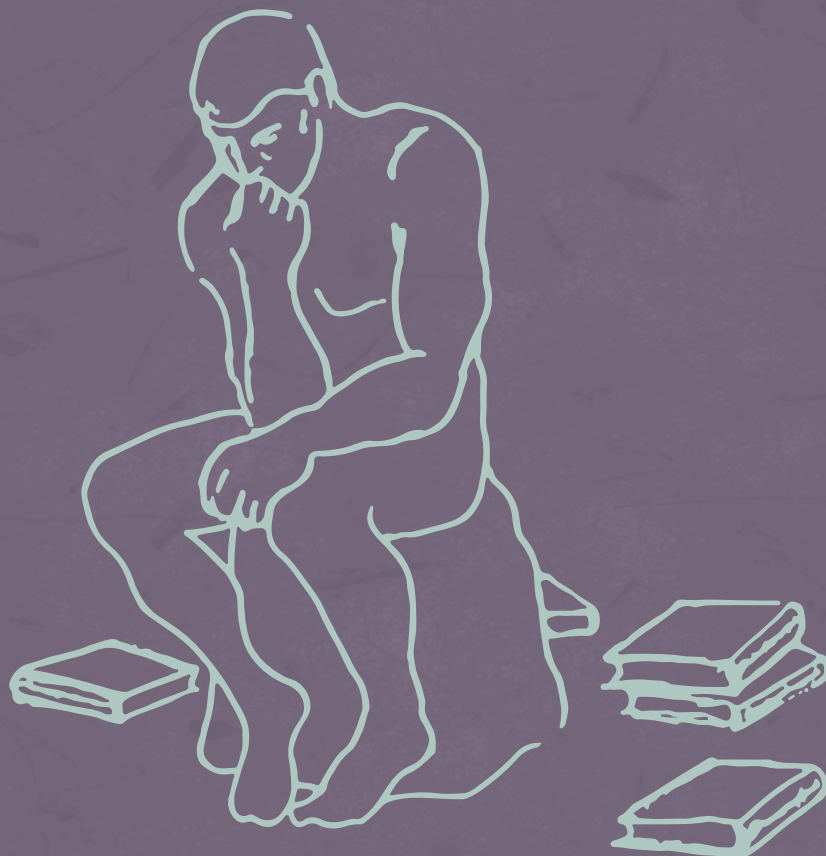


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EDITORS' FOREWORD

Khachatur Abovian Armenian State Pedagogical University and the Editorial Board of the journal WISDOM present to the scientific community the current (13th) and the second issue of 2019.

On November 19, 2019, Scopus international scientometric database counted for the first time, the impact factor of WISDOM, which is 0,19. This is an excellent appreciation and binding indication for the journal that only has six years' history. Soon WISDOM's impact factor will also be counted by Web of Science scientometric database.

2(13), 2019 issue of WISDOM includes 15 articles the authors of which represent academic and scientific organisations. The articles published dwell on the issues reflected in the traditional rubrics of the journal: *Epistemology, Philosophy of Science, Metaphilosophy, Argumentation; Social and Political Philosophy; History of Philosophy*. In this issue, next to the traditional rubrics, a new one – *Philosophy of Art* – is added. It presents Lucio Giuliodori's and Professor Elena Notina's paper titled "The Vision and the Enigma: Nietzsche's Aura in De Chirico's Art".

The Editorial Board of WISDOM sorrows about the fact that this issue also has the section "In Memoriam". The Editorial Board of the journal remembers and appreciates with gratitude the contribution of late professors Barry Stroud and Igor Zaslavsky in the foundation and development process of WISDOM.

The positive feedbacks, observations and achievements on the already published issues of the journal are the evidence of the importance and value of the articles published so far. The Editorial Board extends the sincerest gratitude to all the authors, reviewers, professional critics and

assessors of the papers involved.

We extend our special appreciation to Khachatur Abovian Armenian State Pedagogical University's (ASPU) administration for consistent support in publishing the periodical. The activity of WISDOM since the day of its establishment is the proof and the result of Khachatur Abovian ASPU's deeply interconnected scientific and international policies. First, with the efforts of the University, the journal was established, evaluated and accepted by the international scientific community and scientometric databases. Then the journal itself, from the perspectives of its achievements and success, began to contribute to the recognition and enhancement of the University's international scientific reputation. 18000 scientific journals, included in Web of Science, have only 5000 publishers, among which we can find now ASPU as well, as the publisher of WISDOM – next to such prominent publishers as Elsevier, Spengler, Wiley, Brill, Oxford, Harvard, etc.

Besides, in WISDOM the articles of the academic staff of such universities as Pázmány Péter Catholic University (Hungary), Southern Connecticut State University (USA), Southwest University of Chongqing (China), University of Pardubice (the Czech Republic), Saint-Petersburg University of the State Fire Service, EMERCOM of Russia; Saint-Petersburg State University of Economics (Russia) and of other academies are published. All these articles can be found in different issues of WISDOM presented at the Archive of the official website of the journal - available at <https://wisdomperiodical.com/index.php/wisdom/issue/archive> - with open access.

WISDOM Editorial Team greatly appreci-

ates all kind minded people's and organizations' support and donations directed towards the further development of the journal. It's pleasant to mention that WISDOM got its first donation from our colleagues - *Vitaliy GONCHAROV* (Russian Federation, Krasnodar) – PhD in Law, Department of Constitutional and International Law, Faculty of Law, Kuban State Agrarian University, *Jacek ZALESNY* (Warsaw, Poland) - doctor of law, Faculty of Political Science and International Studies, University of Warsaw,

Marina SAVCHENKO (Russian Federation, Krasnodar) - doctor of law, Department of Constitutional and International Law, Faculty of Law, Kuban State Agrarian University.

Given the significance of the underlying principle of pluralism over scientific issues and freedom of speech, WISDOM reminds that the authors carry primary responsibility for the viewpoints introduced in their papers which may not always coincide with those of the Editorial Board.

EPISTEMOLOGY, PHILOSOPHY OF SCIENCE,
METAPHILOSOPHY, ARGUMENTATION

VERBAL AND NON-VERBAL CHARACTERISTICS OF APPROVAL SPEECH ACT

Abstract

The paper focuses on verbal and non-verbal characteristics of the approval speech act in English literary discourse. Approval evaluation object has been identified including things, ideas, facts, traditions, weather conditions, events, pieces of news and other phenomena that become evaluated. It has been proved in the article that approval evaluation objects never refer to the addressee's sphere of interests and that the approval recipient and the evaluation object of approval never overlap. The article also dwells on illocutionary aims pursued by approval speech act addressers and the perlocutionary effect of approval speech act. The central part of the paper considers lexical, morphological, syntactic, and stylistic means applied by the personages of fictional literary discourse to express approval of a particular object. Finally, non-verbal means manifesting approval have been identified. It has been found out that in fictional literary discourse, the emotional state of the approval addresser is specified by the verbalised kinemes. The latter also signal whether the approving utterance is sincere or not.

Keywords: evaluation, speech act, approval, verbalised kineme, gesture, facial expression.

The focus of the paper is on verbal and non-verbal characteristics of the approval speech act in English literary discourse. The novelty of the suggested research lies in identifying approval as a speech act, which, along with praise, compliment and flattery, are considered positive evaluative speech acts. The authors of this paper consider approval, praise, compliment, and flattery speech acts to be syncretic illocutionary speech acts, as they simultaneously realise two or more illocutions, among which major and minor illocutions are distinguished in a specific communicative exchange. However, their incorporation in the taxonomy is justified by the fact that their primary illocutionary aim is to express positive evaluation of certain people, things, state of af-

fairs, or ideas.

Unfortunately, approval as a speech act has been the object of few investigations, and the linguists who have been studying it (Goryainova, 2010; Kabankova, 2011; Yaroshevich, 2003) do not differentiate it from praise and compliment speech act, confusing their illocutionary aims, evaluation objects and themes, as well as the perlocutionary effect. Besides, there is a clear need to identify verbal and non-verbal means characteristic of approving utterances.

In N. Bigunova's conception, approval **evaluation subject** means a person who expresses approval. Approval **evaluation object** comprises things, ideas, facts, traditions, weather conditions, events, pieces of news and other phenome-

na that become evaluated. The most crucial fact about approval evaluation objects is that they *never refer to the addressee's sphere of interests*. The latter fact makes approval different from the other evaluative speech acts. Another difference lies in the fact that **the approval recipient (the addressee)** and the evaluation object of approval *never overlap*. Approval **evaluation theme** is that feature of the evaluated objects, which has attracted the speaker's attention and has been evaluated. These features are determined by the speaker's evaluative stereotypes (Bigunova, 2017; Bigunova, 2019).

Let us identify the approval evaluation subject, evaluation object and evaluation theme in the following example from the literary discourse:

"You ought to go," Charlie said to Laura. His wineglass was almost empty already. "You ought to go and do one of her pottery courses. They're very successful. People love them. They come back year after year" (Trollope, 2001, p. 312).

In the provided episode, the approval evaluation subject is Charlie, the addressee (but not the object of approval) is Laura. The approval evaluation object is the pottery courses, the evaluation theme is the success of the courses and the admiration people feel for them.

In N. Bigunova's view, the illocutionary aims pursued by approval speech act addressers are the following:

- 1) the intention to express the speaker's emotional state by referring to the object's features as being adequate/good;
- 2) the intention to establish contact with the interlocutor and to make a positive emotional impact on them;
- 3) the intention to mitigate refusal or criticism and thus save the interlocutor's face;

- 4) the intention to change an undesirable topic and thus save the speaker's face (Bigunova, 2017; Bigunova, 2019).

To illustrate the first point, here is a situation where approval is used twice. In the first case, it is aimed at express the speaker's emotional state (Marijke is happy because she has been promoted), the second approval (*that is excellent*) does not only express the speaker's emotional state but is also intended to establish contact with the interlocutor:

"Marijke..." She stood with the phone pressed hard against her ear. "Marijke, how are you?"

"I'm fine. I got promoted. I have an assistant now."

"Stellar, that's excellent" (Niffenegger, 2009, p. 126).

The following episode from a novel illustrates the third of the illocutionary aims: the speaker uses an approving utterance to mitigate her refusal to stay the night at Liza's house:

"So, are you staying tonight? I have an extra bed in my room. You're welcome to it."

Lee shook her head quickly. "Oh, I'd love to, Liza, but I've got to catch the last train" (Cohen, 2010, p. 37).

Furthermore, finally, to illustrate the use of approval in order to change an undesirable topic:

"Wonderful news about Jen and Karl, too," she added, hoping to steer the conversation away from baby talk (Parks, 2011, p. 287).

As for the perlocutionary effect of approval speech act, we suggest that it is determined by the place of an approving utterance in a dialogue exchange. If approval is expressed in the form of a responding move, the former completes a communicative exchange and does not need an explicit perlocutionary act. Nevertheless, a desired perlocutionary effect has been achieved: a

ritual speech exchange has been performed following the etiquette regulations. Let us provide an example:

“Well, I hope the trip is worth it for you. Is this new film exciting?”
I focused my eyes on the row of gleaming bottles behind the bar. “Extremely. What do you want to drink?” (Cohen, 2010, p. 35).

In the provided example, the approval of the film is expressed in the form of a responding move, which completes a communicative exchange and does not need an explicit perlocutionary act. The speaker immediately proceeds to the following communicative intention – offering a drink.

If approval is expressed as an initiative move, a typical response is an agreement or disagreement, as it is in the following examples:

1) *“This is one of Father Lydell’s favourite dishes,” said Beth, bringing a covered casserole to the table. “Poulet Nicoise – I hope you like it.”*
“Oh, yes,” Letty murmured, remembering the times she had eaten pou-

let Nicoise at Marjorie’s house (Pym, 1989, p. 124) (agreement);
 2) *The taxi crawled along.*
“Nice place,” said the driver.
“You obviously never lived here. Turn right here, please” (Cohen, 2010, p. 103) (disagreement).

The disagreement in the example above is caused by the speaker's (the taxi driver's) wrong perception of the object (the street his addressee lives in).

In general, the analysis of the data shows that disagreement to an approving phrase can be caused by the speaker's wrong perception of a specific object, by the irrelevance of an approval, or the recipient's antipathy towards the approval addresser.

The lexical filling of approving phrases is characterised by the extensive usage of the adjectives which denote positive evaluation, including affective adjectives (those combining the evaluative seme and the intensification seme). The following table represents the relative usage of positive evaluative adjectives:

Table 1.

The Relative Usage of Positive Evaluative Adjectives in Approving Utterances

#	Lexeme	Average frequency, %	#	Lexeme	Average frequency, %	#	Lexeme	Average frequency, %
1	good	18.6	21	gorgeous	0.7	41	imaginative	0.23
2	lovely	16.5	22	spectacular	0.7	42	incomparable	0.23
3	nice	11.0	23	charming	0.46	43	inspiring	0.23
4	great	9.6	24	cheerful	0.46	44	joyful	0.23
5	fine	6.2	25	delightful	0.46	45	kind	0.23
6	beautiful	3.68	26	fabulous	0.46	46	nourishing	0.23
7	wonderful	3.45	27	happy	0.46	47	peaceful	0.23
8	brilliant	2.3	28	lucky	0.46	48	reasonable	0.23
9	fantastic	2.3	29	marvellous	0.46	49	refreshing	0.23
10	perfect	2.0	30	pleasant	0.46	50	romantic sen-	0.23
11	pretty	1.84	31	popular	0.46	51	sational	0.23
12	excellent	1.6	32	right	0.46	52	smart	0.23
13	cool	1.38	33	satisfactory	0.46	53	smashing	0.23
14	delicious	1.38	34	sensible	0.46	54	stunning	0.23
15	interesting	1.15	35	terrific	0.46	55	superb	0.23
16	splendid	1.15	36	attractive	0.23	56	sweet	0.23

17	fascinating	0.92	37	desirable	0.23	57	thoughtful	0.23
18	glad	0.92	38	exciting	0.23	58	thrilling	0.23
19	amazing	0.7	39	funny	0.23	59	unusual	0.23
20	favourite	0.7	40	handsome	0.23			

Apart from the adjectives *good, lovely, nice, great, fine, beautiful, wonderful, brilliant, fantastic, perfect* that are characteristic of any evaluative speech act the research shows the use of the adjectives which are typical for approval speech act only, such as *glad, favourite, cheerful, happy, lucky, popular, desirable, exciting, imaginative, incomparable, inspiring, joyful, nourishing, refreshing, sensational, thrilling*. These are the adjectives that express the positive evaluation of ideas, bits of news, cultural phenomena, nature, weather, environment, i.e. the items that do not refer to the interlocutor’s spheres of interests. To illustrate, in the following episode the personage of the fictional literary discourse uses the adjective *desirable*, as well as the affective-evaluative adjective *great*, to express the approval of the guidebook, and in the second example the adjective *lucky* expresses positive evaluation of the circumstances: the presence of the interlocutor at a particular place:

- “I’ve got the brochure for *High Place in here. Nosy-parker, pure and simple.*”
“*It looks great. Very desirable.*” (Trollope, 2002, p. 152);
- “*Lucky you were here*” (Mansell, 2008, p. 282).

In the following episodes the positive evaluative adjectives help the approval addresser to express his emotional state and share it with the interlocutor, which happens when the speaker approves of meeting a person (example #1) or of life unexpected joyful moments (example #2):

- “*I’m glad we finally get to meet,*” *Buddy Boy says in a low tone* (Cohen, 2010, p. 14);

- “*Isn’t it exciting when life does this, just takes a lovely new turn when you’re least expecting it?*” (Trollope, 2001, p. 131).

Positive evaluation, including approval, can get intensified by adding modal colouring to the evaluative statement (Kolegaeva & Strochenko, 2018). This is achieved through the use of modal words and intensifying adverbs. Their functional role is seen as modifying the meaning of a statement in terms of its necessity or possibility.

Modal words that denote the subjective attitude of the speaker to a specific object express certainty/uncertainty in the choice of some fact or event evaluation (Prihodko, 2016). Thus, modal words act as modifiers of the pragmatic meaning, and they can reinforce or weaken the impact upon the recipient. Indeed, expressing evaluation in a convincing, assuring, manner, the speaker intends to persuade the addressee in the reliability of his / her perception of the evaluation object.

Intensification is realised employing such modal words and patterns, whose semantic structure is based on the seme “conviction” (*must, should, ought, sure, to be sure, for sure, surely, assure, to be certain, for certain, certainly, of course, indeed, no doubt*), e.g.:

“You ought to go and do one of her pottery courses. **They’re very successful. People love them.** They come back year after year” (Trollope, 2001, p. 312).

Another common way of intensification of approval is the modification of an adjective denoting the evaluation object through the following intensifying adverbs: *very, quite, pretty, perfectly, totally, absolutely, frightfully, highly, ex-*

tremely, heartbreakingly:

“I am really pleased about Charlie. As long as he’s good to you” (Trollope, 2001, p. 268).

Moreover, positive evaluation gets intensified by the use of evaluative verbs, the relative usage of which is represented in Table 2:

Table 2.

The Relative Usage of Evaluative Verbs in Approval Speech Act

The evaluative verbs	The relative usage
like	31.7
love	34.2
prefer	9.8
enjoy	9.8
approve	4.9
fascinate	2.4
please	2.4
adore	2.4
appreciate	2.4

Per the data represented in Table 2, the most widely used verbs are *like* i *love*, for instance:

- 1) *“You’ll like it in here. There’s an incredibly friendly personal service”* (Parks, 2011, p. 169).
- 2) *Herbert was extremely pleased. “Marvelous! Jess will be beside herself – she does love guests”* (Morton, 2010, p. 23).

Another evaluative verb typical for approval speech act is the verb *prefer*, and it denotes approval that has some recurrent character and reveals the speaker’s habits:

Glenda said, as she always said, “I’d prefer tea, please” (Trollope, 2002, p. 83).

The evaluative verb *enjoy* expresses the pleasure that the speaker feels doing something, for example, having meals at a restaurant:

“I will take you to the best restaurant, and with the best Maharashtra foods. You will enjoy it” (Roberts, 2008, p. 22).

The evaluative verbs *approve* and *please* are never used in such positive evaluative speech acts as praise or compliment. However, they are common for approval speech act, as the follow-

ing episodes testify:

- *“But Matthew never entered a church in his life, so perhaps **the drinking would be all he’d approve of**”* (Pym, 1989, p. 81).
- *“Nothing would **please** him more than to see one of his dogs win the National against the best dogs in Australia”* (Parsons, 2010, p. 405).

We suggest that the use of the evaluative verb *please* in approval speech act is determined by its capacity to express the positive evaluative perception of a particular object or event, for example, the dog’s winning the race, as in the example above.

The use of the verb *fascinate* makes the explication of approval uniquely expressive, which is determined by its semantic meaning: it presupposes interest and delight that the approval addresser feels towards the approval object, as it is in the episode showing the doctor’s fascination of multiple personality disorder:

*The most famous case of multiple personality disorder was **Bridey Murphy**. Since then, there have been an endless number of cases, **but none as spectacular***

or as well-publicised. It's a subject that's fascinated me for a long time (Spark, 2010, p. 105).

Among other parts of speech, approval is intensified by the adverbs *well, amazingly, discreetly, exactly, highly, incredibly, nicely, perfectly, wonderfully*, and the adverbs of frequency *always, ever, never* that the recurrent character of certain features. To illustrate:

- “Hello,” *Sophy said to the statue, putting a hand on her. “She’s lovely,” Tony Turner said. “So discreetly coy”* (Trollope, 2002, p. 135) (approval of the statue).
- “*You’ll like it in here. There’s an incredibly friendly personal service.*” (Parks, 2011, p. 169) (approval of the restaurant).
- “Are you all right?” *Jen asked. “Fine,” she said, straightening up. “Perfectly fine”* (Highmore, 2009, p. 393) (approval of the speaker’s health).

The following speech episodes illustrate the use of the adverbs of frequency *always, ever, never* that intensifies the uniqueness of the approval object:

- “*My best holiday ever actually*” (Barr, 2007, p. 36) (approval of the holiday);
- “*The small ones have always been my favourites,*” a voice said from behind her shoulder. “*Neat, inconspicuous, but when you look closer, there’s always something you’re not expecting*” (Ruston, 2010, p. 177) (approval of small hats);
- “*It’s fantastic!*” says *Suze, staring at it with wide eyes. “I’ve never seen anything like it!” She fingers the sequins on the shoulder* (Kinsella, 2002, p. 37) (approval of the dress).

In fictional discourse, approval gets explicit by the use of the verb of communicative seman-

tics *approve* and its derivatives. They are seldom used in the personage’s direct speech, being observed in the author’s speech or the inner personage speech and serve to label the illocutionary aim of the speech act:

- “*Good,*” *Mr. Pugh kept saying approvingly at the carefully recessed electrical sockets and the waxed flagstones in the kitchen. “Good”* (Trollope, 2002, p. 163).
- “*And Jasper making you feel all warm and fuzzy about spilling your guts, don’t forget that.*” – “*You paid attention,*” he smiled *approvingly* (Meyer, 2009, p. 276).
- “*I must be protected from the sight of the telephone. I have spoken to Lettie, and she approves my decision. Mrs. Pettigrew thinks, too, it will be the best course – don’t you, Mabel? Everyone is agreed*” (Spark, 2010, p. 169).

The analysis of the data shows that around 10% of evaluative adjectives in approving utterances are used in comparative or superlative degrees of comparison. In approving statements, the comparative degree of an adjective implies a change of state for the better, as it is in the episode provided below:

I come outside and parade around in front of Suze.

“That’s fantastic!” she says. “Even better than the one with the little straps.”

“I know! But I still quite like that one with the lace sleeves off the shoulder...” (Kinsella, 2002, p. 139).

In the provided example *Suze*, helping her friend to choose a wedding outfit, rates one of the dresses higher than the previous one they saw, using the comparative degree of the adjective *good*.

The following speech episodes serve to il-

illustrate the use of evaluative adjectives in the superlative degree of comparison, which enables the approval addresser to point out the highest degree of some quality that some object possesses, e.g. a) a personage has experienced the most wonderful thing: he has fallen in love; b) Charmian’s idea to go to a home is met with approval by her nurse, Mrs Pettigrew, who fancies Charmian’s husband:

- *The most wonderful thing has happened. There’s this girl here. Fantastic. I’m in love*” (Beaton, 2009, p. 59).
- *Charmian said, “I’m getting feeble in mind as well as body, Godfrey. I shall go to the nursing home in Surrey. I’m quite decided”.*
“Perhaps,” said Mrs Pettigrew, “that would be the best” (Spark, 2010, p. 133).

The investigation of the syntactic level of approval speech realisation has enabled us to find out some predicative units typical for fram-

ing approval. These predicates, labelled as axiological by G. Prihodko (2016), are built into the structure of evaluation, they add explicit subjectivity to the utterance, pointing out the subject of evaluation and linking it to the object of evaluation, which belongs to the conceptual world of the speaker.

Axiological predicates can be represented by verbs expressing opinions, feelings, verbs of reporting which may perform two functions: determining a mental process and being used as modal words qualifying the ideas of the utterances (Hooper & Thompson, 1973, p. 477). In the latter case, axiological predicates express an evaluative meaning conveyed in the utterance and show a certain attitude of the speaker to the contents of the utterance through a lexical meaning (Wolf, 2002, p. 34).

The quantitative representation of the predicates that frame positive evaluation in approval speech act is shown in *Table 3*.

Table 3.

The Quantitative Representation of the Predicates Characteristic of Approving Utterances, %

No	Syntactic pattern	Frequency
1	Prn/N+BE+(intens.)+Adj	49.3
2	Prn/N+BE+(intens.)+Adj N	19.9
3	Prn/N+like/love/adore/enjoy	8.2
4	Prn/N+LOOK+Adj	3.6
5	What+Adj.+Noun	3.6
6	Prn/N+Vtr+(Adj)+N	3.5
7	Prn/NPhr+SOUND+Adj+(Noun)	3.5
8	Prn/N+V+Adv	2.2
9	How+Adj	1.6
10	Prn/N+SEEM+Adj+(N)	0.8
	Other patterns	3.8

The analysis of the data summed up in *Table 3* shows that approval is realised mainly by predicative patterns #1 (49.3 %) and #2 (19.9%):

1) **Prn/N+BE+(intens.)+Adj:**

- *“Glass of water?” she asks eventually.*

“That would be lovely, thank you”
 (Williams, 2010, p. 66).

2) **Prn/N+BE+(intens.)+Adj+N:**

- *“Vintage! A vintage ring! That’s such a cool idea!”* (Kinsella, 2002, p. 87).

It is noteworthy that evaluative adjectives perform a certain syntactic function: they define the noun-classifiers that identify the aspect of evaluation.

Pattern #3 **Prn/N+like/love/adore/enjoy**, that has already been analyzed from the point of view of evaluative verbs, is used in 8.2% of approving utterances.

The syntactic patterns # 4 – 10 are less characteristic of approval speech act. Pattern #4 **Prn/N+LOOK+Adj** is used in 3.55% of the data, e.g.:

- “Anything worth buying?” “Well,” I say, playing for time. “It depends. **They all look great.**” “They do, don’t they?” (Kinsella, 2000, p. 163).
- She turned the little silver stud she had just had inserted in the side of her nose. “**It looks great!**” she’d shouted (Trollope, 2001, p. 45).

Pattern #6 **Prn/N+Vtr+(Adj)+N** is used in 3.5% of all the researched episodes. It predominantly includes the verb *have*, while the object is expressed by evaluative adjectives and nouns that denote the approved features or qualities:

“Come up to my room!” says Suze, tugging my hand. “Come and see my dress! It’s just perfect! Plus you have to see, I’ve got the coolest corsety thing from Rigby and Peller ... and these really gorgeous knickers...” (Kinsella, 2002, p. 35).

However, some other verbs are possible in pattern #6:

- “What about here? **You won’t find a prettier place**” (Beaton, 1998, p. 20).
- “How do you like the singing, Mr. Lin?” Khaderbhai asked me. “**I like it very much. It’s incredible, amazing. I’ve never heard anything like it. There was so much sadness in it, but so much power as well**” (Rob-

erts, 2008, p. 193).

The investigation of syntactic patterns inevitably engages the researcher into the sphere of text, as in the latter one has to reach beyond the limits of separate sentences (Kolegaeva, 1996, p. 4), as the description of evaluation is impossible without reference to sentences cohesion and the whole situation of the utterance.

The typical syntactic means of expressing approval in fictional literary discourse are exclamatory sentences, especially those including the patterns #5 **What+Adj+Noun** and # 9 **How+Adj.:**

- “**What a delightful garden,**” said Charmian (Spark, 2010, p. 153);
- “See that little church on the hill there? It’s dedicated to Our Lady of Rugby, the virgin supporter of rugby teams from the Landes.” “**How fabulous!**” She laughed (Barr, 2007, p. 223).

In the provided examples *what* and *how* are signals that label the focus of information that is located in the second part of the utterance: approval.

Unlike the previously mentioned patterns, pattern #7 **Prn/NPhr+SOUND+Adj+(Noun)** can be used only in approval speech act (3.5%). It is not common for other positive evaluative speech acts. To illustrate:

- “Today we’re also offering tea, coffee, or a glass of champagne.” Champagne? Free champagne? “Ooh!” I say. “Well actually – that sounds really good. Yes please!” (Kinsella, 2001, p. 227);
- “He thinks I might be able to get a job there as a kind of housekeeper.” “That sounds an excellent idea,” I said. “Where is it?” (Pym, 2009, p. 178).

Pattern #8 **Prn/N+V+Adv** is characteris-

tic only of 2.2% of approving utterances, e.g.:

- “You must be tired after all your exertions in the Sanctuary this evening. **Everything seemed to go very well.** And such a lot of strangers here, too” (Pym, 1989, p. 224).
- “Oh, I’m so glad you enjoyed it. **Yes, the ice cream rounded off the evening nicely, didn’t it? Take care! See you soon!**” (Cohen, 2010, p. 175).

Pattern #10 **Prn/N+SEEM+Adj+(N)** has been registered in 0.8% of approving utterances:

“I don’t want to boss anyone and I don’t want to be bossed.”
 “That seems reasonable” (Niffenegger, 2009, p. 246).

This pattern can get extended by the use of a comparative structure with the particle “like”:

“It’s a sunny day,” said the major cautiously, “and even Drim seems like a nice place” (Beaton, 1998, p. 51).

Thus, among all the registered syntactic patterns, typical for approving utterances, the most widely used one are the following: *Prn/N+BE+(intens.)+Adj*, and *Prn/N+BE+(intens.)+Adj+N*. Apart from these constructions, the pattern *Prn/N+like/love/adore/enjoy* is quite common (8%), less often the pattern *Prn/NP+SOUND+Adj+(Noun)* is used (3.5%).

The main body of approval speech act utterances consists of statements and exclamations (as the examples above indicate). However, approval is also expressed by negative interrogative sentences that make about 4% of all the sentence types:

- *I reach for a pair of soft cashmere trousers. “Aren’t these beautiful? Much better than the Ralph Lauren ones. And they’re cheaper”* (Kinsella, 2001, p. 231).
- *Joss returned with an old crumpled supermarket bag. She thrust it at*

Kate. Kate drew out the black hat with its veil and glittering diamante bows. “Oh!” “Isn’t it delicious?” James said (Trollope, 2001, p. 67).

Another common syntactic structure used to express approval is question tags:

- “**Looks good, doesn’t it?**” he says cheerfully (Kinsella, 2000, p. 248);
- “*The Bevington Triptych*,” says the elderly woman. “**It simply has no parallel, does it?**” (Kinsella, 2001, p. 69).
- “I have just received the book jackets,” began Patricia.
 “**Great, aren’t they?**” (Beaton, 1998, p. 35).

Negative interrogative sentences, as well as question tags, do not only inform the recipient about the speaker’s positive evaluation of a particular object but also fulfil the contact-establishing function, they nudge the addresser towards agreement with the speaker, sharing his/her point of view, involve the addresser into cooperative creativity in terms of evaluating the world, thus making the communication more intimate.

Thus, the investigation of the *morphological* level of approval realisation has resulted in finding out a tendency to use evaluative adjectives in the comparative or superlative degree of comparison (about 10% of all the adjectives). The pragmatic reasons for this tendency are seen as an ability of the degrees of comparison to denote a change of state, change of circumstances for the better or the highest proportion of some positively evaluated feature. The investigation of the *syntactic* level of approval realisation has enabled us to refer exclamations, negative questions and question tags to the most common syntactic structures. As for the predicates framing approval, they are predominantly *Prn/N+BE+*

(*intens.*)+*Adj* and *Prn/N+BE+ (intens.)+Adj+N*.

Furthermore, let us address lexical stylistic and syntactic stylistic means expressing approval in fictional literary discourse. The lexical stylistic means expressing approval include epithet, met-

aphor, hyperbole, metonymy; less often understatement and oxymoron are used. The quantitative representation of these tropes in approval speech act language structure is displayed in *Table 4*.

Table 4.

The Lexical Stylistic Means of Intensifying Positive Evaluation in Approving Utterances, %

Trope	Frequency
Epithet	97.7
Metaphor	1.4
Hyperbole	0.3
Metonymy	0.6
Total	100

The data displayed in *Table 4* proves that the dominating trope is epithet (97.7% of all the tropes). Affective epithets are used far more frequently (about 99% of the epithets), than figurative epithet, nearly always metaphorical:

- “*I’m changing planes in Miami for Bolivia. I’m going llama trekking.*” “*Oh, that’s interesting. And is this something that you’ve always wanted to do?*” (Cohen, 2010, p. 582) (affective epithet).
- “*Your British sense of humour!*” says Kent. “*It’s so refreshing!*” (Kinsella, 2001, p. 179) (metaphorical epithet).

The rest of the tropes cannot be qualified as typical for approval speech realisation, they are used far less often: metaphor – 1.4%, metonymy – 0.6% and hyperbole – 0.3 %. To illustrate hyperbole:

“*How did it go last night?*” “*Fine. It was the party of the century*” (Kinsella, 2001, p. 228).

It is noteworthy that such trite, standard hyperboles are characteristic of all types of positive evaluative utterances.

Metonymy, that makes only 0.6 % of all the tropes in approval speech act, can be observed in

the following speech episode, where the “progress” of the list of desired presents made by the bride and the groom has been positively evaluated. The guests invited to the wedding reception have been actively purchasing the items on the list, thus showing love for the wedding couple:

“*And I have good news for you!*”

“*Good news?*” I say stupidly.

I can’t remember the last time I heard a piece of good news.

“*Your list has been going very well.*”

“*Really?*” In spite of myself I feel the same twinge of pride I used to experience when Miss Phipps said my plies were going well (Kinsella, 2002, p. 320).

The observation of the fictional discourse has enabled us also to find out how the *non-verbal* means are used alongside with the verbal ones, expressing the same content; how they introduce additional information, which can sometimes oppose the verbally expressed information content and, finally, non-verbal means can totally substitute for the verbal ones.

In fictional discourse, evaluative utterances said by the personages are often accompanied by the author’s commentary that clarifies the intentions of the personages, their relationship, back-

ground knowledge and presuppositions, as well as their view of the situation.

Evaluative meaning is expressed not only by the verbal devices discussed above, but also by non-verbal components of the interaction, that have been long considered crucial. In case verbal and non-verbal means used by a fictional literary discourse personage contradict each other, the reader believes the latter ones.

In fictional literary discourse the author's qualifiers of non-verbal means are called *verbalised kinemes* (in the terminology offered by I. Popik). They got their own linguistic status as non-verbal signs of the personage speech, modelled by the author in order to add some extra content and expressiveness. I. Popik defines *the kineme* as a gesture used semiotically and *the verbalised kineme* as a language unit that means sign gesture. "The verbalised kineme implies a word, a word collocation or a phrase that are used for verbal definition of the individual's kinetic behavior" (Popik, 2008).

Approval speech act explication is characterised by the intimate zone of communication, i.e. a small distance between the communicants. Moreover, the approval addresser does not only come up closer to the approval addressee but also touches him/her. Touching is aimed at emphasizing open-hearted, friendly, or intimate attitude to the interlocutor, establishing and maintaining contact with him/her. In such a case the applied verbalised kineme is *touch*, e.g.:

"It scared me when you were gone like that."

I touch her elbow and try to sound like Dad. "Everything is going to be all right" (Cohen, 2010, p. 21).

In the given above example the son is soothing his mother, approving the family situation. He is touching her elbow and trying to sound like his father.

In the following speech episode the speaker who approves of the black tulip comes up to the interlocutor and touches her, which is again realised by the verbalised kineme *touch*:

She walks over to the urn of black tulips and touches a flower lightly. "Lovely." I smile, trying not to make ugly snotty noises as I sniff. The tulips do look rather beautiful, surprisingly so considering the uniformity of their darkness (Williams, 2010, p. 71).

As for facial expression, it is worth mentioning smile, as it is a sign of any positive evaluative utterance, sincere or insincere. Let us provide an episode from the fictional discourse which involves smile as a verbalised kineme, highlighting the speaker's worry:

She returned her gaze to the bride's angular face and smiled at her, making sure her expression betrayed nothing of her worries. "There you go, perfect" (Ruston, 2010, p. 258).

The type of smile (broad, bright, tender, relieved) is specified in the author's commentary:

"I'm fine. Not to worry. I'm a brave soldier." She smiled at me, a bright, relieved smile, and I hoped I had said the right thing (Gaiman, 2013, p. 81).

A strained smile is a signal for the reader that the approval voiced by the personage is insincere, e.g.:

"How am I feeling?" Dulcie forced herself to concentrate. She even managed a smile. "Great. Bit sick ... you know, but otherwise fine. Looking forward to the big day." (Mansell, 2008, p. 132).

The expression of approval is accompanied by the author's description of the personage's face countenance: the speaker's face "beams", "lights up", illustrated in the episodes below:

1) *"I've been to see Beatrice. I had tea with her. She came to see me at*

Mansfield House."

His face lit up. "My dear Kate! How terrific. I'm so pleased" (Trollope, 2001, p. 318).

- 2) *"I never knew that making ice cream would be so dramatic," Anabelle beamed. "Or so interesting. What do you think we're going to make next? Something wild and crazy, too?"* (Cohen, 2010, p. 527).
- 3) *James watched Liza's dark eyes glaze over. Sympathising totally, he reached past the noisiest of the social workers and touched her arm. He was rewarded by her face lighting up. "James! How lovely to see you"* (Mansell, 2008, p. 422).

On the other hand, facial expression can reveal the speaker's insincerity, as well as the difference between the evaluative utterance he/she produces and his/her evaluative judgment formed in their minds. For example, when Patrick, Dulxie's ex-husband, is informed that she is going to marry another man, he says that it is good news, thus expressing approval, though his countenance described by the author contradicts his words (*not looking it*):

"Well, that's good news. I'm happy for you," said Patrick, not looking it. "You've got what you wanted. I really hope it all works out" (Mansell, 2008, p. 132).

The situation above is an example of positive evaluative verbal text followed by negative evaluative body language: verbalised kinemes add new information which contradicts the verbal content. As we have mentioned earlier, in a case of such a contradiction, it is the personage's non-verbal behavior that the reader believes: it explicates the true feelings of the communicants.

It has been long reported in the academic literature that a crucial component of nonverbal

communication is eye behaviour. Eye contact opens communication channels, signals availability for interaction, listening, immediacy, and intimacy. The neuroscientist A. Anderson his co-authors believe that certain eye behaviours have become tied to personality traits or emotional states, as illustrated in phrases like "hungry eyes," "evil eyes," and "bedroom eyes" (Lee, Mirza, Flanagan, & Anderson, 2014).

Closed eyes during food tasting, for instance, ice-cream tasting, accompanied by saying "Mmm", signal that the food is delicious, which should be interpreted as a compliment or flattery in case the addressee has cooked the food by himself/herself, or as approval, as the communicant have meals at the restaurant, as a mother and a daughter do in the following episode:

"That looks incredible, can I have a taste?" I pushed my plate towards her, and she took a forkful of my food. She put it in her mouth, closing her eyes as she savoured it. "Mmm. That's really, really good" (Cohen, 2010, p. 47).

The approval of the room offered to the sisters by their granny expands into delight not only due to its expressive syntactic form but also due to the author's description of the girls' wide as plates (the author uses the hyperbole):

"Wow!" The girls launched themselves into their room like little rockets, dropping their rucksacks on the floor and racing to the balcony, their eyes wide as plates, trying to take everything in all at once. They had twin princess beds, pink silk draped in swathes over the white-painted metal of the four-posters, they each had their own little dressing-table, and they had their own bathroom.

"This room is the best room in the world ever, like a princess's castle before the giant comes to get her," Ellie said breathlessly (Ruston, 2010, p. 48).

The positive emotive mood of the speaker is expressed by the author's description of the impression it makes on the recipient, without specifying the facial expression. It is achieved by the use of the verb *look* and the adjectives that denote the speaker's emotional state: *happy, radiant, amused, interested*, as well as many others, as the following approval contexts illustrate:

- 1) "Are you really happy?" I asked Mary, unnecessarily, for her face was radiant.

"Oh Wilmet, **life is perfect now! I've everything that I could possibly want. I keep thinking that it's like a glass of blessings life, I mean,**" she smiled. (Pym, 2009, p. 274).

- 2) Freya pulled her chair closer to Izzy's. "**Freya did brilliantly with her French,**" Izzy added. "I don't need to help her at all. Just to encourage her."

Tamsin looked interested. "Do you do French at school, then, Freya? In our day we didn't start it until about ten at least. **It's wonderful if you do it sooner. Finally, Britain starts moving in the right direction**" (Barr, 2007, p. 235).

- 3) I went down to breakfast. My mother looked happy. She said, "**Good news, darling. I've got a job. They need an optometrist at Dicksons Opticians, and they want me to start this afternoon. I'll be working four days a week**" (Gaiman, 2013, p. 89).

Reinforcement of evaluation is also achieved by the author's description of phonatory paraverbal means, such as voice transformations (*whisper, cry*):

"Mory and I could take it, I suppose, to help you out".

"**But that would be wonderful,**" cried Liffey. "I'd be so grateful! You'd look af-

ter everything and it would all be safe with you" (Weldon, 1985, p. 38).

In the following context approval is intensified by the metaphorical description of the voice as an explosion:

"We can get married in Oxshott after all."

"What?" Suze's voice explodes down the line. "**Oh my God! That's incredible! That's fantastic! Bex, I've been so worried!**" (Kinsella, 2002, p. 340).

Voice transformations are manifested by means of the noun *voice* and emotive-evaluative adjectives that define it and perform the stylistic function of the epithet. In formal situations approval manifestation is usually accompanied by the description of the voice as "pleasant, friendly", as it is in the following examples:

- 1) She said in a pleasant friendly voice, "Would you wait in here, please? **What lovely day it's been, hasn't it?**" (Pym, 2009, p. 175).

- 2) "**I'm feeling wonderful,**" said Annie cheerfully (Wickham, 1996, p. 176).

On the whole, the description of the approval addresser's voice reveals his / her genuine attitude to the evaluation object, evaluation recipient and the addresser's aims in terms of the recipient. To illustrate, the verbal component in the episode below is suggestive of approval, but the voice timbre, described by the author, signals that the approving utterance is insincere and contemptuous:

"**Nice house,**" Anthony said and his voice was faintly sneering. "**Lovely wife. Three children. Solid job. Getting on nicely. Pillar of the community. Good old Martin**" (Trollope, 2014, p. 144).

If neither the verbal component nor the speaker's voice show his / her genuine attitude to what he/she is saying, the author might inform the reader about the effort the speaker has made to make an approving utterance sound sincere, as

it can be observed in the situation below:

Martin said to her bent head, "Would you come for Christmas? To Dummeridge?"

There was a pause. Oh, Martin thought, you cool, cool customer, don't keep me dangling, don't, don't. Say yes, say yes, say...

"Love to," Alice said. Her voice was warm but not in the least eager. It betrayed nothing of what she was feeling, nothing of the sudden fury that had seised her, a fury against Martin (Trollope, 2014, p. 31).

When Bella comes to know that her friend Mike, whom she is starting to fall in love with, is going on a date with Jessica, she tries "to save her face" and responds approvingly, trying to make her voice sound звучав *bright and enthusiastic*, though the very fact of such effort is suggestive of quite a contrary perception of the date:

"That's great." I made my voice bright and enthusiastic. "You'll have a lot of fun with Jessica" (Meyer, 2009, p. 61).

A positive evaluation is also reinforced by the author's description of the personages' actions and gestures. The most widely used verbalised kineme that reinforces approval (especially when a communicative situation involves a large number of communicants) is applause. To illustrate, the approval of the idea to create a new ice cream flavour at the factory gets the highest degree of emotivity and expands into admiration by applauding:

"We're going to make a new flavour for Edmund Jett's restaurant."

*Mouse actually clapped her hands. "A new flavour? Really? Oh my God, **that's so exciting!** I've always wanted to help make a new flavour!" (Cohen, 2010, p. 423).*

Furthermore, the expression of approval in

literary fictional discourse is manifested by the verbalised kineme "nodding", which accompanies, for instance, Miss Marple's approval of the doctor's written description of what has happened in the village:

*"**Very clear,**" said Miss Marple, nodding her head in approval. "Very clear indeed. Gentlemen always make such excellent memoranda" (Christie, 2010, p. 222).*

Here is another example of the use of the verbalised kineme "nodding" alongside with the verbal manifestation of approval by the personage:

"Mum, I'd like to go with you so I can thank Mr and Mrs Campbell for the saddle in person."

*Anne nodded. "**I think that's a splendid idea**" (Parsons, 2010, p. 192).*

Approval of an event, for instance, such as acquiring a new job can be framed as a toast, and the non-verbal sign of approval is raising the glass, which serves as the verbalised kineme:

"I've started."

Cecily stared. "Darling!"

"Two days ago."

*Cecily raised her glass. "**It's wonderful!** Here's to you. Tell me all about it, exactly what happened" (Trollope, 2014, p. 118).*

The degree of expressiveness of approval becomes higher if its manifestation is accompanied by hugging of the interlocutor:

*"Oh, Lin!" he cried, squeezing his head into my chest in an affectionate hug. "I have a news for you! **behaviour have it such a fantastic news!** I was looking for you in every place, every hotel with naked ladies, every drinking bar with black-market peoples, every dirty slum, every-" (Roberts, 2008, p. 522).*

Thus, in the course of our investigation we

have identified the verbal (lexical, morphological, syntactic, and stylistic) means applied by the personages of literary fictional discourse to express approval of a certain object. Besides, non-verbal means manifesting approval have been investigated. They are represented by the verbalised kinemes that specify the emotional state of the approval addresser and signal whether the approving utterance is sincere or not.

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LINGUISTIC STRUCTURAL CONCEPTUAL FRAMEWORK
OF LITERARY NON-FICTION

Abstract

This paper is an attempt to study the linguistic layer of the memoir-writing genre primarily as an exploration of linguistic mentality of a person (linguistic person, character), through which both the human being and the social environment become recognisable.

This research describes the conceptual framework of the linguistic structure of the literary nonfiction by employing the following two principles: definition of the linguistic complexity of text-writing techniques and presentation of the aesthetic value of these texts.

A number of descriptive, stylistic and structural methods employed in the study show that memoir writing undergoes significant changes and enriches itself through various linguistic forms and internal conceptual frameworks. The author's presence in the text is often manifested through its original word structure primarily expressed in the common stylistic system of the work. References to time and places in texts present non-fiction character in a new light. The writer's primary goal is not enriching the literary language, but ensuring the composition's linguistic authenticity and individuality. The flexibility of the genre is enhanced by intertextual manifestations. Lastly, memoir-writing may have a therapeutic effect on the author.

Keywords: literary non-fiction, author and reader, description, memoirs, linguistic study of genre, elicitation of data, therapeutic influence, speech and expressive movements, psycholinguistics.

Introduction

Writers of the literary nonfiction genre present past events that are important for future generations. Given its intrinsic cognitive significance, this genre substantially expands the cognitive breadth of the human being (the reader). These texts simultaneously reflect the linguistic situation of the given period, the scientific examination of which can be a guide for the identification and study of linguistic foundations of other genres.

Studying the linguistic layer of the memoir-

writing genre is primarily about exploring the linguistic mentality of a person (linguistic person, character), through which both the human being and the social environment in which he lives and engages in an activity become recognisable.

Research Methods: Some linguistic methods of investigation of texts written in the literary non-fiction genre have been employed in this work, i.e. descriptive, structural, stylistic, and so on.

Research findings: 1. This prominent genre, which also includes memoir-writing, continues

to develop, undergoing significant changes and enriching itself not only through various linguistic forms but also through its internal conceptual frameworks. Some sections of the text are built from linguistic (word definition, etymology, description, etc.) and extra-linguistic (relevant environment, facts, events, etc.) layers. 2. The author's presence in the text is often manifest through its original word structure essentially expressed in the common stylistic system of the work. 3. References to time and places in texts presents the literary non-fiction character in a new light. In this case, the writer's primary goal is not to enrich the literary language, but to ensure the composition's linguistic authenticity and individuality. 4. The flexibility of the genre is enhanced by intertextual manifestations. 5. Memoir-writing may have a therapeutic effect on the author.

The purpose of this investigation to describe the conceptual framework of the linguistic structure of the literary nonfiction, employing the following two principles. 1) to define the linguistic complex of text-writing techniques in the literary non-fiction genre; 2) to present as thoroughly as possible the aesthetic value of these texts, treating these as works of historical and cognitive endeavour.

The applied importance of the article. This article can be useful for students and postgraduate researchers, who study issues of text stylistics in literary non-fiction in order to discuss it. The result of the article can help them present the images of past events and compose pieces of literary nonfiction diaries.

Literature Review

Literary nonfiction is one of the well-established genres in literary composition. Since an-

cient times, travel writing has been a literary device widely used in fiction and particularly folklore. Travel notes have been predominantly written in narrative works and letters. Alexander the Great wrote about his travels in the form of letters.

Over time, the literary nonfiction genre has gradually spawned new templates and forms, the secondary features and the genre differentiation have undergone some change.

Today this prominent genre, which also includes memoir-writing, continues to develop, undergoing significant changes and enriching itself not only through various linguistic forms but also through its internal conceptual frameworks (Galstyan, 2016, p. 21).

Contemporary American stylistics expert Joe Kitten finds that by writing down memoirs one hands his or her life to another person, saying that 'I have gone through all of this from which the reader may learn something.' According to the author, memoirs are written when the memoirist has already attained self-knowledge. He offers memoirists a number of principles for narration. 1. Not to write a comprehensive autobiography, instead present a fragment from your life (chart an outline of one's life or activities and highlight the significant events), 2. Not to narrate memoirs in chronological order – it is acceptable to breach the boundaries of time, 3. When writing memoirs, it is acceptable to use all the senses passing onto the reader what was heard, felt, thought, etc., 4. One should exercise the hand muscles writing down 200-1000 words per day.

While being in agreement with all of this, it is worth noting that human memory is evocative and usually does not lose its visual, auditory, and mental attributes. Having said this, memoir literature is always about the author's self-proclamation – it always contains a discussion of the

author's "I". It should be noted that the literary nonfiction world imparts significant impulses for self-examination and autonomy through the author of the memoir. The author's character also shapes the form of the linguistic expression of the memoir text. The author's character is the force that binds the linguistic devices of the text to the framework of the literary composition. That character forms the internal axis of the literary nonfiction narrative around which the linguistic-stylistic features are woven into a framework. Sometimes the character of the author of literary nonfiction may not be in the foreground and may be hidden in the depths of the narrative's structure and style. However, the author's presence is often manifest through its original word structure primarily expressed in the common stylistic system of the work (Bakhtin & Oliver, 1975, p.455).

In the domain of literary nonfiction taken as a whole, we are interested in the linguistic-stylistic form of the construction of the characters by the author (including her/herself), the underlying communication with the reader. By reserving considerable space for autobiographical elements, the author of the memoir determines the linguistic expression, the colours, the fundamental features of the work.

The author of literary nonfiction aims to make the reader not only a sympathetic bystander but also a participant of the action: As the French philosopher and prose writer Jean-Paul Sartre (2011) notes, the author and the reader take upon themselves a great responsibility because "the world stands thanks to the combined efforts of the freedom of these two". The author of a memoir often addresses the reader with intimacy, paying tribute to the importance of the reader's opinion, for example, "... what do you think about this, dear reader?" (Sartre, 2011).

The open dialogue between the author and the reader creates a new world. They interconnect through the elements of the shared living space. Undoubtedly, this living space can not be identical to each. There is a new domain between them, despite the existing shared features. Both the writer's world and the reader's world never lose their originality. In this case, the writer's world can be "exposed only by the reader's examination" (Galstyan, 2013, p. 206).

It is worth noting that in designing the literary nonfiction material, greater importance is ascribed to the descriptive elements of the language. The description is essentially the author's monologue, which is one of the most critical components of rhetorical art.

In the 18th century European rhetoric was already distinguished by the various templates of descriptive texts: in the form of a full description, description of a part of the whole, description of the locus and the external attributes (material, form), description of the inner core.

Masters of literary nonfiction consider several circumstances when developing the description of the plot. First, the object of description is essential – is it a portrait, landscape, person, or a building? Secondly, is the narration of events or are the memories strung together in a continuous chain? Furthermore, the purpose of the description and the degree of the author's participation are also important. In memoirs, we usually have a full documentary and creative description complete with artistic, aesthetic, emotional elements.

In the description of literary nonfiction texts, the main characteristics of the person described (i.e., a real individual) are highlighted. The authors of memoirs apply the refined observation of a painter to construct the external and internal features of the people they meet, which

can be augmented through accurate and vivid comparisons with psychological layers.

We see, hear, and perceive the presented phenomena since the language norms of society presuppose these particular forms of expression. It can be concluded that we are dealing with the directedness of the speech i.e. at whom is the memoir's message is directed? The expression of literary nonfiction hinges on the expressed (what is expressed) and the "expressor" (the persons or means through which the expression is mediated), in other words, the content and expression plans. In the case of a designated meaning or reference, the third party comes into play i.e. the perceiver of the expression shall be the person who understands the phrase (the person to whom the expression is addressed).

Linguists regard the content and expression plans as manifestations of the material world. The expression plan is the expressive means of the material: speech and expressive movements (gestures, facial expressions, etc.). We model the flow of our sense perceptions through language norms and conventions (Jahukyan, 1974, p. 141).

Psycholinguistics often refers to the fundamental currents of the comprehensive construction of reality. The narrative is a distinctive way of portraying reality. It is a writing style that "tells a story." Narratives are usually constructed in the first or third person. It is a known fact that the process of perception of the world is first of all dependent on the individual factor. The intellectual development of the memoirist depends on his or her particular individual experience. The human mental abilities are vested in the personal sphere, which sometimes imposes clearly defined ways of constructing reality (Brouner, 2006, p. 194).

The narrator may occasionally get ahead of the events at a specific juncture and prepare the

reader for the upcoming events in the form of an announcement. For example, "Happy is the man who fulfils his duty before society and dies such a death.... And he did die. *However, more on that will follow later*" (Zoryan, 1985, p. 166).

It is known that it is often not possible to decouple the idea and its expression in word product (text). Language not only expresses thoughts but also shapes them in the form of a narrative. The latter divides time into segments based on key milestones or events.

Story-telling in literary non-fiction essentially revolves around certain people, their relationships or certain events. At the beginning of a narrative, the general series of story-telling is outlined and then filled in with various details, individuals and place names and the events surrounding those become more clearly defined in the context of the genre paradigm: as a result, the genre under discussion acquires a realistic primacy.

It might be noted that in literary non-fiction speech, as a process, is developed in certain periods of time. American psychologist R. Ricoeur mentions that the time of the story is always interconnected to the person reading it by drawing him or her into the different situations of the memoir. Occasionally, the sequence of events helps to understand the significance of each one of the situations (Ricoeur, 1984, p. 24). In the reverse chronology genre, time flows from the present to the past and also in the opposite direction, from the present to the future. The "disrupted" flow of time is permissible as far as it perforce contributes to the clarification of the situation. In a word, the temporal dimension in literary nonfiction cannot be fully aligned to the historically accurate time. In memoirs, time often flows forth dynamically. In this regard, it is appropriate to quote Bernd Neumann (1970): "A

memoir presents a reality that has been passed through imagination and re-imagined in another, new way” (p. 328).

The linguistic domain of literary nonfiction features characters with different mentality and attitudes, whose linguistic mentality is determined by the use of different linguistic devices taken from various sources. In this case, the writer’s primary goal is not to enrich the literary language, but to ensure the composition’s linguistic authenticity and individuality. Moreover, some authors of literary non-fiction specifically differentiate between “documentary language” and “creative language”. In memoirs, these two realities are often intermixed.

Different types of dialogues are used in memoirs - a conversation (with a person, a picture, different creatures or phenomena of nature), a telephone conversation, self-talk, an unanswered dialogue, etc.

Memoirs often feature letters, where the character is shown, with his or her thoughts and actions. Quotations from letters is a new structural invention. Letters supplement and complete the speech flows, flesh out the protagonist’s linguistic mentality and demonstrate the structure of his or her speech. The descriptive and expressive means, which automatically and authentically appear in those letters, make the language of literary nonfiction impressive and poetic.

In textual stylistics, the devices built into the plot are called a text within a text, in which case we need to deal with the links between the plots. In this case, the letter in literary nonfiction has the significance of a self-contained artistic element and as an attribute of linguistic quality, it is perceived together with the linguistic-stylistic characteristics of the plot.

Memoir-portraits feature the concepts of

memory, meeting, farewell. Contemporary cognitive linguistics considers the concept as a structural unit of thought that is encoded in the language of the memoir under examination.

Methodology

The elicitation of data for this research required the use of different techniques: interview and questionnaire. The study was carried out with two target groups: students and memoir writers. The participating twenty-two students were doing their MA degree in the department of Philology at Yerevan State University of Pedagogy. They were assigned to write an essay based on their memories of one year before. The pieces provided by students were compared with those written by memoir writers. The analysis was done based on structural units, style, influence on the writer and so on. After the analysis the students filled in a six-item questionnaire.

The researcher interviewed five memoir writers, who travelled in numerous different countries in the world. The eight questions of the interview were aimed at understanding the structure of travel memoirs, their concepts, style, vocabulary and its influence on the writer.

Presentations of Data and Discussion

The data elicited from the questionnaires and interviews reiterated out beliefs that irrespective of age, personality, situation and other factors, memoirs have certain characteristics. It is characterised by description, puzzle representation, mentioning of facts and emotional elements.

As mentioned by students and memoir writers, many works of literary nonfiction are woven out of the combination of non-fiction and fiction. The writer introduces real characters into the fic-

tional space and together with the non-fictional elements develops the literary-aesthetic element (we see encounter such devices in W. Saroyan's play "Forward"). For example, Peter Balakian's "Black Dog of Fate" is a novel-memoir, where the author has managed to bridge two worlds together and create a new type of nonfiction through a unique artistic device.

The interviews with memoir writers showed that they agree with French theorist Jean-Marie Schaeffer who is a staunch proponent of maintaining the ambiguity of the genre and the plasticity of the boundaries (Schaeffer, 2010, p. 192). The interviewees note that the boundaries of the literary fiction genre are also breached from time to time. This actually means that these boundaries can be relative and the forms of genre manifestations can be diverse. It is noteworthy that memoir-writing encompasses a rich variety of genre-specific forms. Memoirs make use of structural devices used in letters and diaries used in memoirs (diary entries mixed with memories).

The research showed an interesting characteristic of memoir-writing, which, we believe, may have relevance to our analysis. Specialists note that writing memoirs may have a therapeutic effect. Armenian writer V. Alazan, was advised by psychoanalyst Professor Groy to take up memoir-writing at a critical juncture of his illness, which settled down his nerves and improved the writer's health (Freud, 2010, p. 44). The responses by students also proved that composing past events has a relaxing influence on a person.

The facts elicited from interviews questionnaires coincided with the opinion of American psychologist Jerry Waxler who kept a diary and wrote down his thoughts from a young age (Waxler, 1989). Years later, the psychologist recalls that spilling out the words onto the paper untan-

gled his confused thoughts and calmed him down. The psychologist finds that when one writes from the depths of the soul, one embarks on a road of self-discovery and sees everything with greater clarity. According to him, the memories of prominent people can bring about something akin to a revolution in society. By writing the story of one's life, in essence, one can see the boundaries of human activity, understand his essence and structure of the mind. J. Waxler holds the opinion that confused thoughts in memories are essentially like fragments in a mosaic: "Writing down memories is a form of treatment," concludes the psychologist.

Conclusion

By way of an overview, the genre of literary nonfiction, being a manifestation of functional style, is a separate type of written speech, which thanks to its intermediate and transitional nature, obtains a new conceptual framework underpinning its linguistic structure, which is anchored in potential associations with other genres.

Guaranteed for whom: The article is guaranteed for a special course on literary genres, especially the types of non-fiction writing, diary writing, memoirs, travel writing and essays.

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THE LINK BETWEEN NECESSITY AND RANDOMNESS
IN SCIENTIFIC DISCOVERY
(Constructive Criticism of Karl Popper's Conception)

Abstract

The article is devoted to the problem of the link between the essential and the accidental in the process of scientific discoveries. The authors criticise Karl Popper concept who states that each scientific discovery is entirely "accidental". The authors' viewpoint is based on the methodology of dialectical materialism as a whole, the concept of dialectical determinism, current works on the theory of truth and the criterion of truth. The article treats randomness as the form of being and the phenomenon of necessity. The randomness is presented in the act of discovery by a variety of phenomena such as the particular time, the author of the discovery and the specific aspect of the scientific problem determining this discovery. The necessity here has to do with a specific measure reflecting the limits of change for the phenomenal side of scientific discovery, and this is true for other objective and subjective processes. The authors argue that revealing the link between the essential and the accidental in scientific discovery is a critical foundation for solving all epistemological problems, the problem of the criterion of the truth in the first place.

Keywords: necessity, randomness, determinism, truth, phenomenon, essence, quantity, quality, measure.

Introduction

The problem of the link between necessity and randomness in scientific discovery has been debating in philosophy and science since antiquity. Such a stable interest in the problem is caused by the fact that both the appropriate assessment of the development of society and man and the solution of a wide range of epistemological issues depend on a specific solution to this problem. Some authors absolutised the need for scientific discovery (Laplas, 2011); other authors postulated that a scientific method relies

on randomness (Popper, 1957). There is still a pattern according to which some scientific discoveries are characterised as essential while the other ones are treated as accidental (Khodakov, 1964). Sometimes randomness is declared to be a particular major component of scientific discovery and as its unifying factor (Koshland, 2007).

On the one hand, in case if scientific knowledge is the truth-realisation process and the truth is defined as an adequate reflection of objective and subjective realities in our opinions about them, the statement about the absolute necessity

(inevitability) of scientific discoveries is clearly mystical. On the other hand, postulating randomness of scientific discovery leads to a paradox, namely that the process of developing objective reality is essential (otherwise it would be incomprehensible), and discoveries of scientific laws are of accidental character. The aforementioned assumption deprives scientific knowledge of systematic character, and, therefore, of relevant development as any development is a system of directed changes. If based on the postulate of the randomness of scientific discovery, one connects the society's step towards progress with each scientific discovery (Popper, 1957, pp. 17-19), then the history of the society becomes a conglomerate of accidental events, that is, it ceases to exist. In the light of the above, it already seems clear that understanding the inseparable dialectic link between necessity and randomness both in reality and in the cognition of the reality plays an essential methodological and philosophical role.

The preliminary analysis of the discussed problem points to a particular fundamental philosophical concept which constitutes grounds for these or other interpretations of the link between necessity and randomness in scientific discovery. We have in mind the Concept of Determinism associated with non-dialectic approach (Salem, 1996; Laplas, 1982; Schopenhauer, 1992; Popper, 1957; Lem, 2013) and with dialectic approach (G. Hegel, K. Marx). Moreover, as already noted, the theory of truth should be involved for a thorough examination and the solution of the problem under consideration. If according to Popper, the notions of truth and lie are among logical but not empirical categories (Popper, 1982, p. 222), this means that truth is synonymous with logic which leads to the dichotomy between cognition and objective reality. Then

what in this regard is the object of cognition?

Methodological Framework

The review of anti-dialectic concepts of determinism leads to the conclusion that only dialectical materialistic concept of determinism can propose algorithms for the solution of the problem of the link between necessity and randomness in determining scientific discoveries. This article is devoted to how it "works".

Pursuant thereto, let us provide a brief overview of the dialectic materialistic concept of determinism. This concept was developed and published as a selected monograph by the author of the article (Ogorodnikov, 1985). The authors' dialectic materialistic concept of determinism is linked with debunking and overcoming three false alternatives which are a serious obstacle to the structuring of the modern scientific worldview as a whole, separate "pictures of the world" (especially the social one) and the methodology of scientific knowledge: Laplacean determinism - indeterminism; necessity - freedom, absolute monism - pluralism.

These dilemmas, for any choice within or between them, do not represent dialectical unity of opposites. They result in metaphysical (anti-dialectical) concepts such as teleology, neovitalism, "the theory of factors", fatalism, voluntarism, etc.

The essence of the authors' dialectic materialistic concept of determinism is to achieve the theoretical reconstruction of the system of types of determinations that define the development of any system as the realisation of its capabilities, its embodiment in reality, which requires a distinction between types and forms of determination. The first ones (types of determination) belong to the area of the interaction of different sys-

tems, the second ones (forms of determination) belong to connection status of the various phases and moments of the development of the same system.

The reason as the generating factor is the primary system-forming type of determination of any process. However, a long time ago, the absolutisation of cause and cause and effect as the only type of determination lead Democritus (1968, p. 329) and then, two millennia after him, Laplas (2011, p. 208) to the absolutisation of necessity and the treatment of chance as a consequence of ignorance of the causes. Such a position is the foundation of fatalism and, in fact, all theological concepts. Consideration of how the interaction occurs, determining the relatively active sides of a specific interaction (determinants) allows to reveal the system of causative and non-causative determinants of the process implementing the possibility, such as causal, conditional, functional, inspirational, systemic and controlling types of determinations.

The application of this system to the analysis of any process, including the process of scientific discovery, allows to establish a specific form of manifestation of the dialectical unity of the stable and the variable, the essential and the phenomenal, the necessary and the accidental, the repeated and the unique, the general and the single in the process under research, to avoid metaphysical (antidialectic) oppositions and absolutisations.

In this research, we are mainly interested in the connection between the necessary and the accidental. Until now, this problem does not have a specific solution. So far, many authors try to contrast the necessary and accidental. Some authors present them as different ways to realise the opportunity (Il'in & Mashencev, 2005, p. 57). Other authors claim that, as a consequence of

external causes, randomness somehow interacts with necessity (Ivlev, Bagramyanc, & Selyutin, 2008, pp. 250-254). Also being developed, there is still Cournot's (1843) concept characterizing randomness as a result of intersection of independent causal series, and necessity as a result of the intersection of related (until the moment of intersection) causal series (pp. 85-86).

Exactly such oppositions between necessity and randomness are the basis for absolutisation of one of this pair of opposites, K. Popper did, absolutizing the randomness of a scientific discovery. What is the real unity of necessity and randomness?

Approaches to the solution of the problem were laid by G. Hegel (1937), who characterised randomness as a form of being of necessity (p. 298).

Nevertheless, this definition is often interpreted very differently. As we see it, the connection between necessity as an essence, and randomness as a phenomenon (a form of being of the essence) is best considered via the law of the unity of quantitative and qualitative changes, most clearly represented by Hegel in the category of "measure". The law of measure suggests that any property (as an element of quality) of any phenomenon, process, the moment of objective and subjective reality exists within the framework of a precise quantitative measure. The transition across the border of the measure results in a break in quality certainty, a transition ("jump") of the system to a new quality or another quality. For example, the size, colour, volume, weight of each particular grain of oats and similar quantitative manifestations of quality can vary within certain limits. But none of these indicators can be lower or higher than acceptable level. For example, an oat grain length varies from 8.0 to 16.6 mm. With a greater or shorter

length, the grain loses its essential properties. The grain of the length of 1 mm or 160 cm long cannot exist at all if measure in all processes represents relative necessity, regularity, stability, specific quantitative values of a property within a measure represent randomness as a form of existence of this necessity. So any specific oat grain length from 8.0 to 16.6 mm, say 9.0 or 14, 4 mm will be accidental and will constitute a form of existence of this necessity, represented by the whole set of probable values of the grain length. Such consideration will show that all the reviewed above options for interpreting necessity and randomness demonstrate their absurdity.

Revealing the inextricable link between the necessary and the accidental requires the involvement of the dialectical concept of determinism, the outline of which was described above. We must point out, that all that was said relates, first of all, to objective processes and only secondarily to our views about them.

The considerations mentioned above allow us to undertake a critical review of K. Popper's position concerning scientific discovery.

The Problem and Ways of its Solution

As a starting point of our research, we examine the concept about the methods of scientific knowledge, necessity and randomness in this process which belongs to K. Popper, a famous philosopher and methodologist of the science of the twentieth century.

K. Popper understood dialectics (as well as everything related to any principle in general) as only a method of thinking and a logical device. He did not recognise any objective dialectics as the laws and principles of the development of objective reality, connecting dialectics with con-

sciousness. Hence the contradiction for Popper (2004) is the relationship between opposing judgments, and not the struggle of opposites in objective development (pp. 268-287). Thus, Popper reduces the laws of the world to the laws of logic, the laws of knowledge.

Therefore, Popper does not accept the Marxist concept of historical materialism calling it "historicism" and denies the provision that social existence depends on the laws of development. It is an accidental nature of every step of history that makes, in Popper's opinion, humanity free. The future is not determined by any necessity, but depends on the person, on the progress in the knowledge of the world¹ (Popper, 1975, pp. 24-27). According to Popper (1982) supporter of indeterminism, the history of the society does not make any sense, because it is not subject to the laws. That is why he criticises his former associates who were together with him the members of the Vienna Circle (Wiener Kreis) of Logical Empiricism for using the inductive method. (Popper, 1982, pp. 43-54). In his opinion, induction results in logical errors indicated by scientists starting with Hume as well as in apriorism, since induction can never cover the entire array of the process under study (Popper, 1975, pp. 43-54).

Popper's historical indeterminism is an important foundation of his heuristic indeterminism. From the point of view of Popper (1975), the main principle of determinism - the principle of causality - means only that any event can be predicted (pp. 83-86). And, according to Popper, since prediction of historical events of the future is impossible, no scientific foresight is relevant. By this statement, Popper makes objective causation dependent on a subjective act of prediction.

¹ According to Hegel, "World history... represents the development of the spirit's consciousness of his own freedom...".

However, not everything that is connected by a causal, objectively-legitimate relationship can be predicted. Prediction requires knowledge of this causal (or any other objectively-regular) relationship. Therefore, the impossibility to predict the future state of any system is not a criterion for the absence or presence of regularity in the connection of the interactions of this system. Popper equates the subjective act of knowing the laws and the objective existence of these laws.

The fact that physicists cannot predict the objective laws that they will discover in future does not indicate that these laws do not exist at all, or that the already known laws do not have predictive, and therefore heuristic force. Predictions maybe not absolute, as in Laplace's determinism, but of relative character because the necessity of history itself (as well as of everything else) is relative. The latter is determined not so much by the subjective factor (knowledge of laws), but by the variability, probabilistic nature of the laws themselves, which do not predetermine anything with immutability and inevitability.

It should be noted that Popper, denying the predictability of historical events, recognises (and builds his argument on this) the impact on the history of the level of knowledge development. But knowledge of what? The knowledge of these same laws of nature and society! For it is possible to can perceive only regular and natural things. At what moment can such knowledge significantly affect the course of history? At the moment which is connected with the possibility of conscious using of the knowledge. Knowledge of this should adequately reflect the objective process and its laws. The possibility of a subjective (from the side of consciousness, that is, expedient) influence on the objective is determined by the presence and regularity of this objective. It

is impossible to influence spontaneous processes.

The development of knowledge that Popper recognises is also a natural process, for where there is no direction of change, there is no development. And where this orientation is not understood there could be neither expedient impact on the process nor expedient orientation modification.

Another basis for Popper's epistemological and sociological indeterminism is his postulated fundamental objective distinction between physical, social and biological processes: "Nothing truly new is happening in the world described in physics. Even in a new machine, we can always see recombination of old parts. On the contrary, social novelty, as well as biological novelty, is a genuine novelty" (Popper, 1973, p. IV). The aforementioned can be stated by a specific person who does not understand an evident intraspecific community of plants and organisms, does not know the cellular theory suggesting the common origin and also the unity of the principle of structure and development of the plant world and the animal world.

It is clear that life consistently uses its old "inventions" in new forms of life. In this case, it is enough to refer to the universality of the structural construction of DNA and RNA, the laws of genetics, the laws of natural selection. There is no absolute novelty in wildlife. Absolute novelty is identical to absolute randomness. Like a constructor (although with having better results) nature deals with recombining old "parts" and old structures, old production technologies. In reality, the new quality here is also not reducible to the recombination of the old one, as well as in living nature and society.

Absolutizing the fundamental novelty of each moment of the social process, Popper turns the latter into something non-deterministic - into

a conglomeration of randomness events. Using his favourite trick, Popper proves the absence of laws of the historical process by the fact that, in his opinion, the historical process not predicted. From the subjective “unpredictability” the philosopher derives the objective non-determinism of the historical process. At the same time, Popper constantly identifies the terms “regularity” and “necessity” (in the meaning of “inevitability”).

Let us use a *contrario* reasoning (appeal from the contrary) as a logical technique. Suppose that yesterday's existence of the Russian society has nothing to do with its today's existence, that is, today's existence does not repeat any moments, properties, relationships of yesterday's existence. So, what does it mean? Nothing else but the fact that there is not anything left from the old stage and therefore “today's Russian society” cannot be called either “Russian” or “society”. A pattern is repeatability, reproducibility, preservation of some moments of the past in the present and the future. Therefore everything that exists and lasts is regular and logic. Otherwise it is not possible to say about WHAT exists.

In connection with the above, the Popper doctrine can be described as a variant of relativism, absolutising variability in any development process. According to Popper, only something fundamentally new can be the subject of scientific knowledge. The philosopher connects the fundamentally new in social processes with a single event. Following the positivist tradition, he argues that a society's researcher can only ascertain a specific causal relationship for a given single event. Moreover, no scientist can formulate general laws, for each event is unique, random (Popper, 1957, p. 18). As noted above, repeatability and regularity always combine with originality and relative uniqueness, e.g., necessity and randomness, in objective processes. This

dialectic must be reflected in the process of cognition of the development of nature and society, between which it is impossible to put up impenetrable barriers, as Popper does.

On the other hand, during the entire post-war period of its scientific activities, the scientist made powerful attempts to debunk induction, as the basis of scientific knowledge. In this regard, Popper, on the one hand, opposes traditional nominalism and positivism empiricism, and on the other hand, considers a separate scientific discovery an atomic (or “singular”) random act. There is an apparent contradiction here since if “atomic” discoveries cannot be inductively generalised, then there is no possibility of elaborating a theory. The philosopher does not allow the possibility of transition from the truth of singular statements to the truth of general theory (Popper, 1975, pp. 32-33). Popper (1975) argues that only deduction can be applied in characterising an individual discovery, and induction does not exist in the discovery process at all (p. 40). From his point of view, every scientist comes from general theoretical propositions taken from nowhere, which allows us to explain the essence of a single discovery deductively. This is very reminiscent of Descartes (1989) classical rationalism of, who relied on the theory of “inborn ideas” (pp. 156-158). This also implies Popper's famous Method of Falsification: theories can be scientific provided finding empirical conditions in which they demonstrate their invalidity. Thus, an attempt is made to carry out a mechanical combination of theoretical and empirical probabilities.

However, Popper believes that the validity of a theory can be acknowledged only based on logic. Russian logician V. A. Svetlov (2008) convincingly demonstrated the inconsistency of Popper's criticism aimed at Karnaev's theory of induction and proved that a high degree of empi-

tical support for the theory is compatible with a high degree of information (pp. 336-343).

The demarcation of the inductive and deductive pathways of knowledge produced by Popper makes it impossible to realise the inseparable connection between randomness and the necessity for scientific knowledge and scientific discovery. The “absolute randomness” discovery postulated by Popper cannot claim to be objective truth. Progress in scientific knowledge according to Popper is a process of competition of scientific theories on the principle of closeness not to truth, but to “plausibility”. Popper tries to find non-empirical criteria for the progressiveness and credibility of scientific theories but does not find anything except his mentioned-above Method of Falsification.

A critical analysis of the necessary provisions of the concept of scientific knowledge of K. Popper showed that in epistemology, as in any other sphere of human activity, it is necessary to base on the dialectical concept of determinism, which considers the inseparable link between necessity and randomness. Otherwise, the researcher strives to absolutise either necessity or randomness of objective reality and the process of its cognition. This leads to a dead-end of scientific research and does not allow to determine the criterion of the truth of the provisions of science.

Mastering truth in the process of cognition is associated with an adequate reflection of laws and patterns in the development of objective and subjective reality. Every law is a relative necessity, implemented within the framework of a specific measure, as a unity of quantitative and qualitative characteristics of developing systems. Each element in the multitude of quantitative characteristics that exist as a measure is a random form of relative necessity being. Therefore,

the task of cognition in science is the process of inductive generalisation of a multitude of empirical facts. The ascent from the singular to the universal results in generating a hypothesis. Being an assumption of possible regular (necessary) character of empirically obtained facts, such a hypothesis is verified by deductive descent from the universal to the singular contained in empirical facts. This is how a hypothesis is checked for truth in the process of scientific and experimental practice. Multiple empirical confirmations of a hypothesis under variable conditions elevates it to the level of theory.

However, it must be necessary to distinguish between various types of system determination (causal, conditional, functional, etc.), representing the active aspect of the interaction between various systems. In turn, the types of determination must be distinguished from the forms of the determining process which represents conditions and relationships of stages and moments of development within the same conditions. Forms do not determine the process. Thus, for example, time and space, being not substances, but the forms of substance being, do not determine anything by themselves. That is why it is no good saying about either the direct determination of the present by the past or about the determination of the expenditure of travel time by the distance covered. Such statements return us to the substance concept of time and space and contradict A. Einstein’s theory of relativity.

In this context, there are no completely random or “atomic” scientific discoveries. Every discovery is necessarily the discovery of law, that is, it reveals the necessary in the random. Each discovery “fits” the system of discoveries in a particular field of scientific knowledge and in a specific historical period. Besides, a discovery generalises a lot of empirical researches and

trials. When the number of such experiments approaches a specific measure limit there comes a break in the gradual evolutionary process in the development of scientific knowledge. Evolution is followed by a revolution which is the discovery of a new quality of the world. However, the role of creative intuition should not be absolutised. "Intuitive Breakthroughs" are also not accidental. There are many myths about "a random illumination" that befell this or that scientist in this respect.

Many biographers documenting the life of D. I. Mendeleev tell that this outstanding scientist discovered the periodic law of chemical elements in his dream. However, this law was not discovered by anyone else (say, D. I. Mendeleev's janitor Vasily) in a dream. It is quite clear that all such "Intuitive Breakthroughs" are made by not only gifted people but those ones giving many years of their lives to the investigation of specific problems. The example of the discovery of the periodic law repeatedly reveals the dialectical connection of randomness and necessity in scientific knowledge. Firstly, this law became a generalisation of a large number of empirical facts about certain relationships between chemical properties of various elements and their atomic weights. Quantitative accumulation of seemingly random facts led to a new quality, and a new law was discovered. Secondly, the law itself established in the minds of scientists the order in the development of chemical elements, which was objectively inherent in them. The discovery of this law made it possible to predict the properties of the elements that were not yet open and, thus, determined the paths of scientific research in this area. The latter circumstance is the best criticism of the concept of K. Popper, who fiercely fought with the idea of the possibility of

such predictions.

Conclusion

Summing up the analysis, we can determine the following main points of determination of scientific discovery, dividing them into objective and subjective ones. The objective determinants of scientific discovery, first of all, include the contradiction between nature and society, which is resolved and reappears in the process of labour activity that produces material and spiritual benefits.

Contradictions within society are also an objective determinant of the development of scientific knowledge. Contradictions determine and stimulate the search, discovery of new facts without which expedient human activity is impossible. Both material and spiritual production, as a purposeful process, is determined by the goal - the ideal image of the future. The goal necessarily includes the ways and methods of its implementation. Therefore, the discovery of the objective laws of the development of nature and society is the most important subjective basis for expedient activity.

The objective stochastic nature of natural and social processes determines the need to consider the process of scientific discovery as probabilistically deterministic. Such an approach reveals the inconsistency of interpretations of the process of scientific knowledge both as absolutely necessary, highly deterministic, and as absolutely random, non-deterministic. The relative necessity is represented by the movement of scientific knowledge from one discovery to another, which reveals an objective connection between different stages of the development of science, the unity of evolution and revolution in knowledge.

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A COMPARATIVE STUDY OF POLITICAL PROCESS: THEORETICAL AND METHODOLOGICAL ISSUES

Abstract

The article explores the theoretical and methodological foundations of political process based on the analysis of relevant works in this field of study. The institutional, behavioural, structural-functional approaches, as well as conflict, discourse, and other methods of political process analysis, are examined.

Summing up the results of explored issues and considering the political process as a dynamic and nonlinear political phenomenon that can vary in time, we concluded that its variations depend on the impact of various direct or indirect factors and circumstances mainly related to political discourse content and its type of manifestation.

A comparative analysis of political process through its theoretical and methodological approaches has truly shown that any particular approach can be efficient only in an appropriate society or political regime. In case of other situation and circumstances, the same approach cannot be applied efficiently to study and to analyze the political process. Only discourse approach can be considered as universally efficient because all political processes regardless political regime type or other factors have their own discourses which reflect the peculiarities of the political process due to the political culture model, dominant in the given society.

Keywords: political process, comparative analysis, theoretical approach, methodological approach, discourse, political culture.

The political process, as one of political science primary categories, is an important basis for political analysis. The political reality is created as a result of human activity, and it is connected with interrelated political interests' realisation aiming to achieve predefined goals. Within the framework of the political process, individuals, groups, organisations, institutions, various political entities or factors interact with other ones (Degtyarev, 1998, p. 147). These actions take place in a certain political time and space, resulting as an interconnected sequence of political influences. And such a sequence is perceived as

a political process (Meleshkina, 2001, p. 5). These actions are mainly carried out by the mediation of political institutions which operate in the pursuit of their own political interests. In democratic regimes, the political process simply reflects people's sovereignty. It means that people's interests and demands directed to political elites cannot be overlooked in this process. Hence, among the prerequisites for political process formation, the issues of social origin are of the utmost importance. In this case, the political agenda is shaped taking into account social interests and the possibilities for their realisation. Of-

ten, political developments may lead to political system change by their sequences (Shutov, 1994, p. 19), having a crucial impact on the dynamics of political system functioning.

Theoretical Aspects of Political Process Analysis

In the professional literature, there are several basic approaches to study the political process nature and content.

First of all the *institutional approach* proponents consider the political phenomena by the transformation of political institutions as political process main subjects. In this case, the social infrastructure is taken into account partially or indirectly because it is considered of secondary importance. The chronological limits are small: at best, they include only certain historical events.

Secondly, the representatives of the *behavioural approach* consider individuals or groups of people as subjects of politics. That's why in this case the political process is perceived as a result of these subjects' behaviour, political will and interests. However, in this regard, the broader and structural aspects of the political process are not fully reflected. Thus, chronological measurement units are also small. They only allow exploring politics within the framework of daily life.

Thirdly, the *structural-functional approach* emphasises the importance of internal structural and functional elements of the political system in the context of the political process. In this case, not individuals and groups, but central institutions of the political system (and the whole system itself), as well as their functional-role structure are considered as units of analysis (Isayev, 2013, p. 93). The main focus is on the meso-level and macro-level of the political process, which is

characterised as political system reactions' integrity to the environment, the purpose of which, as it notes D. Easton, is the making of an acceptable decision for leading groups of interests (Easton, 1965).

Political processes differ by their nature and typology. In this context Y. Meleshkina rightly points out that political processes differ by their volume, actions, factors, by the interaction between them, and by other characteristics. Thus, the types of the political process are distinguished by some criteria (Meleshkina, 2001, p. 6).

According to the multi-scale nature of the political process, they distinguish the *daily political process* which is carried out by direct interaction of individuals, groups, and partly by institutions. For example, the legislative process in parliament. Another type of political process is the *historical political process*, which includes larger factors, groups and institutions. These processes are related to some historical events, such as the political revolution. The foundation and development of any political party can also be considered as a historical process. And finally, the author distinguishes the evolution political process which is characterised by the participation of large groups, factors, institutions, being measured with extensive chronological inclusion. The transformation of polis to empire or the modernisation of the political system as a result of political reform can be considered as relevant examples for this type of political process. The democratic transition as a result of previous system demolition and competitive elections' realisation can also be a relevant example (Meleshkina, 2001, pp. 6-7).

It should be noted that all types of above-mentioned processes have been also reflected in the Armenian political reality. Actually these

processes are universal since each state does not make its modernisation way according to the linear development logic. It is also necessary to underline that besides the evolutionary political processes, large-scale revolutionary political processes can also lead to the systemic, regime, administrative, social and other changes. Even within the framework of modernisation theory, S. Huntington does not exclude the effectiveness of revolutionary political modernisation, if evolutionary developments are permanently ineffective (Huntington, 1968).

Referring to political process typology, A. Solovyev notes that for the society political processes can be distinguished to *basic* and *peripheral* types. The basic processes lay on the change of systemic properties of political life (for example, the formation of state institution by the government). As for peripheral processes, they lay on less relevant changes that in principle, cannot have any severe impact on the dominant facilities of authorities. The author also defines *closed* and *open*, *sustainable* and *transitional* types of the political process (Solovyev, 2000, p. 292).

A closed political process is a change that can be assessed as monovalent within the framework of *better/worse*, *desirable/undesirable* criteria. An open political process is a change that allows presuming what kind of positive or negative impact it has on the subject, and what kind of strategy must be chosen for the future. In other words, such processes characterise the changes that occur in the most incomprehensible political situations. Sustainable political processes presume a stable reproduction of political relations. Furthermore, transitional processes imply a lack of basic features of the power organisation, which occurs in the condition of main subjects' unbalanced political activity (Solovyev, 2000, p. 293).

From this perspective, it is necessary to refer to political process theory, which gives a more complete picture of behavioural and processual phenomena in politics.

The standard explanation for social movement mobilisation, known as political process theory (PPT), emphasises the role of political opportunities, mobilising structures, and framing processes, along with protest cycles and contentious repertoires. Developed in the US in the 1970s and 1980s and rooted in an analysis of civil rights struggles, PPT focuses on the interaction between movement attributes, such as organisational structure, and the broader economic and political context. Critics argue that the theory is overly structural and invariant. Recent research by core PPT theorists has shifted focus to a more dynamic analysis of the reoccurring mechanisms and processes of contentious politics. PPT is the culmination of a series of critiques against the then-prevailing social scientific view that protestors and other social movement participants were irrational mobs, overwhelmed by a collective mentality. Movements did not result from alienation or abnormal psychological dispositions but instead were meant to achieve political ends and resolve legitimate grievances. Three precursors to PPT are noteworthy for their contributions to establishing this new analysis (Caren, 2007, p. 1).

First, M. Olson's (1965) analysis of collection behaviour turned old notions about the irrationality of protestors on its head, exploring the rational and deliberate choices that individuals made before joining a movement. Second, in an influential analysis of the farm workers' movement, J. McCarthy and M. Zald found that the availability of resources to the movement, as opposed to the degree of oppression, explained much of the variation in the level of mobilisation.

This resource mobilisation perspective counted more than just material goods as resources, including aspects such as organisational strength and the presence of elite allies (McCarthy & Zald, 1977, pp. 1212-1241). Third, F. Piven and R. Cloward (1978) brought attention to important aspects of the economic and political system. Only during periods of great system-wide crisis, such as during the Depression, for example, were movements able to extract concessions from elites.

It should be noted that the consideration of this theory's separate points allows understanding the numerous political and civil movements in Armenia as a demonstration of political culture's participatory component, where irrational elements never dominate because the public demands were the reflection of objective reality.

The combination of the three approaches mentioned above forms the PPT basis. One of PPT's fundamental works is C. Tilly's "From Mobilisation to Revolution", where the author synthesises these three approaches with other political sociologists' views. C. Tilly (1978) insists that the interaction of three (*interests, organisation, and opportunity*) constituent elements explains the level of mobilisation and collective action. The *interests* represent the potential outcomes of participation. The *organisation* represents the common identity and networking level. And the *opportunity* represents the political power volume, the probability of pressure, and the vulnerability of target as well. His work has a large indirect impact on a social movement. Meanwhile, D. McAdam's (1982) subsequent analysis of the Civil Rights Movement became PPT's central text (p. 34).

PPT crystallised in D. McAdam's "Political Process and the Development of Black Insurgency" work where, drawing on earlier critiques of

classical approaches and building on resource mobilisation and especially the work of C. Tilly, D. McAdam, he analyses the rise and decline of the US Civil Rights Movement as a direct result of three factors: political *opportunities*, *indigenous organisational strength*, and *cognitive liberation* (Caren, 2007). Political opportunities resulted from "any event or broad social process that serves to undermine the calculations and assumptions on which the political establishment is structured" (McAdam, 1982, p. 41).

The definition was broad, and his examples included wars, industrialisation, international political realignments, prolonged unemployment, and widespread demographic changes. Political opportunities worked indirectly by changing the degree of power inequality between the challenging group and the target. Among the opportunities that D. McAdam found leading up to the Civil Rights Movement was the Southern black population shift from a rural to the urban environment, the decline in lynchings, and the potential for international embarrassment during this phase in the Cold War (Caren, 2007, p. 2).

A second factor that encouraged mobilisation was the strength of indigenous organisations. These are not the organisations that were formed in the heat of the struggle, but rather the preexisting political and potentially political organisations that existed among the aggrieved community. The third element of D. McAdam's political process model is a sense of cognitive liberation among potential social movement participants. This is a result of a group process and flows directly from the political opportunities and through local organisations. In order to participate, D. McAdam argues, drawing on F. Piven and R. Cloward, individuals must feel that the current political system lacks legitimacy and their social movement participation could make

meaningful change happen (Caren, 2007, p. 2).

It should be noted that since McAdam's formulation, the PPT has evolved. The cognitive liberation and indigenous organisational strength have been replaced by mobilizing structures. As for political opportunities - the element which has received the most attention - has been both narrowed and broadened. Additionally, S. Tarrow's (1994) notion of protest cycles is sometimes included as a part of PPT, as is C. Tilly's concept of repertoires of contention (Caren, 2007).

Moving away from the explicit bias in favour of formal preexisting organisations in D. McAdam's indigenous organisational strength, PPTists moved towards an analysis of mobilising structures, which are "those collective vehicles, informal as well as formal, through which people mobilise and engage in collective action" (McAdam, McCarthy & Zald, 1996). This includes not only preexisting groups but also movement organisations and the informal networks among potential activists (Caren, 2007, p. 3).

A fourth concept that is often associated with PPT is the *protest cycle*. This refers to historical periods of heightened contention across the political sphere, such as in 1968 in the US or 1989 in Eastern Europe, when a host of groups was challenging the legitimacy of the state. As a new political opportunity usually affects more than one group and as frames are often transferable across movements, movements that are not obviously linked can share similar life courses (Caren, 2007, p. 3). In this context, it is also important to consider the national movements emerged at the end of Soviet-era when people of Soviet republics began independent actions including those in Armenia where these actions

turned into a national movement as a political process.

C. Tilly rightly points out that the limited set of ways that actors can make claims constitutes the repertoire of contention. He finds that the modern repertoire of contention, which includes strikes, demonstrations, and social movements, originated in the second half of the nineteenth century (Tilly, 1995, pp. 15-42). In this regard, it is necessary to partially agree with the author's claim that these types of complaints emerged in the second half of the 19th century because in this case different protests emerged in earlier historical periods can be ignored. Consequently, in these two cases, the difference is that the complaints addressed to governments in earlier historical periods were vehemently denied by the use of offensive force, even leading to the physical elimination of complaining people.¹

Thus, all these elements - *political opportunities*, *mobilising structures*, *framing processes*, *protest cycles*, and *contentious repertoires*, constitute the core of contemporary PPT research. In addition to explaining the dynamics of public movements' rise or decline, these elements are also used to explain the nature of social and political protests and their results.

It is important to note that in many other types of research of political processes, the political possibilities are viewed as key elements. Sometimes the terms of "political opportunities" and "political process theory" are used as equivalents. However, it should be noted that many, but not all researchers have touched upon the critical analysis of political opportunity element.

J. Goodwin and J. Jasper (2004) are the scholars who have critically approached the

¹ See more in detail in the following work: Ordukhanyan, 2010.

PPT issue by defining it as mostly structured, centring stable, external factors and analysing non-structural features as if they were structures. The authors see mobilising structures, including both formal and informal networks of individuals and institutions, not so much as causal factors for social movement emergence, but rather implicit in the notion of a movement as a collective. As such, it adds little to our understanding of the conditions for movement emergence. Framing process, in contrast, they see as a limited concept, forced to carry all of the non-structural elements, while ignoring such relevant factors as emotions, symbols, and moral principles (Caren, 2007, p. 3).

Finally, D. McAdam, S. Tarrow, and C. Tilly (2001), as central PPT specialists, in their later work have moved away from general causal arguments to a more dynamic approach to the study of “contentious politics.” In place of opportunities, mobilizing structures, and framing processes, they emphasise environmental, relational, and cognitive mechanisms. The emphasis is not so much on asserting that all three are causally necessary, but on identifying the specific mechanisms within each that can be found across multiple movements.

In this regard, the political process in Armenia is a multi-layered and multi-vector phenomenon that can be characterised as the integrity of activities made by institutional and non-institutional political actors interested in implementing their functions. It is important to note that political process prerequisites should be based on the logic of public demands so that they can be perceived as legitimate. The peculiarities of the political process stem from the essence of political subjects and the interactions existing between them.

Methodological Aspects of Political Process Analysis

In methodological regard to the political process, various scientific sources offer different definitions, which may be similar or dissimilar by some of their characteristics. The study of professional literature shows that the definition of the political process is due to methodological tools that researchers mostly focus on when studying political phenomena as a component of the political process, such as political participation, political behaviour, political regimes, the system, etc.

The nature of politics as a process allows seeing the strict limits between the subjects' relationships from the point of view of state power. As the political process coincides with the entire political sphere, some researchers, such as J. Rose (1971) identifies it with the whole politics. Meanwhile, C. Merriam (1931) identifies the political process with behavioural integrity of power subjects. As a proponent of the institutional approach to political process research, S. Huntington (1968) links it with the functioning and transformation of power institutions. As for D. Easton (1953), he defines the political process as the integrity of political system responses to environmental challenges. R. Dahrendorf (1988) emphasises the dynamics of competition between conflicting groups for status acquisition and power resources. And he describes the political process as a complex set of events that determine the nature of the activities of state institutions and its impact on society. K. Mannheim (1950) describes the political process as a complex set of events that determine the nature of state institutions' activities and their impact on society. Russian researcher Yu. Averyanov

(1993) defines the political process as a social process that differs from legal, economic, ideological and other processes, which has a precise completion as an exact process with certain scope.

It should be noted that, along with the above mentioned political process definitions, it is also necessary to propose a new approach for political process research. This will lead to a specific methodological core, which in this case is the discursive approach that also affects the political culture. Taking into account the peculiarities of the political process and coupled with other methods of political process research, this approach allows for a more systematic and complex study of this problem.

In general, there are three basic methodological approaches to political process research - T. Parsons' "Structural-Functional Approach", R. Dahrendorf's "Conflict approach", and C. Merriam's "Behavioral approach".

T. Parsons (1975) examines the political process from the view of its functioning, both in terms of the society's political system as integrity and as separate constituents, considering the phenomenon of power as a priority. Nevertheless, Parsons considers the political process as a unique integrator that allows transforming the political system from one state to another. The most important for him is the power cycle in the political process, which is a self-sufficient power function. In this case, power is perceived as a mediator, which is circulating in the political system (Parsons, 1997, p. 479). The social systems were perceived by T. Parsons as systems being shaped between acting subjects through social interaction. While defining the social structure, T. Parsons distinguishes four independent variables, *values*, *norms*, *collectives*, and *roles*. Thus, as one of "structural-functional approach" au-

thors, he closely interconnects the concepts of the political process, political system, and political power. In this case, it is important to address the Parsons' perception of society because the functional approach to the political process is based on its definition as a social system. "We define the society as a kind of social system that has the highest level of self-sufficiency in its environment and includes other social systems" (Parsons, 1966, p. 48).

As for R. Dahrendorf's conflict approach to political process research, the author suggests viewing the political process as an obvious or hidden struggle, conflict as well as consensus, cooperation for very certain material resources and social status. At the same time, the researcher notes that while all social conflicts structural motives' explanation is impossible, the process of conflict settlement with its certain structural states is most likely applicable to its all different forms. Social conflicts stem from the structure of societies which are tended to the constantly crystallizing clashes between organised parties (Dahrendorf, 1990, pp. 69-75). Then R. Dahrendorf (1993) states that conflict is the father of everything, that is, the driving force of changes, and the reasonable restriction of social conflicts is one of the major issues of politics (pp. 31-35). The author of conflict approach divides the political process to two sub-processes, *confrontation* and *consolidation*. That implies disclosure of political process essence from the perspective of policymakers' conflicting and unifying. All this is perceived by R. Dahrendorf (1972) as "organised different sides".

In "The New Aspects of Politics", summarizing the achievements in the field of political research as a positive phenomenon, C. Merriam emphasises that it is necessary to consider the social forces from the perspective of their links

with political processes. The researcher identifies the difficulty of examining political issues like a lack of correct knowledge and measuring criteria for political processes' sequence. That's why C. Merriam suggests developing special technologies for modelling political issues. From this view, Merriam proposes to enrich his / her own social science knowledge by statistical, anthropological, psychological and other knowledge when studying political processes. As a result, C. Merriam (1997) suggests studying the political process in the context of "behaviourism", especially emphasizing that "the unstoppable aspiration to reveal biological and physical secrets of nature will create enormous opportunities for a deeper understanding of humans political behaviour that even the most sharp-sighted prophets cannot preview" (pp. 176, 177, 182, 183).

The comparative analysis of above-mentioned methodological approaches shows that each of them reflects a degree of development for a particular political science tradition by completing and not contradicting one another at the same time. Actually, T. Parsons, R. Dahrendorf and C. Merriam's approaches to political process research are comparable in the regard of political science methodologies. The theoretical and applied political science development shows that researchers exploring political process widely use its entire methodological arsenal. The approaches of the above-mentioned authors are considered as classical. Nevertheless, according to modern political science requirements, it is justified that they need to be supplemented. These approaches emphasise specific aspects of the political processes, such as political actors' behaviour, their structural features, and their relationships' conflict nature. These are the necessary components of the political process but they are not sufficient to create a comprehensive un-

derstanding of the political process. Therefore, these methods need to be revalued by supplementing the methodological framework.

For example, L. Gumpłowicz (1999) offered to observe the political process as a universal social development factor and intergroup struggle. Thus, he can be considered as a proponent of "conflict" tradition for political process analysis. As for E. Durkheim (1990), he claimed that applied sociology allows studying social behaviour and political process. Unlike him, G. Tarde (2000) suggested exploring social and political processes by psychological approach. Other researchers, such as G. Le Bon (1910) proposed to insert the elite activity into the basis of social evolution. Furthermore, in that case, he considered every revolution a mass hysteria as a kind of social-political process. V. Pareto (1961), when elaborating the theory of illogical activity, referred to the irrational and illogical nature of human behaviour that, in his opinion, has a considerable impact on social process development. In this regard, his theory is quite close to the behavioural concept of political process research. This list of researchers can continue, and we can point out other approaches too. But in this case, the important thing is that one integrity or a complex of these approaches should be found which will allow studying the political process thoroughly, taking into account the current political settings.

Among the methodological approaches of political process analysis, the *discourse approach* has an extremely important significance, the theoretical basis of which was laid down by the representatives of Cambridge and Oxford University philosophy schools in the 50s of 20th century. The first results of political process discourse analysis were published by P. Laslett and J. Fishkin (1979). Moreover, since the 1970s, the

term “discourse” has been widely used in political process analysis. In the 1980s, there were created centres for semiotics, which are engaged in political discourse analysis. They focus mainly on T. van Dijk’s (2008) critical discourse analysis. The research centres’ analysts begin to pay attention not only to the content of discourse but also to the technique of political discourse analysis. Since then, political discourse analysis becomes an independent methodological approach for political process research (Baranov & Pikalov, 2003).

In the context of political process analysis, the specialists often use the “scope of discourse” studying. According to J. Pocock (1985) and Q. Skinner (1978) statements, the scopes of discourse are “system-creating”. For this phenomenon, the terms “language” and “ideology” are often used. It is this sense when they talk about liberalism, conservatism, and other ideological discourses.

It is noteworthy that political discourses can have scenarios that allow to consider them as an entity. For example, meeting, election rally, and others that differ by their discourse scenario, meanings, and other criteria. This circumstance also gives an opportunity to forecast political process development.

The postmodernist approach is one of the most common approaches to political discourse analysis. This approach is gradually gaining in social sciences. Especially in political science, it is considered as one of the modern directions of political analysis. The core of this approach is that postmodernists exclude the existence of a universal reality that is acceptable for everyone and it will be possible to explore and explain accurately. The behaviour of people creates the world around us. The more ideas are spread, the

more people start believing them and acting accordingly. These ideas, embedded in specific rules, norms, institutions and public control mechanisms, create the reality itself.

The representatives of discourse approach suppose that the meanings should be sought not in the outside world but in the language that is the mechanism of creating and disseminating individual perceptions. Hence, the study of language becomes the main problem of science. Postmodernists note that only text analysis is sufficient for discourse understanding (Baranov & Pikalov, 2003).

The majority of postmodernists believes that each reader can interpret the text faithfully: the reliability of interpretation depends exclusively on its subjective perception. D. Easton (1997) rightly points out that this perspective destroys both objectivity and subjectivity. The text speaks itself, and the dialogue is not between people. It is between the author and the reader (p. 35).

In this sense, it should be noted that, in our opinion, only the text analysis is not sufficient to form a comprehensive understanding of the political process. For that reason, the linguistic aspects of the political process should not be considered as separate but as part of the process because the discourse is only a linguistic expression of the political process, despite the fact the process can also have behavioural and other expressions. Consequently, the combination of different methodological approaches, such as discursive, behavioural and other ones, can lead to a more sustainable foundation for a complete understanding, analysis and forecasting of the political process. In other words, the discourse approach is necessary, but not sufficient for a thorough analysis of the political process.

Conclusion

Summing up the results of explored issues and considering the political process as a dynamic and nonlinear political phenomenon that can vary in time, we concluded that its variations depend on the impact of various direct or indirect factors and circumstances mainly related to political discourse content and its type of manifestation.

As for the conceptual basis, both typologies and methodological approaches, the political process needs to be supplemented with new theoretical and methodological foundations.

A comparative analysis of political process theoretical and methodological approaches has genuinely shown that any particular approach can be efficient only in an appropriate society or political regime. In case of other situation and circumstances, the same approach cannot be applied efficiently to study and to analyse the political process. If the institutional approach can be effective in an institutionalised political system, then it cannot have the same effectiveness in other systems with not developed political institutions where other models of public-political organisation are dominating. Hence, no matter how much political processes are comparable and have similarities, these processes will also differ from each other by their peculiarities. Moreover, the study of any political process requires the adoption of a particular approach or a combination of some approaches.

Only discourse approach can be considered as universally efficient because all political processes regardless political regime type or other political factors have their discourses which reflect the peculiarities of the political process due to the political culture model, dominant in the given society.

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MODEL OF THE EVOLUTION OF SOCIAL DEVELOPMENT IN THE PHILOSOPHY OF GLOBAL CONSTITUTIONALISM

Abstract

This article is devoted to the conceptual analysis of the model of the evolution of social development in the philosophy of global constitutionalism.

Purpose of the research: to develop and justify the model evolution of social development within the framework of the social concept of global constitutionalism.

The object of research: the phenomenon of globalisation of socio-political, state-legal and financial-economic development of national societies and states as an appearance of social reality, highlighted in the social concept of global constitutionalism.

The subject of research: theoretical content and stages of development of the model of the evolution of social development in the philosophy of global constitutionalism concerning its social essence.

Keywords: global constitutionalism, model, evolution, social development, philosophy, social concept, features, global goal, organisational nature, political sphere.

Introduction

The research questions of concepts of social development in the philosophy of modern interpretations of social reality in the context of globalisation are studied extensively in the works of Amin S. (2007), Appadurai A. (1990, pp. 295-310; 1996, pp. 178-199), Arrighi G. (2008, pp. 57-72), Bauman Z. (1998), Beck U. (1998, pp. 28-31; 2000), Wallerstein I. (2001), Weber M. (2006), Giddens E. (1990, p. 64), dos Santos T. (1972, pp. 7-12), Kagan R. (1996), Comte A. (2011^a), Kristol I. (1995, p. 37), Lash S. and Urry J. (2002), Næss A. (1948; 1989), Robertson R. (1995, pp. 25-42), Sklair L. (1991, p. 7), Therborn G. (1995, pp. 738-739), and some other au-

thors.

These works form the basis for the formulation of the main features of the model of the evolution of social development in the philosophy of global constitutionalism.

However, the share of studies covering the issues of elaboration and justification of the evolution of social development in the framework of the main socio-philosophical approaches to ensure the comprehensive development of national societies and States, provided that a balance of international (global) and national (state) interests in all spheres of their life in connection with the systematic expansion of Western interpretations of the social system is extremely small.

In this regard, the primary purpose of this

study is to develop and substantiate the evolution of social development within the framework of the social concept of global constitutionalism, and the subject of the study is the theoretical content and stages of development of the model of the evolution of social development in the philosophy of global constitutionalism in relation to its social essence.

* * *

The model of the evolution of the social development in any social conception involves the development and justification of its own design of formation and development of the society. Most of the social teachings of our time, embodied in the practice of state-political construction of certain states and societies, justifying the constructive features of the evolution of the social development, are based on the achieved within the existing national states and societies level of society-political, state-legal and financial-economic development, as well as a variety of experience of socio-philosophical description of models of the world.

Global constitutionalism as a social concept functions as a socially determined and tendentially aberrative form of perception and explanation of reality, being a knowledge system of a socio-philosophical and politico-legal nature, based on fundamental universal democratic values regarding the need to organise interstate, state and public life on a global scale at accordance with the ideological basis of the modern stage of development of capitalism in the world.

The philosophy of global constitutionalism, which was finally formed at the turn of the 20th and 21st centuries as an active tool for formatting society-political, state-legal, financial and economic development of modern national States in

the hands of the global governing class, is based on the experience of social concepts of the past, especially neoliberal and neoconservative doctrines.

In this regard, the model of the evolution of social development constructed within the framework of the concept of global constitutionalism is characterised by several features.

First, it is progressive, that is, it is based on the understanding of the future borrowed from liberalism and neoliberalism as continuous progress in the development of humankind. At the same time, progress is the main goal and motivation of any activity carried out in society. So, B. V. Vasilyev (2005) notes that the “neoliberal “formula of progress” was expressed in the understanding of the comprehensive development of the personality as the goal of the progress of society and public organisation as a means to achieve this goal. The neoliberal paradigm of social progress included the idea of the relationship between liberalism and democracy” (pp. 5-15). However, in the context of global constitutionalism, the progressive orientation of the model of the evolution of social development is corrected towards the controllability and manipulated nature of social-political, state-legal, financial and economic development of national states by the global governing class.

Meanwhile, the global governing elite, as noted by A. Posadsky (2016): “The classical understanding of rationality and scientific and technical progress cause distrust. They seek to freeze the existing order of things, rejecting the very possibility of creative breakthroughs. They see the improvement of technological systems and classical scientific knowledge as a threat to the “ecological” and “economic” humanity, which has clear limits of development” (p. 1). Thus, the philosophy of global constitutionalism is selec-

tive to the possibilities of progressive development of society, considering progress only as a process of creating the necessary tools for the active manipulation of social processes, forcing them to the general logic of the development of the world capitalist system and the preservation of power and property by the ruling elites, which by the end of the 20th century formed a single global governing elite. In this case, A. Posadsky (2016) points to the repressive nature of progressivism in the context of globalisation: “Neoliberal ... “therapy” of human nature opens the way for a triumphal procession of unconscious archaic impulses and drives. They are based on the description of the transformation of human instincts as their “repressive suppression”. All this, in turn, turns into the encouragement of conformist attitude to reality, egoistic adaptation to it. Humanity, bound by natural-unconscious bonds, is closed in an infantile “paradise”. Here the creative potency of the individual, the desire for the actualisation of spiritual meanings, for a constructive transformation of social conditions become unclaimed” (pp. 1-3).

Secondly, it carries out the sacralisation and mythologisation of democratic values and rights as public institutions of modern state-organised society. At the same time, a kind of cult of democratic values and legal institutions in the philosophy of global constitutionalism is quite two-faced. On the one hand, the universal access of humankind to democratic values and legal protection concluded in the norms and principles of international law, as well as in national legal systems integrated into a single global legal system, is declared. Nevertheless, on the other hand, in practice, access to the institutions of democracy, as well as mechanisms of the legal protection of the rights, freedoms and legitimate interests of man and citizen, is everywhere conditioned by

the citizenship and material status of man, his belonging to the global governing class.

So, P. A. Shashkin (2016) said: “This... understanding of human rights ... has already become a kind of “Bible” of globalism - a project aimed at seizing power and imposing “humanistic” values on all humankind as universal. There is a kind of substitution of concepts. Representative democracy in the modern world is often replaced by the power of bureaucracy (a clear illustration is the apparent weakness of the representative bodies of the EU against the background of the omnipotence of the Brussels bureaucratic machine), the constitutional state- by the right of the strong (or, something the same, rich), the equality of all forms of ownership- by the actual dominance of private property and the cult of privatisation” (p. 1). The aim of this global project is, in fact, to build an uncontrolled oligarchic transnational power that rejects any and all national traditions and identities, if they somehow do not fit into the new world order.

Third, the philosophy of global constitutionalism has a pronounced Darwinian character. At the same time, some authors notes the global evolutionism of this philosophical doctrine, which focuses on identifying directions, trends and patterns of only the continuous progressive development of all things are available to modern science, which are invariant and can claim to explain the emergence of humanity and predict its further interaction with the nature of the Earth and space: “This type of evolutionism began to play an important role as a paradigm integrator of scientific knowledge, an active conductor of evolutionary views in science, especially in the formation of new areas of scientific research” (Ursul, A. D. & Ursul T. A., 2016).

The social-Darwinian character of global constitutionalism, on the one hand, is based on

the linearity of the development of human society, justifying its universality, which generates globalisation processes. On the other hand, the declared equality of states and peoples serves as a justification for the legitimacy of ignoring the particularities of individual nations and states for the benefit of the realisation of universal progressive development.

That is, the global constitutionalism with all the declared equality carries such social-darwinist moments as the priority of the West over the rest of the world; the priority of the Western picture of the social development over the models of the social development, substantiated within the framework of non-Western socio-philosophical concepts; the violent planting of mythical democratic values on a planetary scale; the sacralisation of the Western way of life and worldview concept.

Fourthly, the philosophy of global constitutionalism borrows from neoconservative models the conceptual provisions regarding “the inequality of peoples, socio-political classes, individual countries, etc.” (Kagan, 1996; Kristol, 1995, p. 37).

At the same time, several philosophers note that some principles of global constitutionalism directly violate human rights, for example: “the existing world consists of individuals and corporations driven by their private interests, so society is just a simple set of selfish interests and the rights of human communities are not protected; economic growth requires “creative destruction” in which “inefficient” activities are allowed to die, giving way to successful enterprises using advanced technologies” (Shashkin, 2016).

Fifth, the model of the evolution of social development in the philosophy of global constitutionalism in fact acts as an involitional structure of world development. And not only in

terms of spiritual involution (justification of sexual perversions, social Darwinism, violence, sanctions, religious perversions, etc.) but also in terms of material and technical involution (despite the declared transition to the sixth technological mode). At the same time, the media, Western cinema complement involitional component of Western globalisation of socio-political, state-legal and financial-economic structure of national states by the apocalyptic vision of the future development of mankind. However, it is impossible to consider that foresight of apocalyptic character of the future is inherent only in the supporter of the concept of global constitutionalism.

A number of thinkers, philosophers and religious figures (for example, Patriarch Kirill) note that the involitional nature of the processes of globalisation of the Western model and the blurring of the boundaries of good and evil, inevitably lead humanity to the risk of an apocalyptic end in development (Patriarch Kirill, 2016). Despite the pessimistic forecasts of social development in the framework of the model of the evolution of social development in the concept of global constitutionalism, its authors deny the possibility of revising the basic principles of this doctrine concerning the freedom of the market, the exaltation of democratic values and human rights, the legal system, etc.

Moreover, according to some authors, global constitutionalism considers “spontaneously composing market and natural orders as perfect in comparison with rationally and artificially created ones. Interference in their environment, improvement and creative change are declared unacceptable. Thereby, the ways of the creative perfection of the social development, the modernisation movement of society, scientific and technological development in combination with

the moral perfection overlap ... “more perfect” natural orders can always be “cleaned” of such “too human” and “polluting” world factors as creative freely believing personality, people’s states and economies, institutions of morality, science and culture” (Posadsky, 2016).

Sixth, the philosophy of global constitutionalism contains elements of neoliberal environmentalism (Næss, 1948; 1989), in which man cannot be considered as a sovereign individual, a free creator of his history. A man as a person is split in anonymous realities, his comfort is provided by depersonalisation of the processes of social development. At the same time, such a touching "concern for the environment", which is demonstrated by the neoliberal and neoconservative circles of the West, in fact, pursues the goal of subordinating social development to the technologies of social construction controlling by the ruling classes, eliminating the creative human principle in it. At the same time, due to the fact that the “decoding” of the processes of the unconscious “monopolisation” within the framework of Western neoliberal philosophical doctrines, the processes of development and material and social being that do not meet the interests of the global governing class are defamed as a social pathology. As a result, any progress in the development of mankind that gives a person the opportunity of creative, cultural, moral and moral development, and not degradation, since the second half of the 20th century (and, especially, since the 21st century) is blocked. The West is organising the real terror against States and societies that impede this process.

Various models of the evolution of social development in the context of globalisation of socio-political, state-legal and financial-economic development of existing national States and societies, actively studied by modern philoso-

phers, lawyers and political scientists, play a significant role in the formation of the model of the evolution of social development within the framework of global constitutionalism (Ivanov 2016).

These include, in particular, models: linear global studies (Comte, 2011); the world-system globalisation (I. Wallerstein, A. G. Frank, S. Amin, G. Arrighi, T. dos Santos, A. I. Fursov, A. V. Karataev) (Wallerstein, 2001; Amin, 2007; Frank & Gills, 1996; Arrighi, 2008, pp. 57-72; dos Santos, 1972; Fursov, 2008, pp. 255-304); globalisation as a continuation of modernisation (Giddens, 1990); global system (Sklair, 1991, p. 7); global sociality (U. Beck, G. Terborn) (Terborn, 1995, pp. 738-739; Beck, 1998, pp. 28-31); “weak” States (Bauman, 1998); disorganised capitalism (Lash & Urry, 2002); globolocalisation (R. Robertson, M. Archer, N. Smelser, etc.) (Robertson, 1995, pp. 25-42); world risk society (Beck, 2000); deterritorialisation (Appadurai, 1996, pp. 295-310).

In particular, within the framework of the model of linear globalism, the evolution of the social development is a gradual integration of the world through the processes of unification, universalisation, integration of socio-political, state-legal and financial-economic structure of individual national states and societies. At the same time, the paradigm of the linear process does not imply a revolutionary change of internal principles and quality of globalisation processes in the globalisation. The world community, gradually integrating, extensively neutralises the contradictions existing in national societies and States, which, according to this model of the evolution of social development, are a consequence of the differences in their structure.

According to this model, globalisation, in any case, acts as a common good, having a use-

ful, rational and progressive nature, and any opposition to the processes of globalisation is considered as an anti-human act that requires censure and negative social impact. In part, this model in the era of O. Comte (2011^b) and later, until the second half of the 20th century, had a good reason, as its progressive nature was evident: under the pressure of integration processes and popularisation of general democratic values, human rights and freedoms, the world colonial system was broken, slavery was abolished everywhere, the population of most countries began to be fixed in the fundamental laws (constitutions) of all kinds of political, economic, social and inalienable rights and freedoms of man and citizen. This significantly raised the socio-economic standard of living of the population, increased the expectancy and quality of life, changed the moral, cultural and ethical image of the average citizen of the Western countries.

However, later, since the second half of the 20th century, the linear model of globalisation, which does not take into account the national, cultural, socio-economic and other features of certain national societies and States, as well as the adverse socio-economic consequences of globalisation processes in the countries of the periphery of the world capitalist system, has ceased to respond to objective reality. It could not be used in full within the framework of the concept of global constitutionalism, except for its individual elements (for example, in terms of levelling the contradictions existing in national societies and States).

Within the framework of the world-system globalisation model, the evolution of social development is a consistent evolution of various sets of world-systems. So, I. Wallerstein (2001) divides them into several types: “mini-systems (which were inherent in the primitive communal

system); world-economy (society, acting in the form of evolving systems, but not United in a single political system); world-Empire (world-economy, evolved by combining under the authority of one state in complex systems); modern world-system (emerged by the evolution of the medieval European world-economy)” (pp. 10-15).

It seems that this model of the evolution of social development has a particular value in the study of globalisation, as it explores the social evolution of the systems of societies, not individual societies. However, within the framework of this model, there are no clearly defined fundamental laws underlying the essence of the social development (in this part, the world-system analysis uses the theoretical basis developed within the framework of Marxist doctrine), it does not contain the formulation of the fundamental basis of globalisation processes, and also rather vaguely defines the properties of globalisation as a natural process of evolution of socio-political, state-legal and financial-economic development of national states and societies.

The model of globalisation as a continuation of the modernisation of E. Giddens (1990) defined the evolution of social development in the framework of the processes of globalisation as follows: “As an intensification of social relations extending to the whole world (worldwide), which connect remote places (localities) in such a way that local events are formed by events occurring many miles away from them, and vice versa, ... and globalisation...as a direct continuation of modernisation, which consists in the autonomy of social relations from the local conditions of interactions, to the spread of the action of decontextualising institutions to the whole world, believing that modernity is inherent in globalisation” (pp. 63, 64).

Consideration of the model of the evolution of social development through the prism of modernisation processes, widespread in the planetary scale, is although somewhat idealised, but allows us to explore globalisation as a systematic process of qualitative changes in all parameters of the organisation and functioning of society at the state and international level. At the same time, the Giddens (1990) model contains several institutional dimensions in which the modern socio-political system is formed: “this is actually the modern world economy, the system of national States; the international division of labour; the world military order” (p. 71). Although in fact, only two generalised institutional dimensions are used - the world economy and politics. It has several features in common with the world-system model of I. Wallerstein, however, in contrast, considers both levels of systemic connections (local and global), in which the transformation of the social system is carried out within the framework of globalisation. At the same time, global linear trends and localised phenomena of everyday life of society interact.

However, A. Giddens, exploring in his model of the processes of globalisation as a complex two-tiered process of transformation of the social system, does not analyse the economic mechanism, which allows in the framework of the world capitalist system to carry out its balancing and stabilisation due to the export of costs from the West to the states of peripheral capitalism.

In the framework of the model of the global system of L. Sklair globalisation acts as an evolutionary process of forming a system of transnational practices autonomised from conditions within national States and national-state interests in international relations.

Transnational practices are implemented at

three levels: economic (TNC); political (at the same time a capitalist class is being formed on a planetary scale); ideological and cultural, generating consumerism (Sklair, 1991, p. 7). Thus, the model of the global system of L. Sklair defines the evolution of the social development of the era of globalisation as the gradual formation of a system of transnational capitalism, sweeping and levelling national borders. At the same time, this model recognises the existence of an extensive system of supranational actors that initiate the processes of globalisation of socio-political, state-legal, financial and economic life in individual national States, as well as control over their course, in the interests of the global governing class. This model defines as the main properties of globalisation as the process of evolution of the social development the formation of global free markets and liberal economic relations (collectively forming the world capitalist system).

However, revealing the organisational nature of the initiation of globalisation processes, this model contains a somewhat archaic definition of the actors and beneficiaries of globalisation processes, which are the global governing elite represented by the global governing class at the international and national-state levels.

In the framework of the model of global sociality (U. Beck and G. Therborn) globalisation is seen as a transnational social space, “unbounded daily activities in various dimensions of economy, information, ecology, technics, transcultural conflicts and civil society...” (Beck, 1998, p. 44). At the same time, within the framework of this model, the processes of globalisation in the socio-political, state-legal, financial and economic life in individual national states, although they have a common nature and the actors that initialise them, however, proceed according to their own logic of development, not reduced one to

another.

At the same time, in the political sphere, globalisation involves the gradual levelling of state sovereignty through the influence of transnational actors, creating specific organisational and legal networks both within States and at the international level; in the economy, globalisation is embodied in the form of denationalisation and disorganisation of transnational capital, finally going beyond national legal regulation and controlling international financial and commodity flows; in the socio-cultural sphere, globalisation is characterised by the interpenetration of local cultures in transnational spaces, which are the world's largest megacities of developed States, as well as their capitals (Beck, 1998, pp. 28, 40, 42, 131).

Model of globolocalisation (R. Robertson, M. Archer, N. Smelser, etc.) (Robertson, 1995, pp. 25-42), weak States Z. Bauman (1998), disorganised capitalism S. Lash and J. Urri (2002) also contains a thesis about the existence of its own logic of globalisation processes in the socio-political, state-legal, financial and economic life of individual national States, and at the international level, with the primary goal of globalisation processes is to preserve and develop the existing world capitalist system. In this regard, U. Beck (2000) attempts to build his model of globalisation (model of the world risk society - Weltrisikogesellschaft), based on the processes in the field of ecology, adapting the previously developed theory of risk society to the analysis of globalisation processes; at the same time, within the framework of the model of the world risk society, the processes of globalisation are considered separately at the global and local levels in the economy, politics, culture, morality, etc. (pp. 10-17).

The study of the model of deterritorialisa

tion developed by A. Appadurai (1996) has great importance in understanding the model of the evolution of social development within the framework of the philosophy of global constitutionalism (pp. 178-199). Within the framework of this model, firstly, the opposition of the world-system analysis of the theory of globalisation is carried out; secondly, globalisation is considered as a process of gradual loss of binding of social processes to the territorial space; thirdly, A. Appadurai (1990) justified the position that local cultural and symbolic space-flows (ideological, consisting in the processes of perception by some ideologists, developed by others; ethnic, formed by migration and tourist flows; technical, consisting in the import-export of technologies; financial, formed by the movement of capital; media, consisting in the movement of flows of images) form a global cultural flow, and the interaction of people is symbolic (pp. 296, 301).

The model of deterritorialisation quite rightly notes that within the framework of globalisation, the formation of a global cultural flow is carried out, in which the transfer of state-legal, social and political institutions, principles, relations, relations, ideas is carried out in a symbolic form, but A. Appadurai does not indicate the fact that this transfer occurs, as a rule, unilaterally (from the countries of the core of the capitalist system to the countries of its periphery), and as methods of transmission is the imposition by military-political, financial-economic, cultural-creative and information expansion of the West on a planetary scale.

Thus, the model of the evolution of the social development within the framework of the philosophy of global constitutionalism defines globalisation as an objective process of development of socio-political, state-legal, financial and economic life of individual national States

on a planetary scale following the ideological basis of the modern stage of development of capitalism in the world. This ideological basis consists in the violent (expansionist) transfer of state-legal, socio-political institutions, principles, relations, ideas from the West to the rest of the world.

The global goal of the evolution of the social development in the philosophy of global constitutionalism is to ensure the functioning and development of the world capitalist system by exporting costs from its centre (core) to the countries of the periphery, as the most favorable socio-economic form, allowing to maintain power and property in the hands of the global governing elite in the face of the global governing class.

Conclusions

Social concept global constitutionalism basic on fundamental universal democratic values regarding the need to organise interstate, state and public life on a global scale at accordance with the ideological basis of the modern stage of development of capitalism in the world.

The model of the evolution of social development in the philosophy of global constitutionalism is defined as a structure of formation and development of the society, which has a progressive, pronounced Darwinist character, carrying out the sacralisation and mythologisation of democratic values and law as public institutions of modern state-organised society, borrowing from neoconservative models conceptual provisions concerning inequality of peoples, socio-political classes, individual countries, in fact serving in the involitional structure of the world development containing elements of neoliberal environmentalism.

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SOCIAL AND POLITICAL PHILOSOPHY

MULTIFACTORIAL MODEL OF ATTITUDES TOWARDS APPEARANCE:
EMPIRICAL INVESTIGATIONS¹

Abstract

This study is focusing on interrelations between attitudes towards Appearance (AP), value functional significance of AP, and life satisfaction. The study is aimed at gaining a theoretical foundation of the developed Multifactorial Model of Attitudes towards AP as well as at empirical testing of the interrelations between the single factors of the model and their combined influence on life satisfaction. It is hypothesised that a different combination of the single factors of the Multifactorial Model of Attitudes towards AP has a different impact on life satisfaction. The participants were 86 females and 86 males aged between 17 and 25 years. The inventory “Diagnostics of Real Structure of Personality Value Orientations” (Bubnova, 1999) the questionnaires “Significance of AP in Various Life Situations” (Labunskaya & Serikov, 2018), Attitudes towards AP, Satisfaction and Concern” (Labunskaya & Kapitanova, 2016), the AP Perfectionism Scale (APPS) (Srivastava, 2009) and the Life Satisfaction Index developed by Neugarten and adopted by N. V. Panina (1993) were administered. The factorial analysis revealed two types of interrelations that relate to different components of the developed Multifactorial Model of Attitudes towards AP. The results showed that considering AP as a value, attributing of higher significance to AP in various interaction contexts as well as higher AP perfectionism lead to lower life satisfaction.

Keywords: multifactorial model, life spheres, value of AP, significance of AP, attitude toward AP, life satisfaction.

Introduction

The theoretical foundation of the developed Multifactorial Model of Attitudes towards AP. This investigation is focusing on the interrelations of attitudes towards AP, values, functional significance of AP and life satisfaction as a cen-

tral issue of the psychological research in the field of AP investigation. The new perspective on this issue is grounded in the proposed Multifactorial Model of Attitudes towards AP (Labunskaya & Serikov, 2018). The analysis of the previous research relating to the impact of social perception, estimation and self-estimation, AP interpretation, attitudes, self-concepts and experience on AP (Labunskaya & Kapitanova, 2016; Labunskaya & Drozdova, 2017) demonstrated following tendencies in theoretical concepts. First, the one, two or three factors approach to

¹ This work was supported by the Russian Scientific Foundation (project № 171801260) “The social psychology of appearance: functions, significance, satisfaction, concerns, the interpretation in the interpersonal and intragroup interaction in youth environment”.

the investigation of phenomena relating to AP is dominating in modern research (Grabe, Monique, & Shibley, 2008; Webb & Zimmer-Gembeck, 2016; Webb & Zimmer-Gembeck, 2014).

Second, while studying such phenomena as value of AP, investment power of AP, sensitivity towards and significance of AP authors link them very often to concern and satisfaction with AP as well as to self-estimation of AP (Chang, Jarry, & Kong, 2014; Swami & Furnham, 2009; Trekels & Eggermont, 2017^a; Trekels & Eggermont, 2017^b). Taking into account, the affective components of AP researchers underline the role of feedback of others on AP (Carriere & Kluck, 2014; Dian & Kühne, 2015; Goldsmith & Byers, 2016) and the influence of comments of others concerning AP of other people (Carriere & Kluck, 2014; Herbozo & Thompson, 2006). For instance in the study of Carriere & Kluck (2014) was stated that there are significant positive correlations between negative comments and body satisfaction as well as between positive feedback on AP, such as weight, and relationships satisfaction. Thus, the concentration on different aspects of AP, “objectification” of AP, also through feedback and estimation of AP through others, diminish the satisfaction with AP and increase the shame attitude towards AP (Noser & Zeigler-Hill, 2014). Uncomfortable feelings associated with AP, concern with AP, anxiety and dissatisfaction with AP are mainly considered as coursed by the interplay of macro and micro factors, especially, by such demographic factors as gender, age, education, economic status etc. (Castonguay, Sabiston, Crocker, & Mack, 2014).

Third, the well-known statement postulated by Schwartz (Schwartz, 2012) that values are dependent variables could be applied to the value of AP. One of our previous researches (Labunskaya & Serikov, 2018; Labunskaya, 2018^b) showed that similar to the value of love value of AP in youth takes a middle position in the hierarchy of value orientations. Correlation analysis testified a significant association between the value of AP and such values as the achievement of high social status, power, acceptance and respect from others, social influence, communication.

Fourth, authors pointed out that functional significance of AP varies as a factor of life circumstances: communication and friendship, carrier and job, academic performance, family and romantic relationships (Serikov, 2018; Labunskaya, 2019). The results of one of our previous studies demonstrated that agreement with statements about attractive AP varies dependent on the actual life situation (Labunskaya, 2018^a). Youth participants reported the more critical role of attractive AP in the spheres of friendship and communication and for the feeling of happiness compared to academic performance, carrier, romantic relationships or change of lifestyle. Further on, youth participants perceived an attractive AP as connected to happiness, to better chances of finding a partner and to better chances in the spheres of friendship and romantic relationships. Attractive students are expected to be more confident in communicating with lecturers and peers, with higher chances of finding good friends, of finding perfect partner, to build a family and to be accessible within the peer group. In sum, the received results testified that youth people

perceive AP as social and humanitarian capital.

Fifth, the explanation of the functional significance of AP and its influence on individual's everyday life based on the concept of value of AP which defines AP as responsible for everything that happens to an individual and as a type of "investment" in individual's well-being and not-well-being (Chang, Jarry, & Kong, 2014; Moss, Lawson, & White, 2014). In the opinion of the Gupta, Etoff & Jaeger (2016) the intensity of interrelations between AP and well-being/not-well-being depends on demographic variables and intellectual abilities. The authors pointed out that the attractiveness of AP has a direct impact on individual's states and in this way influences another life parameter such as the feeling of happiness (Trekels & Eggermont 2017; Trekels & Eggermont, 2017; Kaczmarek, Enko, Awdziejczyk, & Hoffmann, 2016; Shinnars, 2009). The intensity of AP influence depends on concentration on different AP components that strengthen the desire to look better in order to live better and be happier.

Sixth, expectations that attractive AP can increase life quality, can help to become a better job, look smarter, be happier and more confident are characteristic for different social groups (Shinnars, 2009; Anderson, John, Keltner, & Kring, 2001; Beall & Can, 2007; Johnson, Podratz, Dipboye, & Gibbons, 2010). Connected to this phenomenon the modern social psychology raises the question about the privileges of people with attractive AP (Dotse & Asumeng, 2015; Kanazawa, 2011; Toosi, 2016; Ramsey & Harcourt, 2009). Following this claim, Carr, T., Harris, D., & James (2000),

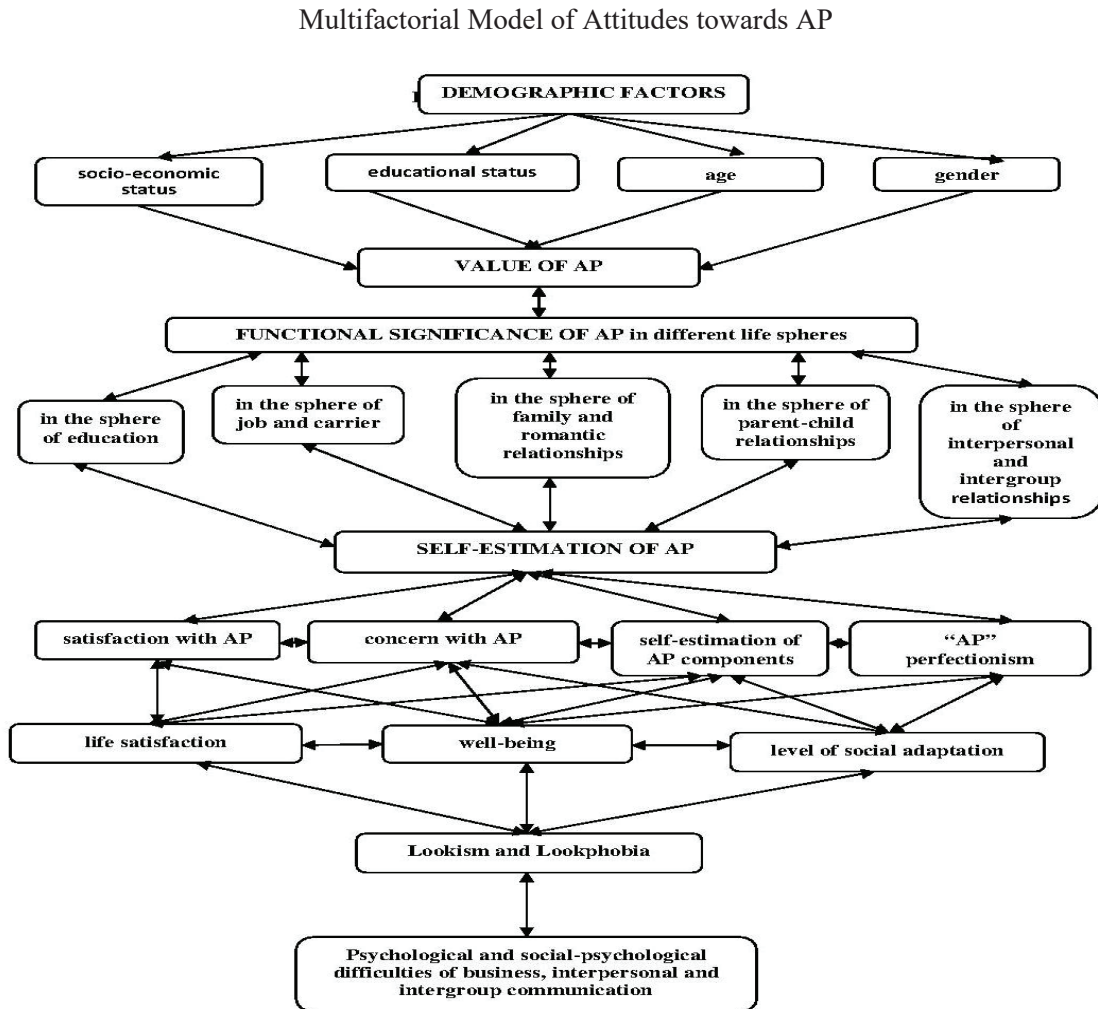
underlined the vital role of AP in increasing life quality and welfare.

Basing on listed above theoretical concepts and empirical evidence, the Multifactorial Model of Attitudes towards AP was developed. The value of AP and related to its functional significance of AP is placed into the centre of the model. Demographic factors and an individual's spheres of life are included in the model as determinant factors. The interplay of these factors influences not only the value of AP but also determine the attitude towards AP which contains self-estimations of AP, concern and satisfaction with AP, and AP perfectionism. The interrelations between listed above factors, attitudes towards AP, its value and functional significance determine in their turn life satisfaction, well-being, and level of social adaptation. The described interrelations influence the development of lookism and lookphobia relating to psychological and social-psychological difficulties in the spheres of business, interpersonal and intergroup communication (*Figure 1*).

Aim and Hypotheses of the Study

This study is aimed at empirical testing of the interrelations between factors described in the developed Multifactorial Model of Attitudes towards AP and at the defining of those factors that influence life satisfaction. Taking into account the peculiarities of the phenomena linked to AP as well as the results of our previous research we hypothesise that different combination of the single factors of the Multifactorial Model of Attitudes towards AP has a different impact on life satisfaction.

Figure 1.



Participants and Methods

The participants were 86 females and 86 males aged between 17 and 25 years ($M= 20.07$, $SD: 2.23$). The modified version of the inventory “Diagnostics of Real Structure of Personality Value Orientations” developed by Bubnova S. S. (1999) was administered to register the value of AP. The modification of the inventory covered the reformulation of items describing 11 types of value orientations for the context of AP: 1) “Is improvement of AP (taking care, correction, creation) an important part of individual’s life?”; 2) “Is it crucial to have attractive, beautiful AP?”;

3) “Can AP play an important role in your life?”; 4) “Could you tell that you are depressed because of estimation of your AP through others?”; 5) “Would you like others to be impressed by your AP?”; 6) “Does the AP of others impact your attitudes towards them?”. The combination of these statements was related to 11 types of value of AP. The scores were calculated as a sum of “yes” and “no” answers.

The questionnaire “Significance of AP in Various Interaction Situations” (Labunskaya & Serikov, 2018) was applied to register the significance of AP in different life situation. This questionnaire includes 12 statements describing dif-

ferent life spheres: communication and friendship, job and career, academic performance, family and romantic relationships. Several items address lifestyle and feeling of happiness. Using a five-point Likert scale with “5” absolutely correct and “1” absolutely incorrect participants answered the question “What kind of changes would happen to your self-estimation, relations to others and life perspectives if you would have more attractive AP?” Lower self-reported influence of AP attractiveness on different spheres of life is linked to lower the value of AP. The integral index of the significance of AP is estimated as a sum of scores of the significance of AP for different spheres of life divided by the number of the spheres of life administered in the questionnaire.

Three questionnaires “Content-Evaluative Interpretation of AP” (Labunskaya, 2009), “Attitudes towards AP: Satisfaction and Concern” (Labunskaya & Kapitanova, 2016), and “AP Perfectionism Scale” (APPS) (Srivastava, 2009) were applied to register the attitudes towards AP. The first includes scales that relate to the self-estimation of different components of AP (face, body, design of AP) and holistic characteristics of AP: the attractiveness of AP for a partner of the opposite gender, femininity/masculinity of AP, and sexuality of AP. Using a ten-point Likert scale participants were asked to estimate the correspondence of various components to their own AP: 1) self-estimation of face; 2) self-estimation of body; 3) self-estimation of AP design; 4) self-estimation of AP attractiveness for a partner of the opposite gender; 5) self-estimation of femininity/masculinity and sexuality of AP. Along with self-estimations of single components of AP, we calculated the integral score of self-estimation of AP as a sum of single scores divided by the number of self-estimations. The

second questionnaire “Attitudes towards AP: Satisfaction and Concern” (Labunskaya & Kapitanova, 2016) includes 12 items. The concern with AP was operationalised as the intensity of feelings of unease, uncomfortable and shame experienced in different interaction situation caused by AP. Satisfaction with AP was operationalised as the frequency of situations in which participants impressed the others due to their AP, for example, “My relatives perceive me as an attractive person”. Participants expressed their agreement with the items on a ten-point Likert scale. The concern and satisfaction indexes were calculated as a sum of scores achieved correspondently at each of the dimension. The third questionnaire “AP Perfectionism Scale” (APPS) developed by Srivastava (2009) contains ten statements relating to AP perfectionism or perfectionistic attitude towards AP that participants had to agree or disagree with using a seven-point Likert scale.

Life satisfaction was measured using the Life Satisfaction Index (LSI) developed by Neugarten and adopted by N. V. Panina (1993). It consists of 20 items grouped in 5 dimensions: life interest, the consequent achievement of life goals (volition, decisiveness, and determination), correspondence between planned and real goal achievement, positive estimation of own characteristics and behaviour, overall mood quality. LSI is an integral phenomenon reflecting an individual’s experiences concerning attitudes towards himself and life quality. The maximal score is 40 points: the high score is between 31 and 39; the middle score is between 25 and 30, the low score is between 24 and 0. The high score correlates with low emotional tense, high emotional stability, low anxiety, high psychological comfort, high satisfaction with a given situation and own role in it.

Results

67.4% of participants have a low level of LSI, 23.3% reported a middle level of LSI and only 9.3% of participants had a high level of LSI (M=20.33, Min=4.0, Max=39.0). Descriptive statistics (*Table 1.*) showed that most of the participants (50%) agree with the high value of AP

and its essential role in various life spheres. Self-estimation of the components and holistic characteristics of AP are associated with middle level of satisfaction and concern with AP and perfectionistic attitudes towards AP. At the same time, the analysis of standard deviation revealed a significant variation in attitudes towards AP.

Table 1.

Descriptive Statistics

Variables	N	Min.	Max.	M	SD
Age	172	17	25	20,07	2,226
Value of AP	172	,0	6,0	2,767	1,6591
Self-estimation of face	172	1,0	10,0	5,942	1,8372
Self-estimation of body	172	1,0	10,0	5,299	2,2067
Self-estimation of AP design	172	1,0	10,0	6,116	1,9250
Self-estimation of AP sexuality	172	1,0	10,0	4,855	2,0191
Self-estimation of AP for a partner of the opposite gender	172	1,0	10,0	5,381	2,1129
Self-estimation of femininity/masculinity of AP	172	1,0	10,0	6,180	2,0699
Integral self-estimation of AP	172	1,0	10,0	6,081	1,5512
Concern with AP	172	2,2	9,6	5,158	1,5826
Satisfaction with AP	172	1,0	9,8	6,199	1,8493
Life Satisfaction Index (LSI)	172	4,0	39,0	20,337	8,1873
Appearance perfectionism	172	1,2	7,0	3,958	1,5669
Integral score of AP significance	172	1,0	5,0	2,743	1,0588
Total N	172				

The central hypothesis was tested using factor analysis with principal component analysis (SPSS 21for Windows). The factor analysis (*Table 2*) revealed two factors. Variance scores allow concluding, that two factors have values

higher than one and thus explain the variance significantly. The first factor explains 50.32% of the variance and the second factor explains 15.68% of the variance.

Table 2.

Factor analysis. Total Variance Explained

Component	Initial eigenvalues% of			Extraction Sum of Squared Loadings% of		
	Total	Variance	Cummulative %	Total	Variance	Cummulative %
1	6,542	50,324	50,324	6,268	48,219	48,219
2	2,039	15,682	66,006	2,312	17,788	66,006
3	,955	7,344	73,350			
4	,650	4,997	78,347			
5	,613	4,712	83,059			
6	,585	4,502	87,561			
7	,433	3,327	90,888			

8	,356	2,739	93,627		
9	,287	2,207	95,834		
10	,252	1,939	97,773		
11	,204	1,566	99,339		
12	,064	,493	99,833		
13	,022	,167	100,000		

Extraction method: Principal Component Analysis

As factor loadings reflect correlations between variables the factors with the highest loading scores (*Table 2* contains factor loadings with $p = 0.05$ and higher) should be considered. In primary cases, the including of a variable into a

factor is evident and depends on the strength of a correlation coefficient respectively. At the same time, it is possible to include the same variable into two or more different factors while there are variables that could not be included in any factor.

Table 3.

Varimax Rotation Matrix^a

Variables	Factor	
	1	2
Value of AP		,834
Self-estimation of face	,810	-,124
Self-estimation of body	,790	-,269
Self-estimation of AP design	,737	,107
Self-estimation of AP sexuality	,858	-,244
Self-estimation of AP for a partner of the opposite gender	,941	-,130
Self-estimation of femininity/masculinity of AP	,866	-,079
Integral self-estimation of AP	,958	-,095
Concern with AP	-,340	,705
Satisfaction with AP	,860	-,073
Life Satisfaction Index (LSI)	,368	-,378
AP perfectionism	,392	,493
Integral score of AP significance	-,083	,733

Extraction Method: Principal Axis Factoring; Rotation Method: Varimax with Kaiser Normalisation;

a. Rotation converged in 3 iterations

The first factor (*Table 3*) includes all self-estimations of AP, satisfaction with AP and AP perfectionism. Life satisfaction was also included in this factor with favourable loading as well as concern with AP – with negative loading. According to psychological content, this factor could be named “Attitudes towards AP – life satisfaction”. The second factor contains the value of AP, the significance of AP in different life situations, concern with AP and AP perfectionism. Life satisfaction has a negative loading within this factor. As for the psychological con-

tent, this factor could be named “Value and significance of AP – life dissatisfaction”.

Thus, two types of interrelations between attitudes towards AP, the value of AP, the significance of AP in different life situations, and life satisfaction could be revealed. The first type is more spread one (50.32% of explained variance). This interrelations type demonstrates that life satisfaction is impacted by a complex of interrelated factors: attitudes to AP (self-estimations of different AP components, satisfaction with AP, and AP perfectionism). Life satisfaction is higher

if satisfaction with AP is high and concern with AP is low. The second type of interrelations is less frequent as the second factor explains only 15.68% of the variance. This type of interrelations describes that association between the value of AP, the significance of AP in different life situations, concern with AP, and AP perfectionism course lower life satisfaction.

Altogether, higher life satisfaction is observed if higher attitudes towards AP (all components of self-estimation of AP: self-estimation of face, self-estimation of body, self-estimation of AP design, self-estimation of AP sexuality, self-estimation of AP for a partner of the opposite gender, self-estimation of femininity/masculinity of AP) are linked to satisfaction with AP, and AP perfectionism while value of AP, significance of AP in different life situations, and concern with AP are significantly lower. The lower level of life satisfaction is associated with a higher value of AP, the significance of AP in different life situations, concern with AP, and AP perfectionism.

Conclusions and Discussion

In this study, we developed the Multifactorial Model of Attitudes towards AP as well as revealed and described different types of interrelations between factors constituting this model. The results demonstrated that the value of AP and the significance of AP in different life situations, concern with AP, and AP perfectionism build a complex of interrelated factors that diminish life satisfaction. Life satisfaction increases due to high self-estimation of AP and especially such its components as the attractiveness of AP for a partner of the opposite gender and self-estimation of femininity/masculinity of AP. Basing on the structure of the Multifactorial

Model of Attitudes towards AP it could be concluded that value of AP combined with the significance of AP increase the intensity of concern with AP and AP perfectionism and in this way decrease life satisfaction. Self-estimation components of attitudes towards AP and satisfaction with AP increase life satisfaction if the role of AP in different life situations is considered as insignificant and AP is not valued high.

Summing up, youth people who consider AP as a value and attribute higher significance to AP in different life situations, demonstrate perfectionistic attitude towards AP and experience concern with AP report lower life satisfaction. Youth people with high life satisfaction are satisfied with their AP, report higher self-estimations of AP and consider the role of AP in life situations as insignificant and not valuable. The revealed interrelations of factors having a positive and negative impact on life satisfaction testify that attribution of investment power to AP and overestimation of AP function as asocial and humanitarian capital lead to lower life satisfaction.

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TYPICAL EXPRESSION OF COGNITIVE DISSONANCE AND CONSONANCE IN THE COURSE OF ARGUMENTATION AMONG PRIMARY-SCHOOL CHILDREN PLAYING CHESS

Abstract

The research aims to reveal the typical expressions of cognitive dissonance and consonance among the primary-school children by their argumentations upon their deed. The relevance of the research stems from the applicability of the study of the phenomena of dissonance and consonance, which inherently emerge in the sphere of argumentation among the children who study how to play chess. Cognitive dissonance and consonance in the sphere of argumentation in the course of the game of chess are gradually transforming both into the respective reference points – relevant to the situation given, and into the emotional and behavioural manifestations – either adequately or inadequately expressed and, by the logical and inner conflict, are observed as the result of juxtaposition of the realms of emotions and logic.

The present research evidences that, in the case of similar chess skills, the manifestation of cognitive dissonance, and the own argumentation as well are detectable within the domain of extroversion – emotional instability. Such children, even more than the introverts, need the school psychologist's support. The cognitive consonance is typical of those of the children involved who are ready to gain new experience and appear to be more positively charged towards their rivals or opponents.

Keywords: cognitive consonance, cognitive dissonance, psychometric personality tests, personality dimension tests, chess, children, chess teachers, school psychologists.

Introduction and Literature Review

The notion of cognitive dissonance, set forth by *Leon Festinger* in 1956, played it significant role both in the development of cognitive psychology and in the uncovering the peculiarities of psychological and subjective argumentation.

Cognitive dissonance, as a complex psy

chological state, finds its ways of expression in the human consciousness through the collision of several judgments, comments, and, though concrete – however, incompatible within the given process of argumentation – conceptions or visions of the same phenomenon, fact or deed. According to Festinger (1957), cognitive dissonance is defined as an incongruity among many, mutually exclusive cognitions – deeds,

acts, judgments, and facts. In case one of the cognitions mentioned above is ignored, the subject faces a discomfort since the consciousness marks some contradictory and incompatible “pieces” of knowledge about the same phenomenon, event or object. The theory of cognitive dissonance determines the ways of halting or mitigation of the contradictions as mentioned earlier, as well as, and it pictures how humans, on average, typically cope with. L. Festinger (1957) claims that cognitive dissonance, in personality’ consciousness, is a psychological phenomenon which must necessarily be observed as a result of mutually exclusive conceptions, opinions and notions of two or more objects involved in the same activity or subject matter, which with their discrepancy, as a severe potential reason for “collision” while in search of further steps or as an obstacle for further inferences or conclusions, influence not only the adequate orientations but also people’s emotional and behavioural manifestations. The issues mentioned earlier have not been sufficiently explored from the perspective of argumentation aimed at confirming or denying facts, phenomena or deeds (Festinger, 1957). The logic-based contrast and the conflict-entailing contradiction might distort essential facts, thus, impeding any further grounding of argumentations, and, naturally, resulting in difficulties related to the search for pieces of evidence while trying to explain others one’s deeds.

From the standpoint of psychological analysis, the manifestations of cognitive dissonance and consonance appear to be complicated, contradictory, sometimes, without the necessary evidence as the respective premises, preconditions, personal interests and social settings in the course of argumentation, the concrete condi-

tions and the variety of factors, which require the necessary logical coherence, are not always compatible for an objective and comprehensive analysis, especially, in condition of simultaneous application of the respective standards accepted within experimental Psychology and Logic (Karapetyan, 2012; Karapetyan, Gevorkyan, & Petrosyan 2014; Karapetyan, 2016). Quite aware of the depth of these issues in the sphere of argumentation, we find it convenient to separate some contradictions of psychological character the manifestation of which more explicitly help to detect the presence or absence of dissonance or consonance in concrete situations and conditions. More precisely speaking:

- the contradictions between the broadening of person’s judgments and opposing either concrete or general judgments within the whole process of providing any reality with the own evidence (Nepryakhin, 2010; Carnap, 1936),
- the contradiction between the presence of purely subjective personal judgments within the context given - reckoned by the person as logical and substantiated, on the one hand, and self-guidance through the so-called pseudo-judgments which do not correspond to the context given, especially, in the cases when the person tries to conceal the reality connected with some conditions or situations,
- the contradiction between the given series of judgments or statements and its application or applicability beyond the context given – on sensuous cognition level (for instance, when the interlocutor say, “You cannot understand as you were not there, and, besides, you have not seen what I

saw...”).

The sphere of judgments is intruded by the given person’s sensuous information – related to the person’s visual, audio or kinetic sensations and not always objectively and unambiguously detectable. In this case, the dissonance occurs providing, while conversing, the interlocutors mainly make use of their methods of processing information, categorically rejecting the information through all other sensory channels.

The combination of the sensory and logical within the sphere of argumentation, as a rule, on the personal level, emerges through a mechanistic synthesis of the concrete and abstract which makes any further quotation or use of argumentation insensible. The question then arises on why some people relate the verbal means of expression of dissonance and consonance, mainly, to the sensory cognition of their observations. This might be explained not only with the help of emotional safety or protection, the necessity of immediate connections with the matter, tangible or real-world but also with the rational thinking and the logic of their judgments. At all events, the problem is confined to the correspondence of a person’s real aim and motivation to the activation of any component typical of argumentation. In the course of a conversation, the motivation of entering the semantic realm at verbal level (namely, what is allowed and what is not allowed, i.e. banned), from time to time, makes the person project herself/himself in the matter-based world for the sake of target-oriented perception and analysis of sensory information. The question that derives is as follows: how does a personality, due to her/his characteristics, actually combine the sensory and the logical or the constituents of the sensory and logical infrastructures in the course of argumentation?

Method

The core, guiding method in the research was the inductive research analysis based on the results and aimed at detecting the typicality in the ways cognitive dissonance and consonance are expressed within the process of argumentation with the respective age group of children involved and from the perspectives of the relevance of the moves that they chose while playing chess.

During the target-oriented talks conducted with randomly chosen two chess player out of the group of schoolchildren from the 2nd to the 4th grades of primary school, as well as with the chess teacher and school psychologist with the necessary skills of playing chess, the respective records were kept to file the explanation of the moves, their logical basis and relevance, the respective emotional overtones marked, the feelings and senses among the school children playing chess. The chess teacher was persistently finding out the reasonability of the moves following the argumentation-based logic behind the given games.

The psychologist was there to detect the emotionality and behavioural patterns among the children involved in the game. Moreover, at the end of every game, the psychologist’s mission was to comfort the children who had lost the game with the help of several professional consultancies.

The application of Eysenck’s personality psychometric test was meant to record the respective average data collected in the course of detecting the individual psychological qualities of school children’s personalities in two directions: “Emotional stability – Neuroticism (Emotional instability)” and “Extroversion – Introversion” for their further comparison with the ex-

pression of cognitive dissonance and consonance among the children in general – within the school class or group (Eysenck & Wilson, 2000).

The “Big 5” test (Goldberg, 1990), designed for psychometric personality qualities, was used to detect the degree of readiness (openness versus reticence) for gaining new experience. In practice, any personality tries to find the respective strategy of the logic of activities within the intra-psychological world likening them with intermediate achievements or the results of individual experience – without the sufficient level of systematisation and generalisation – with apparent preference granted to the knowledge and opportunities gained in the matter-based world as a result of personal experience or as a means of testing anything. The automatic synthesis of the sensory and the logical leads to some logical mistakes. For instance, while proving a mathematical theorem, a student says, “*We can see that the given line is longer; therefore, we have no actual problem to prove*”. The teacher replies that the case given is concrete; however, it is needed to prove precisely that, ir-

respective of the position occupied, the segment of the line given is always longer. As a matter of fact, it turns out that judgments, based mainly on the sensory information within the sphere of argumentation, are more likely to lead to logical mistakes, consequently, after the synthesis of the sensory and the logic, the phenomenon of dissonance finds a more vivid expression. The activity of the sensory component appears to be dominant when the complete scheme of information processing is based on visual, audio and kinetic skills without further penetration into the depths of the logical component of argumentation. The question that arises is whether dissonance might be conditioned by personality qualities, in particular, by the activity of the neural system.

Let us observe two of the general psychometric methods of personality qualities connected with argumentation: (1) *Eysenck’s personality test* (Eysenck & Wilson, 1976) and (2) the “Big Five” (Goldberg, 1990).

See *Diagram 1* for the two dimensions of personality according to Eysenck.

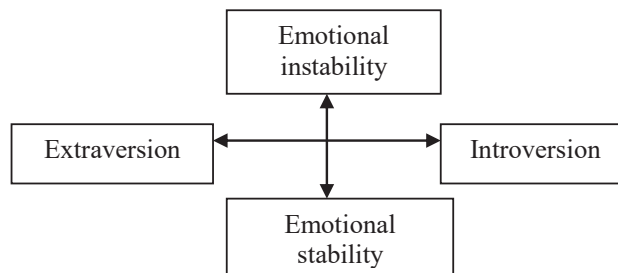


Diagram 1. Personality dimensions according to Eysenck (Eysenck & Wilson, 1976)

In the preliminary experiment stage, we revealed that the phenomenon of dissonance more frequently emerges within the quality characteristics “Extraversion –Emotional instability [Sector 1] and “Emotional stability - Introversion” [Sector 2]. Thus, from the psychological peculi-

arities of a choleric and a melancholic, we might draw a preliminary conclusion that the phenomenon of dissonance in argumentation occurs more frequently among the above-mentioned psychological types. At the same time, having studied the big five – (1) “Extraversion - Intro-

version”, (2) “Neuroticism – Emotional stability”, (3) “Openness versus reticence towards a new experience”, (4) “Consciousness - distraction”, (5) “Friendliness – Animosity” (Goldberg, 1990) it becomes clear that the phenomenon of dissonance appears to be more vividly expressed within the domain of personal qualities of “Extraversion - Introversion” and “Neuroticism – Emotional stability”. Meanwhile, (3) “Openness versus reticence towards a new experience”, (4) “Consciousness - distraction”, (5) “Friendliness - Animosity” are particularly typical in the conditions of cognitive consonance when the personality tends to reach solidarity based on the cooperation principles. Therefore – he/she is ready to listen to other party’s argumentation and more likely to express tolerance.

In order to prove the present judgment, the following three situational conditions were analysed:

- 1) The concrete situations when the personal ways of expression and behaviour were motivated by the argument “for” and “against” at the same time (in practice, not all people can manifest the necessary reflective skills for the analysis of their deeds).
- 2) The situations when the choice of strategy of rationalising one’s judgments, opinions, conceptions would derive from the same person’s motivations, aims, and logical acts.
- 3) The situations when the combination of aims and deeds not only seems to be real within the series of judgments but also quite feasible as figured out by the person himself/herself.

For empirical research objectives, the primary school child playing chess was chosen as a respondent. Three research groups were formed upon the basis of qualitative data – 10 pairs of children in each. Inside every group of respondents,

there were different subgroups formed with different variations. The chess instructor of the given group, as well as, the psychologist of the school or the given educational institution also took part in the experiment.

The game was monitored by the instructor (chess teacher) and school psychologist. At every move, the teacher would ask the child about the relevance of the move without interfering or reminding about the adequacy of the given move. The game partner would always hear the questions asked. The psychologist’s mission was, while following the whole game process, to organise private consultancy for every child afterwards, in order to keep the children away from depression – possibly caused by the loss or excessive excitement – in case of a win. The psychologist was trying to teach to lose honestly and somewhat considering that loss as a mere experience in playing chess. The valid argumentation was highlighted as a significance instance. The personal qualities of the children involved were also measured by Eysenck’s (Eysenck & Wilson, 1976) and “Big 5” (Goldberg, 1990) tests.

Results

In every school class, comprising children from the 2nd to the 4th grades, only those randomly chosen children’s moves were singled out and researched which would result in the phenomena of dissonance and consonance both during and after the game. The table below contains the average data on the chess moves of one child reckoning the instances of expression of personal qualities within the following dimensions – “Emotional stability – Neuroticism”, and “Extraversion – Introversion”. The child’s moves, made in the chess teacher’s presence, were chosen as units of measurement of argumentation.

Since the phenomena of cognitive dissonance and consonance were expressed among the children after a certain number of moves, the aver-

age number of moves of every child during the games may vary (see *Table 1*).

Table 1.

The Expression of Personality Qualities According to the Moves.

2 nd - 4 th grades	Number of moves per a schoolchild on average	Emotional stability	Neuroticism	Extraversion	Introversion	Dissonance expressed	Consonance expressed
2 nd grade	10	high level	low level		+	-	+
3 rd grade	18	middle level	low level	-	+	-	+
4 th grade	28	low level	high level	+	-	+	-

The phenomenon of dissonance detected among the 4th-grade schoolchildren appeared to be connected with logical mistakes or absence of alternative solutions for the given game. However, they proved to be more extroverts, sociable and open in the course of gaining a particular experience, which becomes evident while analysing the details of the games. As for the schoolchildren of the 2nd to the 3rd grades, they appeared to manifest the phenomenon of consonance: they would attentively listen to the analyses and would accept the results of the game and the logical mistakes and arguments in peaceful disposition and without conflicts. The results

of the interview conducted by PARLA method¹, as well as the analysis of chess video game have revealed that the efficiency of the move assimilated does not necessarily correspond to its use in the future.

PARLA method was also applied in the course of argumentation with the following objectives:

- a) the respective combination or correlation of the chess instructor's and psychologist's data with the results acquired through PARLA method.
- b) the continuous and scrupulous observation of the game of chess within the respective

¹ See <http://www.hr-journal.ru/articles/pp/STAR-Intervju-po-kompetencijam.html> © HR-Journal.ru.

“problem – move (action/deed) – result – learning – application.”

- c) the uncovering of the personal qualities of a chess player that are manifested, in particular, within the learning-application cycle.

The study also explored how school children learned how to argue on their moves and how to apply them. As it has turned out, that the application of PARLA method is more relevant

after the joint work of the chess instructor and psychologist as, within these joint efforts, the number of new actions (moves), that are entirely new to the schoolchild, increases (learning and application). The table below comprises the results of the ten playing pairs – irrespective of the results of the games for the opponents.

The Results Based on Components PARLA, see *Table 2*.

Table 2.

The Results Based on Components PARLA

Conventional participants' identification numbers defined for the playing pairs	Number of moves (actions)	Actions results according to the significance of the moves	Learning by the erroneous moves	Action applied
1	12	8	6	4
2	10	9	7	5
3	8	7	5	3
4	11	10	8	6
5	13	12	3	7
6	7	6	4	4
7	9	8	6	5
8	14	13	3	2
9	16	15	8	11
10	5	4	1	2
11	12	11	4	4
12	10	9	6	7
13	8	7	5	6
14	11	6	8	5
15	13	7	6	7
16	7	5	3	3
17	9	8	4	6
18	14	9	5	10
19	16	11	7	9
20	5	4	2	3

The first column contains the conventional identification number of players, and the second column shows the number of moves per player. The scores in the third column show the move that was particularly significant for the given player. The fourth column presents the figures

connected with the wrong moves in the learning process. The fifth column comprises the moves that will be applied by the player in the future.

The correlational analysis of the indicators in columns 2-5 is introduced in *Table 3* below.

Table 3.

Correlational Coefficients of the Results Gained
 Through the Characteristic Indicators of PARLA Method

Correlational dependence among the main components	Correlational coefficients	Definition formulas
The correlation between the number of actual moves and choice of the moves of particular significance for the player (columns 2 and 3)	0.8398	$P_{xy} = \frac{Cov(X,Y)}{\sigma_x \sigma_y}$
The correlation between the number of actual moves and the awareness of erroneous moves (columns 2 and 4)	0.3569	$Corel(X,Y) = \frac{\sum(X-x)(Y-y)}{\sqrt{\sum(X-x)^2 \sum(Y-y)^2}}$
The correlation between the number of actual moves and the choice of the moves learnt (columns 2 and 5)	0.5742	$Corel(X,Y) = \frac{\sum(X-x)(Y-y)}{n}$
The correlation between the moves of utter significance for the player and the awareness of the erroneous move (columns 3 and 4)	0.3839	$Corel(X,Y) = \frac{\sum(X-x)(Y-y)}{\sqrt{\sum(X-x)^2 \sum(Y-y)^2}}$
The correlation between the moves of particular significance for the player and the moves learnt (columns 3 and 5)	0.541	$Corel(X,Y) = \frac{\sum(X-x)(Y-y)}{\sqrt{\sum(X-x)^2 \sum(Y-y)^2}}$
The correlation between the awareness of the erroneous moves and the choice of the moves learnt (columns 4 and 5)	0.5787	$Corel(X,Y) = \frac{\sum(X-x)(Y-y)}{\sqrt{\sum(X-x)^2 \sum(Y-y)^2}}$

The indicators of the correlational analysis evidence that the schoolchildren playing chess get oriented mainly in the case of the choice of the most significant move – irrespective of the duration of studies: this is grounded by the high indicator of correlational coefficient between columns 2 and 3 (0.8398). We may consider, as a sound indicator, the correlation between the awareness of the wrong move and the choice of the move learnt in the course of the game, as well (0.5787 – between the 4th and 5th columns). Nevertheless, we can observe a rather low-degree correlational dependence between the move of particular significance for players and awareness of the wrong move (0.3839 – col-

umns 3 and 4), which, in the course of argumentation, does not contain cognitive consonance – allowing to be aware of the errors in the moves made. The course of research shows that the phenomenon of cognitive dissonance is observed among emotionally unstable children: they do not take into consideration the mistakes of previous moves and make use of it again. The cognitive dissonance among the emotionally unstable schoolchildren also finds manifestation at learning stage: they appear to be reluctant in correcting their own mistakes; meanwhile, the emotionally stable schoolchildren appear to be more open to communication and ready to accept their own mistakes. The introvert children, while

looking for ways to correct their mistakes, tend not to ask for help from the chess instructor or of the school psychologist. Whereas, the extraverts – open to socialising after every game – irrespective of the results – appear to be interested in the adequacy of their moves, thus, they are disposed to correct their own mistakes with the help of the chess instructor or the school psychologist. Such disposition might be viewed as the result of learning or actual use. Thus, the expression of cognitive consonance is typical of the schoolchildren who are ready to gain new experience and are positively disposed towards the game partner/opponent.

Conclusion

The psychological analysis of the primary-school children playing chess detected cognitive dissonance and consonance within the explicit expression of dominant individual psychological qualities of personality. The researches outlined above evidence that, in the case of comparable chess lessons and skills, the manifestation of cognitive dissonance, together with argumentation, respectively, is detectable within the domain of “Extroversion – Emotional instability” which entails that the respective group of children needs more support from the school psychologist. Cognitive consonance is a characteristic of the children who appear more disposed towards gaining new experience and are more positively charged towards their game opponent. The logic of the Big 5 test (Goldberg, 1990) also leads to the conclusion that cognitive dissonance is more often expressed in players’ behaviour among the players with animosity expressed towards the game partner sitting in front of them.

Observed from the psychological perspectives, we can state some difference in social

roles. The high-rank chess player tends to defend their positions during the game more confidently: thus, cognitive consonance among them is manifested in the course of logical analysis of the grounding shreds of evidence of the actions they take on the chessboard.

Therefore, the results of the experiments, conducted within this research, evidence that, as a matter of fact, in case of comparable knowledge and skills in chess, the schoolchild’s respective dissonance and argumentation find their direct manifestation within the domain “Extraversion – Emotional instability”, and these schoolchildren appear to need the school psychologist’s support more than the respective group of introverts. The phenomenon of consonance is evident in those schoolchildren who require gaining new experience in the course of the game; therefore, they appear to be more positively disposed towards the game partner/opponent. From the standpoint of the Big 5, the phenomenon of dissonance emerges in the behaviour of the schoolchildren charged with animosity towards the peer player. From the psychological perspective, it would also be interesting to explore the difference in social roles detected. All again, the players of higher qualification in chess appear to defend their position, their combinations more confidently during the whole game, which in fact, is the phenomenon of consonance evidenced through the logical analysis of the evidence basis of their actions.

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POLITICS AS PERSONAL FREEDOM: AN ANALYSIS OF MAX WEBER'S SPEECH "POLITICS AS A VOCATION"

Abstract

This article covers research devoted to the concept of politics articulated in Max Weber's speech "Politics as a Vocation". The article is divided into three parts. The first part highlights the historical and occasional contexts of the speech. In the second part, the three definitions of politics given by Weber are sequentially studied and linked with each other; then the picture of the politics of the immediate future is partially reconstructed in which politics as freedom is associated with domination or with the fight for domination. In the third part, an assumption is made on whom Weber sees as a politician of not the immediate but of the distant future, a politician in the highest sense of this word, whom Weber calls a "hero".

Keywords: Max Weber, politics, individual, freedom, domination, hero.

Introduction

The political thought of Max Weber has always attracted researchers' attention. That is why nowadays we have a great variety of opinions and debates on what it really consists of and what its aspects are. Furthermore, still, many researchers, in one way or another, try to put Weber's thought into clear concepts and some simple (clichéd) frameworks, labelling him as a "liberal" (Mommsen, 1989, p. 23; Eliaeson, 1991, p. 319; Beetham, 1974, p. 238), "democrat" (Mayer, 1944, p. 72; Cherniss, 2016, p. 708), "nationalist" (Slavnic, 2004, p. 8) and "machievellist" (Filipkowski, 2015, p. 47; Kalyvas, 2008, p. 33; Conrad, 1984, pp. 169-192; Lassman, 2000, p. 98). However, almost all of them have to give explanations and additions to these labels, because Weber rarely turns out to be just a "liberal"

(Löwith, 1993, p. 45)¹, just a "democrat" (Klein, 2017, pp. 179-192), just a "machievellist" (Sung Ho, 2004, pp. 111-117) or just a "nationalist"². That is in addition to the fact that Weber's value relativism is universally recognised. It seems that all these facts make numerous attempts to identify his ideological position somewhat unproductive. As for Weber's political thought, i.e. works in which it is reflected, the majority of modern researchers concerned with it is dedicated to cross-source analysis of his political ethics (Slavnic, 2004, pp. 2-19; O'Donovan, 2011, pp. 84-105; Nelson & Colen, 2015, pp. 205-216; Carella, 2016, pp. 266-285; Cherniss, 2016, pp. 705-718). However, despite their significant number and variety, most of them are focused on the concept of the two ethics taken from Weber's speech "Politics as a Vocation". Besides, they

¹ Eliaeson (1991) even tries to combine Liberal-Weber and Nationalist-Weber (p. 319).

² The idea of Weber's "nationalism" is subjected to serious criticism (Palonen, 2001, pp. 196-214).

systematically set aside the question of what the term “politics” – which Weber is trying to define in this speech – means. They also ignore the fact that this work was initially a public speech³. This means that it has a particular historical context, target audience, specific goal and tasks⁴. Thus, one should take into account that public speeches have their own limitations and specific attributes required by the genre. It is obvious that in a public speech, an author will try to avoid, for example, using notions from his categorical apparatus that are unfamiliar or alien to the audience. On the contrary, he will emphasise his ideas via references to “popular” ideas or concepts already familiar to the audience. He will try to simplify his theoretical constructions, thereby highlighting and intensifying the message they contain, etc. That is why in this work it seems to be appropriate to try, on the one hand, to cover the aspects mentioned above of Weber’s speech, though without making any attempts to adjust the concept covered in it to fit clear ideological frameworks. On the other hand, it seems to be appropriate to study the given definition of politics and its implications and try to see its possible influence on subsequent historical events.

The Context of the Speech

Before discussing the historical and occasional contexts of the speech, it seems reasonable to clarify its place among Weber’s works, thus having partially actualised the reason for appealing to it. During his life, Weber made several

public speeches; some of them can be loosely called historically relevant. These are the speeches that in many respects were related to the situation current for Weber. The other part can be loosely called conceptual, as those speeches are connected to the disclosure of Weber’s theoretical studies. “Politics as a Vocation” belongs rather to the second group⁵. In fact, it represents “the definitive statement of Weber’s political thought” (O’Donovan, 2011, p. 91). The speech “Politics as a Vocation” was delivered in January 1919. In June 1920 Weber died, not having completed his fundamental work “Economy and Society” (Roth, 1978, p. lxvi). That is why “Politics as a Vocation” represents the highest point of Weber’s career and thought, his “last word” regarding politics. Attempts to use the unfinished work to clarify or “enrich” it seems to be unfounded. Because it is unfinished, thoughts that are presented (and not presented) in it remain questionable even to the author himself⁶. As for his earlier works, appealing to them can help trace the evolution of Weber’s ideas. However, their completion can be found in “Politics as a Vocation”. So these earlier works remain secondary to it, and the ideas reflected in them are secondary to the ideas laid out in the speech. Thus, appealing only to “Politics as a Vocation”, without comparing it to Weber’s other works, can be considered appropriate.

The speech “Politics as a Vocation” was delivered to the students of the University of Munich in Bavaria at the request of the “Free Students’ Union” (Freistudentische Bund) on Janu-

³ Though before being printed “Politics as a Vocation” has been finalized, it is hard to deny that “more so than the other essays, this ‘essay’ is a speech” (Waters, 2015, pp. 129-130).

⁴ Among the latest works dedicated to “Politics as a Vocation”, we can name two that have thoroughly covered the historical context of the speech (Cherniss, 2016, pp. 705-718; Eich & Tooze, 2017, pp. 197-215).

⁵ Though its parts in which Weber speaks about the condemnation of Germany for starting World War I cannot be left aside. However, even in them, Weber tries to avoid direct associations with the modern situation and speaks more of principles.

⁶ Not to mention the “influence” that Weber’s wife had on this work after his death (Andrini, 2004, pp. 143-144).

ary 28, 1919 (Roth & Schluchter, 1979, p. 114). This speech is historically placed between the November Revolution of 1918 – which in Bavaria is closely connected with the name of the future Prime Minister of the Bavarian Republic, Marxist Kurt Eisner – and a brief transformation of Bavaria into a Soviet republic in April 1919, which, in turn, is connected with the murder of Eisner. Weber gave this speech at the crucial moment when Germany, defeated in World War I, found itself at a crossroads between liberal democracy, Soviet dictatorship, and – as we know now – national socialism. He addressed people who, in one way or another, would later make a decision in favour of one of these alternatives. In this sense, Weber's influence (and in this speech he made statements against both liberal democracy and revolutionary socialism) cannot be overestimated and can be traced.

At first, when the "Freistudentische Bund" asked Weber to give the second speech (the first one was called "Science as a Vocation" and was delivered at the same place in 1917), he refused. Nevertheless, he changed his attitude towards this offer as soon as he found out that he would perhaps be replaced by Kurt Eisner. He agreed to speak in order to prevent Eisner's speech (Roth & Schluchter, 1979, p. 113; Muller, 2011, p. 8) because he knew that the "Free Students' Union" was a left-leaning organisation (Roth & Schluchter, 1979, p. 115).

In his speech, Weber (2009) refused to tell the students what should be done now (p. 77) and instead concentrated on theoretical questions. The fact that Weber delivered his speech to the students, the majority of whom could be unfamiliar with his works or concepts developed by him, made him – as he was "a great orator" (Mayer, 1944, p. 74) – keep silent about them and refer to the conceptual apparatus and rhetorical

techniques corresponding to his tasks.

What is Politics?

Weber (2009) starts with a promise to explain "what politics as a vocation means and what it can mean" (p. 77). In other words, he starts by separating actual and potential (that is, by separating what politics is from what it should be) (Machiavelli, 1980, XV). There are three definitions of politics given in the speech – two of them at the very beginning of the speech and one at the very end of it; two actual definitions and one potential definition; two rather clear definitions and one vague definition. The first two definitions can be figuratively called "broad" and "narrow", while the last one appears to be almost "metaphysical".

The first "broad" definition of politics describes it as an "independent leadership in action" (Weber, 2009, p. 77). This definition, at first sight, seems to be as transparent as possible. When performing any action, a person is either a leader or a subordinate. This means that either he decides what to do by himself or someone else decides it for him. A description of this definition of politics best suits the basic view of freedom as an unlimited activity (Kalyvas, 2008, p. 31). However, it has some select properties. Firstly, just like a person who cannot lead himself is being led by others, a person who can lead himself leads others. This can be seen most clearly in the case of an important or major goal: in order to reach a significant goal, a person has to involve other people in the process of its attainment, has to take control over them and thereby limit the fulfilment of their significant goals (Honigsheim, 2003, pp. 109-110). This is dictated by the very nature of goals: significant goals require the involvement of a large number of people for their

achievement, though only one person is needed to set such goals.

Thus, the presence of other people – society – inevitably results in the expansion of possibilities for personal freedom⁷. The higher the number of people being led by one person, the more total is the nature of his leadership and the more individual freedom this person obtains. Weber literally takes his audience back to the antique – dialectical – understanding of freedom as the one that cannot exist without its opposite phenomenon, that grounds on it and grows along with it⁸. Secondly, politics always carries an inevitable and unsolvable conflict (Brubaker, 1991, p. 112). Though this conflict is a value conflict (Bruun, 2007, pp. 244-245; Gane, 1997, p. 558), it is grounded not in values (that define human goals) but in the desire of a person to set goals independently, i.e. lead himself (and thereby others)⁹. This conflict is so essential and at the same time so dangerous to society that it implements into itself the only resource that can put an end to it, which is able, as it seems to be nowadays, to give the maximum amount of freedom to a person. That resource turns out to be physical violence. Ultimately, only it enables the free person to subjugate people and lead them. This resource is historically accumulated and monopolised by different forms of political union, the latest of which is the modern state (Weber, 2009, pp. 77-78)¹⁰.

The ability of a state to dispose the “right” to apply physical violence Weber calls the “power”, and using it he gives the second “narrow” definition of politics. Therefore, politics in its “narrow” sense turns out to be “striving to share power or striving to influence the distribution of power” (Weber, 2009, p. 78). The state actually turns out to be a tool of the “relation of men dominating men” (Weber, 2009, p. 78), i.e.

according to them, the quotation is dated January 17, 1918, although Trotsky said these words on January 1, 1918. Secondly, when trying to give context to this quotation, they considered only the quotation itself and nothing else. But Trotsky (as well as M. Hoffman and R. von Kühlmann - members of the German delegation in Brest-Litovsk) returns to the subject several times: on January 1, 17, and 18. On the 1st of January he says: “The general [M. Hoffmann] was quite right when he said that our government is based on force. So far we have known only such governments. So long as society consists of warring classes, the state will necessarily remain the instrument of force and will have to resort to violence”. On January 17, Trotsky corrects his words: “Here I must mention the statement of the chairman of the German delegation [R. von Kühlmann] – which, if newspapers have provided correct information, he has also made in the main commission of the German Reichstag – that I have twice said that the existing Russian government is based solely on force. I must say that those governments that are based solely on force will never admit it ... I acknowledge that in the existing society – in which there are separate class groups – our government is, of course, based also on force; yet we use that force in a way that in our opinion corresponds to the interests of the classes we represent”. On January 18, Trotsky corrects his words once more: “Every state is an organized force. The question is what kind of idea is being materialized in the state”. (Ioffe, 1920, pp. 102, 137, 140). Thirdly, they miss the fact that Weber actually could quote Trotsky from the words of von Kühlmann (Ioffe, 1920, p. 138) or Hoffmann (Ioffe, 1920, pp. 94–95). Fourthly, even if Weber quotes Trotsky from hearsay, he is not wrong. As a Marxist, Trotsky knows that a state is always a tool of class oppression and that in the classless society which he strives for, there is no place for a state. And finally, it is not the correctness or incorrectness of the quotation that matters, but its purpose. The audience that leans to the left will take Weber’s ideas much better if it finds out that the Marxist leader of the Russian Revolution agrees with him. That is why this quotation is the first one to appear in the speech. It is followed by a quotation from “Thus Spoke Zarathustra” by F. Nietzsche, one of the most popular works among educated Germans of that time, at least among those who leaned to the right (Aschheim, 1990, pp. 128-163).

⁷ And according to Paul Honigsheim (2003): “The question of the independence of the individual concerned Weber even as a high school boy” (p. 103; Eliaeson, 1991, p. 319).

⁸ For the purest expression of this conception, we refer to Critias (1922) - a companion of Socrates (B37).

⁹ Here, giving the definition of politics, Weber does not say a word about values.

¹⁰ To prove his point, Weber quotes L. Trotsky. S. Eich and A. Tooze (2017) in their recent article (pp. 199-201) accuse Weber of misconstruing L. Trotsky’s words said by him during the peace talks in Brest-Litovsk. But they have made several errors. Firstly,

a relation between free and non-free people or more free and less free people¹¹, "supported by means of legitimate violence" (Weber, 2009, p. 78).

Thus, in his search for the ultimate modern source of the resource of people's domination over other people, i.e. a resource of freedom, independent leadership, Weber finds it in a state with its "specific" means of legitimate violence (Kalyvas, 2008, p. 30). And if in the broad sense politics turns out to be freedom, in the narrow sense it turns out to be a fight for freedom, i.e. for the resource of freedom. At the same time, it becomes clear that though the fight over the resource of freedom (in the modern world in particular) is a collective one, i.e. a fight of organised groups of people (cliques, parties, nations, unions of nations), politics, strictly speaking, remains purely individual. In any group of people, especially in one that is in a state of fight (or any other purposeful activity), there is a hierarchy (for example, in the process of giving orders and executing them, or planning and implementing, or simple subordination, etc.)¹², which in turn implies the existence of a peak, i.e. a person whose will is being implemented by this group of people in one way or another¹³. As has already been mentioned, the state is a settled relation between free and non-free people or freer and less free people.

Weber, defining a state within the "narrow" definition of politics, turns to the question of how the domination of people over people – i.e. legitimate domination – is organised: how a non-free (less free) person voluntarily submits to a free

one and tolerates violence or a threat of violence from him. Moreover, Weber tries to take the side of the former: how does a non-free person explain to himself his voluntary submission? What are the reasons for the absence of his freedom? Weber gives three answers¹⁴: tradition, charisma and rationality. Just like any other classification, this one simultaneously clarifies its subject and obscures it. This classification is misleading on several levels, firstly, regarding the division of time into the past-present-future. One gets the impression that the "traditional" type of domination is not only rooted but also located in the past. At the same time, the "legal" or "bureaucratic" type, which has appeared recently and is actively spreading now, belongs to the present.

Moreover, finally, the "charismatic" type of domination in the context of the whole speech (especially its ending) appears to be turned to the future. This simple picture collapses as soon as Weber notices that: (1) the "charismatic" type of domination not only belongs to the past – along with the present and the future – but also appears to precede the "traditional" type of domination, as a result of the inevitable appearance of a tradition from charisma; (2) then it becomes clear that the presence or absence of the "bureaucratic" type of domination, according to Weber's point of view, is not a matter of choice: the bureaucracy has come to replace the tradition and will remain in its place. Here is an essential choice offered by Weber (2009) to his listeners: a bureaucracy without a leader or a bureaucracy with a leader (p. 113). So, he does not offer any choice at all. Secondly, "in reality", domination is provided not by these types, but rather by "highly robust motives of fear and hope" (Weber, 2009, p. 79) – fear of punishment and hope of reward

¹¹ Obviously, there are such goals which even a chained slave is able to set.

¹² It is in this position that one can often find modern criticism of democratic parliamentarism in general (Schmitt, 2000).

¹³ In this sense, although one group can "rule" other groups, it cannot be free (Weber, 2009, p. 78).

¹⁴ They have been thoroughly studied. Among the latest works dedicated to this issue, we can mention a book by Benno Nietelenbos (2016).

(no matter how both of them are understood)¹⁵. Thirdly, pure types, as always happens with any classifications, seldom occur in practice, but rather are combined with each other (as already mentioned above) (Weber, 2009, p. 79).

Now, the picture of the relation of the “broad” and “narrow” definitions of politics seems to become clear. Striving for independent leadership inevitably results in a conflict between people. Physical violence appears to be the only resource for “resolving” this unresolvable conflict and thereby for gaining freedom. The most effective tool for the use of physical violence, and thus the domination of some people over the other in modern conditions, is the state. In particular, this is because it monopolises the legitimate, i.e. unreciprocated, “fair” or “just” (for all participants of the domination) violence, which, in turn, is legitimated by one of the discussed methods. This way, a desire to be free in the full sense turns out to be a fight for a tool of domination in the narrow sense, i.e. what Weber (2009) calls “striving to share power or striving to influence the distribution of power” (p. 78)¹⁶. Nevertheless, this picture collapses as soon as Weber reaches the end of the speech and gives the last one, the third definition of politics.

When speaking of imposing the responsibility for starting World War I on Germany, i.e. of admitting moral guilt (which will soon grow into a discussion of the two ethics and morality in politics), Weber (2009) refutes the Machiavellian approach to this problem (p. 118)¹⁷ and accepts

the Nietzschean point of view rejecting the *resentiment* or the “spirit of revenge” (p. 118)¹⁸. This idea in a surprising but inevitable way leads him to the conclusion that the politician’s work lies “in the future and the responsibility towards the future” (Weber, 2009, p. 118). This conclusion reveals itself in the third one and the final definition of politics that remains without the necessary explanations. “Politics is a strong and slow boring of hard boards” (Weber, 2009, p. 128). This “metaphysical”, the vague definition could probably be ignored or called romantic, as it is reminiscent of the ending of “The Prince”. However, it would be wrong to ignore not the initial definition of politics but the final one. Besides, Weber (2009) himself has just condemned political romanticism (pp. 119-120), so it does not seem to be reasonable to reject this definition as a “romantic” one without close analysis.

Now it seems appropriate to consider all the definitions. Weber, when speaking about freedom at the very beginning of the speech, in the first definition, implies, on the one hand, a gradation or hierarchy of freedom. On the other hand, the implementation of any significant or crucial goal requires coordinated efforts of a high number of people, and therefore their submission to it. Thus, the growth of freedom can be seen as the increase in the number of people subordinating to a single will¹⁹. The more people “at the disposal” of a free person, the more freedom, i.e. the ability to set and implement his own goals, he has. This is why violence and the state are required (as discussed before). However, such an

¹⁵ This is quite a transparent reference to T. Hobbes (1949, *Power*, V, 1). And from him - to the first political philosopher of charisma - Thucydides, to whom Weber (2009) refers himself (p. 96).

¹⁶ Cf. (Weber, 2009, p. 116) where politics is seen clearly wider than power alone.

¹⁷ “A nation forgives if its interests have been damaged, but no nation forgives if its honor has been offended”. Cf. N. Machiavelli (1980, XVII): “Men more quickly

forget the death of their father than the loss of their inheritance”.

¹⁸ Cf. F. Nietzsche’s *Thus spoke Zarathustra* (1969, II, 20). On the Nietzsche’s influence on Weber see B. Turner’s (2009) article (pp. xxvii-xxx).

¹⁹ Weber (2009) talks about it directly when he describes the process of power centralization that has given life to the modern state (pp. 82, 105-106).

approach strictly limits politics. Freedom of the person is limited by two dimensions: (1) space – the number of people in his state or, ultimately, the number of people on the planet²⁰; and (2) time – the time of his life (or, rather, the remaining time of his life). The desire to achieve the maximum amount of freedom sets the hardest question: how to overcome these limitations? How to conquer space is a question that has little to do with political philosophy, as it is rather a tactical one. The question concerning political philosophy directly is how to conquer time. In other words: how to make one's power last longer than one's own life. When giving an answer to this question, Weber begins to speak of "the responsibility towards the future". The formulation of the problem of domination over future generations on its own rejects the second, "narrow" definition of politics. This is because it is impossible to apply physical violence to people who have not been born yet. Physical violence, "politics" that implies it, and its tool – the state – are unable to overcome the time barrier. So, what should imply the politics that is able to do so? And what should a politician not connected directly to either physical violence or the state be like? It seems that the last part of the speech is dedicated precisely to this question, as Weber (2009) ends it with his mysterious definition of politics and with the last name of a politician – the word "hero" (p. 128).

Who is a "Hero"?

The charismatic type of domination, according to Weber (2009), excels over the other two types. As has already been mentioned, this

²⁰ This statement also applies to the "freedom of the people". The "free" people - the dominating people (Weber, 2009, p. 78). Cf. N. Machiavelli's *Discourses on Livy* (1998, XLVI).

type of domination is universal concerning time and space (p. 80), while the other two types cannot be considered as such. In contrast to the "tradition" and "legality", charisma is unconditional: it comes from the charismatic leader himself, his personality and qualities (Weber, 2009, p. 79). In this type of domination, motives of political actions (fear and hope) arising from the belief in the personality and qualities of a leader are associated directly with the figure of the leader, and not with "tradition" or "rationality". Thus, the submission of other people to him – the distinctive feature of the leader – is purely individual, as charisma cannot be transferred. In other words, in this type of domination, its source and user is the same person. As a result, the charismatic leader gets a unique possibility, unobtainable for other types of domination: the ability to completely change or reestablish the political order.

Weber names three forms of the charismatic type of domination: a prophet, an elected warlord²¹, and a demagogue²². He focuses his attention on the latter due to the context of the speech. In a broad sense, he speaks to Europeans, and "the demagogue is peculiar to the Mediterranean culture. Furthermore, political leadership in the form of the parliamentary 'party leader' has grown on the soil of the constitutional state, which is also indigenous only to the Occident" (Weber, 2009, p. 80). In a narrow sense, he delivers his speech to the citizens of the republic, and not to the zealots or a raiding party²³. There is no point for Weber to speak about the figures of the prophet and the warlord:

²¹ He is "elected" because this status cannot be inherited, i.e. traditional.

²² Whether in the role of a "plebiscitary ruler," a demagogue, or a party leader.

²³ That is why he does not speak of the prophet, although he is much more interested in him, as in his opinion he "represents the most rigorous form of charisma" (Klein, 2017, p. 189).

his audience is interested only in the figure of the leader-demagogue.

Unlike the other forms of charismatic domination, the domination of the leader-demagogue seems to have only one basic expression: “the spoken or the written word” (Weber, 2009, pp. 95, 96, 107). The leader-demagogue ensures his domination, first of all, by the spoken word (Weber, 2009, p. 101). This word does not imply tactics or a strategy or, to put it more clearly, an order; it is being said not for “internal use”, not in front of a “clique”. This word is spoken in front of the people’s assembly (Weber, 2009, pp. 76, 96). It is the popular word, the word that, first of all, transmits values. The leader-demagogue rules by implanting new values in people (Klein, 2017, p. 189; Nietzsche, 1969, I, 12; II, 12, 18). Weber (2009) firstly speaks about the role of lawyers (pp. 94, 96), and then about the role of journalists (p. 96) as the leaders of plebiscitary democracy (p. 96) by the spoken word. All of them are thinkers or, in the current context, political thinkers who are directly connected with the masses (whether in court or the mass media)²⁴.

Later, when speaking about the personal qualities of the leader-demagogue, Weber proceeds to a discussion of the two ethics: the “ethic of conviction” and the “ethic of responsibility”. This discussion partly arises within the context of consideration of the three key qualities of a politician: passion, feeling of responsibility, and sense of proportion (Weber, 2009, p. 115). According to Weber (2009), passionate dedication to a cause is directly associated with “responsibility to it” (p. 115). In other words, Weber relieves a leader of responsibility to the masses, the voters, the party, the laws, the country, etc. “Responsibility to a cause” is actually a

²⁴ According to Weber (2009), they are opposed to parties’ bosses and chefs that exist in a strictly private field, “behind closed doors” (pp. 109-110).

responsibility to the way the cause is being understood, to the person who sees it as the cause, to the person who has determined that it is the cause. But Weber (2009) directly says that a leader’s cause “is a matter of faith” (p. 117), thus stating that ultimately a leader’s cause is determined by the leader himself. Personal freedom leads to individual responsibility (Weber, 2009, p. 95) towards oneself as the highest authority²⁵. Only a free person can judge himself by the criteria that he himself has selected. How a leader can achieve it, Weber calls the “sense of proportion” or the “cool sense of proportion”. The leader’s attempt to combine “passion and sense of proportion” results in the combination of the two ethics: the “ethic of conviction” and the “ethic of responsibility”.

The majority of modern researches, in one way or another, agree that a leader has to find a way to combine them²⁶. However, it should be noted that Weber, in fact, talks not about these two “ethics”, but about the other two: the heroic ethic and the non-heroic ethic. That is, about the ethics of those who are able to combine “passion and cool sense of proportion” while being politicians (Weber, 2009, p. 127)²⁷ and those who are not able to do so and therefore act on a different ethical level.

Conclusion

When placing Max Weber’s speech in the historical context of its present and immediate past, we should not forget about the context of its immediate future. Weber definitely wanted his

²⁵ See as Weber (2009) calls irresponsibility the deadly sin of a politician (p. 116). Cf. N. O’Donovan’s (2011) article (p. 88).

²⁶ We will not consider this matter in detail as there is a huge number of good works dedicated to it.

²⁷ Most likely, in this matter, Weber also appeals to Machiavelli (1901, pp. 406-407).

speech to influence the audience; he wanted to show listeners the foundations and limitations of freedom. Looking at it retrospectively, we should admit: he has succeeded, if not in predetermination, then certainly in forecasting the outcome of the plebiscitary democracy with a demagogue-leader for Germany. But if it is true, then did he not want to dominate by the spoken word, did he not want to take the responsibility towards the future? Be that as it may, his definition of politics has taken its rightful place in the minds of politicians and in the history of political philosophy.

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CHANGE AND VARIABILITY OF PHENOMENA IN COMPLEX SOCIAL SYSTEMS

Abstract

The discourse of chaos theory is used in the description of non-linear processes of social change. Comparing to the mainstream theories of the linear pattern, chaos theory shows significant expansion of the heuristic capabilities in the interpretation of asynchrony and polyvariance of the observed phenomena. A methodological separation of predictability and determinism in the study of socio-dynamics has been carried out. The circumstance that determines the formation of the corresponding attractors is the invariant components of the civilisation matrix of society. The socio-cultural factor, together with the activation of negative feedbacks, is decisive in the problem of absorption by the system of new information, determining the methods and limits of the reception of innovations. In part of the study of the relative homeostatic state of the system in socio-dynamic and for a detailed analysis of the order parameters, the set of which is unique for each specific cultural type, it recommended using as a complement research tool the civilisational approach explaining local specificity.

Keywords: social system, social change, invariance, variability, civilisation matrix, order parameter, social-cultural component.

Introduction

The processes of global uniting of humanity taking place in the emerging social reality are objectively determined by the very collectivist nature of man, the development of science and technology, and the intensification of communication. Subjective globalisation gives an ambivalent character to such processes, aimed at forced homogenisation of planetary societies, which leads to an institutional restructuring of a discrete nature, accompanied by an increase in social tension. The heuristic and descriptive limitations of the discourse and theories of the modern linear mainstream social science, containing immanent contradictions and controversial theoretical as-

sumptions, result in failure to fully interpret the new changes, which turns to find a proper methodological instrument for an adequate scientific reflection of social reality.

The objective existence of diverse, historically evolving forms of social formations, the non-identity of the observed phenomena, the variety of options for the purposeful social action and the asynchrony of the processes on a planetary scale imply a polyvariance of the socio-historical process. The specificity of the local, in turn, makes it possible to talk about the phenomenon of civilisation, defined as an established historically unique system with the properties of self-development and self-regulation. The central premise of the analysis of socio-dynamics is that

the causes of social change lie in the nature of social dispensation. The focus is on the analysis of the conditions and mechanisms of the social order, its supporting elements, the changes occurring in it, the classification of the types of such an order.

Objectives and Methodology

The object of the study is the methodological approaches existing in sociological science as fundamental research orientations and methods for determining the object of study. Of interest are the heuristic and descriptive possibilities of such theoretical constructs of both linear and civilisational patterns, in terms of the ability of the latter to serve as adequate research tools in the study of social systems and interpretation changes occurring in them. Paradigm consistency of specific methodological approach is considered through the prism of the attitude to the phenomenon of social changes, and the criterion of the adequacy of the approach determines its compliance with the actual functioning of social systems using the scientific potential of the theory to ensure their stability and safety. An own attempt is presented to identify the discursive possibilities of chaos theory concerning the macro-sociological analysis of social changes in general and the phenomenon of social modernisation as a variety of such changes within the framework of a civilisational approach.

Since the question of the order and relative homeostasis of the system implies emerging perturbations and ongoing changes, a critical review of the interpretations of such changes and phenomena in frames of traditional approaches has been carried out. With all the pluralism of modern approaches, polyparadigmality in the interpretations of the socio-historical process, the civ-

ilisation approach based on the principle of self-sufficiency of local development and the uniqueness of the forms of specific societies has more integrity, consistency and adequacy. Giving preference to the civilisational approach, which connects the historical stages of cultural systems with their ontological discreteness and value-normative uniqueness, it should be noted that the socio-cultural dominant in the understanding of historical dynamics is a prerogative in the study of civilisations, but it does not overlap other discoveries of this paradigm: dialectical coupling and mediation of “society” and “culture”, which is sometimes ignored in modern institutional reconstructing, but, in fact, acts as a program for understanding the dynamics of local sociocultural worlds.

Results and Discussion

Interpretation of changes in theories of linear and civilisational patterns

The formulation of the question in the social theory developed along with the transformation of the analysis of these phenomena into the starting path of understanding the mechanisms of social order, the conditions of functioning and the prerequisites for changing this order in general and its varieties in particular. This means that social disorder does not differ in nature and nature from order and is not primary to it, but results from the same order – characterised by a different set and correlation of conditions and elements. Thus, it is assumed that social disorganisation can be a backbone factor establishing social order, and can serve as a starting point in the study of social change. Moving in this direction, the sociological analysis focuses on the tendency of social systems to transform, and this kind of tendency is defined as the central aspect

of the social order, and not as an external or random event.

In an attempt to explain the processes of maintaining institutional order, an analysis of social change is involved. Two main directions can be distinguished, in accordance with which studies of social transformations are carried out: linear and civilisational patterns of development.

The linear approach consists in a one-dimensional consistent-progressive development of humankind; within which it is believed that social changes occur either through evolution or through revolution.

In the first case, social changes take place step by step; they are progressive; societies change from simple to complex differentiated ones, from military-agrarian to industrial-urban (A. Comte, G. Spenser, E. Durkheim). Functionalism, as a methodology of sociology, in a certain way preserves evolutionary traditions (T. Parsons, L. Cozer, R. Darendorf, R. Bendix, R. Collins, K. Levy-Strauss). Revolutionary theories, however, prioritise the clash of political interests of various classes, and the fundamental social changes themselves are the result of their conflict, the result of the struggle is the emergence of fundamentally new social systems (K. Marx, I. Wallerstein, S. Amin, P. Bode).

Explanations of the functioning of a social system within the framework of all theories of a linear pattern, including modified postclassical, goes back to structural-functional sociology. According to the structural-functional approach developed by T. Parsons, the main reasons for changes in social systems can be imbalance trends, which are always present in the relationship between the social system and its environment; the tension that exists between the normative and structural elements of any social system (Parsons, 1966). The system is homeostatic,

equilibrium or in a state of relative stability, stable or in relative equilibrium, if, as a result of interaction with the external environment, its immanent properties remain unchanged (Parsons, 1964). He also postulates the need for the highest degree of autonomy of society among other social systems that can implement different social formations in different historical periods.

The methodological weakness of the structural-functional approach – the neglect of the significance of internal conflicts in the functioning of social systems, as well as the relationship between such conflicts and social changes – was identified and criticised by R. Bendix, S. Eisenstadt, R. Darendorf. Nevertheless, even critics of the homeostatic orientation of structural functionalism in creating their theoretical interpretations of social change with a robust anti-systemic bias, but again within the framework of a linear approach, cannot explain the emerging tendencies towards system formation.

The conflict approach, both in its functionalist version proposed by L. Cozer, and in the structuralist version of R. Darendorf (1990), in the writings of R. Bendix and, later, R. Collins, emphasises first of all that the primary source of changes in society is the conflict between groups, defending their material or ideal interests. Thus, R. Bendix built his criticism of structural functionalism and the systems approach as a whole on the fact that modernisation theory is a continuation of evolutionist theories, noting the extraordinary level of abstraction and the failure to explain the reasons for the ongoing historical processes. R. Bendix rejects the idea that the modernisation process is stepwise-staged and mandatory for all societies, and in each country had specific features related to the historical conditions of the formation of this society. The object of criticism in the works of R. Bendix (1967)

is not only functionalism. Critically analysing historical materialism, R. Bendix disputes the decisive role of the economic imperative in the formation of ideas, and, relying on the cultural factors identified by M. Weber, insists on the importance of their impact in socio-economic development. However, even the conflicting approach with its strong anti-systemic bias fails to explain the emerging trends in system formation. Neglecting the systemic qualities of social entities, often denying the existence of such qualities, this theory is unable to establish the relative importance of various conflicts for the creation of changes and to assess the impact of conflicts on the direction of changes.

With an emphasis on the role of organic contradictions in the transformation of cultural and social models and orders, a central thesis in the symbolic-structuralist approach of C. Levy-Strauss is connected. Under this approach, the symbolic transformations that occur when resolving deep-seated contradictions, similar to those between culture and nature, also explain the transition of social orders (for example, the transition from totemic society to caste society). The weak point in the argumentation of symbolic structuralists is the inability to determine the nature of the institutional mechanisms through which the symbolist characteristics of human activity affect institutional life.

The cultural-centric approach to the study of changes, used by S. Eisenstadt (1987), develops in essence despite the main provisions of the structural-functional school associated with the name of T. Parsons. Of particular importance in it is given to the internal contradictions inherent in each of the systems, the degree of emphasis on institutionalisation and symbolic components, the role of elites, and the ratio of internal and external factors. Taking the opposition of the Par-

son theory (particularism - universalism) as ideal extremes, S. Eisenstadt introduced a wide range of variable factors and conditions, which removes the classification of the "stages" of the universal transition process, social changes and reveals other types and variants of social structure and dynamics.

The civilisational pattern suggests a qualitatively different reading of the world history of mankind and social transformations (Danilevskii, 2013; Weber, 1978; Spengler, 2006; Toynbee, 1972). Within its framework, social changes (transformations) are considered the norm of the system and the source of its dynamics, but the absolutised social changes have the effect of disrupting existing social relations, leading society as a system into a state of disintegration (Sorokin, 1970).

According to P. Sorokin (1975), social and value polarisation, the weakening of integrative norms and the increase in the level of social deviation are the inevitable consequences of transformational processes, caused by wars, revolutions, social disturbances. In these cases, social change is chaotic, unpredictable and uncontrollable by nature. Nevertheless, social changes can also be organised when they are initiated by the government and its leaders and approved by the majority of citizens. In our opinion, overtaking modernisation, pursuing the goal of a qualitative change in some characteristics of an established system can be attributed to this type of social change. Anyway, in any case, the process of sociocultural changes violates the existing system of relations and causes society to enter a period of disintegration, which, depending on the specifics of transformation processes, may be quick or long, accompanied by social conflicts, or, on the contrary, relatively calm. Such an approach to the macro-sociological analysis of social

change entirely correlates with the discursive and heuristic possibilities of chaos theory.

*Interpretation of changes
in the theory of chaos*

The prospect of using nontrivial approaches to the study of dynamic instability revealed by I. Prigogine (1990) and H. Haken (1983) led to the emergence in the focus of researchers the complex self-organising systems characterised by randomness and limited predictability. Here, it is fundamentally essential to distinguish between determinism and predictability. We insist on the inapplicability of the indeterminism and absolute relativity offered by provisions of Postmodern, which are levelling down causal relationships, negating the cognitive and prognostic functions of science, refuting the postulate “Wisdom is knowledge of principles and causes”. Any process takes place in a particular external environment and temporal-spatial continuum is not spontaneous and due to the previous state. The world is not teleological but filled with implications and consequences, its unpredictability is due to the multiplicity of options and variants, but that multiplicity of possible variants is not unlimited. We suggest that the invariant components of the civilisation matrix of each specific society impose such limits, and also form the system-proper attractors.

The multiplicity of options gives the opportunity for polyvariacy phenomena. For example, two systems in which the same laws operate will at a certain point in time be in a not absolutely identical, but relatively similar state, but after a relatively short period, they will become very different in their state. Here there is a phenomenon of aberration, or otherwise, a violation of homo-centricity in relation to the ideal state. The theory of aberration, which came from phys-

ics, is applicable in the social sciences and humanities, in particular, one of its propositions, when factors acting in one system are not acted in another system. This theoretical position nullifies attempts at non-constructive forced social engineering (going against constructive, based on endogenous social creativity) to universalise all societies, justifies the likelihood of social laws, explaining the existing diversity of societies and various ways of their development. In the light of the variability of the observed phenomena, the attempts to standardise and synchronise the social processes taking place in various societies appear illogical.

The development paths of self-organising systems are characterised by a certain number of degrees of freedom, which, in turn, are defined by order parameters. But the order parameters are unique for each society, arising historically as initially found survival algorithms in specific climatic and geographical conditions and the existing geopolitical environment and subsequently transforming into invariant elements of a civilisation matrix, causing cognitive and behavioural stereotypes of representatives of a particular cultural-historical type.

Any level of being is a structure distant from equilibrium, which exists due to the dispersion of matter, energy and information. However, these dissipative structures exist stably, which actualises the issue of maintaining order. The presence of direct and feedback plays an essential role in maintaining order, self-organisation of the system, determining its contours. The control of the dynamic system is corrected by circular feedback signalling the achieved adaptive result.

Positive feedback relationships are formed between the system and the external environment. In the context of the subject matter declared by us, such relations can be characterised

by the consequences of pioneering, primary modernisation, associated with a fundamental discovery aimed at increasing the possibility of environmental transformation, which contributes, in turn, to expanding the ecological niche of society.

The main type of feedback to maintain dynamic homeostasis of the system is negative feedback. Negative feedback is responsible for self-organisation and self-regulation of the system, performs adaptive functions, restoring the regular operation of the system after internal disturbances and external causal influences. In such a context, one can trace the connection of this theory of chaos with the catch-up, secondary modernisation, as an adaptive property of the system. Violation of the mechanisms of this type of communication leads to a decrease in the adaptive properties of the system, the amount of information received, left without a corresponding response, increases, the degree of system perturbation increases, which, in our opinion, leads to disastrous social consequences: delays in social development, technological lag, the result is a loss in a war, a revolution, a humanitarian catastrophe.

The crucial role in open systems belongs to fluctuations, oscillations, deviations inherent in the dynamics of the system. Substantial fluctuation deviations exceeding the possible amplitude of the inherent mean values of the parameters can destroy the system. Here we see the strictest need for a balanced approach to institutional re-organisation in social management: the destruction of social institutions acting as regulators without the creation of a social regulator that entirely replaces the previous one is fraught with disastrous consequences. As well as ignoring the fluctuations of several parameters in social management (a sharp increase in unemployment, a

decrease in food self-sufficiency, etc.) can trigger negative scenarios.

Deviations in the system caused by disturbances, fluctuations of the communicative field under the influence of external environmental factors are ordered as a result of the action of correlation social interdependencies. In this stream, order parameters and subordinate structures are born, reorganising the elements in a new way. Communication ensures the stability of society, because these procedures (methods of transmission, manners of expression, etc.) act as parameters of order, introducing necessary restrictions (restrictions are the essence of social order). Everything that acts restrictively and thereby, eliminating the uncertainty of the possible, provides for public order, can be considered as a parameter of the order. However, different order parameters act at different levels, and in terms of the self-organisation of society, it is the intra-communication parameters that are most fundamental and at the micro level the systems act as a system-forming mechanism.

The historically established societies are not identical and differ, including socio-cultural bases, with the peculiarity of co-evolutionary self-organisation and adaptive-adaptive influence on the environment, and the order parameters are tied to a particular society, that is, they are not universal. The theory of chaos describes the periods of relative homeostasis in the dynamics of the functioning of systems true, but quite generally and schematically, without specifying and highlighting those elements that support integrative be a base system. Thus, the consideration of elements which support systems integrity requires more detailed study involving additional methodological tools, such as Path Dependence concept, civilisation matrix theory, trans-historical structures, etc.

Another critical point in the theory of chaos is associated with the passage of a system of points of choice, bifurcation when several alternatives for further movement are placed in front of the system. During this period, the instability of the system, fluctuation fluctuations increase, the role of attractors and random factors arise. We suppose that the choice of the scenario of further evolution, in other words, the way out of the current situation, applied to human society, is carried out with the help of the socio-cultural component of the social system. If necessary, an adequate response, if the adaptive property of the system is involved, the latter can leave the bifurcation state of the modified, absorbing and assimilating from the environment part of the acting information or energy. This actualises the “compatibility principle”, i.e. compatibility of a single element with all other elements of the system in which it belongs. This seems to us to be very important since the condition for non-destructive interaction during modernisation borrowing between the innovation introduced and the object being reformed is their relative compatibility. Otherwise, the new innovation will be rejected. Moreover, in the continuation of thoughts about attractors: innovation reception, which in itself destabilises a system, own field of information, is not done at leisure and the whim of voluntarist reformers, but such absorption is a forced, adaptive measure that takes the system out of the crisis point.

The idea of the selectivity and contingency of such a choice correlates with this position. Not every opportunity is actualised and turns into reality. Only that of the originally equally probable possibilities is realised, which concerning the conditions that have developed at the given moment and in this place becomes necessary. In this

sense, only real possibilities are realised by chance. There is always only a certain range of ways of social development, and this range is limited by the invariance of the elements of the civilisation matrix. The unique sociocultural component of a specific society determines the amount of absorption of new information, ways of its use, or, as noted above, its complete rejection (Pogosyan, 2008).

Maintaining the relative stability of the system, its homeostatic functioning with simultaneous use of adaptive properties is based on receiving feedback signals and subsequent adjustment to the initial state by the executive mechanisms. The main question of the theory of self-organisation remains the problem of identifying patterns that govern the functioning of systems. Such a question is organically connected with a specific object of social knowledge, the study of it as integrity, and integrity as the ultimate multitude, an aggregate of specific societies that actually coexisted in historical space.

The same vision is preserved in the K. Jaspers' (1953) covariant model of history: simultaneous social changes are sometimes fixed in the independent development of many societies. Balancing the extremes of the world-system analysis of I. Wallerstein (2004), who reduced national societies to the emanations of the world system, the world-integrity could be presented as a combination of differing civilisations. R. Bendix (1973) noted the ability to preserve in every society historically established social structures, which in many cases turn out to be extremely stable and difficult to destroy. This idea is adjoined by the approach of N. Luhmann (1986, 2012), who considers existed social systems as auto-poietic (self-replicated).

Conclusion

Consideration of the processes of self-organisation within the framework of the theory of chaos in the study of the objective world allowed to more fully include in the field of view human activity. Chaos theory, focusing on instability, the non-linearity of world processes, considers society as a complex non-linear, open system that has a wide range of possible alternative paths of development due to a particular environment. Any social subject immanent with respect to the social system only connects to the process of social self-organisation, which introduces a specific distortion in the social process, but does not entirely suppress it.

The definite fate of the spontaneity, chaos, internal uncertainty of the social environment is a constructive factor, contributing to the natural construction of a social structure that is dynamically developing. The constant diversity of elements, the controversial range of individual and group interests and actions, potentially including the forms of adaptation to different variants of the future, ensures the flexibility of the system, the possibility of its quick response and adaptation to external conditions that change and modernisation, in this case, acts as an adaptive property of system, which responds by that way to effects of environment.

The theory of chaos concerning social reality is a methodological tool of knowledge with a vast heuristic potential and significant descriptive possibilities of discourse, which allows you to adequately investigate and interpret the state of the object in bifurcation, entropy, fluctuations. Regarding the description of the intervals of stable states, the relative dynamic homeostasis of the system, the descriptive possibilities of chaos theory indicate the importance of feedback ac-

tions in these relatively stable states of social systems and mention order parameters. Nevertheless, social normative and value regulators are different in every society, and the set of order parameters is unique in each specific case (Pogosyan, 2018). This circumstance requires the conjugation of research capabilities of the theory of chaos with the theories of civilisation pattern, tracing the stability of institutional structures, actualising the study of the problem of sociocultural codes, genetic bases of formation (civilisation matrices) of local societies and regional civilisations, mechanisms to ensure the self-sufficiency of specific types of individual social organisms, their resistance to modifications and deformations due to internal crises and from exogenous destructive influence.

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AN IMPACT OF SOCIAL NETWORKS CYBER ETHICS ON THE MODERN IDENTITY FORMATION

Abstract

An ability to instantly transmit and replicate information provides new means of identity construction and their impact on a person's identity in the modern world. One of them is a social network as a form of interactive sociality transferred to virtual space. Social networks place a variety of entertainment content, provide access to information or means of further work with it at the users' disposal, and affect the person's perception of the world and himself. The paper explores some aspects of social networks functioning, which affects the modern person's identity. It is observed that the process of self-assertion as a virtual person is not just a game for fun, but both a potential danger and a new space of creative self-realisation in the information field, which can change significant aspects of the user's identity including ethical ones.

Keywords: virtuality, network hierarchy, game, identification mechanism, security, information society, cyberspace.

Introduction

The present-day world is often called an era of the information society, which is due, primarily, to the intensive development of the Internet as a means of effectively transmitting and replicating information of various content and quality. Thanks to digital media, the information emerging in social and cultural life is instantly spread around and also instantly becomes out of date due to new information. While in the era of print media the inaccessibility of material carriers led to a loss of information itself, in the era of digital media its distribution implies the creation of such

a number of coexisting copies that even a decade later the outdated information can be updated.

An increase in the information content causes both the need for adequate qualitative measurement accounting for the diversity of its forms and methods of use and the need to comprehend principles of the new world order. Information becomes not just a real product, but a monetary equivalent as a universal intermediary for obtaining goods and services, and the primary consumption resource. "Consumption is virtual integrity of all things and messages that now constitute a more or less coherent discourse. Consumption, to the extent this word makes

sense at all, is the activity of systematic manipulation of signs” (Baudrillard, 2001, p. 164).

Unlike print media distribution, digital media distribution has some prominent quantitative characteristics, and these are a variety of digital media types, re-transmission speed, the amount of potential audience, reproduction availability on tangible media. At the same time, the fact that information itself as a retransmitted “data unit”, when distributed via the Internet, may not qualitatively differ from that distributed through the print media nevertheless gives rise to the illusion that its impact on society and man remains the same.

However, the first key difference is that not only the information itself becomes significant in the network, but the public reaction to it, which is immediately measured in the number and speed of quotations, secondary remarks and comments. Furthermore, the second one is that an intermediary devoid of anthropological features - a computer capable of storing, accumulating, and transmitting an information volume incompatible with the limited human capabilities also deprives a person of both direct control over the information available on the network, and responsibility for its distribution.

This is a reason why, as Nass and Turkle (2015) point out, even among the users themselves “online life was associated with self-reflection” (p.78). Moreover, “the rise of the Internet and the cybersphere more broadly ushered in a new phase of human civilisation - the Digital Age” (Nass, 2012, p. 91). Today, we are witnessing the transition to a new type of work with information similar to that, which was caused by the invention of printing. However, overcoming another barrier of natural physiological limitations in the field of search and accumulation of information can lead to levelling the develop-

ment and use of these man’s abilities. Even now, many people think that developing or maintaining their potential for memorising and holding information in long-term memory is useless as they got used to relying on search engines and external media.

Under the new conditions, the control over the creation and retransmission of information is complicated since information and communication depositories are not separate sites, whose updates are fairly controlled, but a social network where the production and retransmission of information are unlimited in terms of volume and time.

Originally invented as a gaming space and a way of sharing online leisure, social networks are firmly rooted in everyday life of modern society. A person who is not involved in at least one of the social networks does not leave a sufficient virtual mark of his presence, which can be identified and included in certain communication practices.

Furthermore, it is a question of participation in joint activity forms, such as discussions, file sharing, using instant messengers and services that provide access subject to registration and linking the user’s profile with his real contacts to a bank account or location at a particular point of time.

Cyberspace and particularly social networks, thanks to the continuous transmission and replication of information, not only offer a variety of identification schemes and models, but also blur over the identity field, which previously could be described as an eclectic unity, which enables to combine previously incompatible elements, strategies, or beliefs in game practices. So the purpose of this study is not only to describe the social network as a phenomenon, but also the entire range of impacts on identity that it

provides.

The issue of the man's place in the context of the virtual world space becomes as relevant as ever and continues the established tradition of exploring human identity. These studies have been carried out since the 80s; it is worth referring to the Turkle book "The Second Self: Computers and Human Spirit" (1984), where not only the emerging cyberspace practices were described, but also the issues on the impact produced by the computer-mediated communication on the individual's behaviour in real life, and changes in his identity were also addressed.

In Russian philosophy and anthropology, the interest in social networks is observed a little later, which is explained by some of Russia's lagging behind the Western countries in the 1990s in terms of Internet accessibility among the entire population, which was overcome in the 2000s with the advent of smartphones, mobile Internet communications and the Wi-Fi and network spread. It should be stressed that in 1996 the founder of the St. Petersburg system-synergetic school for studying culture Professor M. S. Kagan (1996) called the upcoming epoch to be the epoch of creative culture and multidimensional dialogue as "a universal, all-embracing way of existence of culture itself and man in culture," and social networks are nothing else, but this multidimensional dialogue (p. 405).

Twenty years later, in the epoch of smartphones and multidimensional dialogues as polylogs, the same idea was clarified by the professor of the Massachusetts University Sherry Turkle (2015): "one for solitude, two for friendships, and three for society" (p. 10). However, a new way of existence creates new features.

Following up the tradition of domestic (M. S. Kagan) and foreign (J. Baudrillard (2001), S. Zhizhek, S. Turkle) authors who considered the

problem of identity formation in the virtual space, present-day researchers recognise it as one of the critical topics in Russian philosophical anthropology (B. M. Markov (2012), V. Ya. Sukhachev, I. K. Romanova, E. A. Sergievskaya). In 2017, the identity problem in the virtual space became the key topic of the international round table talks held by the Philosophical Anthropology department of the Institute of Philosophy of St. Petersburg State University.

Materials and Methods: The comparative method (comparison and analysis of various identity theories, games, and social networks) was used as the primary research method. The analysis of the social networks impact on identity formation through games was based on the phenomenological method as the most feasible for clarifying the meaning of the original phenomena. The hermeneutic method was used to work with textual sources. The research aimed at demonstrating the growing role of social networks as one of the significant impact factors for identity construction of a modern person.

Steps to achieve the goal set are as follows:

1. Describing the unique development characteristic of modern society, and outlining the sociality transition tendency into virtual space;
2. Determining the functioning and construction features of modern identification mechanism;
3. Demonstrating the networks impact on the identity construction by the social network example "VKontakte".

Results: The outcomes obtained in the article is a study describing the social networks impact on the identity and self-identity formation. A brief description of social networks, their development, and national characteristic is given. The role of the game element typical of the social

networks culture is being developed as a factor affecting everyday practices in social networks, and cyberethics as an identity basis in the information space.

Cyberspace: Information Environment and Social Networks

The Internet existed even before it became available to the general public, but it was precisely its distribution that became a factor that in the last quarter of a century qualitatively changes the daily life of all those who have learned to use the opportunities offered to them. The time that a modern person spends in online text communication (texting) can already significantly exceed the time that he devotes to seeing around his friends.

If at the end of the 20th century the Internet was considered primarily as a means of distributing ready-made texts, digitised sounds, or lowest quality images, but now its capabilities for transmitting and storing data are so advanced that displacing outdated communication methods it becomes daily means of communication. New communication opportunities also stimulate international contacts in the field of scientific research creating a technological leap that provided the transition to the Digital Age (Information World).

The created web-based network ensured information availability, but if it were not for structuring, analysing, and an adequate input-output mechanism, it would cease to be useful due to the information glut hampering to find something definite among the infinite similar. However, after a partial solution of this problem by the search engines, such as Google or Yandex, the methods of generating, distributing, and popularising this or that piece of information are still quite chaotic bearing a strong resemblance to the

Middle Ages methods described by U. Eco (1994): "... The Middle Ages were engaged not in systematic savings, but, on the contrary, in accidental destruction and unorganised preservation: essential manuscripts were lost, and other, completely ridiculous, preserved, magnificent poems were not available because of riddles, or prayers written over them, scriptures were corrupted, unknown pieces were inserted, this is the way the Middle Ages wrote their books" (p. 267).

Moreover, nowadays, information is stored or disappears from the network in a similar random way, and the essential is sometimes lost, and the insignificant is preserved for years. This is also applied to the personal data and those digital traces of private individuals who may not even realise that their actions can be restored or monitored.

The growing content available in cyberspace leads to a qualitative degradation of the stored and distributed material. An unlimited number of coexisting full, or partial copies of the same information unit is created, information is deliberately distorted partially, or completely falsified, unverified facts are presented and recorded as authentic, or true. "Constant texts creation in the hypertextual space, in a certain way, albeit unwittingly, equalises the value of any produced text" (Tebyakina, 2017, p. 220), which is equally applied to both scientific research and reports in VKontakte. And users, losing an ability to distinguish information from the information noise, lose the meaning and implications of scientific facts value and a sense of the reality of everyday events. "The destructive role of superficial information leads to contradictory global consequences at all levels of social life, be it economic, social, cultural, or psychological area." (Galimova & Polatayko, 2015, p. 165)

This process is capable of provoking crises in significant spheres of human activity by the mere stuffing deliberately false information. Furthermore, since “security should be considered not only as the state of security, but rather the ability of the individual, society and state to withstand any external and internal destructive influences aimed at impairing their interests based on stable, progressive functioning and development” (Pyzh & Petrov, 2018, p. 16), it can be said that in this new social space such ideas about themselves and the world created and fixed by users can be considered as endangering themselves, their country, and humanity as a whole.

In cyberspace, as a network of sites with the owners legally responsible for them, the search can be regulated both by search engines and legal rules – taken into account by page owners when updating them. While social networks as a social and communication space shared by many participants allow each participant to create, modify and disseminate information messages, the distinction between the dissemination of information and the expression of private opinion, public actions, and private conversations, which would force everyone to realise their responsibility, is not identified.

The most popular social network in Russia VKontakte in many respects similar to the Facebook principles along with the desire for personal popularity and fame promoted interest groups, including the resale of copyrights. In this case, the group cost depends more often on the number of subscribers, and not on the quality or theme of the material represented in it. This leads, on the one hand, to dramatic multiplication of the same information, which is considered to be catching, and, on the other hand, to “joint ownership” of the created content within one or several groups.

The possibility to include in one’s own text the fragments created by others with impunity and out of control implies the idea of information as a characteristic property fundamentally lacking both the author and the owner.

So, new technologies create the possibility of joint ownership and free information receipt, thus missing the idea that the connection between the act and responsibility for it in real life should be extended to cyberspace.

Game Aspects in the Social Networks Genesis

Circulation of meanings and texts in the social network information field is realised via the game mechanism. Game and social networks are brought together by the essential conventional nature of what is going on, that is, an appeal to the imagination as doing some more thinking, ensuring the very possibility of the functioning of both processes. By registering a profile, a new participant agrees to accept the existing conventionality of interaction as a real social environment. Moreover, gradually its importance is recognised in the real world, up to the recognition of the virtual life priority.

S. Turkle points out that network communities were initially built according to the principles and rules developed in the role-based communities. They emphasised the rules of the office role-playing games, typical examples of which are “Dragons and dungeons”, which were popular in the late 1970s and early 1980s. In contrast to the field, the office role-playing games were conducted with a strict constraint in space and time. It is based on their inherent rules and traditions in the 90s MUD (Multi-User Domain) - services for conversations and text games arose in cyberspace. “MUD players are at the same time writ-

ers, creators as much as content consumers.

Furthermore, in this, participation in the MUD has much in common with scripting, performing art, street theatre, theatre improvisation, and even comedy dell'arte." (Turkle, 1995, pp. 11-12) Later, the MUD experience in its turn will become the basis for creating rules and traditions of social networks, including both the experience of online life through text communication and the joint creation of imaginary text worlds.

It is on this fundamental co-authorship as a constant process of creating and maintaining the illusion of the reality of what is going on in the common imagination by the participants themselves, the illusions of control and security of the virtual environment are based.

Similar to the game, activity in the social network is not fundamentally pragmatic. The game does not imply any final or material result, and because of this, it turns into an attractive alternative to everyday life. That is, the game can be viewed as an eternal blink that combines being (reality) and non-being (unreality).

Gaming dynamics and eventful saturation allow a person to take root in the structures of his own life, reconcile with the dullness of everyday existence, gain the meaning and symbolic richness of being: it is the gaming pattern that makes it significant for our inner life, and not the team of players, or game outcome.

The social networks were created as entertainment and integrated into the social sphere not for the sake of profit or benefit, but for the users' pleasure. The play-based principle is inseparable from the principle of pleasure. The pleasure of playing the game is not only in experiencing imagination or realising the creative potential but also in feeling the fullness of one's own being, feeling of "life", awareness of one's own abilities and access to constant novelty that opposes eve-

ryday life monotony. Such a feeling of fullness of the existential experience is comparable to the Kantian experience of the sublime sense, which "is, thus, the feeling of displeasure because of inconsistency of imagination in the aesthetic determination of the value determined through the mind, and at the same time the feeling of pleasure because of this very judgment on the disproportion of the greatest sensual capacity with the ideas of reason, for striving for them, nevertheless, serves us as law (of reason); and this refers to our purpose - to consider everything grand in nature as objects of senses, small and humble compared with the ideas of reason, and that, which arouses in us the feeling of this supersensory purpose, corresponds to this law" (Kant, 1995, pp. 185-186).

Thus, in the virtual environment space, a feeling of the communion of private meaning to the general field of virtual being qualitatively different from everyday existence is created. The Thomas theorem, which states that human behaviour does not determine reality, but a person's opinion of reality found its confirmation. Back in 1928, W. A. Thomas and D. Thomas (1928) stated that "If men define the situation as real, they are real in their consequences" (p. 571).

In this sense, gaming mechanisms allow a person to fall out of reality, and thanks to the awareness of the conventional nature of what is going on to get pleasure while remaining safe. A child, like an adult, in the process of the game moves into a completely different reality. In its context, the objects surrounding a player can acquire completely different meanings and one way or another the player recognises the boundaries of his own self. And just as children play a toy, they move into a common communal field of the game losing their owner for a while, likewise in virtual communication in the social net-

work, there is a tacit transfer of information into common ownership. But if in the game, children perfectly understand the conventionality of the total toys possession limited in time by the game itself, after which they must be returned to the owner, then in the social networks, the total possession of texts or data leads to their endless socialisation and loss of responsibility for appropriating someone else's.

Considering the theoretical approaches to the "one's own - somebody else's" duality in contemporary Russian cultural studies, E. A. Kazakova comes to the conclusion that most of them share the conviction that "the absence or the illusory nature of someone else's makes it difficult to identify one's own" (Kazakova, 2014, p. 123). This means that the opposition "one's own" - "someone else's", which is fundamental for building identity, and which many children's games are focused on, is deformed in social networks. It loses its distinct features, because any "somebody else's" in the network becomes common, and is accepted as "one's own" by everyone who uses it. On the other hand, the need to protect "one's own" from such attacks is rarely required. And not even because the creator seldom attaches such significance to his creation as to spend his strength on his defence against assault, but more often because he is not aware of such use.

Public Groups Influence on Identity

The development of communication means puts the very process of communication in the first place among the factors affecting identity. And first of all, it concerns communication in the social networks, under which there are no restrictions that other types of interaction related to

the real world have to consider.

The social network VKontakte, according to the sociological research conducted by Brand Analytics, is recognised as the most popular social network in Russia and is ahead of Facebook and Twitter. It presents the characteristics of most social networks, involves users of different ages and social status, and various types of interaction are possible: from personal pages to public communities, from posting and viewing video and audio materials that can be shared, to various games that require as many players as possible.

It is the public that, on the one hand, are public thematic pages, and on the other hand, they allow creating collectively owning and using copyrighted materials that acquire the greatest influence on the user's identity. The public can be viewed as subsections in the common social network involving users by a single, commonly recognised and published interest. In contrast to multi-dimensional dialogue (Kagan, 1996) as a "chat" practice, public or "group" in the overwhelming majority of cases is open and shows its content to anyone who wants it. Their influence on identity is realised to a lesser extent than belonging to real cultural or social groups, but not because of the lesser number of public participants. Any interaction in the network implies the possibility of interrupting communication at any time, blocking the interlocutor, removing him from his communication field, or, on the contrary, deleting oneself by deleting one's profile. The absence of real social ties with other members of public, voluntary entry or exit, the emphasis laid on the entertainment and gaming components results in the illusive general insignificance of what is going on.

Since the main evaluation criterion for publics' success is the number of participants, most of them do not limit, but on the contrary, encour-

age joining the group. However, there are also closed communities (groups) that provide access only after approving participant's application. But they also publish on the community "wall" available to all potential participants the information about the key interest consolidating the group, designed to interest new users so that they would bother to get full access.

Since it is the openness to new participants in cyberspace that is associated with both security and socially approved activities, very rarely closed publics are used not for the sake of protecting information or ensuring users privacy, but for realizing criminal intent.

J. Huizinga (2011) drew attention to the importance of secrets to increase game attractiveness. By transforming sophisticated ways of gaining access to the community into games and tasks system, the criminals emphasise resource attractiveness and are able to effectively influence and manipulate less protected participants of communication processes with impunity. We actually mean children and adolescents who have access to social networks but do not yet have the skills to realise what is going on around.

By creating the distance "we-they", as an invariant of "one's own" - "someone else's", and representing the figure of the Other both in the positive sense (friend, one's), and in the negative (not a friend, outsider), the publics create a space to develop collective strategies of identity building. The identity built in this way is based not only on acceptance and trust but also on a clear distance between I and the Other, restricting access to the information about oneself and various aspects of personal life. The relationship to the Other formed in this way allows using social network tools to effectively build up a border area of interaction with other users around oneself and one's profile page, as well as to create

different accessibility levels to personal materials, or interpersonal communication. The publicly available materials still remain in common ownership, and everyone can see what other users contribute to this common space. So, due to the general social network information field, the boundaries accessible to everyone expand, and a new experience of conscious rejection or appropriation of individual elements arises.

Another significant feature of the VKontakte network and its related groups is the messaging service that enables the participants to conduct dialogues and polylogues. This service provides not only privacy, long-term storage, and search for specific information by keywords, but also the possibility to quote it while preserving authorship and the time it was created. Such quotations are called "proofs". Proofs are called upon, by the fact of their own existence, to confirm the authenticity of the speaker's words. However, empirical studies confirm that dialogues fragments with third parties are often used as proofs i.e., private messages are transmitted to those social network participants who did not have the authority or ability to independently access the saved conversation.

The absence of any notice of such message forwarding creates a false sense of security on both sides of the virtual communication: the quoted person does not know that the information has ceased to be confidential, and the communicator is confident that the fact of his participation in the disclosure will not be known to the quoted. Even though the disclosure itself proves the violation of cyber ethics, because like the rest of information, it will continue to be stored and can be updated at any time, but those resorting to such actions most often do not even think about it.

Since the identity ethical aspect is responsi-

ble for shaping the individual's moral consciousness, regulates behaviour strategies, and also implies the idea of the social distance to others, we need to talk about the influence of cyber ethics and its violations on identity. Adherence to ethical standards serves as a guarantor of safe coexistence in the social sphere, allows to make socially approved selections, and take full responsibility for the mistakes made. Thus, we mean not only norms of behaviour and social interaction, but also the limits of personal freedom, which, through choice and responsibility for it, allow people to coexist comfortably as a single community. A conscious understanding of Good and Evil, Freedom and Necessity, and many other ethical categories affect a person's identity being realised in specific actions and everyday experience.

Thus, the sharing and adherence to specific public ethics by their subscribers who are supported and controlled by moderators can both influence the identity ethical component that goes beyond the virtual world limits and manifests itself in every-day outside network practices.

It should be particularly stressed that despite the ever-increasing role of the virtual environment in human life, the complete transfer of sociality to virtual sphere may result not only in loss of connection with reality but also in various types of neuroses caused by the illusion of social unity in the immediate solitude of an individual behind his computer.

Nevertheless, despite some negative aspects, social networks in general and separate virtual communities-publics in particular, more than anything else, fit the role of the determining factor of modern identity formation. Erickson (2006) stresses that "an individual's identity is based on two simultaneous observations: on the

sense of identity with oneself and the continuity of one's own existence in time and space, and on the recognition that one's identity and continuity are recognised by others" (pp.58-59)

Social networks are able to include the individual in the micro-historical context of a particular group where he acquires apart from his own the collective history, which allows him to appropriate the shared or his own "nodal" moments of the common being as a co-existence of a given public or group. They can become significant for community moments when creating common, shared, and perceived as appropriated content (jokes, memorable comments, local memos, etc.). New group members are accustomed to its life by going through a virtual initiation to master such information and become full members of the Internet community able to retransmit its history and internal specifics just as much as getting the right to participate in the overall process of continuous creation of content, ideas, stories, and narratives, in turn, continuing to create common historical space-oriented outward for the present and potential users.

Mechanisms Providing the Duality of "One's Own" - "Someone Else's" and Personal Data

By socializing the shared information, which blurs the boundaries of "one's own" - "somebody else's" in cyberspace, publics create a sense of group ownership for the user, provide support as a Meaningful Other, a place in the group hierarchy, which can be perceived as meaningful for maintaining positive self-assessment in general.

But due to social networks, instead of a pessimistic postmodern idea about the "death" of the author and further anonymisation, with a view to

maintaining more effective socialisation of information, some mechanisms were created to support authorship through crowdfunding and crowdsourcing. Unwilling to pay a set price for purchasing any content, a potential or already accomplished user voluntarily transfers to its creators the amount that they consider affordable. This way the mandatory commodity-money relations become another significant success marker for a person or group with an attention-grabbing resource: news, movies, songs or texts.

Thus, changing the “one’s own” - “somebody else’s” border does not mean its final destruction, but implies the idea this opposition continues to influence the person’s identity formation causing a desire to recognise others and be recognised as belonging to a group. This prevents virtual society transformation into an anonymity space no less than legal, or technical means of user identification.

Another supportive mechanism of the traditional “one’s own” – “somebody else’s” ratio is the access restriction system. The paid code is provided to the user as a guarantee of receiving a “hyper-topical” resource, or a constant timely update to the current version. Thus, the resource is presented in the network in a paid and up-to-date version at the same time as free, but “outdated,” and the users may choose between the new and their own, and the old, but common.

Similar processes can be observed in relation to the spread of personal data, which, although not a commodity, can be disclosed against the will or knowledge of the “owner” that is, the person whose property they are, as they become not just an essential element of private life, but the information that can be monetised.

Social networks, being built to establish and maintain social connections using Internet technologies instead of restricting paid access, estab-

lish access restrictions through the registration of the verifiable personal data. It is the personal data that users represent allows the network to identify and offer, and the user to confirm, or deny a particular contact. For the domestic network *Odnoklassniki* (Schoolmates), as the name implies, such basic information will be class membership in a particular school, for *deadline.media*, - professional affiliation.

The expansion of the social networks information space, an increase in their number, and the emergence of narrow specialised networks make an individual provide anonymised society with increasing access to personal information. Furthermore, the point is not in consciously filling in various fields when registering in social networks and adjacent spaces (making cards, participating in opinion polls, shopping in online stores, using e-mail and instant messengers), but rather in the work of service functions built into many geolocation applications allowing real-time monitoring, and marking the location of actions taking place (from the placement of photographs into the internal digital code to the recording of bank transactions and services). Such openness is associated with vulnerability to external destructive influences to a greater extent than with a sense of security that could arise from the transparency of everyday behaviour for the third parties.

In response to the loss of sense of security, a new, “reverse” phenomenon is emerging - local sub-networks and asocial network spaces. S. Turkle (1995) considers in detail how network anonymity at the end of the twentieth century was connected by users primarily with the freedom of personal contacts including the possibility of those that were inaccessible to the human in the real world. Now, anonymity is beginning to acquire an increasingly pronounced value as

an element of personal security: informational, financial, physical. Thus, there is a conscious need to protect information considered as personal up to its complete concealment from being used by those whom the owner consciously did not give access to it.

The Internet is becoming not just an information environment, but the space of social co-existence with its specific threats that can affect the user's real life, and, therefore, requires both knowledge and skills of self-defense. Moreover, since there is no way to give up the use of technology in modern life, anonymity (including imaginary) becomes one of the means to achieve personal security.

The determining factor for the human self now becomes not so much the public virtual space of the accessible social environment (it is just the field for games, manipulations and provocations), but a secret refuge in the Internet segment hidden from the real social connections. It is there that full self-presentation and essential communication with the Other is possible. Communication turns into a fascinating game "recognise me if you can" when in searching for the Other, not the existing social connection is used, but the maximum common interests including the marginal ones (teenage communities, role-playing), or socially denounced (gambling, specific sexual practices, etc.). However, in order to build effective communication in this way, the participants need not only find themselves in the same information segment but also have the access to a common key to become mutually recognised: "login-password".

The freedom of self-presentation to the world avoiding divulging personal information is also possible through imaginary anonymity, when instead of creating and distributing one's own content, he or she turns to people most often

not related to the user to approve, or distribute the content. Such are the principles of using "likes" not as a marker of being acquainted with the material, but just as a confirmation of his consent, or "repost" of what could compromise the distributor and damage his personal, or professional reputation. The duality of such actions creates the illusion of non-participation and therefore is perceived as a kind of deliverance from any type of responsibility.

Public personalities (actors, politicians, etc.), whose stay in social networks becomes the part of their image (often served by specialists), due to heightened public interest do not have imaginary anonymity. There is a different approach in this case: a timely statement expected by the observers replaces a real action or feeling. Or, as Guy Debord (2000) points out, "everything that was previously experienced directly is now at arm's length idea." (p. 23)

Network Hierarchy and the Features of the Network Identity Formation

The virtual status of a real or invented personality becomes as substantial and real as the documented social status in everyday reality. And if the virtual status turns out to be higher than real, it can be considered by the user as having priority over the real, and therefore subjective and valued higher. "At the same time, to establish communication with the group, the latter should be presented to the subject as attractive, enhancing his status in society, or at least ensuring a high position in the intragroup hierarchy, which is able to compensate for an insufficiently high position in the society" (Predovskaya, 2016, p. 99).

Therefore, a girl becoming a network resource or group administrator in the social net-

work will consider her opinion within the hierarchy created for her more significant than the opinion of any other participant, no matter how much her real achievements would exceed her own progress. Her self-esteem will be based precisely on cyberspace where she has more influence and power, and it is this sphere that will be experienced as requiring prior attention, care, preservation, and maintenance.

The ability to create multiple personalities as the same user's pseudo-real network accounts introduces an element of the game as a method, by which anonymity in cyberspace and in social networks begins to affect identity giving a player the opportunity to manifest and develop those aspects of personality that would not be realised, or could not be claimed by others. Identity in cyberspace begins to act as an ontological structure, and not just as a social and existential construct. It embodies the world interaction and comprehension model dialectically combining two opposite phenomena - identity and difference. According to J. Deleuze (1998): "There are two different ways to read the world. One calls to think of the difference in terms of preliminary similarity or identity, while the other - to think of similarity, or even identity as a product of deep incommensurability and inconsistency" (p. 234).

The individual's own identity, the self-identity he associates himself with, and what he presents as an evidence of his own existence includes many factors. Self-identification by means of virtual structures is added to the outstanding public service and personal achievements both spiritual and material through social networking accounts, subscriptions to various YouTube channels, services, public websites, file sharing, photo and video hosting. Having no such virtual markers excludes this individual from the wide virtual field of identification and self-identifi-

cation. A person who is absent in social networks is cut off from the significant part of the social space that has moved into the virtual world. It is the possibility to create a post or comment, audio or video recording, photos, or statements confirms the fact that he continues to live.

Cyberspace is supposed to have more room for creativity and imagination presenting art not as a frozen form, but as a living, here and now on-going continuous virtual performance on the creation of text, audio or video material.

Modern identity also includes such forms, which are connected not with a single fundamental basis, but with temporary cultural phenomena - only random events unexpectedly acquiring great popularity in the Webspaces. On the one hand, the user himself who turned out to be such a temporary hero as a Brazilian blogger and fan Tomer Savoy during the 2018 World Cup can be widely known for a short time. On the other hand, those who helped bring the news to the top feel the involvement of both the most virtual event, and the consequences of attention to it. This principle is a basis for such a well-known online platform for civic engagement as change.org.

If the modern society is considered as a binary one- i.e., it has both real and virtual dimensions, then we can realise that not national, religious, or cultural characteristics, but the communication process itself becomes the primary basis for identity formation. But it should be conditioned by the non-stop communication practices. Thus, the continuous creation, consumption, and perception of information, interaction, and work with it not only creates social networks communication but also becomes an integral part of a social being.

This discourse has its specific features. One of them is stylistic eclecticism, a mixture of

written speech stylistics with its spoken, everyday, and even slang forms resulting in a special practice of this discourse creation, and its correct perception with its numerous means of simulating natural, non-mediated, and personal communication.

If we mean the functioning of identity in the communicative discourse, then, according to V. Yu. Sukhachev (2004), there is a “dissipation of the identity field”, and a decrease in tension: “Moreover, for example, a shift to the discursive scenario of analyzing communication clearly shows that an individual’s identity is dispersed or fragmented in the discourse structure, and even our existence becomes an effect derived from the work of discursive machines” (p.119).

This dispersion and fragmentation also partially arise as a result of the significant number of diverse information issues embedded daily in the cyberspace. But blurring personal identity sociality, being thrown into the discourse space, begins to form a general formation field for the identification mechanism. It structures the cultural environment, which is capable to create a common communicative context engaging in dialogue, and bringing into play a broad semantic field.

The mobility of semantic boundaries allows to include in the cultural identification field both the maximum number of individuals and the meanings, which these individuals can operate with. Social networks combining various types of information transfer (text, sound, image and video), provide inexhaustible resources for creating meaning forming context, which, in turn, affect the formation of an individual’s identity.

Network Hierarchy and Cyberethics Impact on Identity

Despite the wide range of specific content, each public or group “Vkontakte” has a clear internal structure and hierarchy. The network hierarchy is based on three basic levels: Ownership (owner or creator of the resource itself), Orders (those who do not control the resource but create or modify content already created within it), and Consumption (those who mostly consume created by others).

The ownership level is the most stable. The public commercial component, which develops through online advertising may result in selling a resource or giving it to another owner, but significant changes, such as a radical change in the specifics of content delivery, occur rarely and to a limited extent otherwise, interest, trust, or emotional affection of the users conservative part is lost.

The Order level is responsible for the updates dynamics and is maintained by the authorised and empowered moderators. They ensure the majority of the network resources including both websites and publics focused on the sale of goods, or information online, as well as common publics of interest. In the event of large-scale projects requiring work with a significant amount of information, its own internal hierarchy is possible within this group.

The third level - Consumption includes all other members of the information community (public or group), whose main tasks are to spread information and involve new users in order to achieve the maximum possible popularity of the entire resource, because the “large territory, significance, and, consequently, reality acquire

those aspects that regardless of their essence get more users attention” (Predovskaya, 2008, p. 127), and therefore Users are interested to be involved in the most recognisable resource.

The social network users and public subscribers can often not only create or distribute information content, but also devalue without giving it necessary attention by leaving the group, or creating new, alternative ones with a content that is more attractive to most users.

Since the level of public popularity is measured by the number of subscribers registered or interested in it, for the Vkontakte social network this threshold is determined by the presence of at least 10,000 users, to maintain a constant communication process all participants must observe both generally valid ethical norms and internal specific rules emphasising the fact of belonging to a community and reinforcing cultural identification with it.

Findings

The Internet space with its social networks and other means of communication providing a connection through non-language means (images, music, video) creates more influential and diverse in their mechanisms and forms of identification models and schemes that integrate heterogeneous elements of user identities into some synthetic mobile unity.

An individual obtains an opportunity to comfortably exist in the virtual space, but at the same time the attitude to the outside of the network reality also changes significantly. People are increasingly dealing with ethical, aesthetic, and play forms, other cultures, which in previous eras would have been completely inaccessible. Although the subject’s contact with them remains indirect now, they begin to influence both

his identity and his ideas about the entire world.

Adaptation to the new conditions is largely associated with ensuring information security, privacy, freedom, and the creative realisation of the individual, as well as participation in virtual power structures for those who do not have similar access to the real ones. And above all, these processes are implemented in constant and daily communication via various social networks.

Thus, identity in the information society is formed by a constant game with meanings, traditions, and paradigms using a flexible identification mechanism that adapts an individual to a constantly changing external situation, and gives an insight into the understanding of how real personal security is achieved in the new environment.

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ANALYSIS OF GENERATIONS FOR THE YOUTH RESEARCH METHODOLOGY

Abstract

The dynamics of the value scale change lies in the core for the youth research methodology. The youth research basically is organised on the basis of the previously accumulated experience of mankind, this ground of the past knowledge is implemented to extrapolate and to understand the future. The post-modernity represents the information era which reflects the basic evolution of the social communication and socialisation process of the children and young people, who are better educated and trained by the Internet sources and social media, than by the family socialisation process or school and community integration institutions. This new reality requires the new methodological basis for youth research. The common fundamental regulator includes, first of all, the system of values. The study represented in this paper reflects the short- and middle-term evolution of the values scale of the students for the education trajectory choice. Results from the research can be implemented for the understanding of the essential elements of the social regulation for the further research of the youth behaviour and mentality.

Keywords: youth research, values scale, post-modernity, generation theory, social regulation.

Introduction

The youth is examined according to the approaches that are elaborated in the previous period of time and the widely discussed question is the principal possibility of the implementation of the past rules for future generations. The rule implementation has the limit of the retro-activity, but the comparable socio-cultural regulating limit can be considered for the research of the young people, their behaviour and their choices made.

The values analysis is necessary to the different types of youth studies – the analysis of

youth as a specific category of society and the examination of specific problems of young people. The first kind of research usually develops the understanding of the youth in any society, of their role and their basic place. Studies are devoted to solving the most common theoretical, methodological problems of youth.

At the same time, we can determine “young people” as a category of social philosophy. The essence of this phenomenon and its most significant features is the relationship between youth and society, the place and role of young people in the historical process.

Another type of research takes into account private theoretical problems of youth (value orientations of young people, deviant behaviour, young people in various spheres of society).

Post-Modernity and Generations Research

Post-modernity studies witness the instrumental and practical orientation of the post-modern generations (Mead, 1972; Giddens, 1991), including the new approach of the younger generation to the choice of their professional and self-realisation path. The inter-generation differences are illustrated with the widespread analysis of the generations X and Y, and now the generation called Z that follows the previous ones since the mid-2000s. The spacy-time characteristic of value attitudes is associated with generations. In the context of globalisation, the spatial factor is increasingly less cultural than when the carriers of one culture are less compactly located on the territory of the Earth. In this regard, a generational approach is becoming more and more interesting. Generational theory (Strauss & Howe, 1991) starts from a socio-psychological analysis of socialisation processes, according to which a representative person's scheme is formed in the age period up to 10-12 years and then undergoes partial changes that do not affect key attitudes and basic values.

The values of generations bear the imprint of the influence of social events (cultural, political, economic, technological). At the first steps of socialisation, a child at an early age does not evaluate what is happening but develops the most effective technologies of life (Burova, Perrin-Bensahel, Pokrovskaja, & Kushcheva, 2016). If events (stages of the economic cycle within the

framework of Kondratieff's long waves and technological order (Perez, 2002), military-political situation, state model, etc.) in the historical period are common, then the values, attitudes, and patterns that form in most people born in the same period, are similar.

Therefore, a generation in this concept is defined as a group of people born during a certain period and experienced the influence of the same events and upbringing features, with close basic values. For each generation, these values form the "core of culture", the intentional filling with the meaning of the information and existential field. So, for the Silent generation, brought up in 1922-1943 and knowing what is hunger, the kind of fostering in the country vegetables and fruits cause subconscious complacency, confidence in the future and even happiness (Burova, Perrin-Bensahel, Pokrovskaja, & Kushcheva, 2016). In the theory of generations, the conclusion was made about the change of 4 generations, after which the repetition of key value-semiotic pictures occurs. The authors of the concept identified 4 main role-playing archetypes that clearly succeeded each other in mankind history:

- Autumn period - "heroes", "conciliators" (they must survive the "winter" crisis), the English abbreviation GI comes from "galvanised iron" ("hardened steel");
- winter - "artists", "opportunists" (securing the success and development of science and culture);
- spring - "prophets", "idealists" (renewal, improvement);
- summer - "nomads", "wanderers", "activists" (their task is to show that the old morality does not work, and to prepare the ground for a new one).

Professional Part of Generation as the Values Scale Realisation

The professional behaviour of representatives of generation Y is widely oriented toward self-realisation and creative activity (Ababkova, Leontieva, Fedorov, & Pokrovskaja, 2018). These features distinguish generation Y from members of other generations X and the previous ones (called the Baby-boomers and the Silent generation) (Strauss & Howe, 1991), the young people belonging to this age group (born approximately between 1995-2004) are focused on more efficient use of their own human resources, including their individual interest and talents within the framework of social and economic behaviour (d'Ascenzo & Pokrovskaja, 2018, p. 442). Management and consulting agencies systematically conduct applied research to help employers to understand and effectively use human resources of different generations to organise the value chain of the business. These economic studies give us a wide empirical basis and practical conclusions to understand the essential features of the phenomena of the evolution of social regulation in the information era, including the youth research approach.

This idea is illustrated with the growing influx of young people to economic, managerial and legal professions, the demand from the employers grows for training in engineering and engineering areas. The education system is oriented to cultivate the initial personal preferences, "nurture" and give young people the opportunity to realise their interests. If society needs more engineers, then today not only private consulting agencies should undertake a study of the characteristics of generations entering the labour market in the 2010-2020s, but also at the State level to start education programs and to develop a pol-

icy of measures for the formation of value orientations and attitudes toward invention, to an interest in the technical engineering approach. If at the level of society the significance of the development of value for engineering and technical facilities is also noted, then it is probably advisable to consider not only individual private initiatives in this area but also contribute to the study of those socio-cultural regulatory mechanisms that can contribute to the development of value systems of invention and innovation as the essential parts of the self-realisation.

The Coherence of the Specific Goals of Education and General Personal Self-Realisation

Representatives of Generation Y have a status-role position for the creators of a future innovation economy, both in the function of inventors and entrepreneurs. Therefore, today, probably, the state policy of education should orient the system of professional education towards the formation of technical and engineering specialists.

In a consumer society, the basic level of satisfaction of survival needs (existence and security) is quite high (Strangio, D'Ascenzo, & Pokrovskaja, 2018). This high level is formed by the intense labour of the post-war generation and the struggle for freedom and the individual quality of life of generation X. Children of generation X, born after the 1980s, see in professional activities the way to realise their own values (Gridneva, Petrov, & Pokrovskaja 2018), formed under the influence of, above all, their interests and talents and to a lesser extent under the influence of external circumstances.

In this regard, it is possible to identify some features of the generations of technical and engi-

neering labour, which are characteristic of the category of young workers who come to the enterprises since the 2000s, which allowed them to form ideas about the so-called generation Y (subject to all constraints imposed on the ideal-type). Among them:

- openness to new technical tools, readiness without barriers to immediately take new methods and equipment and use them (taking into account the interactivity and intuitive clarity of modern technology, the refusal to read instructions and undergo special training is justified);
- technical literacy is complemented by proficiency in a foreign language (usually English) at a level sufficient for effective global interaction, which also removes barriers for personal mobility and for making transactions (“globalisation”, the ability to think globally and at the same time maintain its corner of the universe and the planet in a manner that is pleasant and convenient personally for the individual);
- social and professional mobility implies an easy transition from the office to the street if the order “in the Universe” is violated (Occupy Wall Street or jasmine revolutions), or the transition from computer technology to telecommunications, from IT to modeling architectural or automotive projects, for which generation Y easily comes to learning, including distance learning.

The society is developing a prefigurative model of cultural transmission (Mead, 1972) when generation X uses human resource generation Y to teach new methods, both behavioural and communicative models, and instrumental, operational technologies, for example, the use of modern virtual space, approaches to ensuring information security, etc. In this regard, it is in-

teresting to compare generational cycles with a techno-economic paradigm shift.

The life cycle of technological changes associated with “long waves” (since it is “long waves” that are comparable in duration with generations), takes the form of a logistic curve, adding up to phases that differ in growth rates reflecting its performance, like the typical process of propagation of any technology (Utevskaia, Burova, & Pokrovskaja, 2016).

The change of technology reflects the law of ascension of needs. According to Karl Marx, a person moves to an ever-higher level of needs, while meeting some needs leads to the emergence of new ones, not only in size but also in content (in accordance with the dialectical principle of transition quality). At the micro-level, this is reflected in the transition of the values of generations from the needs of survival to the needs of self-realisation. It can be noted that the degree of awareness of personal choice and professional trajectory reflects the degree of human ascent in the economic system from the possessor of physical strength and energy, capable of launching mechanisms, to the creator of complex automated systems, information networks and cognitive technologies. If for F.W. Taylor in the first place were the physiological abilities of a person to perform the simplest physical operations, then in the post-war years, V. V. Leontief discovers the paradoxical prevalence in labor exports of the United States of labour-intensive goods against capital-intensive imports, which is associated with the new content of labor, more skilled and built on mental rather than physical effort. In technological structures, this is reflected in the development of innovations (Perez, 2002).

This shift in technology and the development of economic and managerial approaches reflect the transition from meeting basic material

needs to increase the share of creative and intellectual activity and related consumption.

So, in the middle of the twentieth century, most of the main markets are being saturated and there is a need for individualisation of products and services, for their development and creation of niches, for marketing efforts. This, in turn, forces the economic societal subsystem to perform its function in society in a new way (according to T. Parsons), combining the factors of value creation and forming new approaches to reward key factors, such as human resource or entrepreneurial talent: for example, dispersal of capital (distribution of shares to employees) or the formation of options and bonuses (for top managers).

Since people in organisations begin to play a key role in creating value and there is a need to manage talents, the beginning of the 21st century represents a time when the ability of generation Y to fully realise giftedness in creativity, including technical, becomes a resource that brings the maximum rate. In this sense, self-realisation becomes beneficial: a rare situation of convergence can be observed, when the action of internal and external factors converges in the desire for peculiarity, the development of human consciousness simultaneously with the humanisation of technological tools for realisation and creation of meanings.

In the process of development, a person becomes the creator of reality, the author of his reality, who controls his life. Self-realisation of a person begins before his birth and - if the environment in which he finds himself allows - continues until the last second of life, until the last breath. A person creates his own social fabric, changing attitudes and social structure, chooses a position for himself and performs a number of functions in the status-role model, fitting his

choice into the existing structure, violating or supplementing it. In social interactions, an individual embodies strategies for adaptation and self-actualisation: he responds to the demands of the environment and uses the social system and the existing institutional channels to meet his needs; or changes the form and content of the social fabric and forms a value scale and normative models in accordance with his vision of the picture of the world, his representations and preferences. (We can mention the world financial crisis in 2008 and Donald Trump's trade sanctions).

A representative of Generation Y follows internal attraction and interest, external pressure or manipulation is ineffective in controlling it. The task of education is to identify and nurture an interest in technology, in physical models and technical devices, to nurture this interest without suppressing or trampling its shoots.

The socialisation of generation Y is dynamic, raising the attitudes and value orientations, requiring tact and gentleness; the generation "mixes" the phases of the classical theory of generations, while mastering the values, lives them, manages them and creates values, leaving the previous generations the right to preserve them.

Representatives of Generation Y are perfectly aware of their freedom, compared to the older generation: "I will not be tied to one office, like my father, he worked at one enterprise all the time I remember myself. And for what? Who told him thanks for that?" (Pokrovskaja & Terebkova, 2015) They prefer to be "surfers", by analogy with windsurfing, according to the information field of modern society, earning only the amount of resources that are necessary to meet situational needs.

This generation, convinced of its unique-

ness and superiority over the older generations: “It’s necessary to invest wisely, only idiots put money in the bank. I will buy land in areas where there are prospects.” However, when somebody asked what tools this respondent plans to assess prospects, he gave an evasive answer: “I will figure out when there will be serious savings.” Long-term planning for representatives of this generation is preferable since short-term and medium-term planning requires an immediate response about resources and methods, but they are already accustomed to changes: resources appear and disappear, and methods and technologies are rapidly updated and replaced.

For generation Y, the concepts of “the ability to live” and “the art of living” (French - *savoir vivre*, *art de vivre*) are filled with concrete content and mean the living of today. Competences mean, among other things, the ability to use and change institutions (Ababkova & Pokrovskaja, 2016) of society for the realisation of their goals and interests.

Conclusion

The personal development is a role development that occurs when a person spontaneously assumes the role most appropriate to an individual’s role in social “co-being” with another, the mutual penetration of people’s existential spaces (Pokrovskaja & Sergeychev, 2015). Thus, the management of the group’s activities through the workshop’s regulatory base leads to a mediated, purposeful influence on the development of the personality. Personality development, in particular, is reflected in the ability to set goals - readiness for goal-setting.

The synergistic approach is a significant part of the motivating activity, which is to involve an active, thinking and creative subject

(theory Y) in the process of solving the problem and achieving the goal within the framework of the realisation of its own motives and needs. Such is learning through practice, through the behaviourist experience of doing, through the formation of a student’s personal professional and educational path.

Modern youth, as shown by the analysis, is well aware of the needs of society and, in particular, the demands of the economic environment. This determines the choice of one’s life and a professional path made by modern young people.

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SCIENCE AND EDUCATION IN THE CONDITIONS OF FORMATION OF THE GLOBAL WORLD

Abstract

World science and education at the beginning of the third Millennium are in a pronounced bifurcation stage - at a fundamental turning point in its development. A global direction of research has already been formed, including globalistics, global scientific disciplines, globalisation studies, global evolutionism and a number of other areas of scientific research. Although this global cluster of scientific knowledge is most intensively developed only in the second half of the last century, its origins are found in the works of V. I. Vernadsky at the beginning of the same century. The global cluster of scientific knowledge is associated with the globalisation of education and the formation of global education. It is noted that the globalisation of education is focused mainly on the formal and organisational methods of integration of different systems and forms of education; the most important directions of this process are highlighted. And global education is characterised by qualitative and meaningful transformations of the educational process, the subject field of which is "filled" with universal-integrative knowledge obtained in the course of global studies. It is assumed that with the globalisation of science and education begins a new global revolution in the scientific and educational space.

Keywords: globalistics, globalisation of education, global studies, global education, global revolution in science.

Introduction

The peculiarity of the modern stage of development of science and education in a globalizing world is that their transformation is increasingly not so much evolutionary as revolutionary. The author will illustrate this position on the example of the development of science and education in their global dimension, and the choice of this dimension (direction) is connected with new horizons of transformations of scientific and educational space, which were simply not noticed earlier. The global direction of science and education largely concentrates and in an integral form expresses the ongoing social transforma-

tions in these areas and allows us to see the new trends that characterise the emerging global world.

Stages of development of science, when there is a qualitative transformation of the fundamental foundations of science, created fundamentally new scientific theories, approaches, methods, methods of scientific research, are considered scientific revolutions. The most large-scale transformations in the Russian literature are called "global scientific revolutions", they are following each other - the formation of classical natural science, the formation of the disciplinary organisation of science, the emergence of non-classical natural science and, finally, post-non-

classical science.

Here, the meaning of the term “global” (revolution) suggests that a revolutionary revolution in the foundations of science will extend, in principle, to the whole of science in general, regardless of what object is being studied. “global” in this case acts in the sense of general scientific and is presented as a process unfolding in time and exciting an increasing number of areas of scientific research (“potential globality”). But the new global revolution in science (and, accordingly, in education), which is considered here, has a different meaning when the “global” in science appears as global processes and systems, without claiming as the mentioned transformations to general science.

Global Transformations of Science as a New Global Revolution

It hardly makes sense to reduce the global direction in science only to the emergence of globalistics, which was often done until recently. Global research at the present stage began to form as a global cluster of scientific knowledge, including globalistics as the “core” of these studies, individual global disciplines, global evolutionism. The results of research of any scientific problem “in the conditions of globalisation” (or the influence of other global phenomena) are added to the global cluster of scientific knowledge from time to time, contributing to the formation of its “global status” and testifying to the further deployment of a new global revolution in science (Ursul, 2019^a).

Since the cluster of global knowledge is considered, it makes sense to identify the origin of each of the components of this cluster, considering them as an evolutionary process of globalisation of scientific research. At first, global

knowledge appeared in syncretic (latent-undivided) form in V. I. Vernadsky in 1902-1903 and especially in the first half of the XX century. Not only in Russia but also in world science as a whole V. I. Vernadsky laid the “first bricks” in the study of global processes (Ursul, 2018^a).

It is widely believed that global areas of scientific knowledge began to be actively developed only with the advent of globalistics in the second half of the 60s of the last century. As an example, we can point to the global environment, exploring the totality of all living organisms of the planet in interaction with their environment, which began to form since the late 40-ies of the last century. And before the advent of globalistics began to emerge some global disciplines (inertia disciplinary development of science), among which we have identified the global environment in its basic biological version.

Globalistics acts as the main direction and stage of the formation of global studies. Globalistics began to form when such global phenomena (processes and systems) as global problems threatening the further existence of mankind began to be studied. At the same time, a global approach to sociology appeared, most likely under the influence of the global worldview and the beginning of the study of global problems. Also in the early 70s of the last century began to form a global (universal) evolutionism mainly under the influence of understanding the problems of space exploration.

Globalistics gives rise to new interdisciplinary forms of scientific knowledge, interacting with various scientific disciplines that reveal the willingness and ability to evolve in a global direction. Thus, already existing scientific disciplines are external sources for “global synthesis” and are interdisciplinary in nature. However, this interdisciplinary interaction is not the only source

of the emergence of various integrative areas of globalistics.

Globalistics focuses on global processes and systems as objects of research. The primary for it is the object of study (global phenomena) as a broader concept, and the secondary is the subject of study, in which a certain property or characteristic of the object is allocated, borrowed by globalistics from a particular scientific discipline.

Emerging global disciplines continue to study the same objects as before, expanding their subject area now on a global scale and dimension. The formation of new interdisciplinary sections of globalistics is also associated with globalisation studies, which study different directions of globalisation. They are the internal mechanism for the formation of integrative sections of globalistics, which have not only an interdisciplinary nature. Thus, in the course of globalisation of science appeared global studies, which include globalistics, and within it began to develop globalisation research (3G).

One of the sources of global phenomena is local and regional processes. These processes have a substantial and qualitative sign of globality (but not yet territorial). They then expand in spatial-geographical scale and can become common planetary processes, summing up the consequences and features of the previous development of civilisation. Thus, the formation of “potential globality” occurs during the transformation of local processes into regional, and later into the corresponding g-local and global phenomena (Ursul, 2019^b).

Something similar takes place at the theoretical and cognitive level in the process of formation of global studies. The new global knowledge that is generated comes when a research objective is set for a scientific problem, for example, “in the context of globalisation” or “glob-

al risks”, and then this knowledge is included in a specific area of research, which thus begins to globalise.

There are areas of scientific knowledge that have previously investigated certain global processes that clearly did not use (but rather simply did not declare) a global approach. The most characteristic example of this kind of knowledge can be anthropology, which studied such global processes as global human settlement, the use of fire, the neolithic revolution, etc.

Since a certain time, the deployment of globalisation took place in two forms - spontaneous and directed by one or another state (in the unipolar world, this role was mainly performed by the United States). A slight decline in the pace of this “directed” form of globalisation, especially since the Trump presidency, does not mean that globalisation as a whole has ended, it continues and this process can hardly be stopped, although it takes new forms, including through the beginning of the transition to sustainable development.

One of the important trends in the globalisation of science is that globalistics, as the most dynamic component of global research, has already shown not only disciplinary but also interdisciplinary and integrative intentions. Thus, there is a transformation of globalistics into a global cognitive system, involving a significant part of the existing scientific knowledge in the global sphere of scientific research, which will increasingly focus on a new form and strategy of the evolution of civilisation – global sustainable development (SD).

A new global revolution in science will not be able to “capture” the entire scientific space, because there are and there will be other, “non-global” areas of scientific research, for example, regional or local (if allocated by spatial parame-

ter). But on other grounds, you can find studies that, in principle, do not have a “global status”. This suggests that this “global revolution” will not cover the whole of science as a whole, but only part of it, albeit very significant (but will have an impact on another part).

If earlier social transformations led to the fact that the “global scientific revolutions” were built one after another on a temporal trajectory, now the “new global revolution in science” is combined and interacts with a number of other scientific and revolutionary transformations – in the field of information, ecology, space and astronomical research, NBICS technologies, etc. Global studies are included in the ongoing “multi-revolutionary explosion” in modern science when almost in the same historical period there is not one - another “global scientific revolution”, but a whole complex of cardinal, including general scientific, transformations in science (Ursul, 2018^b).

The emergence of New Global Forms of Education

Modern education is not sufficiently focused on the future, on the creation of its systemic model that will ensure the survival of the human race in the future, especially in the distant future. The system of knowledge and values that operates in education has not yet been adapted to a future that will become a global and secure world. Nevertheless, there are already those trends in the formation of education in the globalizing world, which, as well as the formation of global science, unfold in the directions that follow both from the past of this type of activity, and the influence of the current social transformations (Ursul, 2019^c).

First of all, we are talking about the globali-

sation of education as a trend of universalisation of forms and structures (institutions), as well as the relationship of all components of world education in a holistic system. We do not call this system global education, because this term has a different meaning. Globalisation of education gives integrity to the contours (forms) of education, manifested in various globalisation processes in education, but does not focus on its content. Therefore, the formed integrity is largely formal and organisational in nature, gives education a “global form”, which will be filled with the subject matter of a global nature, resulting in the emergence and development of global education.

This direction of globalisation of education is adjoined and strongly influenced by the form of globalisation of education, which is associated with its Informatisation, the use of information and communication technologies and the formation of “smart education”. The future global world in a certain context will be an information society, which becomes at the same time a society of knowledge and a society of education, as it implies accelerated advanced development of science and education and other spheres of spiritual culture. Smart education, which makes extensive use of new information technologies, should become a priority mechanism for the development of a global information society with sustainable development (SD).

So far it is a small part of the world education, which began to develop only about half a century ago, a few years after the first forms of global knowledge, gradually including its new types and sections. Although the territory of global education will only grow, however, it does not displace other components of the world educational process. It is through this global information process that global knowledge from the above-mentioned global cluster of scientific

knowledge increasingly fills education with global content, as a result of which it in some part becomes a global education. So far, it will remain only a part of the world's education, but its role in it will increase as the global world develops.

Education at the present stage, and even more so in the future global world, can no longer be limited to its inertial and translational function (transfer of the past to the present) because changes are often faster than the assimilation of knowledge by living generations. Scientific knowledge and other forms of culture that function in education, at the time of their transfer to education, are obsolete and of little use to combat crisis phenomena and protect against increasing threats and dangers. The emerging global world “requires” innovative global changes in education, which are largely concentrated and expressed in the model of education for sustainable development.

This form of education becomes not only a prerequisite for achieving sustainable development but also its priority means. The transition to global sustainability actually begins with the establishment of education for sustainable development, which has become one of the key tools for achieving the Millennium Development Goals, and those new 17 global Sustainable Development Goals (SDGs) that were adopted at the Summit on sustainable development, which adopted the Agenda for sustainable development until 2030. Thus, education for sustainable development (as a global process) will have to be ahead of the emergence of a sustainable future in its “full format”.

This temporal feature of education for sustainable development was realised not only as a further greening of education but also as its futurisation, i.e. shift of emphasis on the study and

modelling of the future (Ilyin & Ursul, 2016) Leading mechanism anticipatory education consists of inclusion in education the problems of the future and much more fast (compared to other types of human material activities) development.

So far, the environmental vision of this form and direction of education prevails, so the task is to create an expanded general and systemic concept of education for sustainable development and identify its optimal ways and forms of development. It is obvious that education, which has become an attribute of human existence and development, should be reoriented to new universal goals (primarily the SDGs) and the fundamental values of the Third Millennium, corresponding to the new civilisational paradigm. Education should not only transmit relevant information from the past to the present but also create the desired image of the future, the future that is necessary for humanity. And this social reorientation changes the meaning of education, its role in the life of people.

Education as one of the most important social processes in its modern development should “foresee” and meet the needs of future generations of people who have not yet appeared and do not participate in the decision-making of their ancestors (who should make decisions for them). The responsibility for the future of mankind now lies with the present generations and the fate of our descendants depends on their decisions.

Future generations fall out of the understanding of education as a process of assimilation by the person of systematised knowledge, skills, abilities, experience, culture, past generations, and their transmission to the present generations, the “fall” (They do not exist and therefore do not take decisions.). Therefore, according to the principle of temporal integrity, in the educational

process should be linked all three types of generations, leaving, now active and future, including not yet appeared. SD focuses on the connection of past and current generations with the future, and this requires a different interpretation of education, which could realise its new “saving” function for the whole civilisation.

However, it has become clear that humanity is not yet ready to accept and implement the sustainable development strategy as it currently exists at the conceptual and strategic level. It is important to significantly expand the subject field of scientific research on the problem of achieving global sustainability, to make the concept of SD as a global development more systemically holistic and thus - adequate and effective for the practical implementation and deployment of this global process.

The system of the interrelation of ecology, economy and social sphere (triad), in any case, in its modern representation for the increase of efficiency of future effective transition to SD it is necessary to expand essentially. It is advisable to turn the “space of movement towards global sustainability” into a kind of expanding n-dimensional phase space, where other dimensions will appear, from which it will be necessary to allocate priority areas and spheres of social activity, on which efforts and funds will be primarily focused. A new stage of world development will be associated with the formation of a new and more adequate concept of civilisational development, in which science and education will play a key role.

In principle, the future concept of education for sustainable development (ESD) will include as a priority those models of education that in their subject area are close to the problems of the new socio-natural model of evolution. The expected transformation of modern education will

be associated primarily with the implementation of the already developed recommendations of the recent UN and UNESCO forums to achieve global sustainability, the further expansion of this concept beyond the predominantly “ecological” and even “triad” format, as well as with the development of goals, criteria and indicators of education for sustainable development.

Even though the environmental component (and the corresponding model) of education currently prevails in the form of education, which most teachers consider education for sustainable development, yet it is only the beginning of the formation of a new system-integral model of this form of education. SD ideas will be more or less embedded in existing disciplines, and not only from an environmental perspective because in principle ESD has a general scientific and interdisciplinary nature in both scientific and educational dimensions. But we mean not only inter- and multidisciplinary expansion of this type of education but also the addition and systematic integration of new models of education that contribute to the survival of civilisation through the achievement of global sustainability. Becoming temporal-holistic and universal-global, the formation of a future global world will transmit to present and future generations information and culture-oriented to overcoming global crises and cataclysms, to the survival of mankind and the indefinite long and safe evolution.

Education, conceived as a continuous innovation process, will not only have to be modernised, but also to a significant extent to be futurised, becoming more and more advanced education, not lagging behind modern life, and effectively paving the way to our common globally sustainable world. Advanced education in a sense, too, is a “remote” education, but not only in spatial coordinates but also in the time dimen-

sion, continuing the vector of futurisation.

The inclusion of the advance function, along with the transfer of knowledge, changes the very understanding, and hence the definition of “education”. Education from this point of view is not only the translation of knowledge and culture from past generations to present and future but also the advanced preparation of a person for preventive effective actions on the transition to the strategy of sustainable development, the “ultimate” goal of which is the formation of the sphere of reason, ensuring the survival of civilisation and its further co-evolution with the remaining biosphere.

I believe that the model of education for sustainable development can be taken as a basis for creating a future holistic model of education in the global world. The basis of this statement is due to the fact that the future model of civilisation is sustainable development. Therefore, the model of anticipatory education, the vision of education based on the concept of “security through sustainable development”, global education, smart education, and other models of education (for example, the model of space education based on the latest astronomy and astronautics), etc. will be added to the most developed environmental component of ESD.

Conclusion

Thus, from the second half of the past and the beginning of the present centuries, revolutionary transformations in science and education began to take the form of a nonlinear multi-revolutionary explosion, capturing an increasingly significant part of the scientific and educational process and space. Its essence lies in the appearance of almost in the same historical period not one of the next global or complex revolution

in education and science, but their whole cluster, which creates the scientific and educational basis for the formation of the future sphere of mind – the noosphere, which acquires a global content and form.

This allows us to believe that not only in science there is a new global revolution, but with its help - a similar global revolution in education (Ursul, 2019^c). The emergence of complex global-revolutionary transformations in science and education is one of the main harbingers of the global sustainable world, which is focused on the transformation into the noosphere (Ursul & Ursul, 2019^d). Science and education, which in this century can become a single globally advanced scientific and educational process, should change the trajectory of the social stage of evolution in the direction of its survival, preservation and further permanent sustainable progress.

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HISTORY OF PHILOSOPHY

PERCEPTION OF THE SPIRITUAL SYMBOL IN ARMENIAN MEDIEVAL PHILOSOPHY AND THEOLOGY

Abstract

The article presents the perceptions and viewpoints of the Armenian medieval literary men concerning the spiritual symbol. Being anchored in the pan-Christian perception of the symbol, it laid the basis of the symbolic-allegorical thinking of the Armenian spiritual culture.

In the history of the Armenian medieval literature and art studies, the analysis of symbols, in essence, the discovery of the epiphany in them, which is the fundamental meaning of the culture, have often been neglected.

Today there is a necessity to analyse the spiritual culture in a new way to dig out its ideological – world outlook basis conditioned by the artistic and the festival and ritual functions of the different types of art. Such a research also enables us to comprehend the aesthetic, artistic and doctrinal - philosophical merits of the spiritual culture (literature, miniature, architecture, etc.) created throughout the centuries and still unknown to us in a new way, to review the system of criteria and ideological-methodological basis of the evaluation, which bears a great significance for the complete and precise perception and evaluation of the Armenian art and literature of the Middle Ages (see Alvrtsyan, 2017).

Keywords: spiritual symbol, allegory, the Middle Ages, philosophy, Christianity, the Bible.

The knowledge of God is possible only due to appearing manifestations of the ineffable God, which is applied in the literature and in the art in general by the allegorical thinking. The timber of this thinking is the symbol. This phenomenon is older, so old as the religious perception of the world since as rightfully has noted S. Averintsev (1977) “...every religious, and mystic consciousness by its nature is compelled to create for itself a system of sacred signs and symbols without which he would not be able to describe its “ineffable” content” (pp. 123-124).

The expression of the content of religious consciousness as a world outlook entirety, as a comprehensive system of values, finds its reflec-

tion not only in the ritual and lifestyle works that are considered primary, but also in the theological, philosophical, literary, and cultural works considered the ideological, world outlook and theoretical basis for them.

In the Christian doctrine, the symbolic-allegorical perception of the world is anchored in the unshakable faith that this material world is merely the reflection of the other world- its symbol. If the material world is comprehensible to many, then as Nerses the Graceful is convinced a few are able to comprehend and perceive the genuine sacrament, “...the symbol is known not to everyone, but a few and only the Absolute God” (Ghazaryan, 2004, p. 275).

Since the 1st century for the Christian literature (theology, commentary, speech writing, fiction works) the symbolic-allegorical style for the narration of the Bible becomes a universal reality, the essence of which has been a stone of stumbling for the incompetent practical-materialist thinking at all times.

In the Middle Ages it is the commentary works that greatly contributed to the tantamount perception of both the Bible and the cultural and fiction works, the authors of which were not only the fathers of the church and famous theologians but often the poets, as there were Stepanos Syunetsi, Gregory Narekatsi, Nerses the Graceful, Gregory Tatevatsi and others among us.

The presence of the ‘sacred mystery’ of the Bible and the spiritual culture in the history of literature has been realised at the present time too. While speaking about the Bible Commentaries of the 1st century, M. Abeghyan (1968) notes that Pilon Judaeus “... the allegorical explanation had employed on the Old Testament...Along with the allegorical commentary they employed also abstruse, recondite pieces of word explanation. Later, however, the allegorical commentary becomes very favourite...” (p. 96).

While touching upon this significant issue, Russian famous literary critic, renowned researcher and theorist of the medieval literature D. Likhachev states that the medieval literature and culture were imbued with an aspiration for the symbolic-allegorical commentary of the scripture of the history of nature. He sees the roots of this phenomenon in the Greek literature, “The late Greeks (Hellenistic period) were inclined to comment their mythology parabolically. Still, the apostles commented the Old and New Testaments parabolically, which being under the influence of the late Greek philosophy, gained great influence in Aleksandria, where it became

a system in the Origen philosophy” (Likhachev, 1985, p. 175).

Although many have noticed the presence of the religious allegory in the Armenian spiritual poetry, starting from M. Abeghyan, yet this issue has been touched upon superficially, slightly. M. Abeghyan (1968), considering the cantos by Gregory Narekatsi the apotheosis of awakening of the nature and love (even if ‘incorporeal’), yet he notices that “The nature, the spring of Narek, as for the medieval and not only for the Armenian church singers, but in general, is an allegory, a symbol merely for the Nativity of Jesus” (p. 595).

Despite this rightful observations, in the history of the Armenian literature, almost always the subjective (literal) method of the perception of the allegory prevailed, while as V. Bichkov (1981) has rightfully noticed, “The complicated, rich and deeply unique medieval culture, just as the Eastern Christian, and also the Western, cannot be comprehended and perceived without considering the early Christian and the early medieval apprehensions of the image, the symbol, the sign, the allegory” (p. 290).

According to Nerses the Graceful, the main prerequisite for the perception of the symbol in the medieval spiritual cultures to discover the invisible, the untouchable, the abstract (sacrament) “merely known to the God and a few” (Ghazaryan, 2004, p. 275), to make it communicable and comprehensible because the visible side of the creation (the subjective world- secondary) is only a method for its invisible side (divine – essential) for the cognition and for becoming competent and be in communication with it. The ideological basis and the essence of the medieval literature and the culture, in general, are the ineffable point of the Bible, according to which on the Earth and in the Heaven eve-

rything and everyone is to recognise the God and are created for that purpose. As Paul, the Apostle writes the visible things are just methods to explain the invisible ones, “His invisible features, i.e. his eternal potency and divinity are clearly seen since the creation of the world, for they are seen through the created things” (Rom 1:20, King James Version).

This idea, which should have been pivotal for the theologians and for different theological and philosophic (especially Neoplatonic) directions that pursue the main issue of recognizing God, became a landmark in the Armenian philosophical and theological thought already in the 5th century. Famous medieval Armenian philosopher David the Invincible divided the cognisable beings into exactly existing beings, which are recognizable at the perceptive level: these are the visible, the tangible beings – the whole material world, and the beings that are recognizable by the mind, and such is God. To his conviction, the origin and the reason for the cognizable beings is their creator –God- who is also the apogee of everything. One may approach to God only by following his creations and their motions, recognising them by mind and outlook. He believes that the opportunity to reach the ineffable God directly follows from this idea, “And we speak about the theology that even though the divine is by itself unrecognisable but by looking at his creations and creatures as well as at the regulated movement of the world, we will reach the creator by the thinking and by the outlook. The invisible easily becomes cognisable through the visible” (David the Invincible, 1980, p. 35).

However, the visible, materialistic world, by itself, does not give an opportunity for cognition: the words naming the subjects of that world are just conditional signs that are indicators of a type and gender in the diversity of the materialis-

tic world and play a role of a conditional sign for the mental cognition of the materialistic world. But then from the starting point of the idea of Paul the Apostle those conditional signs turn into symbols since they are not independent, but they are created for the cognition of the God, thus they have sacred element, “The symbol differs from a conditional sign by the presence of its sacred element with a certain similarity with plans in the expression and the content” (Avernitsev, 1977, p. 249).

The realisation of this similarity was clearly shaped in the Armenian theological and philosophical thought of the 5th century. Yeghishe (1859) realises this issue very accurately by speaking about the appearance of God to the prophets in different images and none of them could see God, but they saw him only by the similarity and they got satisfied by that (p. 227).

The cognition occurs through the symbolic-allegorical perception streamed from the contradiction of the visible world and its invisible essence. By thoroughly analysing this principal question, H. Kyoseyan (1995) concludes, “Thus, the “sacrament” and the “similarity” (symbol) are not the identical manifestation of the “truth” and the “essence”. Namely, when the “truth” or the “essence” is displayed, it becomes “sacrament” or “similarity”, which, by bearing the imprint of its exemplar, however, differs from it by its nature. Such perception of the symbol is based on the denialistic (apophatic) theology adopted by the Armenian church, according to which God or the Essence principally is unrecognisable or unreachable, and the communication with him occurs through the sacraments illustrating the divine truth and the symbols” (p. 85).

Significantly interesting are the ideas of famous chronicler and theologian of the 8th century

Hovhannes Odznetsi about the symbol. Above we spoke about the sacrament and the similarity, on the occasion of Odznetsi, we would love to touch upon homologous another principle question, which was a subject of a long-lasting debate among the theorists of iconoclasm: that is a matter of the character and its depiction. Odznetsi (1953) explains this not in a figurative way: we worship not the **material of the Cross** but merely the **sign of the Cross** as “a victory sign and image of the God’s single Son” (p. 47). If we do not take into consideration the symbolic-allegorical nature of the image, then we will fall into materialism as the idolaters, who worship the material, since, as Odznetsi explains, “we depict living and life-giving Jesus in anthropoid-physical” (p. 52). Namely, the material itself has neither value nor power. We gain divine power not from the ritual subjects or from the hand making the ritual but from the Holy Trinity (p. 56).

In the question of interpretation of a symbol and making it meaningful, it is worth mentioning also a great connoisseur and theorist of a symbol, and symbolic-allegorical speech, the founder of the interpretation of khoran (canon-table) Stepanos Syunetsi. At the beginning of his commentary he notes that it is the beauty of the divine speech that is more astonishing, which the evangelists expressed in sublime words that are presented in 10 khorans (canon-tables): he explains, “in proper, harmonious words one by one twining according to the (Bible) recital that purports about Jesus” (Ghazaryan, 2004, p. 255). We need to add that the role of Syunetsi was great not only in the commentary of the symbols but also in the allegorical interpretation of the spiritual speech. From this point of view, his interpretative work “The Commentary of Four Evangelists” was of great contribution.

In the theory of the spiritual symbol, and especially in its interpretation, notably significant is the role of Gregory Narekatsi, who virtually is the first theorist and coordinator of the Armenian spiritual poetic symbol. In the commentary of the “Song of Songs” like Gregory Syunetsi he follows Paul the Apostle by commentating the sacraments of “physical subjects” since all the subjects have sacrament concealed from a man. To his conviction, King Solomon tells ineffable things in the “Song of Songs” by likening to the corporeal – bride, gloom, nephew and maiden, daughter and breasts, dove, Jerusalem, gardens and other appealing things, because the valuable (symbolic) things should always be concealed since the appearance is always much attractive that the inside hidden treasure (Narekatsi, 1840, p. 273). For the characterisation of the symbol, he ends this principal thought with a figurative comparison, “As the parents of children hide the valuable things in a nice pot because the appearance is more preferable to them than inside hidden treasure in order to exhort them to maintain carefully what is hidden inside, in the same way, the sweet and precious oil – spikenard- as he says, it is kept in the pot because the sweet smell cannot be left in the open air, as the Lord says in the Holy Bible not to give the ineffable things to those, who are unable to comprehend” (Narekatsi, 1840, p. 273).

Here the confidential nature of the symbol has a principle significance: virtually the sacrament is comprehensible to a few not because it is disguised with the mysteriousness of secret ritual, but because the ineffable – the word of God is not for “those with weak hearing”, but only for those who strive to reach the sacrament, which is the main essence of the allegorical narrative of the Holy Bible, on the symbolic-allegorical basis of which the symbol of the Christian culture was

formed.

Gregory Narekatsi, who is virtually the first theorist and coordinator of the symbol of the Armenian spiritual poem, in the commentary of the “Song of Songs”, following Gregory Syunetsi and the main principle of the Bible in general, interprets the meanings of the “corporeal things”, for all the things have meaning concealed from a man.

Approximately two centuries after Gregory Narekatsi that was Nerses the Graceful who mentioned about the significance of the “concealed” word and its perception:

*“Some are to be given talent,
Others should be given a meaning of the
concealed speech...”* (Nerses the Graceful,
1830, p. 164).

Moreover, in the commentary of the khorans (canon-tables) of the Gospels, Nerses the Graceful interprets in detail the “hidden” meanings of the symbols (words, colours, birds, animals, images, numbers, etc.) and the spiritual sacraments (Ghazaryan, 2004, pp. 266-299), as Gregory Narekatsi does with the symbols of the “Song of Songs”. Though, with the word “hidden” the two great poets directly hint the allegorical content expressed in symbols.

In the Armenian philosophy, the concept of the symbolic- allegorical perception of the world was prevalent throughout the Middle Ages. Moreover, it is not only the world of this side is a symbol for understanding the world of the other side, but also according to a famous philosopher of the 13th century Vahram Rabuni, if the God is also to some extent comprehensible to us, it is because of the fact that he appears in the form of subjects in different images (a child, an old man, a priest, a soldier, etc.) (“Confession of Vahram Rabuni”, p.168) who “are not the images the God but the expression of his will and grace, ap-

peared to the men in the images of symbols” (Ghulikyan, 2011, p. 135).

In the Armenian philosophy of the Middle Ages, the symbol has a significant role in understanding the meaning of creation and for its interpretation. According to 14th- century philosopher Matthew Jughayestis “the universe is a set of symbols, which should be read and interpreted as the Bible” (Zaqaryan, 1997, p 9). He mostly concentrates on the meanings and symbols or subjects rather than on their substance and structure. From this point of view, his following thought is notable: since the sky is inaccessible it is natural that nothing can reach it “and make the inaccessible height of the God comprehensible because no thought can reach its divine height” (“Vetsorya (Six days)”, p. 265a).

The philosophical views of Jughayetsi regarding the features of the four elements of the foundation of the material world - the soil, the water, the air and the fire – are also impressive. From his point of view, not only the elements but also their features symbolise a divine feature (“Vetsorya (Six days)”, p. 265b).

Jughayetsi is sure that “the four elements composing the universe, the heavenly and the earthly bodies, plants and animals, inanimate things, the six types of movement being the materialistic basis of the creation are overloaded by semantic and epilogue lightening. They bear the traces of divine wisdom, symbolise different even confronting phenomena. The man reads that “book” and “learns different meaning from it” (Zaqaryan, 1997, p. 10).

In the mysterious-symbolic perception of the world, besides the recognition of the things and the meanings of their relationships, the numbers had a significant role. With his unique views about the numbers in the ancient world especially famous was Greek renowned mathematician

and philosopher Pythagoras. He and his followers, the Pythagoreans, saw the number in the basis of the existence of the world and its harmony, and to their conviction, only by numbers, it could be possible to explain the essence of things. Moreover, the famous thought of Pythagoras that “God is an ineffable number” streams out from this philosophy. Later Plato, who was a Pythagorean, became famous for his views on numbers and brought the philosophy of a number at a new level. In the research about the philosophy of Pythagoras and Plato in the Narek school, Hr. Tamrazyan (2004) writes, “In Plato’s works the emotional and ideological worlds differ from each other, which is the foundation-stone of his philosophy. As a result of it, as an indissoluble part of the ideal world, the number gets separated from the emotional world by becoming the idea of forming and embodying the emotional world” (p. 99).

In the ancient world and the Middle Ages philosophers, theologians and interpreters were sure that the number, the size and weight were based on the harmony and perfection of God’s creation. Long before Pythagoras, this idea was in the Old Testament: we read in Solomon’s “Wisdom”, “But you did everything in size, number and weight”. Nerses Lambronatsi, an Armenian interpreter of “Wisdom”, thinks that “the size and weight are unreachable to us but everything is regulated and corrected by that” (Lambronatsi, 2004, p. 182).

In the 5th century, the Armenian literary men were already well aware of the scriptural viewpoints about the number as well as about the philosophy of Pythagoras and Plato and the existing theories the number. Yeghishe was not only familiar with those teachings, but also profoundly realised the meanings of the symbols expressed in numbers and gave exciting com-

mentaries. Apropos, it is noteworthy Yeghishe’s commentary on number seven unique with its mysteriousness, polysemy and application: while speaking about Solomon’s seven locks of hair, in which the secret of his mystic strength is hidden, he explains that number six in number seven symbolises the six days of creation and number seven symbolises God’s seventh holy day. Then the interpretations of the number seven follow, which are quite a lot and exciting, but since our mission is to give an idea of the phenomenon, we will satisfy with this much (Yeghishe, 1859, pp. 190-191).

Noteworthy it is the views of the interpreters of the khorans (canon-tables) about the meanings of numbers. We read in the commentary by Stepanos Syunetsi, “And the horns of the arches there on the capitals, a pair of red and blue anchored beside each other and by five parts they mean the five judicial and the five boards of the Law” (Ghazaryan, 2004, p. 259). Namely, the two of the five parts of the capitals separately (with five – five parts) as numbers symbolise the two spiritual concepts.

Nerses the Graceful writes about the mysteriousness of the ninth khoran (canon-table), “Thus, the ninth khoran is symbolic- allegorical that three times three shows us the three concordance evangelists – Matthew, Mark, and Luke...” (Ghazaryan, 2004, pp. 287-288). The nine is the tripled three that symbolises the three concordance evangelists, and the meaning of the three is obvious: the third khoran’s arches are three, “... as the personality of the Trinity is known to those who learnt the Holy Trinity from the Seraphs and taught the prophets” (Ghazaryan, 2004, p. 277).

With the commentaries of the meanings of numbers especially remarkable is Gregory Tatevatsi: in the interpretation of the “Theory of the

List of the Bible.” he focuses on the purports of the numbers by touching upon the meanings of all the khorans (canon-tables) in detail. From this point of view especially remarkable is the following excerpt, “Again change the order (of the numbers) since the four is close to us. And the three follows the one (and the number that comes) by the order. The one shows the natural law that was given to the ancestors, the two shows the natural law that followed the one, the three shows the written speech that followed the two, the four, in which there are four – the New (law) and the Gospels – followed the three”. And as three times three is nine, it means the written speech is imperfect and it was given to the imperfects. And the four of the New Testament, from which the ten derives, is perfect and is given to the perfect. All again, the first four with the rest three means [the Gospel] of Matthew, the three with the two is for Mark, the two with the other one [evangelist] is for Luke, and the one is for John, and no one after him” (Ghazaryan, 2004, pp. 339-340).

The number four that symbolises the four Gospels is considered perfect given to the perfects since the number ten originates from it (the four is the only number that has both number one, and number two, and number three, and number four, the sum of which is ten).

In the commentary of one line of the “Song of Songs” (You poured our heart with yearning, or sister - in - law, with your one look, with a necklace of your neck you pored our heart with yearning! 4,9) Gregory Tatevatsi conveys us additional information about the perfection of the number four, “According to the body, the necklace is the golden string that the bride puts on her face or neck. Moreover, it is four because it is made of four materials – gold, silver, gems and pearls. Moreover, the necklace of the church is

the sweet yoke of the Gospel, and the four is the faith, the hope, the love and the holiness or the repentance of the body, which Zacchaeus accepted, “I will repay fourfold” (comp. with Luke 19:1-8, King James Version), namely I will repent by my body made of four materials. And again, the repentance is four for one sin, namely regret, confession, repentance of body and pitifulness” (Tatevatsi, 2005, p. 57).

The allegory expressed in numbers was one of the most popular methods. The main reason of that is that the number has an opportunity to say a lot with few means, and what is more significant its “password” was not a big secret for an educated medieval man. P. Khachatryan rightfully noticed that “As natural and comprehensible they (i.e. the numbers) seem to an intellectual man of the Middle Ages, as strange and scholastic they seem to the thinking of modern days. Nevertheless, it is especially in this field that the interpreters help to dig out some hidden layers from the work by Gregory Narekatsi” (Khachatryan, 1996, p. 352). Though, as it was mentioned the symbols expressed in numbers were natural and comprehensible to an intellectual man of the Middle Ages, yet even to many of them was every allegory understandable and explainable: often some of them were left inexplicable and incomprehensible for centuries.

Even this brief review is enough in order to get an idea about the nature of the spiritual symbol expressed in numbers, which has a unique significance in the system of the medieval artistic thinking as a timber of allegorical speech.

The Armenian early Christian theoretical thought even in the 5th century clearly realised the spiritual symbol in general; however the different types of the art had to pass a way in order to form their symbol since, “...as in the history of the culture, any linguistic – philosophical system

describing a significant object feels its inferiority, if it does not defines its symbol” (Lotman, 2000, p. 240).

Though each type of the art forms its system of a symbol, yet as separate manifestations of a unitary religious outlook and perception of the world, in terms of the content of symbols, they have similarities. Nevertheless, for ritual-worshipping and literary-artistic functions, they have different roles and inclusions.

In the research dedicated to the theology of the Armenian church in psalms and taghs H. Kyoseyan writes, “In the Armenian medieval spiritual culture the poem (psalms, taghs and gandzs) has a much greater role. It had and has the most of the role of religious function. It has not only the function of conveying but also communicating. In the first case, the spiritual poem appears as a literary-artistic unit, but in the second, it appears as a ritual unit. If the literary-artistic perception indicates the lower level of the poem than the religious one is its upper level” (Kyoseyan, 1995, pp. 168-169).

If the purpose of the ritual side is to convey the spiritual meaning, and its analysis is the monopoly of the theology, then the primary method of word-image timber ensuring the communication is the spiritual symbol, the analysis of its content is impossible without applying the comparative method of philosophy, theology and the history of literature. Such approach will enable to uncover not only the main content of the spiritual symbol but also the entirety of the content of the spiritual-ideological structure of the artistic idea, which is the chief purpose of the composition in terms of ritual function.

The meaningful occurrence of the symbol and its lexical formation is a result of a long-lasting process since the uncovering of the “sacred mystery” is not a particular vocabulary ex-

planation of the hidden meanings. Especially at the initial stage “The world of Jesus is filled merely with “alien” and “new”, “possible” and “impossible”, “unheard” and “unseen”, “strange” and “ineffable” things...” (Avernitsev, 1977, p. 144), which should reach the deeply meaningful and explained expression through the deep procedures of occurring and getting meaningful, i.e. to the level of cultural identity and uniqueness (literature, fine arts, music, architecture, etc.).

Thus, the symbolic-allegorical system of expressing the spiritual meanings of the scriptural speech virtually becomes the meaningful foundation for the expression of the symbolism of art and the prerequisite for its establishment. For the formation and development of the spiritual symbol of medieval art and later the history of theoretical thoughts about it undeniably confirms the conviction of Yu. Lotman (2000) that, “... even if we do not know what is the symbol, each system knows what is “its symbol” and needs it for the work of meaningful structure” (p. 240). This realisation of the system endows those mentioned above “impossible”, “ineffable” things with new meanings and content, which, by presenting the allegorical portrayal of the very subject or phenomenon, they become “alien” from their initial, naming meanings and rise (or transform) to a level of multi-layer and polysemy expression that is the symbol. As the symbol is not a conditional sign, in the same way, it is not a method of discovering the allegorical world, that “...is not simple conventionality with the medieval perception, it is endowed with enormous significance and is filled with the deepest meaning. It is not a separate action or subject that is symbolic, isn’t it? The whole world of this side is nothing but the symbol of the world of the other side: *thus, every subject is endowed with a double and multiple meanings, and along with the*

practical application, it also has symbolic application. The world is a book written by God, in which every person represents a word that is full of meaning” (Guvrichev, 1972, p. 248).

Conclusion

Based on the statements as mentioned above, the following conclusions can be made:

1. The Armenian theorists of the Middle Ages while touching upon the description or definition of the symbol directly deprive it of the word meaning.
2. The symbol is probably the most reliable unit and criterion for the evaluation of the spiritual culture since the latter, with its inward-content and appearance – linguistic features are very constant and conservative. Never ever any world outlook or methodological approach can reinterpret or modify it, because as Yu. Lotman (2000) notes, “the memory of the symbol is always much older than its textual non-symbolic memory” (p. 240).
3. While defining the symbol, it is a must to accept as an imperishable precondition, the statement, that according to the thinking of the Middle Ages, the world of this side serves the invisible – the recognition of the world of the other side.
4. From the perspectives of Armenian medieval theorists, the following definition of the symbol can be drawn: **through the visible, the people composing the world of this side, the concepts expressing the things and their relationships, the words and expressions that made the timber of the symbolic-allegoric speech uncovering the primary sacraments of the world of the other side - the invisible - are called spir**

itual symbols.

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CULTURAL GLOBALISATION, CONSUMER SOCIETY AND FASHION INDUSTRY IN RUSSIA: NEW SOCIO-HISTORICAL TRENDS

Abstract

The article presents a philosophical and sociological analysis of processes of cultural globalisation, development of consumer society and the fashion industry in Russia. The authors analyse the social foundations of cultural globalisation. The article examines the influence of cultural globalisation on the process of distribution of symbols of new mass culture. The article analyses the peculiarities of the development of the fashion and entertainment industry in modern Russian society. The article also examines the specific impact of the processes of marketisation and the displacement of national cultures in the system of modern societies.

Keywords: cultural globalisation, consumer society, fashion industry, economic philosophy, economic sociology, social history of Western society, Russian society.

Introduction

The article aims to provide a philosophical understanding of the influence of cultural globalisation and consumer society on modern society and its structural transformation. These transformations are analysed on the example of the development of the fashion and entertainment industry in Russia. These transformations show the problems and prospects for the development of an “ethical economy” or “cultural economy” in the context of the economisation of culture and the prevalence of the social philosophy of economism. More than a hundred years ago, the possibility of forming such modern social utopia – the utopia of cultural globalisation – based on the synthetic ethics of econo-

mism could foresee the famous Russian philosopher and writer Sergei Bulgakov (Baynova, Evstratova, Petrov, Petrova & Volchenkova, 2016). This synthetic ethics of economism transforms globalisation from a social utopia into social dystopia. The synthetic ethics of economism opposes the traditional ethics of creative labour and active, genuine culture. This specific and artificial system of ideas and views deforms the spiritual basics of labour and activity of a person in the longer term. That is precisely the reason why the search for an alternative self-realisation of modern people is so important. These alternative ways to achieve self-realisation have deep philosophical and cultural roots. Modern globalised culture develops in these rigorous frameworks of the kingdom of

necessity, which is increasingly being transformed into the kingdom of stable dependence on the opportunity to consume more and more goods. The modern global kingdom of necessity shapes a particular aesthetics - the aesthetics of economic fear.

Moreover, people feel this fear despite their income level or their belonging to this or another social group. It is the fear of losing this opportunity to consume more and more faceless things created and promoted by the global industrial system; their possession gives an invariably false perception of a comfortable life. Modern people are more afraid of losing an opportunity to possess things than to lose themselves. The philosophy and synthetic ethics of economism create a barrier to the formation of “ethical economy” or “cultural economy” in modern society.

It is generally accepted, “cultural globalisation” is a process of the global distribution of the so-called “mass culture” or, rather, “mass-information culture” (the term used by J. Baudrillard (1998), since without the global development of mass media the existence of mass culture would be impossible). The growing impact of cultural globalisation is manifested in the suppression of the national cultures of “traditional” societies in the name of the triumph of the “global consumer society” - the “modern” society, thereby creating a problem of preserving sociocultural identity in various social systems. However, under the influence of “cultural globalisation” are both developed and developing countries. This fact to some extent “equalises” the consequences of radical global sociocultural transformations for the societies of these countries in various spheres.

Methodology of Analysis

Analysis of the influence of cultural globalisation on new trends in the development of the fashion industry can be carried out based on the methodology of economic sociology. Economic sociology is one of the most interesting and dynamic branches of contemporary sociological researches. This branch of sociology already has its own history. Perhaps the history of the institutionalisation of economic sociology as a university discipline is not very long in different countries of America, Europe, Asia, especially in Russia and China. However, economic sociology, as the scientific branch, has strong theoretical and methodological foundations. The scientific and learning structures of modern economic sociology are based on the classical works of Karl Marx’s (2005) political economy, Max Weber’s (2016) interpretive sociology, Émile Durkheim’s (1982) sociological functionalism, Georg Simmel’s (1950) sociology of exchange, Joseph Schumpeter’s (2001) socioeconomic institutionalism, Talcott Parsons’ (1961) structural functionalism and, of course, Karl Polanyi’s (2001) social criticism of economics. Thus, the methodology of economic sociology allows us to analyse complex processes, such as cultural globalisation. Since cultural globalisation is a relationship of changes in culture and economy. The methodology of economic sociology presupposes a comprehensive analysis of cultural and economic processes in modern society. This is a new approach to the study of personality and rational understanding of the meaning of life. A similar structural process is the global spread of consumer society. This complex analysis is based on the study of structural, historical pro-

cesses (Branskij, Oganyan K. M., & Oganyan K. K., 2018).

Furthermore, cultural values being the goals of life and the primary means of achieving thereof, are the most important factors for individual and behaviour motivation, the personal value orientations (Yudina & Leskova, 2018).

Philosophical and Sociological Analysis of Processes of Cultural Globalisation, Development of Consumer Society and the Fashion Industry in Russia

So recently, these social changes related to cultural globalisation have been interpreted exclusively as positive for all societies. Why? There are several reasons for such a point of view. The first reason is the “inevitability” of economic globalisation, and together with this process, of global (radical) sociocultural changes. The “inevitability of globalisation” has for many years been the object of both scientific researches and, primarily, successful political propaganda. Secondly, the processes of sociocultural globalisation are positively perceived by many people around the world, as these processes are viewed as a manifestation of the spread of a civilised way of life (associated with a general increase in the standard of living) to all traditional societies. Third, cultural globalisation is a process that should save humankind from interstate, inter-social, intercultural conflicts. Since cultural globalisation, based on the principles of multiculturalism and “mass culture”, creates the conditions for the progressive unhindered development of intercultural communications, intercultural and international economic exchange (even the production of goods and services is also part of the culture). Usually, all these manifestations are represented exclusively as a new era in the social

history of all humankind - the era of new mass culture. This era fundamentally changes the lives of people in all modern societies. The traditional life, at last, turns into “modern progressive lifestyle” (post-industrial, socially fair, conflict-free).

However, is mass culture a kind of new progressive cultural form? Is the globalisation of culture a new process that also represents a new era in history? “Cultural globalisation” is not a new process, as many hyper globalists try to assert, because intensive interethnic and intercivili-sational sociocultural exchange was carried out for millennia, and constitutes the essence of all social history. “Cultural globalisation” (first of all in the interpretation of the majority of supporters of the concept of neo-liberal modernisation) in reality is nothing more than a process of the global distribution of various types of cultural and entertainment industries (including the fashion industry) that undoubtedly influence national cultures and national socio-cultural identity. Since the system of social and economic communications about entertainment was turned into an industry in “traditional” industrial countries (the US and Western Europe), it would be more correct to talk about the global expansion of the Western culture and entertainment industry. The social consequences of this expansion for different countries will differ significantly.

In this regard, researchers have traditionally talked about two social processes: the erosion of national cultures and cultural globalisation as westernisation.

The erosion of national cultures under the influence of the Western culture and entertainment industry in various spheres of public life is observed and fixed by researchers. Primarily the problems are in everyday social and cultural communications, changes in the lifestyle and

styles of consumption of many social groups. However, these changes are not so radical as to significantly affect the cultural identity and ethics of the majority. The changes cover mainly those social groups that have the financial and economic opportunity for a sustainable, long-term imitation of the styles, symbols and patterns of the consumer society coming from rich countries. The rest of the social groups consume only what is available to them. The most popular areas of “cultural production” of these social groups are the Internet, television, music, cinema and fashion.

Of course, the identification of cultural globalisation with the process of spreading the material and symbolic influence of the West in the world has reasonable grounds. However, the cultural (as well as political) unity of the West is still a contentious issue. There are well-known examples of the struggle for cultural autonomy and political independence in Europe and North America. For example, according to J. Habermas, “the division of the West” is not so much socio-political as cultural and philosophical nature. “The division” manifests at the sociocultural level in the constant conflicts between town and country, between church and secular authorities, in the competition between faith and knowledge, in the struggle between political authorities and antagonistic social classes (Habermas, 2006). The division is also caused by profound structural contradictions connected with the constant and sharp struggle between different social groups in the social history of Western civilisation, between different societies and states for the opportunity to maintain a dominant position in the modern world economic system. For example, most Europeans still associate themselves with their states and national cultures, and only then with a united Europe. Obviously, glob-

al cultural unification is a myth. The substitution effect instead takes the form of the effect of marketisation and partial displacement of national cultures. These two processes form the essence of cultural globalisation.

The marketisation of local (national) cultures is the process of turning into commodities those values, symbols and artefacts that were not originally intended “for sale”. The transformation of these values and symbols into commodities by including in circulation on the “global cultural market” causes such fierce opposition from the “traditionalists” (in both developed and developing countries). The displacement is the process of transforming national cultures into countercultures. The countercultures oppose to the overwhelming influence of “mass culture” increasingly more rigidly and actively. These countercultures are the last opportunity for different social groups that are still trying to preserve its cultural identity and not turn into primitive extras of the “theatre” of global transformations.

Without the influence of countercultures on social communications, it is difficult to imagine a modern society in any country. One can designate examples of the stability of local (national) cultures that are affected by cultural globalisation. First, in the modern world, there are still many national languages and dialects. These languages do not disappear under the influence of “global or mass culture”, and these local cultures absorb all that has come from outside. The second good example is the sustainable reproduction of various local forms of traditional art and folklore. Certainly, folklore, the most conspicuous manifestation of the specifics of national cultures, has been one of the primary means of socio-cultural identification for millennia. Folklore remains the most important means and

channel of intracultural and intercultural communication. Today folklore is one of the most popular forms of culture for a mass audience. In any country (even the poorest), an enormous number of different events are held every year, devoted to the folklore of different nations and ethnoses. Besides, because of its uniqueness, it can be considered very well as a basis for resistance to global sociocultural unification.

Specialists in social anthropology and social history note the existence and sustained dissemination of various local traditional folk beliefs and religious rituals. These folk beliefs and religious rituals perfectly coexist with the values of mass culture. For several last decades, fashion has been forming in different countries for participation in traditional (ancient) and religious rituals (for example, the preservation of traditional wedding ceremonies against the background of the spread of unified, internationalised and secularised wedding ceremonies). Besides, specialists in the sociology of religion note the preservation and even a significant increase in the influence of traditional religions and churches.

The reaction to the global spread of fast food was the emergence of fast-food chains with national specifics - Chinese bars and restaurants, pancake restaurants in Russia, pizzerias in Italy, etc. On the quality of food and according to its national traditions in these restaurants, if these restaurants are abroad, we can discuss, of course. One could affirm: these bars, snack bars and restaurants already represent a real alternative to the global American networks of fast food. More importantly, this example demonstrates that the "traditional" national cuisine created by centuries and millennia turned out to be "too tough" for globalisation (unlike folklore). Also, as L. Feuerbach said: "man is what he eats". Moreover, this is not only a beautiful phrase, and it is an

anthropological fact. The culture of nutrition of different nations is also an example of the modern counterculture.

The process of marketisation is manifested in the global spread of the Western culture and entertainment industry and the formation on its basis of several specific subcultures. In the socio-historical process of "cultural globalisation", which increases the symbol mobility, a symbolic market is formed. On such a market, not only the modern "global" symbols of the consumer society are involved in trade turnover, but also various artefacts formed during the millennial formation of cultures of different nations. However, turning culture into a commodity is a complex process. This process changes many things in modern societies. This process forms the basis for new social contradictions and new mass culture.

It is assumed that the primary goal of the development and global spread of "mass culture" is the formation of a "new type" of identity that is characteristic of the Western consumer society. It is assumed that a "new type" of identity may appear based on the destruction, not so much of national cultures as of the habitual ("traditional") way of life of billions of people. This "new type" of identity is designed to create conditions for expanding the "army of loyal consumers" of goods and services provided by transnational corporations. In this case, as a rule, the situation is presented in such a way that the choice of ordinary people and even entire peoples is not great: either to become "modern" by adopting the "psychology of striving for total comfort" and "ethics of anticipatory consumption", or forever stay "on the sidelines of history" and disappear together with "traditional" societies. For more than one hundred years of developing a global industrial society, such an alternative engenders some social con-

traditions, of which the main one is the contradiction between the increasing number of goods and symbols of the global consumer society and the limited possibilities of the majority of people in the world for consumption. Because the inequality between countries is widening. The U.S., Western European countries are 100 times richer than Ethiopia, Haiti, Nepal and many other countries at the beginning of the 21st century. If we abandon preconceived approaches to the study of poverty, one finds that in reality, in the world live more than 4 billion poor people (Birdsall, 2006). The global economic crisis of the late-2000s and the Great Recession only exacerbated this global differentiation (at the same time, experts of international organisations do not forecast the growth of income of many social groups in different countries in the next decade).

Therefore, in reality, the alternative looks different. The formation of a “new type” of identity is to oblige as many people around the world as possible to engage consistently in the values and symbols of the consumer society. The goal is to make them, regardless of income, make the consumption of the whole “modern” way of life, an “active mode of attitude” to everything around them, including social communications based on national cultures too (symbols of which are constantly involved in the turnover of the constantly renewing and growing mass of goods and services).

However, as far as “mass culture” can form a specific “new” identity - still an open question. Unlike national cultures, consisting of values and symbols that include centuries of accumulated social experience, “mass culture” is based on phenomena, each subsequent of which denies already the existing – and thereby lives so way. Within the framework of “mass culture”, there

does not appear the socially symbolic basis of everyday life, which forms a social identity. Mass culture is primarily a fashion and entertainment industry. Mass culture changes the structure of social communications changes the ways of implementing social communications, but the mass culture cannot replace national cultures and cannot create its own type of social or cultural identity. New mass culture forms new subcultures, but these new consumer subcultures are not stable. The fashion and entertainment industry influence these subcultures.

Undoubtedly, Russia is under the influence of the socio-historical processes of cultural globalisation. Besides, the most striking example of this influence is the spread of symbols of the fashion industry that come to Russia from abroad. Perhaps the most interesting are modern sociological studies of the dynamics of electronic commerce, the new entertainment industry and the spread of fashion for ethical (or “green”) consumption.

The basis of the consumer society in Russia is clothing, equipment, gadgets and automobiles. However, fashion changes to the way of purchasing these goods and many services. More than 40% of Russians buy goods via the Internet. Such data were obtained based on a study conducted in 2016. These are young people, as well as representatives of the middle age group. As experts say, most of all, the fashion for electronic commerce is widespread in St. Petersburg. Over the past five years, the indicator of the popularity of electronic commerce has increased by as much as 15 percentage points and reached a level of 61%. The most popular Internet sites for shopping are Aliexpress, Yulmart, Ozon.ru and Lamoda (“Pokupki v Internet”, 2016). E-commerce and online mobile shopping have become part of the fashion industry in Russia. This

means that the fashion industry in Russia will receive a new impetus to development.

Today there is a growing interest in the consumption of intellectual products. Thus, the process of transformation of the consumer society in Russia consists in the transition from the demonstration of the consumption of material products to the demonstration of the consumption of intellectual products, such as music or other digital products on the Internet. The new entertainment industry is becoming a new fashion trend. 80% of respondents prefer leisure on the Internet. The top three most popular online entertainment included downloading music, watching movies, communicating through instant messengers and social networking.

Moreover, 74% of respondents do these using mobile devices (“Bol’shaya chast’”, 2017). The structure of social communications is changing. The fashion industry shapes these changes. Moreover, it should be noted that social communications are becoming an object of fashion.

More and more popular in Russia is a socially responsible business. In Russia, the social responsibility of business became the object of sociological researches recently, in the early 2000s. The social responsibility of business (or corporate social responsibility, as it is also called in the scientific literature) in this case, we consider as a set of ethical principles for the implementation of entrepreneurial activities, presupposing a specific system of social obligations that go beyond the limits established by law. These obligations are borne by business, and the implementation of these obligations affects the improvement of the quality of life in a particular society. This may be the obligations of a businessman to the workers. However, it can also be obligations to society. This is a new social trend in Russia. Also, this trend is increasingly associ-

ated with the development of the consumer society. It is not just about increasing the number of new goods and services and the availability of these goods. Citizens of Russia are now increasingly thinking about the quality of consumption, the safety of consumption and the social aspects of consumption. These parameters determine the quality of life.

Furthermore, with this conclusion, more people in Russia agree. Therefore, for example, Russians are paying increasing attention to the environmental reputation of companies that produce and sell various goods and services. At the same time, the gradual expansion of a group of environmentally responsible consumers in Russia should be noted. Moreover, this process is part of the global (through media advertising) fashion for a healthy or “green” lifestyle and “green” consumption. By the mid-2010s, already 30% of Russians in some way met ethical consumption (purchase of environmental goods, boycotting purchases of hazardous goods and services, waste disposal, etc.). Experts note that ethical consumers in Russia are multi-profile. Nevertheless, they show the highest “sensitivity” (more than 70%) to information about the harm to the environment in the place of residence of respondents (Shabanova, 2015).

Conclusion

The study of interaction, interconnection, mutual influence of the economy and culture is the traditional direction of research within sociology and economic sociology, anthropology and social history. This direction of sociology exists for more than 100 years. Modern studies of economy and culture within the framework of sociology are traditionally oriented toward studying the influence of ethics and aesthetics on the

motivation of economic activity in different societies. Interest in the study of ethics is significantly complemented by the problems associated with research so-called “cultural economy” or “ethical economy”, as well as arguments about the economic culture of modern societies. Studying the “cultural economy” is not possible without studying the fashion industry. Further studies of the aspects mentioned above of the mutual influence of global economic transformational processes and changes in the global and local socio-cultural communications taking place are one of the most promising areas of research in the economy and culture within the framework of modern sociology.

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PHILOSOPHY OF ART

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THE VISION AND THE ENIGMA: NIETZSCHE'S AURA IN DE CHIRICO'S ART

Abstract

Giorgio De Chirico definitely stands out as a peculiar character of the Italian Novecento and his art ties directly with Nietzsche's philosophy whose eternal questions paved the way to his "immanent metaphysics" which is typified and pervaded by ever-present melancholia brought about by a heightened awareness of the death of God.

Grappling with "the world seen for the first time" De Chirico's narrative does not depict reality rather its ghost, the latter is seen by dint of revelations and hallucinations.

This paper sheds light onto some significant kinships between the two characters as not only philosophical concerns are vital but illness too. The philosopher suffered since his very childhood from severe migraine and then from a psychiatric illness with depression while the painter unknowingly suffered from migraine aura. This ailment, affecting the fragile border amid perceived reality and hallucinated reality, turned out to be a remarkable source of inspiration which boosted the visions and the enigmas the artist was entwined with.

Overall, Nietzsche ushered in a picture of the world that De Chirico has wholeheartedly shared, however, in the light of his disorder, the empathy went even further, and this is the noteworthy aspect this paper aims at underscoring.

Keywords: Giorgio De Chirico, Friedrich Nietzsche, avant-gardes, metaphysical art, Italian studies, Italian art, philosophy of art, neuroaesthetics, illness.

Introduction

Shortly after De Chirico's father died (1905), his mom Gemma decided to move to Germany looking at this country as an ideal place for her children's education. Her move turned out to be totally farsighted.

In 1907, at the age of 18, Giorgio De Chirico entered the Academy of Fine arts in Munich. This was indeed an essential chapter of his life as from now on, and De Chirico started to soak up

the intense artistic atmosphere of one of the most vibrant European capitals at his time. The process of cultural assimilation affected not only the artistic sphere - his early works are deeply influenced by Böcklin, let us think of *The enigma of the Oracle* (1909)¹ - Nietzsche and Schopenhau-

¹ "The pensive figure wrapped in a long cloak seen in a rear view, fully in the Romantic tradition of contemplative figures seen from behind" – let us think of Caspar Friedrich's *Wanderer* – "is cited almost literally from Böcklin's *Odysseus and Calypso* of 1882. De Chirico was fascinated during this period by

er soon became strong pillars of his picture of the world, a world painted *with* their enthralling philosophies.

As J. M. Faerna (1995) outlines:

“This distinctive grounding was markedly different from that received by most other young French and Italian artists of the period, whose lessons came largely from the poetic Tradition of Romanticism – Charles Baudelaire, Arthur Rimbaud and Stéphane Mallarmé. This difference helps to explain the singularity of De Chirico’s work, which his contemporaries did not always understand. It also provides a clue to his method of painting, which was first intellectual and the pictorial” (p. 7).

Even though De Chirico was a well-educated painter whose interests were wide, Nietzsche certainly stands out as the main source of his inspiration, the foundation of his aim, both as a painter and as a human being. As Dori Gilinski (2013) asserts:

“It would be a rather grand claim that the ‘meaning’ of de Chirico’s Metaphysical works could be deciphered with the guidance of Nietzsche’s writings. Does the relationship of influence between the philosopher and the artist suggest this is possible? De Chirico aestheticises Nietzsche’s ideas, yet his pre-1915 works are hardly transcriptions in image form. Indeed, De Chirico’s genius lies not merely in interpreting Nietzsche’s philosophies but in conjuring a mysterious atmosphere, a forlorn mood, an inexplicable sensation that

may be the very ‘revelation’, pictorially of course, that readers of Nietzsche are looking for in text” (p. 11).

First of all, De Chirico shares with Nietzsche the love for ancient Greece and not only because he was born in that country. In the early twentieth century among artists and men of culture, the love for classics, Greek myths, in particular, was widely spread if not even a must². Ancient Greek references in De Chirico’s paintings are persistent, let us think of *Hector and Andromache*, *The song of love*, *Furniture and rocks in a room* and *Strange travellers* just to name a few.

M. Holzhey (2017), referring to De Chirico’s famous portrait, summarises the matter:

“The pose he strikes in his self-portrait of 1911 is a direct citation of Nietzsche’s own portrait photograph. De Chirico saw Nietzsche not only as a guideline but also as a figure of identification [...] With Nietzsche De Chirico shared not only his love of the enigma but also his fascination with the world of classical mythology. Both the Latin quotation beneath the programmatic self-portrait and the eye devoid of a pupil make reference to the blind seer of antiquity. We will encounter the notion of outer blindness again and again in De Chirico’s oeuvre. Blind to the present, the eye is not fixed on outward form but sees the inner or future shape of things. The Metaphysical artist therefore assumes a prophetic ability to turn his gaze upon the unfamiliar aspect of things” (p. 8).

Nietzsche is defined by De Chirico (1999) as “the most profound of all poets” and the paint-

Homer’s account of the wanderings of the Greek hero Odysseus, who, as the embodiment of a traveler with an uncertain destiny, became another figure of identification in his own life history. Böcklin’s pensive Ulysses, yearning for home, becomes in De Chirico’s painting a thinker contemplating the enigmas of the world and the mystery of his own existence. The oracle, voice of fate, is present in the shape of the marble head of a statue concealed behind a curtain” (Holzhey, 2017, p. 14).

² Renato Miracco (2013) speaks about “the need felt by 20th century art to go back through past ages and civilizations, attempting to retrieve a primordial gynaeceum, the origin, the matrix, and to develop a monumental representation that will impress itself onto the collective mind and constitute an indelible reference image”, (p. 13).

ing *The Delights of the Poet* of 1913 is most likely dedicated to him³. Writing to his friend Fritz Gartz, the Master affirms: “I am the only man who has understood Nietzsche, all my works prove it” (p. 422). In another letter he clarifies:

“A new air has now flooded my soul - a new song I've heard - and the whole world now appears to me completely changed - the afternoon Autumn has arrived - stretched shadows, clear air, clear sky - in a word Zarathustra has arrived, did you understand me???” (Dottori, 2019, p. 98, my translation).

In the famous chapter, *The vision and the enigma* – this title alone could precisely describe the whole art of De Chirico – Zarathustra, talking to the dwarf, declares:

“See this gateway, dwarf!” I continued. “It has two faces. Two paths come together here; no one has yet walked them to the end. This long lane back: it lasts an eternity. And that long lane outward – that is another eternity.

They contradict each other, these paths; they blatantly offend each other – and here at this gateway is where they come together. The name of the gateway is inscribed at the top: ‘Moment’” (Nietzsche, 2006, p. 225).

The timeless and motionless moment finds its perfect balance both in the Nietzschean eter-

nal afternoon⁴ and in the afternoon that stretches the uncanny shadows populating De Chirico's squares, filled with Schopenhauerian melancholy, mirrors of inner kaleidoscopic experiences. Not a metaphysics of beyond rather a row metaphysics overtly entwined with the empirical facets, embedded in the here and now, made of stillness mightily bewildering.

It was this all-important conclusion that De Chirico took from Nietzsche. *Pittura Metafisica* sought the enigmatic quality of earthly phenomena not in some other dimension, but within the things of this world: “We metaphysicians have sanctified the real”, he wrote in 1919. De Chirico, with excellent penetration, recognised this aspect in Nietzsche, who did not limit himself to the destruction of an idealistic truth but prepared the ground for a new poetics (Holzhey, 2017, p. 15).

De Chirico's aim lies into exercising the eye, like the rest of the senses, in order to realise how metaphysics is rooted in the daily world of experience; only once this goal is attained it is possible to penetrate the enigma of the moment, to have a *vision* of it. To this regard, the Italian painter reminds of Lev Šestov's “second sight”, a rare ability necessary to go beyond the analytical perception of reality, i.e. the ordinary low-brow perception, in order to glimpse what lies beyond the realm's layers of meanings.

However, this again refers to an elitist, “esoteric” matter as the majority of people – De Chirico seems to suggest – are not able to get that far, as long as they keep their eyes stuck to the traditional arrow of time that hides the moment of the enigma under the linear sequence of past,

³ “The first work to exhibit the typical characteristics of these *Italian squares* with their enigmatic mood is *The Delights of the Poet*: a wide, empty piazza bordered by shadowy arcades leading back into the depths; a high horizon with a locomotive travelling across it; a railway station; a sky of vibrant green; long, slanting shadows; in the square a solitary figure sunk in thought.

The motif of the fountain, already familiar from earlier compositions such as *The enigma of the Hour*, is borrowed from Nietzsche. According to Zarathustra's “Night Song”: “Tis night: now do all gushing fountains speak louder. And my soul also is a gushing fountain” (Holzhey, 2017, p. 24).

⁴ “For Zarathustra the “great noontide” meant high point and turning point, the experience of eternity and the stopping of time, a new perception of the world” (Holzhey, 2017, p. 37).

present and future⁵. Zarathustra's teachings instead, transcending the discontinuity of that temporal tryptic, invites the initiate to travel not towards something but into something, something mysterious, as mysterious as "This Moment".

The Master, on a number of occasions, unequivocally underscores the elitist essence of Metaphysical Art, even strongly worded, in full-Nietzsche style. To this regard, in a letter to Gartz, for example, he wrote:

"When I told you my paintings are profound, you must have thought they were gigantic compositions with many naked figures trying to overcome something, like those painted by Michelangelo, the stupidest of all painters. No, my dear friend, it is completely another matter – profoundness as I understand it and as Nietzsche understood it, is found elsewhere than where it has been searched for until now. My paintings are small, the biggest 50-70 cm, but each of them is an enigma, each contains a poem, an atmosphere [Stimmung] that cannot be found in any other painting. When I exhibit them... it will be a revelation for the whole world" (Ross, 1999, p. 422).

In his book *Commedia sulla materia pittorica*, he is as much direct:

"The imbecile man, the non-metaphysic, is instinctively led towards the appearance of mass and height, towards a kind of architectural Wagnerism. Affair of innocence; they are men who do not know the terrible lines and angles; they are worn versus the infinite and it is here that their limited psyche is revealed [...]. However, we who know the signs of the metaphysical alphabet know which joys and pains are en-

closed within a portico, the corner of a road or even in a room, on the surface of a table, between the sides of a box.

The limits of these signs constitute for us a kind of moral and aesthetic code of representations and moreover, we, with clairvoyance, construct in painting a new metaphysical psychology of things" (De Chirico & Far, 2002, p. 32).

"Clairvoyance" is a key-word here as De Chirico really thought to possess some kind of magic powers, this was due to the hallucinations he suffered from which allowed him to see things other people could not see - this topic will be discussed in the last paragraph. For now, suffice to highlight that in De Chirico, the esoteric elements, totally absent Nietzsche, shouldn't be underestimated as they fuel his *Weltanschauung* significantly.

An Empty Space of Non-Sense

Riccardo Dottori (2006) understands metaphysical painting, as carried out by de Chirico, as "the transmutation of a philosophical tradition into an art form" (p. 203).

To this regard, Dori Gilinski (2006) states:

"De Chirico did not seek to paint as a painter, but rather as a philosopher. The very description of his works as 'metaphysical' grants them a peculiar theoretical bent by virtue of the obvious connection to the branch of philosophy, which is primarily concerned with the nature of existence in the world, with what is. Without a doubt, de Chirico's work, when compared with his artistic contemporaries, shows a heightened awareness of these 'eternal' questions, underscored by a peculiar uncertainty in respect to whether answers to such questions can ever be achieved. Once again, the influence of

⁵ As Manlio Sgalambro states: "A philosophical work must be like chamber music for the initiate and it must remain an enigma for the common people" (Sgalambro, 1991, p. 106).

Nietzsche is ever-present for it is he and Schopenhauer who “were the first to teach me the non-sense of life and how such non-sense could be transmuted in art” (p. 203).

Nietzsche not only rejects the possibility of universal truth but calls into question its value: “Granted that we want the truth: *Why not rather untruth? And uncertainty? Even ignorance? The problem of the value of truth presented itself before us*” (Nietzsche, 2008, p. 9). If not the truth, then the enigma.

“What should I love, if not the enigma of things?” This is what is written under his first self-portrait in 1911, and this is how he *sees*⁶ reality: as an enigma. In the wake of Nietzsche, no ultimate truth could substantiate reality for there is no meaning at all out there. If Nietzsche refused metaphysics in its traditional meaning, so De Chirico did: beyond this world, there is no God, there is no truth, there is no sense.

Contrariwise, metaphysics, in its new dechirichian meaning, deals with this reality, the meaning of things, if there is one, is immanent to the things themselves, this is why De Chirico’s main characters are things: objects, buildings, shadows, squares, mannequins etc.

⁶ “Seeing” is a crucial ability in De Chirico, in his *Commedia dell’arte moderna*, the painter targets *veristi* (realists) painters, guilty of not being able “to see”: “In Italy, there is a strong tendency among painters to entrench themselves behind the aegis of the word “verismo”; [...] Those who do not know them, could imagine them as men in love with nature, spending their days in the observation and continuous study of the sky, the earth, the waters, men, plant, animals. But alas! This is not the case. They are simply mediocre artists. The gods have denied them not only genius but talent too and therefore all those virtues that are linked to talent and genius such as: creativity, heroic sense, feeling, acumen, lyricism, memory, faculty of assimilation and of enslave the assimilated to one’s personality. They, on the contrary, never observe nature and, if they look at it they do it with the banal man’s eyes who looks without seeing. They are not equipped with the eyes of the observing artist, able to guess and remember”. (De Chirico & Far, 2002, p. 36, my translation).

In the world painted by De Chirico, men (both in their psyche and body) and space are intertwined, insofar as everything exists by dint of this enigmatic, metaphysical alchemy, a sort of interconnectedness of all things whose reason remains unknown though. In this unitary dimension, the numerous arcades painted by the Master, stand out as an occult open passage towards the mystery, symbolised by the omnipresent shadows.

Probably the most fundamental teaching De Chirico received from Nietzsche is the impossibility of finding an ultimate and universal truth. The consequence is a kind of immanent metaphysics, which at once includes the subject’s psychic space and the external space *as if* they were the same thing, so deep is the connection that this metaphysics can guarantee.

“The non-sense of the world hides a more in-depth and yet more indecipherable sense, “metaphysical”, which cannot be described, but only revealed by an image that the artist has the power to fix” (Calvesi & Mori, 2007, p. 5).

If Nietzsche especially in *Human, all too human*, set the special farewell from the western philosophical tradition which claimed to reach the truths of being, the truth of universal knowledge, De Chirico with his art, experienced a similar separation. His mannequins, as humanised emblems of melancholy, embody it: they are caught in a moment of metamorphosis: they veer towards unknown dimensions of being, categorically enigmatic, far away from definite, ultimate, philosophical (metaphysical in the traditional meaning) definition of truths.

The end of traditional metaphysics can be traced back to the famous Nietzschean exclamation: “God is dead!”. As Martin Heidegger (1984) states: “God is the term to designate the world of ideas and ideals [...] Thus the expres-

sion "God is dead" means that the ultra-sensitive world is without real force, it does not dispense life at all. [...] If God, as an ultra sensible cause and as the end of every reality, is dead, if the world of ideas that is ultra-sensitive has lost its normative force, and above all its strength of awakening and elevation, nothing remains to which man can stick and according to which he can regulate himself. [...] "God is dead" is the realisation that this nothing is rampant. "Nothing" means here: the absence of an ultra-sensitive and binding world" (p. 356, my translation).

This deafening nothingness brings about an unusual condition of multiple sentiments, only apparently antithetical, from the one hand solitude and melancholy, from the other hand power (in De Chirico even magic) and fullness. Those sentiments are experienced by Nietzsche and De Chirico, in a different though very similar way.

Nietzsche lives this condition through a sort of fullness, incarnated by Zarathustra who completely rejected transcendence and by doing this he says yes to life, recovering in his earthly dimension. It is about a subject who has a body made of instincts and impulses which expresses the rebirth and liberation of the congenital, re-discovered, Dionysian element.

This is the "the meaning of the earth", embodied by the *Übermensch* as Zarathustra announced it, because by rejecting once and for all any metaphysical temptation, he declares his fidelity to the earth, by doing that, he recovers a love for life and the world.

In the same way De Chirico, in 1932, as an extraordinary solitary man, as he felt, begins a new artistic and existential path, in which he mainly displays nudes, portraits and still life, then no longer "anonymous" and mysterious mannequins. Those though, for this study, are

considerably important, that is why their role in De Chirico's output, will be discussed in the next paragraph.

Mannequins: An Attempt to Overcome Humanity

The death of God implies that no finality can be ascribed to either the world or human action, the first main consequence is sufferance: man has no more values to follow and feels inevitably lost in his way. He can but fall into a state of existential melancholy. This sentiment is repeatedly depicted in De Chirico's works, let us think of the painting *Melancholia* (1916) where this topic is the primary subject matter.

Mannequins perfectly embody this sentiment.

They seem the Master's alter ego: they are devoid of eyes and mouths as they see the world with a kind of "third", inner eye (a further esoteric reference), obviously more powerful than the human one, as Gerard Legrand points out to us, "cabalistic tracery occasionally appears on manuscripts, and the mannequins display on their foreheads strange circular stigmata (presumably derived from the conventional sign for infinity), endowing these earless, eyelidless beings with such features as fish gills, or the single eye of the ancient Cyclops" (Legrand, 1979, p. 47).

Furthermore, they lack a mouth as they do not need to speak, at least in everyone's language. The absence of the mouth symbolises what in De Chirico is predominant: silence. They speak silence because the world they inhabit is a silent, mute, melancholic world and in order to describe that world they do not need to speak whatsoever, they think though. The bulky geometrical constructions which they always bear, relate to a noetic architecture, an endeavour on

the level of thought.

Alberto Savinio, with his novel *Chants de mi mort* whose main character was a faceless man, deeply inspired his brother Giorgio De Chirico who starting from 1917 steadily began to paint mannequins.

However, behind this choice, we cannot but spot, again, a clear Nietzschean echo: the dummies, *de facto*, replacing human beings, symbolise an attempt to overcome humanity, a work in progress towards the *Übermensch* probably.

However, taking everything into account, I do think one more layer of meaning could be spotted.

We should bear in mind De Chirico, even if for a short time, was a soldier, as such he experienced the brutality of war, he suffered the consequences of it, precisely at the Hospital of Ferrara, the “Villa of enigmas”. Therefore the dummy could also symbolise man facing something more significant than him, out of his control: war indeed. This man is physically and psychologically harmed, helpless and powerless, at the mercy of events. Such a man is in the throes of a kind of dehumanising effect, in so far as he is living in a world ruled by madness, rather than rationality.

This interpretation is abetted by the famous work *Hector and Andromache*, where a soldier, a dummy, is hugging his beloved woman as he is about to leave her, setting off for war. As we know, De Chirico grabs the Greek myths with both hands, and in Homer’s *Iliad*, Hector is forced to leave his beloved Andromache, going off to war.

As Magdalena Holzhey (2017) highlights: “*De Chirico developed the motif of the mannequin in conjunction with Apollinaire and Savinio. The human substitute without face or voice is blind like the seers of antiquity and equally gifted with the power of*

prophecy. The mannequin is the alter ego of the artist: the blackboard records stations along De Chirico’s artistic journey” (p. 40). “*The mannequin, in conclusion, represents the achieved figure of his personality as it “becomes a modern formulation of the blind seer of antiquity, a figure with visionary powers. At the same time, it offers a graphic analogy with the increasing loneliness and alienation of modern man, the dissonance of human existence”* (p. 45).

Illness as a Source of Inspiration

As the master himself points out, the metaphysical aspect of reality can be grasped only in rare seconds, “extraordinary moments which transcend the innocence and distraction of ordinary men” (De Chirico & Far, 2002, p. 26), this is because “psychologically speaking, to discover something mysterious in objects is a symptom of cerebral abnormality related to certain kinds of insanity” (De Chirico & Far, 2002, p. 26). The real madness, as the Master underlines, “doesn’t appear to everybody, but it will always be and keep gesticulate and wave behind the matter’s screen” (De Chirico & Far, 2002, p. 26). Massimo Carrà was referring at it as the voice of the eternal, as “the grace that in the beginning was flourishing down here: the terrestrial immortality” (Carrà, 1968, p. 242, my translation).

Madness attracting De Chirico’s concerns could also be undoubtedly ascribed to his total love for Nietzsche, a philosopher who indeed went crazy. The famous conversation with a horse took place in Turin in Piazza Carlo Alberto, where an equestrian statue of Carlo Alberto stands. The Pictor Optimus depicted that statue in many of his works and it is not difficult to spot

a homage to Nietzsche and his madness.

Quite interesting are some affinities between Nietzsche and De Chirico in terms of inspiration and disease. First of all Nietzsche, as well as De Chirico, suffered from migraines, without aura⁷ though.

Elisabeth Förster-Nietzsche writes:

“As I had already said, the illness that embittered my brother's whole life was a migraine. The days of headaches and nausea followed one another, in the best periods, every three, four weeks, but in the worst periods they haunted him almost every week... Sometimes I thought that these attacks were a cruel trick of nature to keep him away from his work, since in those days he could do nothing at all” (Förster Nietzsche, 1990, p. 21).

The second affinity relies on the concept of disease as a real source of inspiration, let us consider Nietzsche's words:

“Once, during the continuous torture my brain gave me for three days accompanied by a painful vomit of mucus, I had an exceptional dialectic lucidity and I was able to think in cold blood and in every particular thing for which, in better health, I do not demonstrate a sufficient ability, a sufficient coldness” (Förster Nietzsche, 1990, p. 21).

Therefore, both Nietzsche and De Chirico conferred high value to their diseases concerning the concept of creativity itself. As for the Italian artist, not only important rather *determinant* is the value De Chirico always bestowed to his set of diseases, let us mention the day in Piazza Santa Croce, when he had the intuition of *Enigma*

d'un pomeriggio d'autunno (1910) and actually, when Metaphysical Art was born. Here's his own words about it:

“On a clear autumn afternoon, I was sitting on a bench in the middle of Piazza Santa Croce in Florence. It certainly wasn't the first time I had seen this square. I had just come out of a long and painful intestinal disease and I was in a state of almost morbid sensitivity. The whole nature, up to the marble of the buildings and fountains, seemed to me convalescing. In the middle of the square stood a statue that represented Dante dressed in a long cloak (...). The statue was in white marble, but time had given it a very pleasant gray tint. The autumn sun, warm and without love, illuminated the statue and the facade of the temple. Then I had a strange impression of seeing everything for the first time. And the composition of my painting came to mind; and every time I looked at it I saw this moment again: however, the moment for me is an enigma, because it is inexplicable. And I also like to call enigma the work inspired by it” (De Chirico, 2008, pp. 649-652).

Noteworthy, De Chirico sees a disease in the surrounding reality as well (“the whole nature, up to the marble of the buildings and fountains, seemed to me convalescing”), not only in himself. This lets us understand how sizable in the dechirichian *Weltanschauung* is the marriage of art and disease.

Ultimately, we need to consider how mesmerising was the theory of the Eternal Recurrence for De Chirico. The painter was “hypnotised” by this concept because of two different reasons, and the first refers to his migraine problems while the second concerns a fascinating belief.

⁷ About De Chirico's migraine aura, see my article *Paintings and hallucinations: Giorgio De Chirico's aura*: https://www.academia.edu/40661295/Paintings_and_hallucinations_Giorgio_De_Chirico_s_aura while about Nietzsche's migraine see: Hemelsoet, D., Hemelsoet, K. & Devreese D., 2008.

De Chirico suffered from a very peculiar disease called “migraine aura”, and one of this disease’s symptoms is *déjà-vù*. In his writings, the Pictor Optimus, repeatedly speaks about *déjà-vù* sensations, at times in association with other migraine symptoms. All things considered, it may be pertinent to propose, as Nicola and Podoll (2003) also do, a link between these symptoms and the nietzschean concept. In other words, it could have been precisely these migraine experiences that aroused his interest in this philosophical doctrine.

The second reason, from a critical point of view, is undoubtedly fascinating: De Chirico seems to have genuinely believed in being the reincarnation of Nietzsche.

As discovered by Schmied (1980), this identification is evident from the eloquent title of a work of 1914: *Natura morta, Torino 1888*. Quite significantly, that year, 1888, was marked both by the birth of the painter in Volos, Greece and by the psychotic crisis of the philosopher in Turin.

According to Baldacci (1997): “De Chirico, as also confirmed by Savinio, believed that Nietzsche’s wandering soul had abandoned the philosopher’s body to enter his” (p. 37).

Schmied suggests that: “Yes, the identification went so far that it sometimes produced the same symptoms as Nietzsche’s disease” (Rubin, Schmied, & Clair, 1982, pp. 89-107).

Yet this is another aspect that makes this character, a great character, from an artistic, philosophical and psychological point of view⁸.

⁸ “Now, the artist in and of himself is already a laggard creature because he still plays a game that belongs to youth and childhood; in addition, he is gradually being formed by retrogression into former times. Thus between him and the other men of his period who are the same age a vehement antagonism is finally generated, and a sad end just as, according to the tales of the ancients, both Homer and Aeschylus finally lived and died in melancholy”. (Nietzsche, 2008, pp. 101-102).

As it is now fairly clear, De Chirico’s specific perception of reality was, albeit partially, influenced by his health disorders, one in particular: the migraine aura and its consequent hallucinations.

Migraine Aura: Beyond Nietzsche

What is of fundamental importance for our study is to consider how for his whole life De Chirico was never given a diagnosis: he did not know that he suffered from it but experienced the unusual symptoms, the hallucinations⁹. The total ignorance about the illness from which he suffered, is reflected in his writings, from the *Memoirs* (De Chirico, 2019) to *Ebdomero* (De Chirico, 2016), where not only his total unconsciousness is evident, but also the consequences that it entailed, especially on the level of personality, altered by an ego magnified by the fact of “seeing what others did not see”.

In other words, De Chirico, in the wake of these hallucinations (mistaken for visions and revelations) and in the wake of the identification with Nietzsche, felt himself a sort superior being.

⁹ De Chirico’s migraine aura disease was deeply studied by the philosopher Ubaldo Nicola and the neurologist and psychiatrist Klaus Podoll. In their detailed essay *L’aura di De Chirico. Aura emicranica e pittura metafisica*, they affirm: “In the previous chapter we compared some of De Chirico’s works with migraine art. We believe that the extraordinary similarities encountered are probative and corroborate the diagnosis. The migraine origin of metaphysical painting can be said to be demonstrated.

However, this does not mean that De Chirico was aware of it. Not having any diagnosis at his disposal, he always considered his auras not pathological manifestations but disturbing events that he was able to experience and that urgently required an explanation” (Nicola & Podoll, 2003, p. 56). Moreover, as the two scholars assert, a typical characteristic of these patients is the reticence, i.e. they tend not to talk about it for fear of being mistaken for madmen, however, De Chirico didn’t fall into this perspective as we will shortly see.

As a matter of fact, his pathology was a source of both stress and inspiration.

Many migraine sufferers (artists included) share the view that migraine aura is not only a disease but also a sort of artistic privilege or gift – to this regard Nietzsche (1998) himself stated that “illness can become an energetic stimulant to live, to live more” (p. 20).

“As a matter of fact, migraine aura has all the features to become a source of creativity, even more than dreaming. It takes place without affecting the intellectual lucidity, it repeats itself many times in an almost equal way, it connects in its course to specific emotional states, it shows absurdities that affect the faith in logic and when it is accompanied by paramnesias or visual illusions (for example metamorphopsia, corona phenomenon, autokinesis) gives everyday objects a completely unusual aspect” (Nicola & Podoll, 2003, p. 131).

It goes without saying that migraine aura qualifies as real support of perception and therefore of a re-description of reality, a revealed reality. One of the most frequent visions for those in the grip of a hallucination produced by migraine aura, are zigzag shapes (abundantly present in works such as *Il rimorso di Oreste* and *Il ritorno al castello*, both from 1969) and geometric figures, the latter plentiful in De Chirico's work.

Elaborate geometric constructions can be primarily found on both the mannequins and the archaeologists (painted and repainted in countless canvases) as if they had the function of real-life support.

The mannequins, adorned on their shoulders or around them, are literally supported by them as if they are their second skeleton. The archaeologists instead, keep them in the abdomen. In both cases, however, they are an integral part of the body, as the hallucinations produced

by the migraine aura are an integral part of De Chirico's being.

The perception that the Master had of himself and in general, his personality, are deeply affected by the migraine aura.

In conclusion, De Chirico, already profoundly influenced by Nietzsche, by both his figure and his philosophy, tended to attribute himself some kind of “superpowers”. However, the “superman” he somehow felt to be, was not meant only in the Nietzschean sense, but also in an esoteric sense *tout court*. To this regard, De Chirico pushed himself even beyond Nietzsche.

De Chirico was used to having divinatory or premonitory experiences (or at least they seemed to be as such to him), the most emblematic and famous case is the *Portrait of Apollinaire* of 1914¹⁰.

Moreover, the *Pictor Optimus* suffered not only from *déjà vu* but also from *jamais vu*¹¹ that is, to have the impression that the scene one is witnessing never happened. De Chirico obviously interpreted them as revelations¹².

To this regard, Nicola and Podoll point out: “He considered his power of access to this particular state of mind as the very essence of his artistic creativity, at least in the metaphysical period” (Nicola & Podoll, 2003, p. 40).

Furthermore, what to think of the fact that “he claimed to have revelations, premonitory and clairvoyant dreams, to see inside objects as if he had an X-ray view? Alternatively, finally, when he attributed himself very special, if not even paranormal, powers, such as becoming, but only sometimes, phosphorescent?” (Nicola & Podoll, 2003, p. 40).

¹⁰ De Chirico painted him with a Dante profile on whose left temple, a circle similar to a shooting target was depicted. Interestingly, Apollinaire two years later at war was wounded exactly at that point.

¹¹ Both of them are migraine symptoms.

¹² Cfr: Raskin & Appenzeller, 1980.

De Chirico himself, highlights: “For example, I am phosphorescent. I’m not kidding ... I see my hand in the dark. Moreover, the more time passes, the more I realise that I am an extraordinary man” (Soby, 1995, pp. 244-253). His words leave no shadow of a doubt on the way he perceived himself and on the powers he thought to possess, powers among the most disparate.

In conclusion, according to De Chirico, the world can be perceived according to two specific and antithetical aspects, “a usual one, which we almost always see and which men generally see and the other, the spectral or metaphysical, which can only be seen by rare individuals in moments of clairvoyance and metaphysical abstraction”(De Chirico & Far, 2002, pp-85-86). He obviously falls into this last and restricted category and loves to remark it repeatedly in his writings and interviews. It should be noted that while many migraine aura patients are reticent in revealing their experiences for fear of being taken for a fool, De Chirico, according to an opposite logic, raises them to superior qualities that distinguish him from the mass, and not only... In doing so, De Chirico went even beyond the philosopher he mostly loved in so far as he went beyond his own perceptions, his abilities to see the world in its inside, to see the world as if it were the first time. All De Chirico’s paintings represent the eternal recurrence of this first time, a moment beyond space and time.

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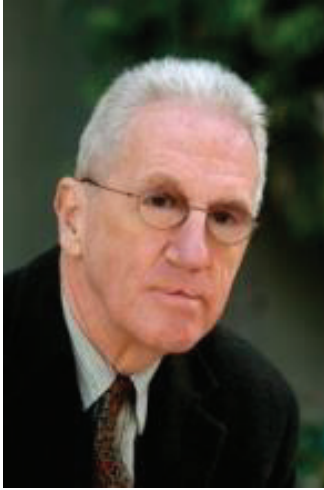
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IN MEMORIAM

BARRY STROUD

1935-2019



The loss of Barry Stroud affected the community of philosophers in a very harsh way. One of the great philosophers of the past half-century was a key member of the editorial board at the *WISDOM* journal. Stroud's cooperation with the *WISDOM* journal started the day the journal was found, in 2013, with the help of his strong friendship with academician Georg Brutian, the Founder and Chief Editor of the periodical *WISDOM* and founder-president of the *International Research Institute for Metaphilosophy, Transformational Logic and Theory of Argumentation* at Khachatur Abovian Armenian State Pedagogical University (ASPU).

I learned about Stroud in 2001, when Georg Brutian founded the International Academy for Philosophy (IAPh). Barry Stroud was the co-president of that Academy and I was the Scientific General Secretary. I personally met Stroud in 2007 in California, USA, where the 3rd International Conference of IAPh was organized. Since the beginning of my time as Chief Editor of *WISDOM*, from 2016, our cooperation with professor Stroud until the end of his life was real-

ized in frame of the *WISDOM* Journal. I am in great grief that we have lost such an important philosopher and member of our Editorial Board.

Stroud passed away on Friday, August 9, 2019 of brain cancer¹. He earned his B.A. from the University of Toronto and his Ph.D. from Harvard University². While most popular for his work in epistemology and philosophical incredulity - just as his compositions on such logicians as David Hume and Ludwig Wittgenstein - Stroud's general heritage, fellow philosophers state, was his capacity to see the comprehensive view and get to the core of reasoning. Stroud was a provocative scholar. As a thinker, Stroud became an adult during when the overall Western frame of mind was that philosophical inquiries could be replied by the sociologies, and he tested those thoughts.

Stroud's own work indicated another way: he connected without a moment's delay with inquiries in metaphysics, epistemology, the philosophy of our intellect, the hypothesis of significant worth, and more, declining to offer thought to any alleged limits between these subjects or to concede to the supposed ability of those with a specialist's command of them. Specialization in theory would bode well on the off chance that we recognized what we were after and could split the topic in a manner that conduced to nearby advance. Be that as it may, philosophers can't accomplish our objectives along these lines. We are lucky to have had among us those like Barry

¹ UC Berkeley - Department of Philosophy. "Barry Stroud (1935-2019)". *Philosophy.berkeley.edu*. Retrieved 2019-08-13.

² Hull, Richard T. (2013), *Biography: Barry Greenwood Stroud*, American Philosophical Association Centennial Series, Philosophy Documentation Center, pp. 367-368, doi:10.5840/apapa201359.

Stroud, who can help us to remember what we are truly doing and check the abundances with

which we will in general go about it.

Hasmik HOVHANNISYAN
Head of the Department of Philosophy and Logic
named after Academician Georg Brutian at ASPU,
Editor-in-Chief of the journal WISDOM

IGOR ZASLAVSKY

1932 – 2019



Igor Zaslavsky was a brilliant model of a great Scientist and wonderful Man. The first scientist I met *in vivo* was Igor Dmitrievich Zaslavsky. By that time, in the late sixties, Igor Dmitrievich was already a well-known scientist, Head of Department of the Institute for Informatics and Automation Problems of NAS RA (since 1961). Furthermore, though I was only 5 years younger, I listened to his advice and remarks full of respect and attention. By the above-said meeting, we discussed the formal part of my first paper on the theory of Aristotelian syllogistics. He was so delicate while explaining an essential fault in my formal presentation of categorical judgments in my variation of William Stanley Jevons's system of the logic of substitution. Soon I improved my system, got my PhD (candidate of science in logic) and then published a monograph "Extended syllogistics" (Yerevan, 1977) in which I presented my solution of the problem of polysillogism. I. D. Zaslavsky appreciated my solution and advised to find out quantitative evaluations of the simplification achieved by my method. I remember well he asked me how I came to my simple scheme of deducing conclusions from the set of any number of given premises. The question surprised me, and I

couldn't give a plausible answer by that moment. Now, when more than forty years have passed, I am almost sure of correct answer to I. D. Zaslavsky's question since I remember, or it seems to me that I remember that I occasionally have noted how easily one could deduce the conclusion from three premises and then tried to demonstrate that the same simple scheme works also in the case of any given number of premises.

Igor Zaslavsky was a prominent representative of the school of Constructive logic lead by the famous mathematician, correspondent member of Russian National Academy of Sciences Andrey Markov and Professor Nikolay Shanin. His scientific papers were conceptual and elaborated some essential new approach to problems of constructive logic and mathematics. The traditional subject of constructive analysis is numbers, functions, and algorithms. In his early works, I. D. Zaslavsky introduced to this traditional field of concepts principally new ideas like that of the idea of *memory* in the systems of graf-schemes (I. D. Zaslavsky, "Graf-Schemes with Memory", Works of Mathematical Institute of Academy of Sciences of USSR, 72 (1964), 99-192). This same year he published a principle study of differentiation and integration in the field of constructive functions (I. D. Zaslavsky, "On the Differentiation and Integration of Constructive Functions", Dokl. USSR Academy of Sciences, 156: 1 (1964), 25-27). A 1969 paper by Zaslavsky had its subject of study the idea of Claude **Shannon** – the founder of the cybernetic science (I. D. Zaslavsky, "On Shannon's Pseudo-Functions", Zap. scientific sem. LOMI, 16 (1969), 65-76). Another truly brilliant paper presented the conception of symmetric constructive

logic (I. D. Zaslavsky, “On Predicate and Arithmetic Calculi of Symmetric Constructive Logic”, Dokl. USSR Academy of Sciences, 210: 3 (1973), 517-520).

All these significant results on fundamental problems of constructive logic got their generalised and systematic presentation in Igor Zaslavsky’s fundamental monograph “Symmetric constructive logic” (Yerevan, RA Academy of Sciences publ., 1978). This monograph served a basis for the development of investigations in the field of mathematical logic in Armenia. It was also supported by Igor Zaslavsky’s personal activities in teaching mathematical logic to students of the Yerevan state university where he got Professorship in 1961. Starting from these days, Igor Zaslavsky formed competence in mathematical logic among hundreds of his students. These two fundamental factors were decisive in building the Armenian school of constructive logic.

Due to these significant results, Igor Zaslavsky was invited to participate in many international conferences dedicated to problems of mathematical logic, classical constructive logic and its modern schools. He became a member of editorial boards of many scientific journals. His prominence was also acknowledged by his participation in scientific Councils of candidate and doctor of science degrees in his branch of mathematical science. Igor Zaslavsky was chosen to the National Academy of Sciences of Republic of Armenia in the year 2000 in recognition by the scientific community of Armenia of his merits in the field of mathematical logic and the creation of the Armenian school of mathematical logic

His habits can characterise a grown-up man. In this regard, Fyodor Dostoyevsky mentioned, “It seems, in fact, as though the second half of a man’s life is made up of nothing, but the habits

he has accumulated during the first half”. Apparently, these words do not hold regarding Igor Zaslavsky as a scientist. Zaslavsky, the scientist, was in constant search, in perpetual research of problems of mathematical logic. In 2003 Igor Zaslavsky published a fundamental study of formal axiomatic theories of three-valued logic (I. D. Zaslavsky, *Formal’nye aksiomaticheskie teorii na osnove trekhznachnoi logiki* (Formal Axiomatic Theories on the Base of Three-Digit Logic, in Russian). *Zapisi nauchnikh seminarov POMI*, 304(2003), 19-74) and in 2005 was published the English version (I. D. Zaslavsky, “Formal Axiomatic Theories on the Base of Three-Valued Logic”, *J. Math. Sci. (N. Y.)*, 130:2 (2005), 4578-4597).

Mathematics and logic, as well as mathematical logic, are samples of precision and rigorousness. This is achieved through strict definitions of all concepts and terms used in mathematics and logic. In other sciences there are quite many concepts and terms used contextually (so to say, “intuitively”), not using explicit definitions. One can even suspect if the science of logic could be applied to these imprecise and indefinite concepts usually called *fuzzy sets*. Nevertheless, logicians succeeded in managing fuzzy sets in the frame of *fuzzy logic*. I. D. Zaslavsky developed in 2008 a system of Fuzzy constructive logic (I. D. Zaslavsky, *Nechetnaq konstruktivnaya logika* (Fuzzy Constructive Logic, in Russian). *Zapisi nauchnikh seminarov POMI*, 358 (2008), 130-152 and its English version - I. D. Zaslavsky, “Fuzzy constructive logic”, *J. Math. Sci. (N. Y.)*, 158:5 (2009), 677-688). In 2012 I. D. Zaslavsky presented a significant extension of his system of constructive fuzzy logic (I. D. Zaslavsky, *Rasshirennaq nechetnaq konstruktivnaya logika* (Extended Fuzzy Constructive Logic, in Russian). *Zapisi nauchnikh seminarov*

POMI, 407 (2012), 35-76). The English version of I. D. Zaslavsky's extended system of constructive logic was published in 2014 (I. D. Zaslavsky, "Extended fuzzy constructive logic", *J. Math. Sci. (N. Y.)*, 199:1 (2014), 16-35).

Life proves that talent is always multifaceted. I. D. Zaslavsky fascinated his students and colleagues by thorough knowledge of an unlimited field of science and culture. Of course, the main factor was his unordinary interest in all branches of human knowledge. Nevertheless, there was another significant factor too. Once Igor Dmitrievich told me that he remembered not only each one lecture he attended in years of his study at Leningrad (nowadays St-Petersburg) State University. Moreover, he said he remembered the professor who presented this lecture and even remembered the auditorium where the lecture took place. He spoke of his memory as of something ordinary but I never heard of human memory so much extraordinary.

Different aspects of life in the Soviet years in different people cause different assessments. But very rarely did I hear complaints about the setting of teaching lessons in the Soviet school, especially in those distant years. Therefore, I was quite surprised when, in a conversation with me, Igor Dmitrievich noticed that he was additionally engaged in history with his children. He believed that in history textbooks specific material is not provided in sufficient volume. Of course, I could not judge the volume of Igor Dmitrievich's knowledge of the detailed circumstances of historical events of the past.

Nevertheless, one of his remarks left a lasting impression on me. Igor Dmitrievich was a member of the Armenian Philosophical Academy. He often spoke at the annual meetings of the Armenian Philosophical Academy and philosophers always listened to him with great attention.

When, after his next speech, I noticed how successful his report was with philosophers, he laughed off, telling me the case of Cromwell. In connection with the decisive victory of Cromwell, the townspeople greeted him with loud cries of delight. When someone from Cromwell's entourage noticed how many people took to the streets in honour of his victory, he replied with sarcasm that there would be much more people on the streets if they led him to the scaffold.

The subject of my discussions with Igor Dmitrievich often was Gödel's famous theorem on the incompleteness of formalised arithmetic. In the second half of the past century, Gödel's theorem was one of the most cited results in the field of foundations of mathematics. Since I was not a mathematician I could judge Gödel's theorem completely independently, free of any mathematical pre-assumptions. Gödel proved his theorem by building a special formula G which appeared "undecidable" in the sense that neither this formula G , nor its negation could be proved. Though Gödel built this formula with very strict mathematical means its content was so to say "strange": Gödel's formula said that it was not provable. Since this formula did not contain any mathematical content, I insisted that Gödel's formula could not have any bearing to formalised mathematics. But Zaslavsky could not agree with me since building his formula Gödel actively used special type numbers later on called Gödel's numbering.

Then I used another argument. I pointed out that in actuality *Gödel's undecidable formula G does not belong to the system of formalised arithmetic* presented in Russell's and Whitehead's *Principia Mathematica* because to construct Gödel's formula G one needs *Gödel's numbering* which is absent in *Principia Mathe-*

matica (see in detail *Wisdom* 2(9), 2017, 18-28). I did not bother Igor Dmitrievich with my new arguments because of his poor health. I hope will discuss the “eternal problems” of Godel’s proof in the better world and I’ll enjoy the wise commentaries of Igor Dmitrievich – the true sage of modern mathematical logic.

Thackeray wrote that life is a mirror: if you frown at it, it frowns back; if you smile, it returns the greeting. Igor Dmitrievich always smiled to his colleagues. I never saw him frowning at anyone. Meeting Igor Zaslavsky, everyone smiled back and enjoyed meeting him. This was his nature, and it provided him with true joy while

meeting people.

Life is given once, and everyone manages to live it up to his last day. But the meaning of a scientist’s life lies in contributing to the treasury of human knowledge. The scientific heritage of Igor Zaslavsky and the school of constructive logic he created brought honour both to Igor Zaslavsky and the science of Armenia. I am sure that the constructivist system of fuzzy logic developed by Igor Zaslavsky, in view of the enormous prospects of its applications in the field of artificial intelligence, will be a new brilliant page in the history of science.

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named after Academician Georg Brutian at ASPU,
Book Review Editor of the journal WISDOM*

NOTES TO CONTRIBUTORS

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- Translations and archive sources should have enough comments and full introductions; otherwise, they could not be considered scientific publications and could not be submitted for publication.

Essays of various symposiums and scientific events

- Information about the symposium organisers, place and time should be included in the paper.
- The symposium members' name, surname, workplace and city (in brackets) should be mentioned, and in the case of international symposiums, the name of the city is also included.
- Essays should not coincide with the symposium projects or their final documents.

Reviews and bibliographical essays

- The length of a review should be from 5-10 pages (10.000-20.000 characters).
- Final information, name of a publication and number of pages of a studied book should be presented before the body text.
- References are not included in the review.

Argumentative notes, essays, records

Materials that are composed in free writing style and are free of particular requirements for scientific articles are accepted for publication. Such kind of works cannot be involved in the official records on scientific work as a scientific publication.

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Grigor Magistros PAHLAVUNI (990–1058)



Manucheh and Grigor Magistros

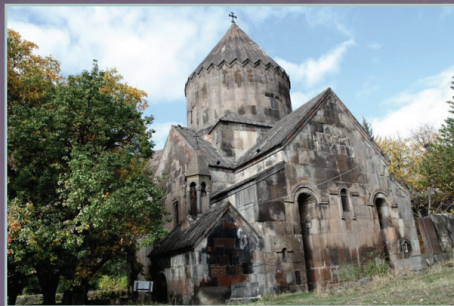
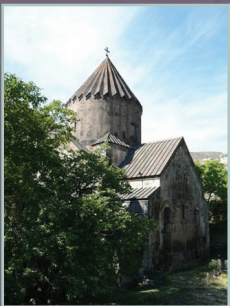
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Magistros Pahlavuni or Grigor Magistros Bjnetsi – an Armenian philosopher, educator, poet, and political, military and church figure – received his education at the schools of Ani and Constantinople. He founded a seminary where he taught rhetoric, philosophy, grammar, and mathematics. The Byzantine Emperor awarded him the title of Magister. In 1048, Grigor Magistros became governor of Southern Armenian Provinces and Mesopotamia.

According to Grigor Magistros, education should start from Bible reading, mythology studies, and memorising beautiful passages from Homeric and Platonic works: it will prepare the ground for further studies of grammar, rhetoric, logic, arithmetic, geometry, astronomy, and music. In 1031, he founded St. Astvatsatsin (Holy Mother of God) Church in Bjni, St. Gregory the Illuminator's Church in Kecharis, St. Savior in Javits Tar, etc. St. Astvatsatsin church of Bjni was also known as Magistros' Seminary since it was a centre of medieval Armenian writing. The monastery maintained its fame in the 12th century under the administration of Grigor Magistros's son – Armenian Catholicos Grigor Pahlavuni.

Grigor Magistros was inspired by the ideas of Plato and David the Invincible. He developed the Neo-Platonism of the latter. Grigor Magistros's legacy comprises volumes, among which, we should highlight "Commentary on Old Grammar" – the critical medieval research on Armenian grammar – and the "Letters" – on scientific and cultural and educational tendencies in biology, medicine, cosmology, and music. Grigor Magistros is also known as an author of poems and chants with particular reference to the Bible. His chants are involved in the religious collection of chants. He also translated works by Greek and Assyrian authors.

St. Astvatsatsin Monastery in Bjni (Armenia)



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