we do not have the opportunity to reconstruct the authentic context of the origin of the first philosophy, we do not have the opportunity to put into the linguistic parameters of ancient Greek those contextual meanings that were embedded

in that language by Plato, Thales or Heraclitus. Moreover, we are unable to immerse ourselves in a cosmocentric worldview setting as our own – again, because of our existential and historical location.

That is why we need such a context that would become common to us as researchers and representatives of ancient philosophy. In this context, the question is asked about the basic, first parameters of thinking in general, since this question is invariably relevant and relevant to both present and ancient times. If we accept modernity as a consequence of a certain historical development, and if we accept Western civilization as the beginning of which is rooted in the ancient Greek world, then the question of how ancient philosophy begins, from purely academic to practical, since it is a matter of community the beginnings and goals of philosophical thinking.

We have already noted that the question of "how ancient philosophy begins" is not a question of its preconditions or of actual events. Rather, it is a question of what is expected of philosophical reflection or of what it seeks. At some point, the human mind feels the need to find a qualitatively new basis for its own activity, a basis that does not boil down to utilitarian issues or a mythological-religious outlook. In this sense, the materialistic-object orientation of the ancient philosophical tradition gives it uniqueness and novelty: Ancient Greek thought seeks to work directly with the things themselves, and work at the level of their understanding, not merely creation or consumption. No matter what worldviews there are in mythology about the beginning of the world and its parameters of existence; it is important as it really is, in truth. This is what distinguishes the first philosophical insights inherent in Thales and the Pre-Socratics in general, from ancient Greek mythology, which was, of course, very philosophical, but, like any mythology, unjustified and unreflective. The search for some true order of things radically alters the vision of the world – first of all, ascertaining the existence of some true order of things. If there is a true order of things (which we grasp through natural-philosophical principles, atomistic cosmology, the distinction between being and nothingness), then obviously there is also some true order of understanding these things, simpler – what is called "right thinking". If there is some "right", true thinking – there is a certain possibility of knowing its laws and practicing it further. In other words, it is important not just to fix the source and the prerequisites of ancient philosophy, we must find out that it was the subject of the search.

Of course, the contextuality of the emergence of a particular historical and philosophical tradition enables us to comprehend the uniqueness and authenticity of this tradition, but the content of philosophical thought is thus not grasped. However, it does not embark on the path of total reduction of any context in the historical-philosophical formation, since in the context of

displacement of historical, social, cultural and other contexts, we enter into our own context, which is often not so much research as utilitarian. In our opinion, the deep, existential basis for the content of certain ideas of a particular historical and philosophical tradition may be more accessible when we perceive the existence of these ideas as an element of the everyday human view of the world. In this case, everyday life should be understood not as a set of partial states, actions, activities and contexts, but as the totality of human existence in the world, as a certain ontological basis that is common to both the researcher and the subject of research. So we did not impose own ideological or utilitarian reasons certain philosophical traditions, does not use their instrumental way – we rather leads of itself, its own ontological context in line with the subject of study. This cannot be achieved by formalizing the ideas of a particular tradition or literalising them. Here, there is no need for freedom of interpretation or what should be called thinking in a certain dialogical community with the ideas of ancient philosophy, which is more inherent in continental philosophy, which accepts its own historicity as a meaningful rather than a formal moment.

The question arises: to what extent is further problematization of the question of the beginnings of ancient philosophy productive? The fact that one of its most unique features is its historical primacy. Any further historical and philosophical formations are formed through the acquisition and removal of previous intellectual traditions, neither of which can begin to "think for the first time". Even when we try to abandon our previous achievements by overcoming them critically (the crisis of classical rationality, non-classical philosophy), or when we try to revise the previous philosophical tradition from certain qualitatively new methodological foundations, we still find ourselves in a situation of correlation with this experience. Any attempt to "think for the first time" in today's world will take place in a world where certain intellectual events have already taken place. In this sense, the history of philosophy, read literally, or, conversely, overly generalized, can indeed become a burden that hinders the exercise of thought rather than substantiates it.

But ancient philosophy does not know "history of philosophy" as a self-contained philosophical discipline, whether it be heading or genre. The main source from which the philosophical revelations of antiquity originate is not the texts of its predecessors, but the world in its immediate given. It is quite indicative that Aristotle's attempt to carry out the first historical and philosophical analysis of the preliminary unfolding of thought marks the end of an era of high classics of ancient philosophy. This is by no means a form of evaluative comparison of the forms of exercise of philosophy; Obviously, we are aware that it is a matter of qualitative change, not of "decline" or

"degradation" of philosophical thinking. The desire of Aristotle (and generally all subsequent historical interconnective deployment of philosophical thinking) that the general context of existential philosophical origin requested and systematic responses to them adds another mode that context, philosophical refinement of previous eras.

This is the productivity of our appeal to the ontological beginnings of ancient philosophy: on the path that unfolds such an appeal (or inquiry) to us, we find a meaningful history of the emergence of philosophical thought from the immediacy of human existence in the world. Philosophical thinking is a unique and self-sufficient form of intellectual activity precisely because of its ability to reflect reflexively all possible contexts, without losing the ability to critically process them. In ancient philosophy we can find in the most pure form of this business situation "thinking first", which recognizes the need is intellectually-logical (and not, for example, religious and mythological) justification for each synthesis, metaphysical statements about the world and human forms of interdependence' connection. If we make an appeal to the ontological principles of ancient philosophy as a historical and philosophical methodology, we do not simply state the fact of certain ideas or explore forms and logical argumentation called' bonds within individual texts. We can fix this case, the logical necessity of occurrence of certain ideas, categories, topics and paradigms in particular their consistency. We can comprehend the situation of the emergence of philosophical thinking and thereby qualitatively improve any modern philosophy that we can call our own.

CONCLUSIONS

In modern philosophical practices, there is a marked tendency towards methodological and, quite often, metaphysical instrumentalism and utilitarianism. In the event that the settings get into the historical and philosophical methodology, risk reduction as a unique content specific historical and philosophical formation and leveling the issue of interdependence' bandages, influences and ideas of kinship structure to previous and successive paradigms. This, from a strategic perspective, significantly reduces and formalizes our understanding of the ontological causes and purpose of philosophical thinking in general. In this case, we begin to expect from the philosophy of specific and unambiguous methods, formulations, algorithms of change of reality (the same as what we expect from other local sciences) – instead of focusing on improving the quality of our understanding of the world at the level of its structural-systemic and holistic-universal measurements.

In this article, we have demonstrated that, in the case of contemporary references to ancient philosophy, there is an inclination to the above

approaches, which leads to the loss of the possibility of understanding ancient philosophy as the beginning of philosophical thinking in general. Instead, we propose to update the question of the ontological beginnings of ancient philosophy as a methodological approach to its study. This enables us to connect context of a researcher and research subject from the position of the boundary common to modernity and antiquity, no nav' binding more local contexts and should mediated tissue of authentic historical and philosophical landscape. It also protects and resuscitates a metanarrative approach to the history of philosophy inherent in "continental" philosophy: by articulating the question of the ontological beginnings of ancient philosophy, we are able to make a cross-motion of the unfolding of thought, which takes place in the history of philosophical philosophy.

However, this issue needs further elaboration, and we conclude that, despite its ancient nature and high level of research, ancient philosophy still remains a methodological problem.

SUMMARY

The article is devoted to the review of present-day methodological approaches to ancient philosophy and demonstration of problems and shortcomings in them. Attention is drawn to the fact that in the search for a direct, non- contextual methodological approach, we very often lose sight of the historical-philosophical authenticity and integration of the formation under study in the general historical-philosophical process. The rejection of universalist tendencies in understanding the history of philosophy and the instrumentalization and utilization of approaches to the historical-philosophical formation are subjected to critical consideration. It is proposed to update the question of the ontological principles of ancient philosophy as a methodological approach, which enables us to interconnect the contexts of the modern existence, we as researchers from the context of the existence of ancient philosophy. This is achieved by paying attention to the marginal dimensions of the existence of philosophical thinking in general, within which modernity and ancient philosophy coincide, since in the case of ancient philosophy we are dealing with the beginning of philosophical thinking in general.

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RELIGIOUS MORAL IMPERATIVE AS A GUARANTEE
FOR SAVING SPIRITUALITY AND CULTURE OF COEXISTENCE

Bodak V. A.

INTRODUCTION

The problem how to harmonize relations between people, between personality and society, civilization and culture always remains relevant. In the overflowing with global social catastrophes 21st century, they became particularly acute. Radical changes that take place, the blurring of the boundaries between the proper and the improper, the pursuit of freedom and the "escape from freedom" put a strain on modern man. Now, the situation arises where an educated person, but spiritually and morally immature, who is experiencing serious internal problems, undertakes to draw the line between good and bad, set the limits of what is allowed and not allowed, trying to establish own truth, from which makes this person suffer as well as its environment and society as a whole. All this is because spiritual values cease to be basic, and one after another various aspects of human activity fall out from religious life, threatening the fundamental religious principles on which morality is based. Such a reality is relevant to both the national and the global level, posing significant challenges for individual Churches, for culture in general and for all human civilization. We see how what is now called mass culture leads to a moral crisis of the individual, which, in turn, leads to a global crisis of civilization; there is a collapse of the human personality, a mass departure from the basic norms of morality.

Also, there is another important prerequisite that drives us to actualize the issue of religious moral imperative. We mean a sharp and most dangerous aggravation of inter-civilizational, inter-religious, inter-ethnic conflicts in the modern world.

The question arises: in a time of pluralistic philosophizing, ethical relativism and nihilism, can the general categories of good and evil serve as a benchmark for evaluating human intentions and actions and the direction of social processes? What are the prospects of cultural coexistence: a measure of tolerance and personal value orientation, which is realized in the act of moral choice and awareness of the responsibility for the consequences of its implementation?

These and other questions urge us again and again to turn to the problem of internal spiritual agents, internal imperative. "The complexity of modern life, which has been defined as a crisis of humanism," V.S. Movchan

emphasizes, "puts humanity before the need to focus on factors that can open up the prospects for further development and eliminate the sense of approaching eschatology of history"[1]. It is the Christian tradition that preserves such a spiritual factor – a moral imperative that is able to nourish the mind and feelings of a person, to inspire genuine, direct communication, mutual friendship and trust. And it is very important, in our difficult time, that in the course of modern dynamic changes, the traditional that formed the basis of our spiritual world for two millennia should not be rejected.

1. Christian moral imperative

Relation between religion and morality in different cultural traditions has its own peculiarities, practical forms of expression and even has antinomic nature. But religion in society predominantly acts as a kind of regulator of social relations, behavior, ideas, values of people on the basis of which they act. There is no stronger regulator of moral mindset in society than the religious one. First of all, because it is impossible to put forward something as a value, a norm of behavior, a norm of morality to refer to a higher authority other than God, who commanded the notion of values, proper actions and thoughts. His authority is underpinned by the notion of sin, improper, unlawful, punishment that can be inflicted on a person who violates moral standards. The argumentation for the consciousness of a person within the religious description of the world has the force of law, which cannot be compared with any social law. Social laws, justice, morality cover only the external actions of man and do not create a moral imperative in the exact meaning of the word. This is an external coercion that regulates relations in society. However, the formation of an internal imperative is not connected with external compulsion but with the tradition and customs learned in culture. Religion in any culture remains the basis of spiritual tradition, influencing the perception of values and norms of behavior.

It is necessary to be aware of the significant difference between a religious moral imperative and a secular ethic, first of all, by its worldview prenises that emerge from the picture of the world, and therefore by a way of substantiating the permissible and the impermissible, the valuable and the pernicious, since there is a different understanding of the truth, laws and foundations of the world. In his work "Unfading Light" S. Bulgakov quite clearly illustrates that religious ideas and images are not only a projection of human essence, the beginnings of reason and morality, but also speak of the existence of a higher, superhuman law, a higher mind whose ways are unknown to him[2]. Secular

[1] Мовчан В.С. Історія і теорія етики. – Дрогобич.: Коло, 2003. – С. 5.

[2] Булгаков С. Свет невечерний. Созерцания и умозрения. – URL: https://azbyka.ru/otechnik/6/svet-nevechernij-sozertsanija-i-umozrenija/

ethics do not need to justify their norms of appeal to the authority of God. Therefore, the norms of secular ethics are different, appear as established by people, cannot be declared, which makes their violation easier, and moral subjectivism in the formation of internal moral law is almost inevitable.

Religious moral norms are transformed into an internal imperative, if a man voluntarily accepts establishing his relationship with God as the fundamental value, recognizes the Church tenet of salvation of the soul and punishment for sins. The internal imperative is different from the external compulsion. Its conceptual basis is the basic principle of Christian religion. The behavior of a religious person is best controlled by his own faith, his perceptions of good and evil, of the righteousness and sinfulness given to him by God, and in a very specific list of sins, blessings and commandments.

For the individual, the role of the religious moral imperative may lie not only in providing moral, semantic orientations, but above all in providing a method of overcoming existential problems caused primarily by self-absorption. Religious ceremonies and rituals significantly reduce one's self-absorption (including confession, repentance). Eliminating self-absorption means for a person to optimize the activity of his psychic structure.

The Mosaic commandments put purely religious guidance at the starting point. It is only after them that they speak of the demands and prohibitions of a moral character which, at first glance, have no logical and essential connection with the belief in the supernatural and retain their meaning beyond the religious system. The same is the situation in Christianity. (See Mt 22: 36–40). The first commandment and greatest virtue for the believer is: "You shall love the LORD your God with all your heart, with all your soul, and with all your mind". This commandment reflects the central value of religious consciousness – to love the Almighty more than yourself. Following the significance of the command-ment –"love your neighbor as yourself," "love your enemies, bless those who curse you", "do not judge, so that you may not be judged." In fact, in addition to the high moral content, there is a very expedient way of directing a person's mental energy not at destruction but at creation, not to condemn someone, but instead to work on oneself. Otherwise, the units of attention are diverted to the negative, which becomes the focus of the arbitrary attention of the person. This saves the man both energy and creativity, because at the same time arbitrary attention cannot be directed at several objects at once. From this point of view, the moral imperative of religious culture is not only regulative but also expedient in terms of energy expenditure.

The moral teaching of Christianity is on the path of rethinking and deepening Old Testament morality. Rejecting the accusations of breaking the moral law, Christ says, "Do not think that I came to destroy the Law or the Prophets. I did not come to destroy but to fulfill" (See Mt 5: 17).

Nevertheless, the commandments of Jesus Christ reject the literal observance of Old Testament morality. Christ focuses not on the letter of the law but on its spirit filling it with a new meaning. The commandment "You shall not murder" is transformed into the commandment "whoever is angry with his brother without a cause shall be in danger of the judgment." Anger is not murder, but unjust anger is condemned to the same extent as murder. The commandment "You shall not swear falsely, but shall perform your oaths to the Lord" turns into the commandment "do not swear at all: neither by heaven, for it is Gods throne; nor by the earth, for it is His footstool..." The commandment "An eye for an eye and a tooth for a tooth." turns into the commandment "not to resist an evil person. But whoever slaps you on your right cheek, turn the other to him also." The commandment "You shall love your neighbor an hate your enemy" also takes on a new meaning: "love your enemies, bless those who curse you, do good to those who hate you, and pray for those who spitefully use you and persecute you" (Matt; 5: 22, 24, 28, 32, 34, 39.44).

The love of God, the love of men is the main Christian virtue. Long before Kant, Jesus Christ proclaims the "golden rule of morality": "Therefore, whatever you want men to do to you, do also to them" (Mt 7:12). Not only love for loved ones, but also for enemies, for those who hate you – this is a way by which one can approach God. "For if you love those who love you, what reward have you? Do not even the tax collectors do the same?" (Matthew; 5:46) Thanks to the love of enemies, one acquires moral perfection, ascends to a new moral height, and thus approaches God. Of course, one cannot attain the perfection of divine love, one cannot be like God, but one must strive for that ideal.

Throughout his life, Jesus Christ was an example of Christian love, humility, and submission to the will of God. Even in the approach of a dreadful death – the crucifixion on the cross – he follows in the way outlined above: "nevertheless not My will, but Yours, be done" (Luke; 22: 42). Man must unconditionally accept the will of God, not replace him with himself trying not to make his own decisions. Humility, obedience is the ability to accept any life situations without complaint and reproach, even if they seem undeserved and unjust, seeing them as high calling. But a truly humble person can only be a committed Christian. He gives his destiny, body and soul into the hands of God and thus relies on his power and strength.

Having an idea of the hierarchy of values adopted by the tenet and making it their own internal imperative, people can, however, make an act contrary to his or her notion of due. But if it does, then it is already perceived by the subject as a sin in which he repents, while maintaining the priority of the inner imperative. It would not occur to him to boast or evaluate it as the norm, let alone to teach this to children. Thus, a religious moral imperative does not guarantee its violation but leaves the man in a consciously accepted value position.

In morality, people's practical actions are evaluated as well as their motives, motives and intentions. In this regard, in moral regulation, the ability of the individual to define and direct his or her own behavior without daily external control is important. Hence the notion of morality, such as conscience, sense of personal dignity, honor – in secular morality, and correlation of their actions, thoughts, motives with the commandments given by God – in the religious.

Christianity proceeds from the understanding of value as an absolute good, possessing significance in every respect and for any subject. Christian values are not limited to the gospel commandments and moral rules. They make up the whole system.

The supreme blessing that is the source and all other values, for the Christian, is the God-revealed truth about the Holy Trinity as a perfectly perfect Spirit. Deity is not only absolute Reason and Almighty, but also perfect Grace and Love. This truth, confirmed by centuries of spiritual experience, constitutes, as if it were, the highest link in the hierarchy of Christian values, for it is the source of faith, which is the formative beginning of the Christian worldview. In the system of Christian values, the most important place is also given to the doctrine of the uniqueness of the human personality as an immortal, spiritual being created by God in His own image and likeness.

Christian teaching reveals the high **sense** and purpose of human life – bliss in the Kingdom of Heaven. The doctrine of salvation is also an essential part of the system of Christian values. In this way, the Word of God calls for complete, spiritual perfection. This is achieved through the joint action of Divine grace and free will. The value of the gospel beatitudes is determined by the fact that they are given to us by the Lord, as spiritual laws, the fulfillment of which brings us into eternal life.

Therefore, the effectiveness of a religious moral imperative is first and foremost an axiological aspect – the value not of God in itself, but of relations with God, the quality of those relations. The presence of a transcendental purpose is capable of transforming a man and, therefore, his actions. The axiological aspect of secular ethics is the value of the act itself. Secular ethics does not set the task of internal transformation, because it cannot provide this task with a worthy purpose and authority, thus providing role models but does not create a moral imperative in the exact meaning of the word. In addition, from the dawn of time human consciousness is initially dialogical. In case of a religious moral imperative, the man is in constant dialogue with God.

Christian values and, in particular, moral values are a great asset of humanity, but they become a blessed treasure only for those who go through salvation. The man makes the choice. "There is enough light for those who want to see, and enough darkness for those who do not want" (B. Pascal).

2. The moral religious imperative and the problem of the culture of coexistence

One of the most acute and historically tragic problems of today is the problem of dialogue between civilizations and cultures. When it comes to such a dialogue in a global context, their qualitative differences are thereby recognized and it is about finding ways for their solidary, complementary existence in a single world. Such a dialogue is not possible without common principles that can only define the space of dialogue between them. They also refer to the relevance of the coexistence culture, which is characteristic of communities in which cultural, religious, linguistic, ethnic and political diversity coexist without antagonism, and the emergence of problems is based on equality and interaction. Coexistence as a way of personal and social being, a certain way of life and a lifestyle, is traced to relations of multi-subject diversity, which are based on mutual trust, respect, recognition and related to social cohesion, socio-cultural integration and cooperation.

The coexistence culture poses to the modern world community the idea of a broad convergence of opposing systems through the gradual overcoming of conflicts and contradictions that arise on a political, economic, religious and ethnic basis; it involves cultural interaction that ultimately affirms the idea of freedom and positive change, the individuality of each through dialogue and trust, and helps to transform the perception and understanding of the "Alien" as the "Other".

First of all, let us note that the history of mankind is a dialogue that promotes the development of inter-ethnic, cross-national relations. But this process is complicated and not easy. Dialogue is the communication with culture, the realization and reproduction of its achievements, the identification and understanding of the values of other cultures, the way of appropriation of the latter, the possibility of relieving political tension between countries and ethnic groups. It is a necessary condition for the scientific search for the truth and the process of creativity in art. Dialogue is an understanding of one's "I" and communication with others.

The teachings of Martin Buber, a theological philosopher and interpreter of the Bible, are important to our study. For him the call "Adam, where are you?!" sounds both alarming and demanding. And the desire of a person to talk to God is combined with the task of listening to his call. M. Buber's central idea is being – as a dialogue between God and man, man and the world. Dialogue is salvatory when performed with the help of God, his commandments about morality and love. It is in this dialogue that the vitality of God Himself is revealed. The starting point of the concept of M. Buber is a dialogical principle. Man finds his own essence only by absorbing the humanity, while relating himself to other people. "Attitude toward man is a true resemblance to the attitude of God... Only in this sphere the word made in

speech meets its answer.... But only in the answer of God the revelation of everything is given, the revelation of all things as speech"[3].

The contribution M. Buber made to the treasury of European civilization is determined by one important word: humanism. After the First World War, in the 1920's, when the man discovered that the development of reason does not bring along universal prosperity, but, quite often, on the contrary, increases the threat to the very human existence; when the dissolution of the people, expressed in the war, reached its highest point, the call to philanthropy, to a friendly and amorous attitude to oneself sounded very timely.

In this context, the religious paradigm of coexistence remains relevant in the general universe of coexistence culture for the three main reasons: anthropological and ontological requirements of human nature; a broad functional range of religion; the needs of the society to have a structure that would perform meaningful, legitimizing, integrating and nurturing functions.

In modern society of coexistence, the role of religious culture is growing precisely in connection with the crisis of civilization, which was primarily the result of the spiritual crisis. Religion cultivates a way of life that corresponds to the highest level of understanding of one's choice and responsibility to God for its consequences. Such a way of life and thinking opens itself in the context of the surrounding life as something attractive, as some real answer to the most pressing questions of human existence.

In the coexistence of people and communities, conflicts often arise on an interreligious basis. Racism, xenophobia, fanaticism and hatred have transformed the heart and mind of the modern individual into a potential battlefield. However, the sources of sectarian conflict and violence are not religious covenants, but their situational interpretation, misunderstanding between religious teachings, or manipulation with religious principles. It is the man who is the origin of any religious conflict that nullifies the postulates of coexistence culture, but it is in the act of moral choice that he can decide to choose God, love, good, truth, beauty and not hatred, evil, falsehood, ugliness.

Although interfaith and interreligious dialogue is gradually being recognized in Christianity as the norm, the attitude to tolerance and religious pluralism today is far from being straightforward. In addition to that, missionary activity in the classical sense of the term is understood as the acquisition of new members of the community, which today is impossible without dialogue and tolerance. Moreover, tolerance must be recognized as a value in an era of continuing ethnic and religious conflicts that cause violence. The goal of fostering tolerance is crucial not only for secular organizations, but also for religious and theological education.

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[3] Бубер М. Я и Ты // Два образа веры. М.: Республика, 1995. – С. 47.

In principle, the approach to the definition of tolerance, which is formulated in the UNESCO Declaration of Principles on Tolerance, can be taken as a basis: "Tolerance is harmony in difference… Tolerance, the virtue that makes peace possible, contributes to the replacement of the culture of war by a culture of peace"[4]. Here the criterion for the presence of tolerance is the visible result – overcoming tension, conflict, that is, tolerance must be expressed in one way or another in the activity. Thus, if the manifestation of Christian love bears fruit and leads to a peaceful resolution of conflicts, then one can speak of tolerance in the relations of the conflicting parties. At the same time, such an understanding of tolerance can serve missionary goals.

There is an obvious resource in Christian spirituality for cultivating tolerance – the belief that each person is created in the image and likeness of God, and the need for the testimony of Christian love. Faith itself immerses man in the space of love, for "God is love, and he who abides in love abides in God, and God in him" (1 John 4:16).

It stands to reason that the problem of tolerance is one of the most pressing problems of our time, and its religious aspect is just one of many. But, firstly, understanding this aspect allows us to reach the deep foundations of a conflict and secondly, it is this aspect that often plays a decisive role. The urgency of the problem of tolerance for the Ukrainian society is first and foremost related to the need to overcome its internal divisiveness including religious grounds. And the point is not only that modern Ukraine has both sectarian and interreligious tensions. The problem of lack of tolerance arises in the situation of conflicting interests of confessional communities but often within a mono-confessional religious association. When tolerance is understood as indifference, disregard to the matters of faith, then this understanding hides the ignorance of the origins of the humanistic worldview as well as spiritual essence of Christianity and its history.

The trends of the coexistence culture in the Ukrainian society over the last decade have been evidenced by a joint initiative of the Ukrainian Churches on the spiritual awakening and moral healing of the modern Ukrainian society, known as the "December 1st Initiative" (Kyiv, December 2011). The spiritual and intellectual elite of Ukraine, represented by the initiative group of the First of December, composed of V. Bryukhovetsky, B. Havrylyshyn, S. Hluzman, V. Horbulin, Cardinal Lyubomir Huzar, I. Dziuba, M. Marynovych, M. Popovych, E. Sverstiuk , V. Skuratovsky, I. Yukhnovsky, appealed to the Ukrainians to overcome the social crisis, to change the situation in the country for the better in a peaceful way.

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[4] UNESCO Declaration of Principles on Tolerance. – URL https://unesdoc.unesco.org/ark:/48223/pf0000151830

The main idea behind the activities of the Initiative Group is to consolidate the forces of the Churches and the State, community on the basis of coexistence, moral choice, responsibility, dialogue, compromise and reconciliation. This is evidenced, in particular, by the Group's Address "When the Joint Boat Turns Over – The Fault For This Will Lie on Everyone" (December 14, 2017), where, as a response to the civilizational challenges of today, it is stated: "The civilized world does not live by "arm-twisting" but by compromise – when, as a result of complex agreements, all parties are a somewhat dissatisfied, but the case is moving forward"[5].

Leading representatives of the Ukrainian intellectuals, most of whom became symbols of the unconquered Ukrainian spirit in the conditions of a totalitarian regime in the twentieth century, called on Ukrainians to find the strength to overcome common problems in a civilized way – in an act of moral choice that corresponds to the values of the religious moral imperative and the paradigm of the culture of coexistence.

Theoretical studies and practices of ethnic conflicts show that the culture of interethnic relations is extremely important for Ukraine and directly related to the effectiveness of the Christian moral imperative, which is part of the Christian value system. In the conditions of multi-religiousness, the rapprochement of cultures of different denominations begins with political, civil dialogue between the church members. The experience of many countries shows that the diversity of religions and cultures in society is a sign of the healthy nation. However, only if the country has a true will of the nations and unrestricted prohibitions on the freedom of the individual. Poly-confessional culture is fruitful when it empowers the individual. Existing in a multi-denominational environment, based on their traditions and deep historical and cultural roots, Ukrainians will retain their ethnicity and develop themselves as a nation, enriching the culture of all existing denominations in the country which can contribute to its development.

CONCLUSIONS

The religious moral imperative is the basis of spiritual and practical life; the truth that is the center and the main idea of humanity. The religious moral imperative has a solid foundation in both essential and existential characteristics of culture, as both individuals and society as a whole seek to survive rather than self-destruct. The power of the religious moral imperative

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[5] Звернення Групи "Першого грудня": Коли спільний човен перекинеться – провина за це ляже на всіх. – URL: http://1-12.org.ua/2017/12/14/4067

grows, having been supported in culture by its customs, state ideology, church and art. There is no function of religion that is not implemented in culture and is not supported in all its ways. This is because of the importance of one or another function for both the individual and society. The efficacy of a religious moral imperative is first and foremost an axiological aspect – the value not of God in itself, but of the relationship with God, the quality of those relationships. The presence of a transcendental purpose is capable of transforming a person, and therefore his actions.

The significance of a religious moral imperative lies in the effectiveness of overcoming the conflicting and destructive potential of intercultural relations, which is to translate these relationships from group form into interpersonal, when individually responsible thinking and behavior prevails.

The religious moral imperative permits moral work, opposition to sin, evil, and moral struggle. In the case of moral subjectivism, if even some moral norm is included in the personal moral complex, it is fulfilled only if it does not require any effort (or the very minimum). The difficulty of moral choice also lies in the fact that following it in one way or another requires certain efforts. But one of the peculiarities of the postmodernity man is that he has lost the habit of making moral efforts. This is possibly one of the causes of the crisis of spirituality in the modern world.

In our opinion, the whole complex of religious culture affirms values, the moral imperative of the humanistic worldview paradigm, activates the moral behavior of the subject. In this way, the philosophy of the culture of coexistence and its religious paradigm removes the secular and religious contradictions, which, in the appeal to the eternal values of personal and social existence, through moral choice, affirms the universal, eternal ideals of the truth, good and beauty.

We agree with M.M. Moiseev, who, on the eve of the 21st century. wrote that "the formation of the moral imperative as a set of moral foundations of the life of a planetary society of the 21st century is gradually growing into a major problem of modernity ... It is necessary to overcome the sediments of a two-thousand-year evolution and to learn to understand reality in all its nakedness, to learn to feel being included in the Universe. I think that the original doctrines of Christianity, combined with the original passionarity of Western culture that the ancient Greeks gave us, and with a reliance on collective intelligence, can play a crucial role in overcoming the inevitable crises of the coming century"[6].

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[6] Моисеев Н.Н. Мир XXI века и христианская традиция. – URL: http://www.ecolife.ru/jornal/echo/2003-1-1.shtml

SUMMARY

The article emphasizes that the moral imperative that preserves a religious tradition is the benchmark of the true path of the individual – as a truly free and personal. We affirm that mankind has not destroyed itself so far because there is an objective basis for its existence – the spiritual impulse of a religious tradition whose presence we find in culture and history. Following a religious moral imperative, the man is in a constant dialogue with God and is thus able to overcome the conflict-destroying vector of intercultural relations, the tendency of humanity to slip into an irreversible planetary catastrophe.

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HESYCHASM AS A WAY TO THEOSIS
IN PHILOSOPHICAL AND RELIGIOUS VIEWS OF
REPRESENTATIVES OF THE UKRAINIAN MIDDLE AGES

Hudzenko O.

INTRODUCTION

The search for answers to questions about the meaning of life, as well as ways of self-improvement are certainly inherent in man in different historical epochs. Therefore, scholars often consider the always pressing problems of achieving the end result of spiritual formation, for example, by gaining a mystical experience by the faithful of the Christian church. Also, the study of the role of hesychasm in the formation of the spiritual culture of the Ukrainian Middle Ages is important for identifying the peculiarities of the formation of national spiritual values. Realizing this, many researchers turned to this topic (V. Gorsky, S. Bondar, N. Nikitenko, N. Zhirtueva, V. Kushakov, A. Tykholaz, J. Stratiy, M. Kashuba, I. Zakhar, T. Chaika, A. Golub, N. Naumova, V. Paterikina, T. Gorbachenko, N. Vereshchagina, etc.).

In particular, the question of the role of hesychasm in achieving theosis is devoted to *scientific research* of the following scientists: V. Babiy considers the Christological and pneumatological aspect of the doctrine of theosis in the works of St. Simeon the New Theologian *(Babiy, 2013)*, E. Chornomorets reveals the theoretical foundations of Christian-Neoplatonic aesthetics of Maximus the Confessor *(Chornomorets, 2019)*, A. Glushchenko reveals the significance of the anthropology of St. Maximus the Confessor for modern Orthodox apologetics *(Hlushchenko, 2013)*, G. Nenya explores mystical experience and practice in the concept of deification in the context of historical and philosophical analysis of the tradition of hesychasm *(Nenya, 2007)*, O. Lysenko establishes essential characteristics favor light as the meaning of the Orthodox ideal of man *(Lysenko, 2016)*. Scientific research has considered spirituality as a philosophical and theological category, related to various aspects of philosophical culture, but this problem remains relevant. In particular, one of the little-studied aspects is the role of medieval hesychasm in the formation of spiritual values of Ukrainians.

The *purpose of the study*, from which its *tasks* follow, is to analyze the search for ways to reflect a person on his essence through hesychasm in the context of the concept of deification (theosis). The *scientific novelty* of the study lies in the focus of our research on the Christian-anthropological views of the representatives of philosophical and religious thought of the Ukrainian Middle Ages. This investigation is based on a religious *approach* to the study of historical and philosophical problems. We also used the following *methods*:

textual, systematization and logical generalization of information from primary sources and other research material, comparative-historical in connection with the analysis and interpretation of texts. We were also guided by the *principles* of confessional disengagement, objectivity and historicism.

1. Hesychasm as the embodiment of the Christian idea of deification

It should be emphasized that hesychasm, as a specific branch of Greco-Byzantine Christian theology, illustrates more than a thousand years of practice and theological theory of the development of a religious-ideological concept based on the idea of deification of the human being.

Among the Christian writers of the East, the Hellenic trend, founded by Origen and Gregory of Nyssa, for a long time, tended to reconcile the Christian faith with the Greek philosophical sciences. Gregory of Nyssa argued that in order to achieve «smart light», you need focused prayer, through which the mind renounces everything, then the power of the Holy Spirit allows a person to see the indescribable and immeasurable Beauty. Revealing God as Beautiful, Gregory of Nyssa notes that in the created world everything is only involved in the idea of beauty. Spiritual beauty surpasses visible beauty. Thus, only the divine, intelligible world (the world of spiritual beings) is recognized as truly existing *(Predko, 2005)*.

According to the concept of hesychasm, each person during his life is called to realize the real state of his existence. In particular, to perceive and learn to distinguish its three components: body, soul and Spirit, as well as to see the deepest essence in your heart. Accordingly, she must make her own choice: to direct all thoughts, actions and forces to spiritualization, or deification of the body. Therefore, the human body, according to the teachings of Gregory Palamas, can be a carnal body, a soully body, and a spiritual body.

The holistic essence of hesychastic practice indicates that the mystical experience is considered the highest spiritual state of man, which is consciously and gradually achieved by him in the process of life. In this case, consciousness is the main anthropological factor that determines the nature of the interaction of anthropological processes, their development and synthesis. It forms an inner unity in man himself, which, trying to learn about the world around him, combines intellectual and moral efforts *(Telizhenko, 2002)*.

Note that hesychastic mystical-spiritual practice appeared as a two-tier structure of the spiritual ascent of the individual to his integrity. Asceticism and mysticism were part of the same process associated with different levels of organization of hierarchical semantic systems that characterize man's relationship to God, nature, to the transcendent world *(Nenya, 2006)*. Hesychastic spiritual practice also consisted of elements of cognitive activity related to the study of sacred texts and mystical activities aimed at prayerful and psychophysiological transformation of the individual's own condition and the acquisition of anthropological integrity as a problem of overcoming the rupture of human existence *(Zuban, 2008)*.

The anthropological basis of hesychastic practice consists of individual experiences and conscious change of the inner state of man, due primarily to mental and emotional processes that can cause changes in the physical state of man and contribute to anthropological integrity as energy-semantic unity of all human processes. The latter in Christian practice are associated with many energies as the beginning of human existence or spirituality. Absolutely coordinated interaction of all anthropological processes in a person open to the perception of the world around him can cause an anthropological transformation of a holistic nature, a change in the way he thinks and perceives the world around him. Achieving anthropological integrity is the main task of the practitioner, which corresponds to the top of practice - the acquisition of mystical experience *(Telizhenko, 2004)*.

It follows that hesychastic practice is aimed at the internal harmonization of the human personality by harmonizing the activities of the heart, body and mind.

Thus, hesychasm embodies the specific use of spiritual and mystical experience in the practice of developing theological theory. Mystical concepts and symbolism of uncreated light, divine energies in the practice of deification as a certain ideal direct the direction of theological and prayer activities aimed at forming or restoring the integral structure of the human being, which in modern historical-philosophical and philosophical-scientific literature received the definition of anthropological-synergistic synthesis *(Zuban, 2008)*.

2. The role of hesychasm in achieving theosis

The basis of the hesychastic anthropological concept was the ontological principle of the need for theosis, which was a core element in its axiological system, focused on the search for a kind of synthesis of worldview of the individual and the worldview of society as a whole.

Note that theosis is a transformation and transcendence of anthropological reality, an actual ontological transformation *(Khoruzhiy, 2005: 186)*. His mysticism and asceticism is hesychasm. In it, theosis (deification) is seen as a state of subjective experience of the human person. This is a gradual path of spiritual ascent, the components of which are the education of fear of sin, overcoming passions, contemplation, acceptance of Christ in the fullness of love for him, and others. An important aspect of hesychasm is his interpretation of human deification as synergy. Theosis presupposes an actual combination of the energy of man and God, their cooperation *(Kletsova, 2003: 41)*. That is, in the divine grace the will of man is completely dissolved *(Kletsova, 2003: 42)*.

S. Khoruzhiy notes that the main task of asceticism is to achieve grace. Next are the higher stages, at which its action becomes predominant. Gradually, grace begins to prevail more clearly over the actions of the natural, purely human. The real transformation of man begins. In the finale, at the highest rungs of the Stairs, hesychastic rigor leads to the fact that the

Orthodox tradition means «deification», theososis, the perfect union of man with God in His energies, synergy. The experience of being at the highest rungs of the Stairs for hesychasts is the experience of contemplating the «Tabor light». This vision, characteristic of the theology of Gregory Palamas and the decision of the ecclesiastical councils, testified that the ascetic experience is indeed the experience of deification, which presupposes the complete union of the divine and the human, which is manifested in the man of Christ. The Transfiguration on Mount Favor is an evangelical sacred event in which hesychasm sees a connection, a combination of a specifically ascetic path with a church-wide, all-Christian way *(Khoruzhiy, 2005: 130-131)*.

The spiritual ascent of man consists in the synergetic union of his and the Divine energies, as a result of which the latter grow into the likeness of God and there is a complete revelation of the human personality. Accordingly, during theosis in hesychasm a new «energy image» of man is built, in which it is no longer seen as a self-sufficient substance, but exists in the direction of God and connection with Him. Note that as a person approaches God, His Name becomes more and more characteristic of him, and he begins to embody this Name in himself more and more. Then the complete separation of the Name from man leads to its destruction and transformation into nothingness *(Sidorina, 2014: 52)*.

Thus, cognition through the heart is defined in hesychasm as "reasonable vision", "reasonable action". And the most important moment of this "act" is considered to be the "introduction of the mind into the heart", because the essence and content of hesychia were interpreted as a mysterious and suprarational work to rebuild the soul into a state of readiness to receive grace *(Nenya, 2006)*.

3. Ideas of hesychasm in the representatives
of the Ukrainian Middle Ages

Note that hesychastic ideas of godlikeness and deification of man appear in Ukraine against the background of historical and philosophical context formed by the ancient idea of the ratio of macro- and microcosm, as well as the Christian tradition of dichotomous division into divine and creative life. The first theoretical sources on the basis of which thinkers of medieval Ukraine made their own philosophical generalizations, conclusions about God, the universe and man, were the works of Eastern patristic (John of Damascus, Dionysius the Areopagite, later – Gregory of Sinai and Gregory Palamas). A special role here was played by the Christian idea of deification, the embodiment of which was hesychasm. Some of its elements are found in the period of Kievan Rus, and the peak of popularity falls on the XIV-XVI centuries.

Note that the translations of John Chrysostom, who focused on the ethical and religious content of the Gospel and was a teacher of charitable love agape in its social aspect (protected the poor and exposed the rich), were very popular among the ancient n educated population. Ephraim Sirin (IV century) was no less popular. His poetic works are characterized by biblical lyricism and moods of repentance. Ephraim Sirin attached great importance to prayer,

which is an inexhaustible treasure trove of many boons. He noted that prayer has a psychotherapeutic effect. After all, if the anguish of the soul is inside, it suppresses thoughts, and when it comes out through prayer, then it brings great clarity to the soul. Sirin equates prayer to a tree that is deeply rooted in the earth and is not afraid of any gusts of wind. All the spiritual and ethical guidelines of Ephraim Sirin are permeated by the following idea: the deeper a person's grief over the humiliation of the Divine image, the more thorough is its self-purification and restoration of the true state, the more real is the knowledge of God through revelation *(Predko, 2005)*.

By interpreting the essence of the interaction of heart, mind, soul and Spirit, man has historically formed the specifics of hesychasm as a mystical branch of Orthodox Christianity, conceptually outlined its basic worldview principles, formed a philosophical and theological theoretical basis for the future, domestic version of «philosophy of the heart» *(Nenya, 2005)*. After all, in contrast to the Western European tradition of mystical philosophy, hesychasm builds a worldview and understanding of the world beyond the scientific, logical and theoretical achievements of philosophy and rationalist thinking, cultivating mystical enlightenment, or or mystical visions as the main method of knowing the world and the universe, knowing the reality and essence of the processes that take place in it, as a method of possible «entry», recognition or «disclosure» of the meaning of symbolics through which this reality is reproduced in the human mind *(Zuban, 2008)*.

The process of cognition, which is a necessary component of theosis, was considered the interpretation of the truth expressed in the Logos. The world was perceived as a book containing the truth commanded by God, which man must understand. That is why the ancient Russian style of thinking is dominated by «cognitive» vision of the world. The scribes of Kievan Rus, like the Byzantine and South Slavic scribes, saw the word more as a way to symbolize the world and, through «intelligent» prayer, as a mystical fusion with God. This understanding of the word is seen in the works of the allegorical nature of ancient n scribes (Metropolitan Hilarion, Clement Smolyatych, etc.) *(Batsevych, 2000: 147)*.

Regarding the commitment of representatives of Ukrainian philosophical thought of the late XVI - early XVII centuries to the ideas of hesychasm and Neoplatonism should be noted: the ideas of Neoplatonism were based on M. Smotrytsky, K.-T. Stavrovetsky, L. Zizaniy, K. Sakovich; and the positions of the philosophy of hesychasm were held, in particular, by Iov Pochaivsky, Iov Knyagynetsky, Isaiah Kosynsky, and most of all by Ivan Vyshensky *(Kletsova, 2003: 44)*. It is noteworthy that, since both Neoplatonism and hesychasm coincide significantly in the question of the need for the theosis of human free will, its implementation requires from man the greatest possible manifestations of free will *(Kletsova, 2003: 43)*. Also virtually identical for hesychasts and Neoplatonists are the deep meaning of the inner mystical experience and the vision of the state of

ecstasy as the most complete manifestation, the limits of the mystical spiritual path to theosis *(Kletsova, 2003: 44)*.

In particular, G. Smotrytsky's worldview unites with hesychasm that he preaches the need for self-absorption during prayer. After all, the means of bringing man closer to God, the way to "discover" in himself the inner man, which is a reflection of God - deification - is focused prayer in solitude *(Levchenko, 2018: 187)*.

CONCLUSIONS

Thus, analyzing the views of the Ukrainian Middle Ages and early modern times on the path of human spiritual development through hesychasm, we *conclude* that they were characterized by the vision of deification as a person's approach to God through self-reflection and moral improvement *(Kendus, 2010: 73)*. This is the main purpose of human life. This concept is considered fundamental to the theology of holiness. Its essence is in the restoration by man of the image of God and His likeness. The path to the knowledge of God in hesychasm is identified with the ascetic renunciation of passions and worldly pleasures. The way to union with God opens to man the combination in him of the Divine and human natures. According to the dogmas of the Eastern Church, theos, which is a state of subjective experience of the human person, is the ultimate goal of the restoration of humanity. Hesychasm sees this as a synergy - an interacting combination of the energy of man and God. The main task of austerity is the achieving of grace. This dissolves the human will in the process of human transformation. The doctrine of theosis had an impact on the formation of the theocratic idea in the culture of Rus. In understanding oneself as the image of God, the wisdom play an important role. Deification is the end result on the path of self-knowledge for the representatives of philosophical thought of the Middle Ages and early modernism, who attached special importance to the inner mystical experience and sought to experience spiritual ecstasy as the limit of the mystical path to theosis.

It should be emphasized that hesychasm, as a specific branch of Greco-Byzantine Christian theology, illustrates more than a thousand years of practice and theological theory of the development of a religious-ideological concept based on the idea of deification of the human being. It is the practice of trying to transform its existence in accordance with the ideals of humanism of the Orthodox Church.

In our opinion, historical-philosophical and philosophical-anthropological studies on the proposed topics are promising, as they allow not only to trace the peculiarities of the formation of national mentality, but also to outline a number of problems relating to moral and ethical principles of humanity in general. У подальших наукових пошуках плануємо поглибити дослідження станів переживання містичного досвіду представниками Українського Середньовіччя та ранньомодерного періоду.

In further scientific research, we plan to deepen the study of the state of feeling of mystical experience by representatives of the Ukrainian Middle Ages and early modern period.

SUMMARY

In the article the author considers the role of hesychasm in the self-development of the individual, which occurs through religious spiritual pursuits. It is noted that hesychasm, as a spiritual practice, was a forerunner of the «philosophy of the heart». Its role in the formation of national spiritual values is also traced. The author tries to analyze the vision of the path of spiritual formation in the philosophical and religious views of the Ukrainian Middle Ages in the context of the doctrine of theosis. As a state of subjective experience of the human personality, theosis is considered in hesychasm, which interprets it as a synergy - an interacting combination of energies of man and God. Followers of hesychasm believe that theosis is the experience of the subjective experience of the human person, synergy is the interacting combination of the energy of man and God. The doctrine of theosis had an impact on the formation of the theocratic idea in the culture of, in which the wisdom play an important role in self-awareness as an image of God. Theosis is the end result on the path of spiritual growth for the representatives of philosophical thought of the Middle Ages and early modernism, who attached deep importance to gaining inner mystical experience and sought to experience spiritual ecstasy as the ultimate goal in the mystical path to deification. In the article, the author emphasizes that the activity-moral life presupposed the maximum possible fulfillment of one's life purpose, which was considered as deification and service to one's neighbor. Analyzing the views of the Ukrainian Middle Ages on the spiritual development of man through hesychasm, the author concludes that they were characterized by the vision of deification as a person's approach to God through self-knowledge and moral improvement. The relevance of this method of self-development in today's conditions is noted.

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