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CONTENTS

EDITORS' FOREWORD	4
EPISTEMOLOGY, PHILOSOPHY OF SCIENCE, METAPHILOSOPHY, ARGUMENTATION, COMMUNICATION	6
Robert DJIDJIAN, Hasmik HOVHANNISYAN Axioms of Philosophy in Aristotle's <i>Metaphysics</i>	7
Hovhannes HOVHANNISYAN Traditional and Modern Concepts of Rhetoric: Six Peculiarities	18
Vladimir KARAPETYAN Arguments of Cause-and-Effect Relationships in Person's Expectations with Divergent Thought	28
Viktoriia KOLKUTINA, Lesya SYNIAVSKA, Volodymyr POHREBENNYK, Tetiana KORNISHEVA, Natalia IAREMCHUK Literary Hermeneutics in the Context of Natiosophic Ideas	41
Iryna KULYNA, Iuliia BEREZINA Globalization and Antiglobalization Tendencies in Modern South German Dialects	53
PHILOSOPHICAL ANTHROPOLOGY	66
Leonid MOZGOVOY, Yuliia BUTKO, Vitaliy PAVLOV Evolution of Representations about Sexuality as Actualization of Self-Attitude	67
SOCIAL AND POLITICAL PHILOSOPHY, PHILOSOPHY OF EDUCATION	77
Vitaly GONCHAROV, Jacek ZALESNY, Sergey BALASHENKO, Grigory VASILEVICH, Artem PUKHOV On the Importance of Philosophical Principles to the Social Concept of Global Constitutionalism	78
Natalya IVANUSHKINA, Olga DONINA, Irina ARYABKINA, Galina ZHARKOVA, Julia CHERNOVA, Natalya GALIAKHMETOVA Philosophical and Historical Aspects of the Problem of the Formation of the Informational-Educational Space	91
Alexander KHUDOBORODOV, Nadezhda KORSHUNOVA, Anna SAMOKHINA The Problem of the Regional Party-Political Elite in Soviet Russia: Historical and Political Analysis	104
Elena MOROS Theoretical and Methodological Approaches to the Definition of the Socio-Philosophical Concept of National Security and Justification of the Feasibility of Its Development in Russia	116

Nina OLINDER, Alexey TSVETKOV, Konstantin FEDYAKIN, Kristina ZABURDAEVA	124
Using Digital Footprints in Social Research: An Interdisciplinary Approach	
Hamik SAYADYAN, Ashot GEVORGYAN	136
Military Geography in the Context of Geographic Determinism	
PHILOSOPHY OF LAW	
Yermek BURIBAYEV, Zhanna KHAMZINA, Dinara BELKHOZHAYEVA,	143
Gulzhazira MEIRBEKOVA, Gulim KADIRKULOVA, Lidiya BOGATYREVA	
Human Dignity - The Basis of Human Rights to Social Protection	
Hayk GRIGORYAN	156
Methodological Principles of Investigators Training on Examination of Missile-Artillery Crime Scene	
PHILOSOPHY OF ART	
Suren ABRAHAMYAN	165
The Philosophical and Aesthetic Bases of the Poetry of Hakob Movses	
Svitlana FORMANOVA, Olena MATUZKOVA, Tetiana YABLONSKA, Volodymyr	172
OLEKSENKO, Evelina BOIEVA, Serhi DMYTRIEV	
Demonolexis in Mykola Gogol's Works: Philosophical and Linguocultural Perspectives	
Halyna MYLENKA, Anhelina ANHELOVA	188
Improvisational Comedy in the Discourse of German Aesthetic Thought	
HISTORY OF PHILOSOPHY	
Yelena ETARYAN	200
The Concept of the Duplicity of Being (From German Romanticism to Present)	
CHAIR OF YOUNG SCIENTIST	
Armen AVETISYAN	209
Education Philosophy Issues in Modern World	
Asha Sara MAMMEN	215
Engaging with Influential Thinkers: Educational Philosophies and Policies Enduring the Test of Time	
NOTES TO CONTRIBUTORS	227
AUTHORS	230

EDITORS' FOREWORD

The present issue of *WISDOM* has been completed under emergency and truly unusual circumstances.

On September 27, 2020, the Azerbaijani army, under the support of Turkey, and involving 4000 terrorist-mercenaries provoked large-scale warfare against the Republic of Artsakh (aka Nagorno-Karabakh). The Defence Army of Artsakh, the civil dwellings and infrastructures, including the kindergartens, schools and hospitals, the maternity hospital of the capital city Stepanakert, and the churches were shelled by missile systems, cannons and howitzers, artillery systems “Grad”, “Smerch”, “Polonez”, “Solntsepyok” (TOS-1A), as well as LORA Israeli missile. The attacked were launched making use of Prohibited cluster and phosphor bombs banned by the respective international conventions, with large-scale use of strike-reconnaissance state-of-the-art drones, aviation, heavily armoured vehicles of Turkish and Israeli production.

In order to satisfy their territorial ambitions, Azerbaijan and Turkey, in tandem, have persistently been opposing to the power of argument, the logic of legality, the norms of moral and humanity – this time, supplying their “counterarguments” through military aggression, economic and political terror and military atrocities.

During the 44-day-long war, the Defence Army of Artsakh and the local population had thousands of victims, tens of thousands of wounded and displaced people, there were also territorial losses with imposed concessions to the aggressor.

Thus, the present issue of *WISDOM* is dedicated to the memory of the soldiers and civilians who died for the defence of the Republic of Artsakh.

Since 2018, *WISDOM* has been involved in the famed Index Copernicus Polish database system that provides an annual report on abstracting and indexing of scientific periodicals. This year, *WISDOM* is rated as the 6th periodical on Philosophy and contiguous domains among the 500 journals of a similar field of expertise (for further details and verifications, we encourage to follow the link: <https://journals.indexcopernicus.com/-search/form?mniswDisciplines=DS010102N&mniswTo=20>).

This issue comprises articles covering current theories, on-going disputes, and up-to-date theses on a wide range of philosophical and interdisciplinary insight – History of Philosophy, Social and Political Philosophy, Education Philosophy, Science, Art and Law Philosophy, Epistemology, Rhetorics, Argumentation Theory, and Metaphilosophy.

The geography of the Scholars has expanded as well – Armenia, Russia, India, Ukraine, Belarus, and Kazakhstan. Loyal to its stick-to-itiveness, *WISDOM* shares the delight and honour of welcoming both renowned scholars and young researchers of promising scientific zeal and charge.

The Editorial Board reiterates their most distinguished consideration and sincerest gratitude to all the Authors, reviewers as well as to the experts who keep contributing to the journal through their valuable observations and critical feedback: the observations and feedback received on the previous issues of the journal are the evidence of the impact, relevance, and merit of the papers circulated so far.

We also extend our special appreciation to the Administration of Armenian State Pedagogical University for their consistent support in pub-

lishing the periodical.

Given the significance of the underlying principle of pluralism over scientific issues and freedom of speech, we should remind that the

authors carry primary responsibility for the viewpoints introduced in their papers which may not necessarily coincide with those of the Editorial Board.

EPISTEMOLOGY, PHILOSOPHY OF SCIENCE,
METAPHILOSOPHY, ARGUMENTATION, COMMUNICATION

AXIOMS OF PHILOSOPHY IN ARISTOTLE'S *METAPHYSICS*

Abstract

The goal of this article is to study Aristotle's concept of philosophical principles. *Metaphysics* required from a philosopher to reveal the axioms of his teaching. It declared *the law of contradiction* as the most certain of all principles and axioms. This article proves that the Aristotelian definition of truth makes it necessary to accept the ontological formulations of all the three main laws of thought as axioms of first philosophy. This article points out the absence of any reference in *Metaphysics* on *Categorias* and *vice versa*. This circumstance questions if could Aristotle be the author of both works? Authors of this article underline that the modern trend of meta-philosophical studies requires investigating the possibility of building the system of axiomatic philosophy.

Keywords: axiom, the axiom of philosophy, the choice of an axiom, the set of axioms, the priority of ontology.

Introduction

Axioms – the most valuable acquisition in the treasury of scientific knowledge – have been highly appreciated from the time of Aristotle. They were rightly regarded as the unshakable foundation of the colossal temple of demonstrative scientific knowledge. The clearest concept of the function of axioms was presented in *Posterior analytics* (chapter 10 of the book I). Moreover, Jan Lukasiewicz proved that Aristotelian *sylogistics* was the first axiomatic theory in the history of sciences (Lukasiewicz, 1951).

Yet the axiomatic method of building scientific theories by introducing a set of axioms and deducing all other statements of the theory from axioms and definitions with the help of rules of valid inferences was not yet put into scientific practice by the days of Aristotle. Euclid's *Ele-*

ments and its rigorous proofs did not yet come to light. Developing the theory of syllogisms and revealing that his theory was based on the general syllogisms of the first figure, Aristotle called them *perfect syllogisms* and never qualified them as *axioms*. These two general syllogisms of the first figure in medieval logic were denoted as *Barbara* and *Celarent* and were called "*dictum de omni et de nullo*". And only much later, in the frame of traditional formal logic the principle "*dictum*" started to be called "*the axiom of syllogism*" though in the traditional formal logic this axiom was not used in the theory of syllogisms.

Axioms of fundamental natural sciences could be called the highest principles of the natural world. Albert Einstein devoted the last decades of his life to the study of the general theory of the field. If Einstein had succeeded in his great endeavour, then the physical science could claim

that it has revealed the ultimate essence of existence, *the first principles and the highest causes of the physical world*. Now substituting in this formulation the concept “*physical world*” by Aristotelian “*being as being*” we’ll get the task of the *first philosophy* – to reveal *the first principles and the highest causes of being as being*. Thus we come to an understanding that in essence the Aristotelian *first philosophy* could be viewed as the most basic level of physical science, a true *meta-physics*, the most valuable knowledge of natural science, and in the latter sense – the highest and ultimate knowledge of all the existence – the true *meta-physics*.

Commentaries on *Metaphysics* are traced back by historians to Alexander Aphrodisias, and their number is constantly growing in our days and times to come (Fraser, 2002; Wedin, 2002; 2009; Sharples, 2010; Yu, 2003; Bell, 2004; Gill, 2005; Gill, 2006; Anagnostopoulos, 2009; Peramatzis, 2011; Kotwick, 2016; van Inwagen, & Sullivan, 2018). Our study is an element in this huge domain of research in first philosophy dedicated to a quite narrow branch of axioms of *Metaphysics* that, as we hope, could become a significant trend in modern philosophy.

Preparing this article for publication, we have revealed that some current time philosophers even those who are involved in neo-Aristotelian research do not understand the significant difference between the concepts “axioms of a theory” and “axiomatic theory”. One of them even stated proudly: “I didn’t distinguish clearly enough between *setting out axioms* and *creating a complete axiomatization*”.

We hope that the following simple example will be helpful to understand clearly the huge difference between “*set of axioms of a theory*” and “*creating a complete axiomatic theory*”. Let us consider Newton’s *Philosophiae Naturalis*

Principia Mathematica. Its famous laws of mechanics can serve as illustrating analogues for the “set of axioms of a theory”. Each modern educated man is able to learn and remember these there laws. On the contrary, the task “creating a complete axiomatic theory” means proving the entire body of the statements of Newtonian mechanics, and this task is out of reach of any modern educated man if he is not helped by Newton’s famous work.

In short, the task of “*setting out of axioms of a theory*” means suggesting a number of statements that presumably could serve a basis for the theory. While “*creating a complete axiomatization*” means building the theory as a whole, presenting a proof of its every statement based on its axioms and definitions.

“The most certain axiom” of the first philosophy is clearly stated in the book IV of *Metaphysics*: “the same attribute cannot at the same time belong and not belong to the same subject and in the same respect” (*Metaphysics*, 1005b 20). In the following sentence, Aristotle underlines that this “is the most certain of all principles” and then suggests another formulation for the first axiom of his philosophical system: “it is impossible that contrary attributes should belong at the same time to the same subject” (naturally, this both formulations of the first axiom of the first philosophy are accompanied by traditional precautions against possible “dialectical objections” by pointing out that they are considered “in the same respect”, “at the same time”, and other “usual qualifications”).

The Law of Contradiction as the Axiom of the First Philosophy

It is quite evident that the law of contradiction is formulated in *Metaphysics* as a principle

of ontology since both formulations of the axiom speak about things and subjects, about “existing things *qua* existing” aimed to reveal the most certain principles of “all things”.

On the other hand, the law of contradiction is much wider recognized in the language of science as the main *law of human thought* rather than the first axiom of the first philosophy dealing with the most certain principles of “all things”. Unavoidably, this twofold nature of the law of contradiction raises the question of “priority”: which one of these two natures of the law of contradiction is the primary? In its turn, a convincing answer to this principle question could have a decisive impact in evaluating Aristotle's refutation of Plato's idealism. Indeed, if the ontological principle of “all things” were deducible from the law of thought it would significantly strengthen Plato's idealism, and on the contrary, if one demonstrates that the logical formulation the law of contradiction is deducible from its ontological formulation, it would essentially support Aristotle's postulate that existence is inherent in particular things (compare Makin, 2003).

The text of *Metaphysics* contains an attempt of proving the law of contradiction grounded on the concept of belief: “it is impossible for anyone to believe the same thing to be and not to be”. And just this belief is thought to be at the basis of all proofs: “all who are carrying out a demonstration reduce it to this [belief] as an ultimate belief; for this is naturally the starting-point even for all the other axioms” (*Metaphysics*, Book IV, chapter 3).

Let us the above-cited Aristotelian two ontological formulations of the law of contradiction (“the same attribute cannot at the same time belong and not belong to the same subject and in the same respect” and “it is impossible that contrary attributes should belong at the same time to

the same subject”) unite for further analysis of the axioms of philosophy in the following formulation: “It is impossible that the same attribute belong and not belong to the same subject at the same time and in the same respect” (1). This formulation we'll call *ontological* formulation of the law of contradiction (the first axiom of Aristotle's first philosophy). Respectively, we'll call *logical-cognitive* the law of contradiction of traditional logic: “It is forbidden to assert and simultaneously to negate the same property of the same subject” (2). The most laconic wording of the *logical-cognitive* formulation is given in the first book of *Posterior Analytics*: “it is impossible to affirm and deny simultaneously the same predicate of the same subject” (*Posterior Analytics*, 77a10).

The impression is that in *Metaphysics*, there was not made a strict distinction between ontological and logical formulations of the law of contradiction even when this law became the subject of analysis. As it was emphasized above, *Metaphysics* considers the law of contradiction as an ontological principle. Chapter 4 of the book IV is fully devoted to the substantiation of the law of contradiction. Summing up the discussion of this issue, *Metaphysics* concluded: “it has been shown that contradictories cannot be predicated at the same time” (*Metaphysics*, 1007b18). Some passages later this same chapter 4 suggests a clear formulation of the law of contradiction: “it will not be possible to assert and deny the same thing truly at the same time” (*Metaphysics*, 1008a35). But both the two latter formulations of the law of contradiction are evidently *logical* formulations.

Now let us investigate the above mentioned twofold nature of the law of contradiction. Namely, is it possible to deduce the logical-cognitive formulation of the law of contradiction

(2) from its ontological formulation (1)?

We would like to mention that we are not going to *prove* the law of contradiction. We are just investigating the claim of “priority”: should be the ontological formulation of the law of contradiction considered “prior” to the logical-cognitive formulation if one succeeds to demonstrate that the logical-cognitive formulation of the law of contradiction (2) is *deducible* from its ontological formulation (1)?

We fully agree with *Metaphysics* point of view that axioms as the most basic statements of science (in our time – of a scientific theory) could not be proved, but should be accepted. Considering a principal case of contradiction, *Metaphysics* emphasizes its position: “But we have now posited that it is impossible for anything at the same time to be and not to be, and by this means have shown that this is the most indisputable of all principles” (*Metaphysics*, 1006a 5). Those who demand that even this statement shall be demonstrated show “want of education”.

People in want of education could learn many important things concerning the most *basic*, *primary* statements and *axioms* of sciences from the book I of *Posterior Analytics*. Aristotle explained there: “The fact of their existence as regards the primary truths must be assumed; but it has to be proved of the remainder, the attributes” (*Posterior Analytics*, 76a33). Then Aristotle continues his explanation: “every demonstrative science has three elements: (1) that which it posits, the subject genus whose essential attributes it examines; (2) the so-called axioms, which are primary premises of its demonstration; (3) the attributes, the meaning of which it assumes” (*Posterior Analytics*, 76b10). In short, the essential elements of the demonstration are three: the subject, the attributes, and the basic premises

(*Posterior Analytics*, 76b22).

We would like to point out that, unlike *Metaphysics*, that presents axioms as *the most certain* principles, *Posterior Analytics* speaks in a quite modern language characterizing axioms as the *primary premises of demonstrations*. Nevertheless, due to the ontological formulation of the law of contradiction in *Metaphysics*, readers should realize that contradiction is not only *forbidden* in human cognition but also is *impossible* in the material world. Moreover, Aristotle’s concept of truth requires that thoughts should be adequate to reality, attributes combined with the things, in reality, should be presented combined in thought, and the separated in reality should be presented in thought as separated: “he who thinks the separated to be separated and the combined to be combined has the truth, while he whose thought is in a state contrary to that of the objects is in error” (*Metaphysics*, 1051b5). As it often happens in abstract sciences, Aristotle makes things ultimately clear using an example: “It is not because we think truly that you are pale, that you are pale, but because you are pale we who say this have the truth” (*Metaphysics*, 1051b9).

Aristotle’s definition of truth using “connection/separation” may be thought as a bit clumsy: “the true judgment affirms where the subject and predicate really are combined, and denies where they are separated” (*Metaphysics*, 1027b20). Medieval logicians suggested an aphoristic definition: “Truth is the adequacy of thought and reality”. But we would like to mention that this laconic definition requires an additional definition of the concept of *adequacy*. And this additional definition brings us back to *connectedness*: “A thought is adequate to reality if it “connects” what is connected in reality”.

The Law of Contradiction and Aristotelian Definition of Truth

Now we are going to demonstrate that the logical-cognitive law of contradiction (2) could be deduced from the ontological formulation (1) using the Aristotelian definition of truth. This will be done by building a syllogism, the first premise of which is a slight reformulation of the ontological formulation of the law of contradiction (1): “All the things exist in the way that it is impossible for any attribute to belong and not belong to the same subject at the same time and in the same respect” (1a).

Metaphysics suggests the definition of the concept *truth* in the last chapter of the book *YI*: “the true judgment affirms where the subject and predicate really are combined, and denies where they are separated” (*Metaphysics*, 1027b20). We meet a similar definition of the truth in the last chapter of the book *IX*: “he who thinks the separated to be separated and the combined to be combined has the truth, while he whose thought is in a state contrary to that of the objects is in error” (*Metaphysics*, 1051b4). Later on, medieval logicians improved the wording of Aristotelian definition by using the concept *adequacy* instead of combined/separated: “*Veritas est adequatio of ratio et rei*” (3). As the second premise of our syllogism, we take the latter definition of truth in its following modification: “A truth should be adequate to things [under study]” (3a).

Using the premises (1a) and (3a) we compose *modus Barbara* of Aristotelian syllogistics: “All the things exist in the way that it is impossible for any attribute to belong and not belong to the same subject at the same time and in the same respect” (1a).

“A truth should be adequate to things [under study]” (3a).

Then, “A truth should state that it is impossible for any attribute to belong and not belong to the same subject at the same time and in the same respect” (4).

It is quite evident that the conclusion (4) is equivalent to the logical-cognitive law of contradiction (2) “It is forbidden to assert and simultaneously to negate the same property of the same subject”.

Thus, the syllogism we have built deduces the logical-cognitive formulation of the law of contradiction “It is forbidden to assert and simultaneously to negate the same property of the same subject” (2) from the ontological formulation “It is impossible that the same attribute belong and not belong to the same subject at the same time and in the same respect” (1).

This success in proving the leading role of the ontological formulation of the law of contradiction encourages us to examine the priority problem in regard of the other two main laws of human thinking – the law of *excluded middle* and the law of *identity*. The law of excluded middle is formulated in *Metaphysics* in the first sentence of Chapter 4 of Book VII: “there cannot be an intermediate between contradictories, but of one subject we must either affirm or deny any one predicate.”

The study of the law of excluded middle could be essentially helped by the approach of modern *propositional logic*. In the frame of propositional logic, the law of contradiction is presented by the following statement: “the conjunction of propositions *p* and *non-p* is false” (5). According to de Morgan’s rule and the law of double negation, the statement (5) is equivalent to the following disjunction: “*p* or *non-p*” (6) which is just *the law of excluded middle* in the language of the propositional logic.

Metaphysics deliberates in detail regarding

the problem of several meanings of the words in chapter 4 of the book IV. This consideration of the issue in *Metaphysics* is summed up in a short conclusion: “it is impossible to think of anything if we do not think of one thing”. Taking into account the context of the above analysis of this issue in *Metaphysics* we come to the following formulation of the *law of identity*: “During a concrete discourse, words should be used in one and the same meaning”.

At first sight, the impression could be that the law of identity is completely separate from the other two laws of thought – the *law of contradiction* and the *law of excluded middle*. At least, the law of identity, unlike the other two laws of thought, could be expressed in propositional logic only as a tautology “*p is equivalent to p*”. Actually, the Aristotelian *law of identity* deals with words and concepts that in the language of mathematical logic are expressed with the help of predicates, the latter being the instrument of the *logic of predicates* but not of propositional logic.

Modern meta-logic considers propositional logic as the basis of entire mathematical logic. It couldn't be another way since the simple subject-predicate judgments of natural language in mathematical logic are presented as formulas of the logic of predicates necessarily using logical conjunctions of propositional logic. For this reason, modern meta-logic considering the issue of priority of laws of thought has to award priority to the law of contradiction. Yet this order of priority could be radically changed if we apply the philosophical-cognitional approach.

Indeed, let us consider a material world where things were changing with such a speed that no object could be considered as having a qualitative identity. Obviously, these objects bereaved of qualitative identity couldn't satisfy the

demand of the *law of identity* to have a certain qualitative identity. But if the law of identity fails in this “high speed changing world” there wouldn't be the place for the law of *excluded middle* also, since these “fluid” objects couldn't be considered as having or not having a given property. This failure of the law of *excluded middle* would bring with it the abolishment of the law of contradiction since as we have shown above the law of the excluded middle can be deduced from the law of contradiction.

We would like to mention also that all the above-revealed relations of “priority” of the ontological in regard to the cognitive is in full accord with Aristotle's general view of human cognition. He emphasized in *Posterior Analytics* that cognition begins with the sensorial perception of external objects. In *Metaphysics* the priority of the things with material substrate also is stated clearly: “that the substrata which cause the sensation should not exist even apart from sensation is impossible. For sensation, it is surely not the sensation of itself, but there is something beyond the sensation, which must be prior to the sensation...” (*Metaphysics*, 1010b 33).

For the sake of proper understanding of Aristotle's philosophical heritage, we have to deliberate on some peculiar aspects of the cognitive function of *Metaphysics* and Aristotelian *Categories*. According to Aristotle's intention and the content of *Meta-physics* its goal was to reveal the most general predicates and principles of all material world, or in Aristotle's words, of “being as being”. And what could be said about *Categories* in this regard? *Categories*, included into the *Organon*, – the scope of Aristotelian logical works – have no chance to be considered as a metaphysical work about the most general characteristics of “being as being”. Yet, by its content, *Categories* deal only with the most general pred-

icates applicable to the realm of separate subjects, the things of the material world. In actuality, *Categories* and *Metaphysics* cover the same field of study, just with different intention (compare Stough, 1972; Matthews, 2009).

The modern view of the statue of *Categories* could be expressed by Christian Shields' accurate sentence: "Aristotle does not say explicitly, but his examples make reasonably clear that he means to categorize the basic kinds of beings there may be" (Shields, 2016). Nevertheless, the short statement "*Categories* were meant to categorize the basic kinds of beings there may be" (7) comprises an essentially problematic point. If the phrase "to categorize the basic kinds of beings there may be" were understood as a task "to reveal the most general predicates of being as being" then the statement (7) would interpret *Categories* as an Introduction to *Metaphysics*. Since 10 categories of *Categories*, in essence, are the most general predicates of the conceptual human language, these categories and their contents could be very helpful for *Metaphysics*. Yet, there is a principle point. *Categories* speak of *language as language* never descending to the level of the material world and never considering issues of *being as being*. This specific feature of *Categories* means that it should be evaluated as an independent branch of science – *meta-theory of natural language*.

The puzzling thing is that *Metaphysics* does not evaluate and appreciate ideas and conceptions of *Categories* in a proper extent. For instance, in Book V, *Metaphysics* presents about three dozen terms used in discussions of its issues. These set of terms involves many categories of *Categories* like *substance*, *quantity*, *quality*, *relative*, *disposition*, *deprivation* etc. Yet *Metaphysics* didn't mention any interpretation of these categories in *Categories*, and *vice versa*,

Categories did not mention *Metaphysics*. This kind of mutual negligence in regard to basic components of the language of sciences is completely unexplainable. Especially if we take into account that both famous works were considered obligatory in understanding the essence of categories of science and philosophy. In light of the above said, this kind of mutual negligence of *Metaphysics* and *Categories* could have happened providing Aristotle hadn't been the author of one of them.

The Problem of Categories

Another problem arises in regard of *Metaphysics* "lexicon" presented in the book V. The main thesis of the book V is expressed here by the assertion "The name has a meaning and has one meaning" (*Metaphysics*, 1006b11). But how we should deal with a word that has several meanings? The answer to this question is quite definite: "It makes no difference even if one were to say a word has several meanings if only they are limited in number; for to each definition there might be assigned a different word" (*Metaphysics*, 1006a34). Thus, the problem of *word ambiguity* is solved by introducing for each separate meaning of the word an appropriate definition and, if necessary, assigning a peculiar name for each definition.

But how should we deal with the words expressing categories of *Metaphysics*? And which words of the "lexicon" of the book V are categories of *Metaphysics*? None of these two questions is answered. The term "category" is not used at all in *Metaphysics*. Definitely, the book V didn't realize the principle role of definitions and categories in building an axiomatic theory.

Factually, the term "category" was not used in any of Aristotle's theoretical works. The term

“category” was not used even in the text of *Categorias*, forming only the title of this work. We know only of two cases of using the term “category” in Aristotle’s theoretical works. One of them happens in *Prior Analytics* (Book I, Chapter 37). This case is involved in a single sentence asserting that the expression “one thing is truly predicated of another” must be assumed in as many ways as *categories* are divided (*Prior Analytics*, 45a6).

The second case is presented in *Topics* (chapter 3 of the book I). This one-page chapter just repeats the famous chapter 4 of *Categorias* that introduced Aristotelian 10 categories, without any connection with previous or subsequent chapters of *Topics*.

The Problem of Axiomatic Philosophy Today

Returning to the main issue of this article, it should be stated that *Metaphysics* explicitly stated as the axiom of the first philosophy the law of contradiction in its ontological formulation. As it was shown above, Aristotle’s definition of truth presumes that the other two “main laws of human thought” – the law of the *excluded middle* and the law of *identity* – should be considered as the axioms of the first philosophy also (of course, in the ontological formulation of these laws).

Texts of *Metaphysics* do not suggest, even in an implicit form, any other axiom for the first philosophy. Moreover, even if statement *A* were suggested as an additional axiom of the first philosophy, this same statement *A*, according to the Aristotelian definition of truth, should also be considered as an additional “main law of thought”. But in the long history of philosophy and logic, there was no convincing attempt of extending the set of the three famous laws of thought.

This means that it is improbable that there would be revealed an additional axiom for the first philosophy in the foreseeable future.

On the other hand, the above-suggested interpretation of the first philosophy as of true *meta-physics* opens a new way for the study of the issue of axioms of *Metaphysics*. In modern understanding, *meta-physics* could be interpreted as the philosophy of natural sciences that is, in gross, identical to the modern concept of philosophical ontology. So, the modern philosophical ontology if presented as an axiomatic theory, may open new approaches to the study of *Metaphysics*.

Of course, the task of building philosophy axiomatically should interest modern researchers too, independent of the historical value of *Metaphysics*. Especially, taking into account the huge wave of meta-theoretical and meta-philosophical investigations during the last decades (Lazero-witz, 1970; Marsoobian, 2007; Hovhannisyan, 2007; Hovhannisyan, 2008; Overgaard, Gilbert, & Burwood, 2013; Hovhannisyan, 2014; Hovhannisyan, 2015).

But philosophers persistently circumvent the problem of the axiomatic representation of philosophical knowledge. Alfred Whitehead and his former student, Nobel laureate Bertrand Russell wrote the three-volume “*Principia Mathematica*” (1911-1913) were presented the formalized system of axiomatic mathematics. But did not write even a few lines on the axiomatization of philosophical theories. Rudolf Carnap did a serious job in the direction of the axiomatic representation of relativistic mechanics, but he did not show any sort of interest to the problem of the axiomatization of philosophy. Over the past few decades, when everything that is written is somehow published, no article has been written on the problem of the axiomatization of philo-

sophical teachings. The exception is the interesting book by Eberhard Rogge "Axiomatik alles moglichen Philosophierens" (1950). Note that E. Rogge's research did not have the task of axiomatizing philosophical knowledge but only revealed and explicitly formulated the principles (in this sense, axioms) of the main philosophical directions.

We published two joint articles on axiomatic philosophy in the journal of Moscow State Pedagogical University (Hovhannisyan & Djidjian, 2018; Djidjian & Hovhannisyan, 2019) that, possibly, would serve a starting point for new investigations in the axiomatic presentation of philosophical theories. Now we would like to present our system of axioms of philosophical ontology (Hovhannisyan & Djidjian, 2018) that could be considered as the basis of first philosophy and meta-ontology.

Axiom 1. The existence (essence) is inherent, first of all, to individual sensually perceived objects of the external world.

Axiom 2. All objects of the world are in constant change and motion.

Axiom 3. The source of all motion and change in the world is the interaction of material objects with each other.

Axiom 4. Objects of the external world have a 3D volume and are in a certain mutual disposition.

Axiom 5. The phenomena of the external world have a duration and succession.

Axiom 6. The world as a whole cannot be conceived by human limited empirical experience.

Axiom 7. Atheistic faith: the material world is eternal in the sense that the chain of interactions and transformations of material objects is infinite in time and had no beginning.

These 7 axioms supported by 17 definitions

allow proving the following important statements of philosophical ontology rigorously:

Theorem 1. Form and matter possess existence only insofar as they are two main sides of objects of reality.

Theorem 2. The source of all motion and change in the world is the internal quality (attribute) of the matter presented by physical charges.

Theorem 3. Matter is the cause of itself (*Materia est causa sui*).

Theorem 4. Each phenomenon has its cause.

Theorem 5. Nothing arises from "nothing" (*Ex nihilo nihil fit*).

Theorem 6. The question of the origin of the material world as a whole, in principle, cannot have a proof in the framework of natural science.

Theorem 7. The origin of the material world can only be postulated.

Theorem 8. Evolution as development is accidental and can occur in nature only in favourable conditions.

Conclusions

Aristotle highly appreciated axioms as the unshakable foundation of the demonstrative scientific knowledge. Yet the axiomatic method of building scientific theories by introducing a set of axioms and deducing all other statements of the theory from axioms and definitions with the help of rules of valid inferences was not yet put into scientific practice by the days of Aristotle. Euclid's *Elements*, with its impressive demonstrations, came to light decades later. Developing his theory of syllogistics, Aristotle called the basic principles of his theory *perfect syllogisms* and never qualified them as *axioms*.

Metaphysics declared the law of contradiction as "the most certain of all principles" of the first philosophy, of being *qua* being. "The

most certain axiom” of the first philosophy had clear *ontological formulation*: “the same attribute cannot at the same time belong and not belong to the same subject and in the same respect”. In actuality, the practice to consider the law of contradiction as the main principle of human thought got its beginning much later in the frame of traditional formal logic.

In *Metaphysics*, there was not made a strict distinction between ontological and logical formulations of the law of contradiction even when this law became the subject of analysis in its book IV. Nevertheless, in general, epistemological approach *Metaphysics* clearly proved the priority of ontology: “It is not because we think truly that you are pale, that you are pale, but because you are pale we who say this have the truth”. As we have shown in this paper, the Aristotelian definition of truth allows deducing each one of the three “main laws of thought” of traditional logic from its ontological formulation. This demonstrative solution of the problem of priority awards to ontological formulations of the traditional laws of thought the high statue of axioms of first philosophy.

Guided by Aristotle’s call for building axiomatic philosophy, we have suggested the axiomatic bases of the two main branches of philosophy – of the philosophical *ontology* and of *epistemology*. The philosophical ontology if presented as an axiomatic theory, may open new approaches to the study of *Metaphysics*.

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TRADITIONAL AND MODERN CONCEPTS OF RHETORIC: SIX PECULIARITIES

Abstract

The article explores the common denominators and differences between traditional and modern understandings of rhetoric. It reveals the main tendencies of rhetoric development as a field of theoretical knowledge and transformations of the problematics. The issue of interrelation between logical-content and extra-logical factors in traditional and modern concepts of rhetoric is discussed. The following thesis is substantiated that in modern concepts of rhetoric both the arsenal of tricks used and the area of operation are expanded to include other forms and manifestations of mental communication in line with the individual-to-audience model.

It is argued that, unlike traditional rhetoric, which is largely monologue-based, modern concepts mostly implement rhetoric tricks in negotiation, debate, and competition situations.

The article analyzes the issue of correlation between oral public and direct speech on the one hand, and, on the other, written speech and mediated means of communication in the traditional and modern concepts of rhetoric.

The view is substantiated that in the modern system of rhetoric, much importance is attached to ethical questions, to the issues whether the means used are permissible or inadmissible in terms of effective communication norms.

The relations between the philosophical theory of rhetoric (general rhetoric) and its individual spheres are discussed.

Keywords: traditional and modern rhetoric, logical and extra-logical components, area of operation, communication, permissible and inadmissible means, general and particular rhetoric.

Introduction

Sciences can be likened to stars. In the sky, one can find stars that are always bright; there are stars that fade from time to time and, then, shine again. Constantly bright stars represent natural and exact sciences with their own internal logic of development and dynamics. They don't depend too much on social and political conditions. Fading stars are the humanities and social

sciences, where public demand and, consequently, the pace of development are essentially conditioned by socio-political situation and processes. Among them are logic, political science, sociology, law, social psychology, the theory of argument and debate, and, of course, rhetoric.

Throughout history, skills of effective communication, negotiation, and argumentation, impressive and persuasive speech have regularly been highly appreciated and are even more eval-

uated in the context democratization of the processes of organization of public life and political governance. In this regard, professionals are really interested in the improving arsenal of rhetoric, its various concepts and trends of school development. Formed during the beginning of ancient Greek democracy, rhetoric has undergone certain stages of development, enriched, changed both theoretically and practically. Examining the stages of its development, we can more generally speak about the *traditional* and *modern* understandings of rhetoric and different concepts in that context.

Traditional concepts of rhetoric were formed within the framework of the ancient Greco-Roman culture and philosophical thought. In this sense, works of Aristotle, M. Quintilianus, M. Cicero are of key importance as theoretical sources.

Medieval apologetics and scholasticism, the French school of judicial rhetoric of the 18-19th centuries, which in its turn had a significant influence on the formation of the Russian school of judicial rhetoric in the 19th and 20th centuries, are of essential importance for the development of rhetorical art, particularly argumentation, proof and refutation, substantiation and persuasion techniques.

However, the process of revising traditional rhetoric and developing its modern understanding (neo-rhetoric) is linked to the emergence of postmodernist thinking. A. Schopenhauer's critique of the basic principles of Aristotelian dialectics¹ can be considered a symbolic signal of the revision of the traditional concepts of effective communication rhetoric.

The works of such theorists of the 20th-21st centuries as D. Carnegie (2010), F. van Eemeren,

R. Grootendorst (1987), J. Hintikka (1989), R. Fischer, W. Uri (1991), Ch. Perelman, L. Olbrechts-Tyteca (1969), E. Bettingaus, G. Brutyan (1992), H. Johnston (1966), K. Bredemeier (2005), who studied the problems of argumentation, communication and negotiation technologies, played a significant role in the formation of neo-rhetorical concepts.

The concepts of neo-rhetoric definitely rely heavily on traditional notions and cannot ignore the valuable legacy of the past, even if they are based on the criticism of traditional notions of rhetoric. Despite all the similarities, traditional and contemporary understandings of rhetoric have certain notable differences, some of which will be analyzed below.

The Dilemma of Logical and Extra-Logical

Since ancient times, the issue of correlation between *logical-content* factors on the one hand, and *extra-logical* (psychological, ethical, aesthetic, eloquent, linguistic-cultural, protocol, etc.) factors on the other hand in the processes of communication, debate and argumentation has caused controversy among researchers.

The traditions of elaboration and practical application of rhetorical tricks take roots from ancient sophists. But the first complete theoretical study of rhetoric that has come down to us from ancient times is Aristotle's *Rhetoric*. Indeed, he is the greatest and most authoritative representative of traditional rhetoric.

Aristotle's greatest contribution to the history of science, perhaps, is the creation of the methodology of scientific knowledge – logic, the discovery and systematization of the rules of regular thought. It is natural that logical norms and principles underlie his aesthetic, political and

¹ Aristotle considers rhetoric to be “an art corresponding to dialectics” (Aristotle, 1929, p. 3).

moral doctrines. Aristotle's rhetoric is no exception.

Arthur Schopenhauer rightly notes that dialectics was the main goal for Aristotle; he proposed logic as the basis for the principles of dialectics and its preparation. "Logic deals only with the form of sentences, while dialectics with their meaning, ...that is, with content, that is why the consideration of the form as a whole should precede the examination of the content in particular" (Schopenhauer, (n.d.), p. 76).

Not denying the importance of extra-logical factors, in the construction of rhetoric Aristotle attributes a key role to evidential and syllogistic thinking. And he considers the enthymeme (a short necessary inference) a rhetorical syllogism (Aristotle, 1929, pp. 5, 9, 19). The use of an enthymeme is expedient because it makes the speech shorter. If a speech is long, as is usually the case with complete syllogisms, it annoys the audience and might not be understood. Meanwhile, if something is popular, there is no need to go into detail, the audience will add up (Aristotle, 1929, pp. 29-33).

If ancient sophists believed that a judicial (public) speech was impressive in case it gave rise to feelings of sympathy, dislike, anger, or excitement among the participants in the proceedings, Aristotle believed that those feelings were more relevant to the judge than to the case being tried. He thought that provoking feelings of anger, compassion, or envy in court was similar to "someone bending the ruler" to be used to take measures. Aristotle considered evidentiality and logical argumentation to be the strong points of a judicial speech (Aristotle, 1929, p. 5).

With some reservations, it can be stated that traditional rhetoric is based on traditional Aristotelian logic. The effectiveness of speech, its persuasiveness, impressiveness and other elo-

quent qualities are acquired mainly (but not exclusively) through observing logical norms and principles (requirements for certainty, irrevocability, consistency and rationality and rules stemming from them), or through their deliberate violations, but in such a way that the audience perceives those violations as means that beautify the speech, emphasize the content, increase the impression rather than as logical errors (paralogisms) or as sophisms.

Example: Contradictions and inconsistency in a speech will devalue it and will lead to distrust towards its author. However, in some contexts, deliberate violations of the rules of contradiction and excluded third can also emphasize the content of the speech, revealing its rich context. In this case, we are dealing with a contradiction (a contradiction in the sense of a combination of contradictory and opposing phenomena) or an eloquent technique called contrast.

Armenian poet Hovhannes Shiraz uses eloquent tricks of gradation to create one of his wonderful poems dedicated to his mother:

*The fort of our home, my mother,
My mother is both mother and father,
She is both slave and master,
She is homeless of our home,
She is the nest of eagles, my mother,
She is the housemaid of our home,
And the sovereign of our house,
Although helpless, my mother,
She is both salve, balm, and healer,
...
My mother, our bread is my mother,
My mother is the God of our house.*

Some theorists of new rhetoric (Chaim Perelman, Lucie Olbrechts-Tyteka, Erwin Bettleheim) and its pragmatic wing (Henry Johnston, Karsten Bredemeier), analyzing the role of communication components, highlight the signifi-

cance of extra-logical factors, particularly accentuating forms of psychological influence (Brutian, 1992, pp. 121-127; Bredemeier, 2005, pp. 20-22) and emphasizing the role of the psychological factor during argumentation, Ch. Perelman and L. Olbrechts-Tyteca (1969) classify the theory of “new rhetoric” as a psychological science, considering it a branch of psychology (p. 10).

American researcher Albert Mehrabian, based on some studies, claims that in communication processes only 7% of information is transmitted through semantic, verbal means, the rest is transmitted through the pitch of the voice, its rhythm, speed, pauses (about 38%) and “body language” – gestures, facial expressions (about 55%) (Mehrabian, 2009, p. 182). Others suggest a 35% by 65% ratio, giving a greater role to the non-verbal forms of communication that express the attitude towards the interlocutor (body position, gestures, glances, facial expression, emotional movements, sighs, laughter, tone of voice, handshakes, etc.) (Petrosyan, 2003, pp. 21-22).

By the way, the tendency to reduce the role of the logical-evidential toolkit is noticeable also in some postmodernist analyses of philosophical argumentation. Friedrich Waismann, for example, notes: “To seek in philosophy, for rigorous proofs for the shadow of one’s voice” (Waismann, 1966, p. 374).

Thus. *If the tricks of traditional rhetoric are mainly based on logical and grammatical rules and modes, in modern concepts the arsenal of rhetorical tricks is considerably expanded, in line with (sometimes even against it) logical means, including extra-logical – psychological, aesthetic, eloquent, ethical, protocol, non-verbal (body language, gestures, facial expressions) and other means, often shifting the centre of gravity to the extra-logical, putting a special emphasis on*

the means of psychological influence.

Area of Operation

The rhetoric formed in the context of Greco-Roman culture, first of all, bears the imprint of the practical need to make public speeches at public gatherings (ecclesia, assembly of 500), at courts, before the senate or a large crowd. Even though the rhetoric was viewed as an art close to and adapted to dialectics (Aristotle, 1929, p. 3), or as an integral part of it (Aristotle, 1929, p. 19), the individual-to-auditorium model predominates in the discussion of ancient scholars as an *operational (functional) area* of rhetoric. The level of education, taste, way of thinking and expectations of the listeners are considered most important. The main goal is to find ways to convince the audience (Aristotle, 1929, pp. 13, 15), but an audience is a collective unit, a faceless crowd. When talking about rhetoric and peculiarities of its operational field, Aristotle often refers to the crowd as the addressee of rhetoric: “Here our proofs and arguments must rest on generally accepted principles, as we said in the “*Topics*” when speaking of converse with the multitude” (Aristotle, 1929, p. 11). M. T. Cicero (1967) notes that “But as the orator’s chief stage seems to be the platform at a public meeting” (p. 455).

The operational field is expanded in modern concepts of rhetoric, also adding different ways and forms of individual-to-individual communication (dialogue, polylog, negotiation, debate, discussion, etc.) to the individual-to-audience model.

Monologue and Dialogue

Dimensions

Even though classical rhetoric was linked to

dialectics through “umbilical cord” for quite a long time, it should be noted, however, that the object of research by ancient theorists of rhetoric was mainly the monologue. According to Cicero, a rhetorical speech is a kind of monologue, which is aimed at a large audience to convey something, to form a conviction, and to make fun (Mirzoyan, 2010, p. 45).

Classical rhetoric is mostly a monologue. The episodes of question and answer, dialogue, counter-argument that occur during the discussion of rhetorical issues are more auxiliary and sometimes contextual and sub-textual.

Armenian scientist V. Mirzoyan notes that even in the case of Socrates’ dialogues, the dialogue is only a convenient way to express one’s thoughts, to persuade the interlocutor and those present. Questions mostly serve to expand one’s own thoughts (Mirzoyan, 2010, p. 52).

Modern understanding of rhetoric, while taking into account the monologue format of a speech, give preference to communication, feedback, and interaction, thus more and more often making such tricks of rhetoric as negotiation, debate and competition the subject of research. The ever-expanding list of valuable works on argumentation, debate, negotiation, rhetoric, and general issues comes to prove this (Brutian, 1992; Perelman & Olbrechts-Tyteca, 1969; Eemeren, Grootendorst, & Kruijer, 1987; Fisher & Uri, 1991; Hovhannisyanyan, 2019).

K. Bredemeier (2005) writes: “...mainly dialectical, that is, dialogue-oriented, debating and argumentative structures come to the fore, while technical means and tricks used for the monologue wear off or run the risk of not being paid proper attention” (p. 22).

Interrelation Between Oral and Written, Direct and Mediated Versions of Rhetorical Speech

Along with the development of civilization, the role and significance of the exchange of ideas, information and communication processes, in general, has been expanding. Some researchers, while emphasizing the importance of communication skills in public life, explain and interpret different stages of the development of human civilization through the volume of communication typical of that definite historical period, its basic forms and means, through the level of improved methods (McLuhen, 1962; Toffler, 1980).

In the case of ancient Greco-Roman civilization, the cradle of classical rhetoric, the main means of communication was *oral speech* – public speeches and debates. The speeches of ancient orators mainly targeted listeners, not readers. The subject of theorists’ research was live speech and communication.

In terms of communication culture, modern society significantly differs from the Greco-Roman one. The widespread use of printed, written, audio-visual, electronic means of communication has narrowed the realm of live speech. Television appearances, printed and electronic “open letters”, publicly available materials, and live broadcasts on social networks have become commonplace.

Thus, if the main subject of traditional rhetoric and key subject of research was *direct oral speech*, public speaking, then in case of modern concepts of rhetoric *written speech and mediated modes of communication* have taken precedence.

Significance of Ethical Issues. The Issue of What is Allowed and What is Not

Still, in the Ancient World, a boundary was drawn between the *dialectical* (the aim is to discover new knowledge, the truth), the *sophistical* (the aim is to make an impression one is wise), the *eristical* (the aim is victory at all costs) forms of communication (Aristotle, 1955, pp. 61-63). In the ancient world, the struggle between the sophistic-eristic and dialectic forms was resolved in favour of the dialectic one largely thanks to the position of Socrates, Plato, and Aristotle. According to the latter, the practice of persuading the opponent and those present with deceptive, quasi and false arguments, merely via psychological impact is unacceptable and immoral. An only conviction based on knowledge and truth is acceptable. The concept of traditional rhetoric is based on these constructive principles in the case of Aristotle and Quintilian, as well as Cicero.

In recent times, in connection with the spread of mercantile thinking, the unprecedented active forms of political struggle, many scholars have begun to revise the rhetoric based on dialectical principles, paying tribute to the manifestations of sophistic-eristic values. In this respect, A. Schopenhauer's critique of Aristotelian dialectic is rather remarkable.

If Aristotelian dialectics is built on the presumption of the parties' moral completeness (honesty, justice, the pursuit of new knowledge, truth-seeking) (Aristotle, 1960, p. 702), then, according to Schopenhauer, the realistic model of communication must be built on the unfaithfulness of the parties (or one of them) to moral principles. According to the German thinker, if one of the communicating parties is guided by honest motives and pursues to uncover the truth, there can be no guarantee that the opponent will

not act differently (Schopenhauer, (n.d.), p. 75). This is supported by the pessimistic assertion that "the human race is innately corrupt", that one's innate arrogance does not allow them to reconcile their erroneous judgments with the idea that the opponent's statements are true (Schopenhauer, (n.d.), p. 74). Thus, in communication processes, it is most important to make an impression, to win and to impose one's own point of view, while the factors of truth and justice remain in the background (Schopenhauer, (n.d.), pp. 78-79). In the communication process, Schopenhauer (n.d.) preferred Machiavelli's principles of goal and means (p. 75).

K. Bredemeier (2005), an advocate of black rhetoric, expresses a similar position. According to him, "black rhetoric is the ability to use all traditional rhetorical, dialectical, eristical and rabulistical² means to lead the conversation in the desired direction, to bring the opponent or public to the desirable for us result" (p. 20). In line with the notion of "black rhetoric", K. Bredemeier (2005) also introduced the term "Interessensrhetorik" (p. 22).

In professional literature, disagreements and debates frequently occur about whether or not a certain trick can be acceptable³. This refers to the

² The art of ingenious cunning argumentation, which allows the person arguing to introduce the subject matter in a favorable light which is not always true (Bredemeier, 2005, p. 20).

³ Tricks are considered *permissible* (honest or non-destructive) when, while containing cunning, facilitating communication for its user and making it difficult for the opponent, they do not violate the logical or extra-logical principles that guarantee the effectiveness of communication, do not create delusion, do not violate the legal, moral, ideological equity norms of the parties, and other rules of effective communication. Simply, these tricks build some kind of "positional, tactical" advantage for the authors or help not to lose what they have.

Tricks are *inadmissible* (dishonest) when they are destructive in essence and violate effective communication, the above-mentioned norms. Their main purpose is to suppress the speaker, to impress the au-

use of appeal to the force argument (Brutian, 1992, pp. 44-46; Povarnin, 1990, pp. 97-98), to the means of trapping a “stubborn” opponent who shows senseless obstinacy in defending his point of view (Hovhannisyanyan, 2019, pp. 218-220), to the practice of using an impermissible trick in response to an impermissible trick, and so on.

Russian scientist A. V. Steshov, for example, considers it permissible to refuse or avoid answering the opponent’s questions using the “have no right” justification while protecting one’s point of view (Steshov, 1991, p. 135). Meanwhile, S. Povarnin considers that means inadmissible, calling it a “slave’s trick” (Povarnin, 1990, p. 100).

Sometimes these professional disputes find “hot” manifestations.

A. Schopenhauer (n.d.) justifies the tactics of using the same tricks to neutralize dishonest tricks (p. 93). Analyzing Schopenhauer’s point of view Russian logician S. Povarnin (1990) assesses it as an obvious extreme and objects that “one should not crawl in the dirt where one can avoid doing that” (p. 133).

So, in the problematics of modern rhetoric particular importance is attached to *issues of ethics* and *issues of permissibility or inadmissibility* of the means used from the position of logic, psychology, aesthetics, protocol, as well as legal, ideological, worldview norms of the communicating parties.

Differentiation of General Rhetoric and Its Specific Manifestations

Fathers of traditional rhetoric, developing general rules of rhetoric and basic principles of

dience and to win the laurels of the winner (Hovhannisyanyan, 2019, pp. 208-209, 206-262).

eloquence, also referred to certain areas of their application, outlining the directions of further development of that knowledge.

Aristotle distinguished between three types of rhetorical speeches according to the characteristics of their aims and auditorium: consultative, judicial and epideictic.⁴ Speeches of the first type occur during public gatherings. Their goal is to make those present understand their own benefit and harm. The purpose of a judicial speech is to clarify the issue of justice and injustice. Moreover, epideictic speech can be praising and reprimanding. Its subject is the beautiful and encouraging or the perishable and embarrassing (Aristotle, 1929, pp. 33-35).

Nevertheless, traditional rhetorical theorists mostly study the general principles of rhetoric and eloquence that apply to different areas of communication. They emphasize the fact that rhetoric is general knowledge while skills comprise a universal system. Aristotle writes: “It is thus evident that Rhetoric does not deal with any one definite class of subjects, but, like Dialectic, is of general application...” (Aristotle, 1929, p. 13). Comparing rhetoric with other sciences, such as medicine, geometry, and arithmetic, the Greek thinker notes that each of them can teach, instruct, and persuade concerning issues in that field. “But Rhetoric, so to say, appears to be able to discover the means of persuasion in reference to any given subject. That is why we say that as art, its rules are not applied to any particular definite class of things” (Aristotle, 1929, p. 15).

The development of public life, the processes of differentiation of relations and spheres of activity could not but leave their mark on the tendencies of development of rhetoric. *Religious rhetoric* (homiletics) developed back in the Mid-

⁴ A similar classification of rhetoric is found in the works of the Stoics and Roman thinkers (Diogenes Laertius, 1925, p. 153; Cicero, 1967, pp. 228-231).

dle Ages. In the 18th-19th centuries, *judicial rhetoric* underwent a unique renaissance and development. Currently, *political, diplomatic, court, administrative, practical, commercial, pedagogical rhetoric, media rhetoric*, etc. are considered as relatively independent and rapidly developing areas of rhetoric.

Under such circumstances, it is possible to talk about two hypostases of rhetoric: *general and particular rhetoric* (Belokon, 2012).

However, it is inconceivable to imagine the rapid development of individual branches of rhetoric and relevant toolkits without the general meta-theory of rhetoric, the – *philosophy of rhetoric*. In their turn, branches of rhetoric and their developments mutually enrich the fundamental-methodological research on rhetoric, providing a basis for new theoretical and practical philosophical developments.

Conclusions

The analysis of traditional (based on ancient Greco-Roman culture) and modern concepts of rhetoric allows identifying certain features and trends.

If logical (partly grammatical) rules and modes are of key importance for traditional concepts of rhetoric, then modern rhetoric expands the arsenal of rhetorical tricks, involving extra-logical, psychological, aesthetic, eloquent, ethical, protocol, non-verbal and other means, thus moving the centre of gravity to extra-logical means, in particular, those of psychological influence.

In modern understandings, the operational field of rhetoric expands by adding various methods and forms of individual-to-individual communication (dialogue, polylog, negotiation, debate, discussion, etc.) to the individual-to-audi-

ence model.

While traditional rhetoric, in essence, constituted mainly a monologue, modern concepts mostly signify negotiation, debate and competition situations to implement rhetorical tricks.

In the traditional understanding of rhetoric, the subject of study was public oral speaking and direct communication. In modern concepts, however, written speech and mediated modes of communication come to the fore.

In the problematics of modern rhetoric particular importance is attached to issues of ethics and issues of permissibility or inadmissibility of the means used from the position of logic, psychology, aesthetics, protocol, as well as the norms of legal, ideological, worldview equality the communicating parties.

In traditional understandings, rhetoric appears to be mainly a system that offers universal means for all areas of communication. Given modern processes of public life, the system of rhetoric operates as a multi-layered, multifaceted, divaricating field of knowledge.

Relying on the rich legacy of traditional rhetoric, modern branches mutually enrich the philosophical teaching of rhetoric posing new questions for fundamental-methodological research.

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ARGUMENTS OF CAUSE-AND-EFFECT RELATIONSHIPS IN PERSON'S EXPECTATIONS WITH DIVERGENT THOUGHT

Abstract

The goal of the research is to reveal the semantic divisions of cause-and-effect, receiving arguments, processing and presenting information through a person's implicit judgments.

The methodological apparatus of the research has been chosen in the result of the combination of danger, emotion, provability connected with the subjective arguments of cause-and-effect relations. Through Ch. Osgood's method of semantic differential, the Ishikawa diagram analytical tool and PARLA (Problem-Action-Result-Learned-Applied) method the effects of the word; consequently, the action grade, force-activity factors were revealed.

The results of the research: Through the theoretical-experimental study of cause-and-effect relationships dependent, independent variables are proved with the polar qualities internalized by the person: "Danger" – "Security", "Emotional stability -Emotional instability", "Proof-Denial". From the viewpoint of Ch. Osgood's semantic differential the importance of word force, activity and evaluation is proved through syllabic formulas ("All A-s are B" or "are not B", "If A, then B").

The analyzes of "cause-and-effect-cause", in the framework of PARLA method, aimed at the application of one's actions, enable the transformation of person's cognitive activity into a reflexive ability with the consciousness of the effect emphasized by divergent thinking, a personal expectation of post-work consciousness, and K. Ishikawa's diagram, carried out with five phases, makes the multidimensional thinking more controlled.

Keywords: cause-and-effect, divergent thinking, expectations.

Introduction and Literature Review

The study of causal relationships has been considered relevant at all times and still continues to be relevant today (Russell, 2001; Shnyreva, 2014). This problem is so capacious, complex, deep and controversial that all the sciences dealing with it often get lost in the crossroads of development, the discovery of new facts and patterns.

The Main Determinants of Cause-and-Effect

The simplest notions of cause-and-effect relationships are mainly constructed in terms of the time factor (previous-next) as a link between the past and expected outcome, a summarized conclusion, etc. (From a molecule to a person, ed. by N. P. Naumov, 1973). The world creation of an event in several dimensions (time, place, event

development or possible change, space, etc.) as a dynamic structure often leads to the ideas of "Eternal Rotation" or "Eternal Return" while acknowledging that any event is simultaneously a cause and an effect with possible transitions.

In the process of identifying cause-and-effect links, it is probably necessary to discover the main determinants (attributes, prototypes of links, etc.) that play a significant role in the process of identifying and explaining links. Of course, everything starts with the reason for the event, which can appear: (a) in terms of time, (b) as an event, occasion, reality, involving various aspects of objectivity and subjectivity; (c) in the form of an action or activity, as a combination of actions, which is a priority action; d) physical environment, space, place, main reason that affect the general life or existence, f) as socio-cultural-national values, customs, which ensure further developments or in some issues lead to regressive tendencies; g) as competition, survival, ensuring national security, etc. However, it was not considered in the process of information and communication as a necessary prerequisite and condition for human communication, the result of the expectation of a person's reasoning and argumentation, in the expectations of a divergent thinking person, which indicates that the field of subjective cause-and-effect factors needs to be replenished because the study of objective factors can lead to arguments based on linear determinism, as long as subjective factors are not fully included in the arguments.

Targeted Comments of the Cause-and-Effect Link

In the history of philosophy, multifunctional observations of causes have in practice begun on the basis of real human dialogues, everyday con-

versations and debates. Various analyzes of the causes have been referred to by the greatest thinkers of the ancient world, Aristotle and Plato, respectively defining several dozen notions and comments on the cause. It is known that Aristotle in his work "Metaphysics" spoke about several main reasons or beginnings, which refer to 1) the material cause (substratum), 2) the role and significance of the object, 3) the discovery of the essence, and 4) the existence of the given object in general (Aristotle. Books 1-14). Bertrand Russell in his "Histories of Western Philosophies" writes: "According to Aristotle, there are four kinds of reason, which are appropriately called material, formal, moving and purposeful reason. In relation to modern terminology, the word "cause" is limited by the moving cause" (Russell, 2001, p. 253). These ideas later led to many comments. From the above, the objective-subjective aspects of the cause are somewhat different, because in one case the cause is considered to be an object or object existing independently of human consciousness, and in the other case, the purposeful cause.

From the point of view of the new philosophy, the study of causes is mainly deepened in such a way that the main cause, the mechanisms of its explanation, are directly represented as much as possible, sometimes ignoring the formation of the final cause, as in this case it already assumes the role of consequence. From the point of view of general analysis, more emphasis is placed on the importance of the origin of the cause and the main features, focusing exclusively on the principle of causality of events. Leaving aside the centuries-old philosophical controversy, let us just mention that David Hume (and not only him) was one of those philosophers who were able to experiment so much with the question of the source of human knowledge, without,

of course, ignoring the role of imagination in the process of processing the information gained during human experience.

Causality, as a central issue in David Hume's philosophy, leads to a scientific explanation of cause and effect. To explain the means to recognize the causes and the existence of things (Hume, 1998). As the experimental sciences are more advanced in the modern age, which among other methods are practically based on the processes of obtaining, processing and presenting empirical data, discovering possible connections, so we cannot ignore the possible trends in the development of experimental sciences in the process of discovering causal connections.

A Series of Cause-Effect Questions

The discovery of cause-and-effect links is aimed not only at gaining an idea of the current state of the researcher's intellectual capacity, but also at expanding the scope of the process of discovering new connections. There is no field of human knowledge that is not interested in "cause-and-effect" relations, the processes of causal formation, their mutual relations, possible transformations. However, the "cause-and-effect" relationship is not always detectable only in terms of features visible to the person, as the "hidden-cause" relationship modelling algorithm does not always explicitly reveal the "hidden" causes of the cause, the preconditions and conditions of the phenomenon. The need to discover the causes stems from a person's real, material or spiritual needs that are being met at a given moment or situation. It can be assured that the historical period dictates the actual or urgent solution to the problem. It is another question to what extent the period predicts the future in its rapid develop-

ment. Therefore, as the first problem, let's formulate the reason for the formation or nomination of the given phenomenon. A very natural and possible problem related to the realization of the importance of time. Who in the Republic of Armenia could have realized in advance the enormous force of the awakening of the national consciousness as a reason that could lead to the establishment of a national liberation movement in time? Probably, the argument of "cause-and-effect" connection will make sense if it is considered not only sequentially, but also in a chain as a process of revealing questions. 1) How is the cause formed, at the same time considering the factors, conditions, time, place, etc., 2) How is the cause evaluated (objective and subjective perceptions)? How is the semantic differential of the cause separated at the level of the person? 3) What are the psychological expectations of the cause? (The impact on the person - positive or negative). It is mentioned about the latter that. In psychology, the method of the semantic differential is used in its various areas: personality psychology, ethnic psychology, conflictology, educational psychology and others.

Very often, cause-and-effect analyzes are built on other platforms for receiving, storing, and transmitting information, based on the premise that often "meaning disappears in meaning, completeness - in whole, and activity is in action, the action is in operations, the reason is in automation. A person merges with a thing and, like a subject, disappears into it" (Terebilov, 1987, p. 67).

The assessment of cause, in our view, is made according to the personal capacity of the cause, which can be observed only in the cognitive perception of the person (Lindsey & Norman, 1974), depending on the extent to which the cause can affect the person or his relative. On

mental or physical security. The number one ability is risk assessment and security.

Research Methodology

The methodological apparatus for understanding and accepting the objective-subjective aspects of cause-and-effect relationships, as a set of methodological tricks, is constructed in terms of revealing the personal meaning of the cause-and-effect relationships and the reflexive abilities of a man. The study of the cause-and-effect relations, the methodology of the relevance of history and the development of scientific thought of the given period is mostly built on the principle of linear determinism (for example, "the more active, the more resentful") (Andreev & Andreeva, 2015, p. 12), with the possibilities of one-dimensional thinking (Marcuse, 2003), which, of course, not based on progressive developments, leads to a contradiction of development and self-development. "Another fundamental contradiction in the development of civilization is the continuously growing gap between the scientific knowledge, scientific and technological progress, the level of development of spiritual, moral, intellectual and creative personality traits" (Andreev & Andreeva, 2015, p. 11). The structural models of J. Guilford's (1965) intellect (pp. 434-437) and the proposed models of Torrance creativity (Torrance, 1984; Torrance, 1969) have observed multidimensional thinking functional manifestations, as incorporating divergent thinking into a new level of intellect (J. Guilford) can lead to a purposeful study of cause-and-effect relationships, enabling a transition from an empirical level of study to a holistic approach to action-oriented creativity. By means of the study of cause-and-effect relations, by the formulas of syllogistic concerns, the demonstrative qualities

of word formulations within the framework of logic are ensured. However, using the method of Ch. Osgood's semantic differential, the possible relations of cause-and-effect, according to the word's strength, activity and evaluation results were considered separately with polar features. The PARLA method is used to identify the specific actions that lead to the causal phenomenon, and the experience gained as a result of which, in our opinion, is necessary for the development and teaching of modern educational programs. We believe that the use of this method in practice increases the role of linear determinism in the study of cause-and-effect relationships, while the determinism used in Ishikawa diagram (Ishikawa, 1988, Ishikawa, 1985) reveals the cause of occurrence in 5 main categories (Man, Machines, Materials, Methods, Measurements).

"5M" 1. Man (reasons related to a man), 2. Machines (reasons related to facilities). 3. Materials (reasons related to materials), 4. Methods (reasons related to method or technology), 5. Measurements (reasons related to the methods of measurement).

The essence of the analytical tool of the diagram is that it first collects or identifies all the factors and conditions, both the most possible and the extremely unlikely and the insignificant factors in the given conditions, grouping them with various features. Changes in conditions may reduce or increase the significance of any factor or factors in the identification of cause-and-effect relationships. Developments of actions aimed at this goal, and their effects are carried out by the PARLA method.

Results of Research

The objectivity of the causality of events does not mean ignoring or minimizing the cogni-

tive human being, because if not a human, then who will perceive the phenomenon, event or case, to understand the various features, to evaluate everything that no longer exists, but exists as far as consciously? Meaning that it is subject to analysis, combination, concretization, etc. We think that psychological analysis of cause-and-effect relations is a matter of elaboration of a special methodology, because: 1) the objective phenomenon in its description mechanism of explanation is conditioned by subjective factors, what is the danger or consequence of the given cause or consequence, first of all for the given person, 2) cause and effect as influences cause emotional instability or emotional tension; 3) the external world at the level of perception becomes a unique series of internal, mental images that motivate thinking, proving or denying.

The object studied within the framework of professional competencies, in addition to its subject representation indicators, has a hidden set of features derived from the framework of previous experience, which is purely professional, go beyond the intellectual field of an ordinary, non-knowledgeable person or his cognitive abilities.

In this sense, the field of knowledge is not an exception, and it is characterized by the existence of processes of revealing or establishing causal connections, more specifically, revelations of divergent thinking, because the type of thinking determines the possible manifestations of alternative thinking aimed at clarifying causal connections. This proves the results of the simul-

taneous effect of the consolidation of this or that factor (or factors). The correlations of different features only show certain differences or relationships in the process of data processing and interpretation, so to speak, within the “Significance Zone”. The study of causal relations at the level of the genesis of the phenomenon cannot bypass the methodological questions of the theory of cognitive activity (as a principle, approach, regularity, etc.). Therefore, the question of genesis (beginning) should be asked from the moment when the phenomenon is considered in a co-psychological sense depending on mental activity, as an activity or communication, position, etc. We think that in this context, the issue of causal relations should be discussed in terms of the development of the current stage of divergent thinking, the study of a person’s expectations, defining the idea of the orienting basis of activity (Karapetyan, 2014), which, of course, is not enough to study the further path of the developing phenomenon in terms of causal connections. “And causation is especially the relationship that is most closely related to practice, to human activity” (Mill, 1914, p. 19).

It is obvious that factor or correlation relationships do not yet indicate the existence of causal relationships, but they can affect the effects of the formation of phenomena, so they cannot be ignored to imagine the transitions in the formation of the causal chain. The corresponding diagram is below.

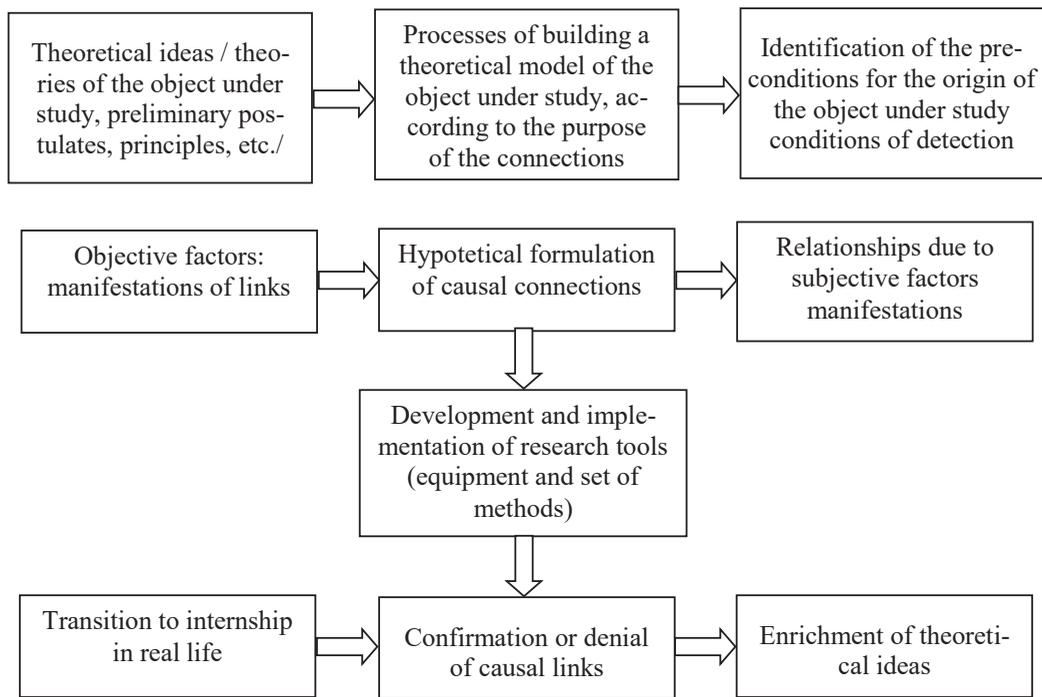


Chart. Causal Relationships by Dependency Components.

In terms of systematic analysis, phenomena are usually explained in terms of a number of theoretical observations, experimental analyzes, which relate to a paradigm consistent with the maturity of the theory of the phenomenon, the origin, conditions, driving forces, factors of the phenomenon. The latter, with its concept apparatus and study tools, provides the element of cause-and-effect (see the scheme mentioned above) the development trends of the given science.

The chain of causes can also work in terms of the Domino effect when the decline of one cause leads to the collapse of other causes. The image of the semantic perceptions of the cause is loaded on the content side of the influence, which under certain conditions emphasizes the existence of the component of the word strength or activity, according to Ch. Osgood's semantic differential. In order to reveal the semantic perceptions of the concepts of "Cause" and "Effect" (also as processes) in a person's expectations, an

empirical study was conducted according to Ch. Osgood's (2012) method, where the cause and the effect semantically were considered as a word according to "force", "activity" and "evaluation" factors (pp. 172-201). The minimum number of subjects was determined by their lower threshold, as the rest of the subjects' responses were almost repeated, and no significant differences were recorded in the semantic differential. As a result of the empirical study, it turned out that the power of reason (as a word) is mostly fixed in the semantic differential of cause. Below the nominated table of researchers is presented with polar features. First, the positive or negative feature (right or left part) is determined, then subjective assessments are given: "to study", "to observe", "to substantiate", "to discover", "to analyze", "to develop", "to formulate", "describe", "to find out", "generalize", "to combine", "to propose", "to conclude", "to concretize", "to prove", "to follow", "to compare", "to comment", "to criticize", "to discuss", "to coordi-

nate”, “to discover”, “to find”, “to search”, “to explore” verbs, which can refer both to the cause and to the effect from the point of view of syllogistic reasoning.

We read the verb (for example, the last one: “to find”) and then similar expressions are formulated in the syllogistic view. “If A, then B can be found”, “All A-s refer to B” etc. (Tommy, 1964, p. 10) or judgments can be divided according to modality. Possible judgment can be expressed by the following formula: “It is possible that S is P” or “It is possible that S is not P” (Brutian, 1976, p. 131). From the point of view

of divergent thinking, a person can consider the causal relationship with syllogistic reasoning (it is possible that the study of S is the concretization of P). From the point of view of implicit reasoning, “Studying” (as a process) is the cause and concretization is the effect. Then we move on to the 12 properties (Ch. Osgood). We decide the right or the left part (that is, is it good or bad?) and evaluate. We pass the other lines in the same way. The average results of the semantic analysis of the verb “to explore” (action) are obtained during experimental work with 90 researchers.

Table 1.

Cause and Effect Semantic Differential Average Data by Results of 90 Surveys

To study: according to polar characteristics								
	+3	+2	+1	0	-1	-2	-3	
e ₁ good	+							e ₁ bad
e ₂ heavy		+						e ₂ light
e ₃ fast						+		e ₃ slow
e ₄ nice		+						e ₄ ugly
e ₅ active		+						e ₅ passive
e ₆ big	+							e ₆ small
e ₇ hot		+						e ₇ cold
e ₈ clean		+						e ₈ dirty
e ₉ strong		+						e ₉ weak
e ₁₀ tender						+		e ₁₀ cruel
e ₁₁ furious						+		e ₁₁ quiet
e ₁₂ thick		+						e ₁₂ thin
Evaluation of the cause according to the features as mentioned above								

The word’s strength, grade and activity, according to Osgood, are calculated in the follow-

ing accepted way (strength of the reason, activity and rating)

$$E_{gr.} = \frac{e1+e4+e8+e10}{4}; E_{strength} = \frac{e2+e6+e9+e12}{4}; E_{act.} = \frac{e3+e5+e7+e11}{4};$$

$$E_{gr.} = 1.25; E_{strength} = 2; E_{act.} = 1.$$

Examining the semantic differential of the cause within the professional activity of lawyers, pedagogues and doctors, it was found that the power (influence) of the word is high. Therefore, it is necessary to move on to implicit reasoning in order to find out the manifestations of connections in syllogistic reasoning. The table below shows the “to study”, “to observe”, “to substanti-

ate”, “to discover”, “to analyze”, “to develop”, “to formulate”, “to describe”, “to find out”, “to generalize”, “to compare”, “to nominate”, “to conclude”, “to concretize”, “to prove”, “to follow”, “to compare”, “to comment”, “to criticize”, “to discuss”, “to coordinate”, “to discover”, “to find”, “to search”, “to explore” verbs as common factors in implicit reasoning.

Table 2.

Conclusion format

Investigation of cause-and-effect relationships in syllogistic focus according to polar characteristics							
General factors	Word factors			General factors	Word factors		
Implicit judgment (If A, then B)	Act.(e ₁)	Power	Evaluation (e ₃)	Implicit judgment (If A, then B)	Ac	Per (e)	Evaluation (e ₃)
To study	1	2.25	1	To concretize	1	1	1.25
To observe	1.75	2.75	1	To follow	1.25	2	1
To substantiate	0.25	2.25	1.25	To compare	2	2	1.5
To discover	1.5	2.75	1.5	To prove	1	1.75	2.25
To analyze	0	2.5	1.5	To criticize	2.25	1.25	0.5
To develop	0.25	2.25	1.25	To discuss	1.25	2.25	1.25
To formulate	0	2.25	1.25	To coordinate	2	1	1.25
To describe	0.75	1.25	2	To discover	1	2	1.25
To generalize	1.75	2.5	1.25	To find	1	2	1.25
To find out	0.5	1.5	1.25	To search	1.25	2.25	1.25
To use	0	1.25	1.25	To explore	1.75	3	1.75
To combine	1	1	0	To concretize	1	1	1.25
To nominate	0	1	1	To conclude	0.25	3	1
To argue	2.25	3	1.5	To comment	2	3	1.25
To judge	1	1	1.25	To conclude	1.75	1	2.75
To arrange	1.75	1.5	1.75	To group	0.75	1	1.5
Evaluation of the cause according to the above-mentioned features							

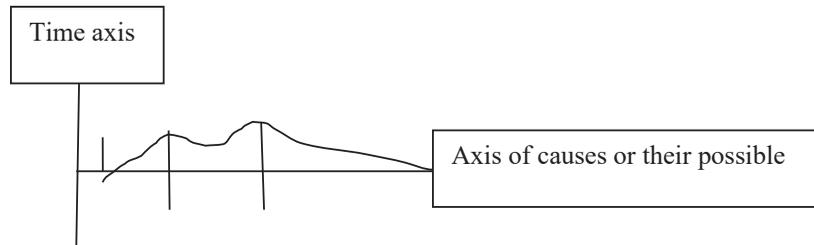
In the semantic domain, the activity of the cause prevails among chess teachers and doctors, and the evaluation of the cause prevails among lawyers and pedagogues. The relation to the realization of the cause and further application in practical life is a subject of further studies as the continuously evolving causes can lose their orig-

inal power overtime in a gradually decreasing way if they, in the person's expectations, do not protect their power or the extent of danger realization.

The study of cause-and-effect relationships in the syllogistic dimension of cause-and-effect shows that the coincidence of factor indices of

different verbs (actions) leads to a reduction of the semantic distance of words. For example, the evaluation factors of the verbs “to find” and “to search” are equal to each other (1.25), and the distance is $D2=(1.25-1)^2+(2.25-2)^2(1.25-1.25)-2=0.0625+0.0625=0.125$.

This can be compared to another pair (for example, the “back-compare” semantic evaluation (0.625), which will more accurately convey the pragmatic observations of causation by the same person.



Perception of a cause and a reason for the cause in verbalized arguments. Not all the components of the verbal formulation of the cause are realized at the same time, because the given cause is due to another cause, and the person is not able to restore all the possible consequences arising from the given cause. The plot of the cause is a chain of questions consisting of “whys” with hidden and deep features, which appear in the educational texts (Evstigneeva, 1983, p. 191). The verbalization of the reason is carried out in terms of further questions. 1) What is it about? 2) What are the properties of the object or objects? 3) What are the features of the properties? 4) What is the degree of danger? 5) How can the consequences be predicted if there is a

danger? (Koroleva, 2010, pp. 20-23) and etc.

The “cause-effect-cause” multifunctional transitions are rather interesting in terms of argumentation, because arguments, besides being logical, internally summarize a person’s conscious aspirations, attitudes, emotional qualities, and a specific type of thinking. The variety of causes can be considered through the internal characteristics of argument if it is conveyed through the language of actions or means of expression. Here are some examples of arguments based on typical situations. Considering the cause-and-effect relationship as an “impact-response”, we can project the dialogue completely in that field (*Figure 1*).

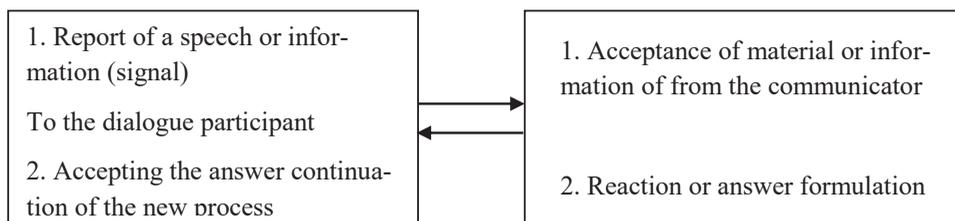


Figure 1: Dialogue as a Process of Continuous Discovery of Cause-and-Effect Relationships.

The reason for the object or event is mostly hidden; it cannot always appear in the subject plan when talking about it. That is why we use the form of action (not only objective but also perceptual, verbal and mental) (Talyzina, 1975, pp. 58-59). The presentation and discussion of the raw material at the verbal level can be considered as the cause of the given communication process or phenomenon. The awareness of the

cause or effect by a person is formally a specific action, and the perception and, consequently, the orientation of the action depend on the person's expectations. The result is that the observation of cause and effect depends on cognitive, emotional or behavioural characteristics of a person, by which the expectant potential of the person is anchored. To illustrate it, we have prepared the diagram below.

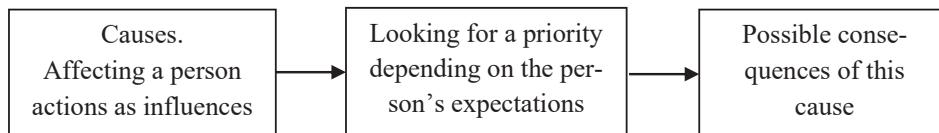


Figure 2. The Dependence of Cause and Effect Relationship with the Structural Components of Psychic.

Examining the root causes or arguments of the cause from the point of view of the semantic differential, it turns out that within the application of the PARLA (Problem-Action-Result-Learned-Applied) method, that deduction, as a capacity for logical reasoning, in parallel with the analysis of educational and causal relationships, not only separates through the Ishakaw diagram but also reveals the significant and insignificant effects of many factors on the processes of understanding and interpreting phenomena.

Discussion: The effect of various causal factors can be represented by 3 main axes in the form of vectors. 1) "Danger-Security" which, regardless of the essence of the cause, is assessed not only in terms of physical danger but also in terms of a person's defence mechanisms. Through 9 psychological mechanisms, the traumatic negative feelings of the cause (expulsion, rationalization, denial, sublimation, etc.) become tolerable at the level of the unconscious, and at the level of consciousness, the acceptance or rejection of causal connections is possible on the basis of objective arguments. 2) The vector "Emotion-

al instability - Emotional stability" fully corresponds to one of the two dimensions of Azenk developed for a person and that is emotionality (Eysenk & Wilson, 2000, p. 7). The degree of danger, regardless of its manifestations, causes emotions conditioned by the influence of the cause, such as stress, depression, sadness, sad joy, delight, disgust, etc. 3) "Evidence-Denial", in the case of which human cognitive abilities, cognitive dissonance or consonance manifestations are activated, disclosures, arguments in the process of obtaining (regardless of the source) information, processing, and, if necessary, communication.

However, in this context, priority is given to the identification of the personality type, in the process of recognizing and explaining the cause of events. Visual type individuals are more likely to make causal connections visible, to film, to picture, to actually watch, to look at the situation. The arguments are mostly seen in their diagrams and mind maps ("He sees what he wants to see"). Audio-type individuals seek cause-and-effect links in the statements of verbal informants in the

print media, in articles, in inquiries, and even in the arguments of witnesses (Karapetyan, 2004, pp. 61-62). Cognitive individuals find evidence to find out, to search, and to persuade, although visual and audible individuals use the same logical methods in terms of cause-and-effect but with different means. However, the cause of the phenomenon conditioned by the personality type in terms of semantic differential leads to the manifestation of cognitive dissonance or consonance (Karapetyan & Gevorgyan, 2017, pp. 21-27).

Therefore, from the point of view of observing the “Impact-Response-Development-Self-Development” system, it is not yet possible to get a complete picture of all manifestations of cause-and-effect links, because the essential part, the subjective side of the causal phenomenon, is obviously omitted, which must be considered with the objective side and compared with the results of self-orienting activities.

The results of the PARLA method and Ishikawa diagram of professional lawyers, doctors, pedagogues and first-class chess players of basic schools of the Armenian State Pedagogical University and various faculties of other universities, it turned out that the search activity aimed at revealing the cause-and-effect links is aimed at the semantic division of the word according to the evaluation of the word, force and activity.

Conclusions: Analysis of cause-and-effect argumentation shows that objective characteristics are predominant in the study of phenomena, which appear in the deductive judgments of the elementary school students too (Yritsyanyan, 1975), while the characteristics of the subjective side do not fully reflect the danger of cause or effect, its emotional impact on the subjective perceptions of the acting person. The semantic divisions of actions demonstrating by cause-and-effect expressing verbs (Ch. Osgood) show the dominan-

ce of one of the three factors of the semantic word (assessment, force and activity) in the subjective arguments of a person’s defensive-conscious behaviour. Depending on the professional orientation, chess players and lawyers in cause-and-effect relationships are more inclined to pay attention to the power of the word (action) as an expression of the extent of the impact.

Experimental studies of word semantic fractions show the possibility of overlapping semantic (action) overriding factors of different words, which make the direction of interpreting causal relationships more probable, based on the analytical toolkit of Ishikawa (Ishikawa, 1985) diagram, as it provides a transition to content analysis of the PARLA method by exclusion, gradually excluding the unlikely, insignificant cases that may affect the cause or effect during the discussion. In the expectations of a person with divergent thinking, it is possible to intensify the observations of unlikely but alternative factors, which will explain the manifestations of the cause or effect of the event.

The semantic distances of words (actions), as the sum of the squares of the differences of the same factors, show the possible evaluations of the cause-and-effect relations in the processes of receiving, processing and evaluating information.

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LITERARY HERMENEUTICS IN THE CONTEXT OF NATIOSOPHIC IDEAS

Abstract

The article looks at the literary hermeneutics in the context of natiosophic ideas by H.-G. Gadamer, S. During, M. Heidegger, E. Smith, E. Said, D. Dontsov. It investigates the freedom-centred nature of nationalism, discovers new meanings of the concept “cultural nationalism”, as well as the key concepts of the natiosophic aesthetics. The research outlines the natiosophic specifics of the interpretation system through the comprehension of the various concepts.

It sums up that nationalist interpretation is essentially natiologic (natiosophic). However, it is also literary, with the coherent semantic level of cognition. The evaluation here dominates over the formal-and-aesthetic level, which is quite common for such type of experience. Culturological aesthetics in the ontological existential dimension is deeply rooted in the nation’s being. It has a pronounced nation-creating nature, targeted at establishing a national identity that is grounded on the national idea. Under the colonial oppression, it finds its expression in the interpretation of the fiction texts as a writer’s spiritual-and-worldview systems of values.

Keywords: hermeneutics, literature, nationalism, freedom, aesthetics.

Introduction

Natiosophic (also, nationological, natiocentric, national-existential, nationalist) hermeneutics that covers the immanent hermeneutic potential of fiction is aimed to interpret the national meaning, the essence of the cultural reality in terms of the methodology of explanation. It differs from the better part of the research production. New emerging meanings and visionary discoveries are distinct from the established meanings. Together with the exposed complex artistic-and-hermeneutic models and codes, they are cer-

tainly connected with the deep-laid sources. Meanwhile, innovative comprehension of the essential features of the Ukrainian literature results from the interpreter’s focused and creative work. In fact, hermeneutics is the art of interpretation with the emphasis on the creative approach toward the explanation of fiction texts. Apparently, such work is not something that ignorant and indifferent person, who is lacking the drive for creation and is simple and unsophisticated, can ever cope with. Therefore, as a rule, a remarkable individual has always been placed in the spotlight of the researchers’ study. Yet, the wish to

dive into and discover authentic approaches and techniques, methods and methodology of interpretation and follow the analytical direction of the individual's ideas will always face the challenges of understanding the author's multidimensional inner world.

Nationalism was constructed as an ideology of enhancing, deliberation, fighting, and resisting of the nation. It is a historically determined system of the world view; a form of consciousness, implanted into the code of the mental-and-psychological, moral-and-ethical virtues, which are quite distinct from the good Ukrainian nature of peaceful, kind, spiritually weaponless buckwheat-sowers. It is a well-balanced strategy of application of the Ukrainians' intellectual potential that brings to light vigorous personalities, new people, capable of building the society, gifted with titanism, willingness to make sacrifices, drive to self-improve, as well as stamina and greatness. As early as in 1904, M. Mikhnovskyi was quite close to such definition of nationalism: "Nationalism is a gigantic and invincible power that has been emerging strongly since the 19th century. Its powerful onset crashes shackles that seemed to be so solid, and it ruins great empires. Thus, the new peoples, who used to perform their slave duties imposed on them by the barbarian winners, come to the historical life. Nationalism unites, coordinates the forces, drives for the fight, ignites the fanaticism of an oppressed nation in its fight for freedom" (Mirchuk, 1960, p. 23).

For the Ukrainian nationalism, one of the central ideas comprises freedom, independence, identity, liberating life of the nations and people in their own state - it is its goal. This thought is supported by the unbiased world philosophic and academic thought. For instance, E. Smith (1994) believes that nationalism is "an ideological movement to attain and maintain autonomy, unity

and identity of the nation" (pp. 80-82). Nationalism exploits national-and-existential methodology and sees the nation's being as its fundamental aspect - here, "it naturally comes from the philosophy of the national idea (speculative level of nationalism)" (Ivanyshyn, 2001, p. 14). It looks at the national identity as "vital and ultimate", given that "other types of collective identity - a class, type, race, religion - can overlap with the national identity and join together with it" (Heidegger, 1993, pp. 80-82).

In the spiritual-and-historical dimension, we speak about cultural nationalism - "the cultural doctrine of the nation and the will of the nation, as well as suggested ways of reaching national aspirations and will" (Smith, 1994, pp. 80-82). In the nationalist ideology, the concept of "cultural nationalism" gains new meanings and perspectives. The investigation of this aspect is the objective of our research. This manifestation provides for progressive power more than nationalism, seen as just a political doctrine, as the "cultures are more capable of fighting than nations".

Results and Discussion

In the philosophic-and-semantic aspect, the concept of freedom is seen as a collective phenomenon with the historic-national dimension. From this stand, a human-being "becomes free when he or she follows the mission that is sending them to the historical being. And by doing that, they come to discipline but not to the spineless obedience" (Heidegger, 1991, p. 232). M. Heidegger (1991) regarded that individual freedom and the freedom of the entire nation are integrated by the sense which is the truth of existence. It is the freedom that is realized as an essence of the existential bareness (truth). In this case, freedom emerges not only as a chance not

to fulfil something or fulfil something necessary but, in the first place, as the essence of the truth, which possesses a human being and makes him or her “existent” (that is “historical”) (pp. 17-20).

In the context of our topic, we must place a particular emphasis on the risk of nationalism transforming into Nazism. It is a complex and dangerous mechanism with certain transitional links and precarious conclusions.

For instance, since 2014, there has been an intensifying trend of associating M. Heidegger with Nazism. After having read his “Black Notebooks”, Western academia (R. Wolin, Faye E., and others) made a reasonable conclusion that the “dark side” of the philosopher’s worldview lays in the acceptance of the Nazi genocide programme, which is vehemently unacceptable and intolerable. The ideological motive of Heidegger’s studies is based on practising the cult of National Socialism as a conglomerate of constructive and creative forces. Even in the post-war time, M. Heidegger did not change or reject his belief. He was reasoning that he was not willing to find himself in the community of the Nazism proponents, who had massively changed their world-view paradigm for the sake of saving their careers. The philosopher believed that this was going to be his silent agreement with the allegations that he had a hand in the genocide, of which he had allegedly been warning about during his lectures. Such “chameleon” behaviour yet again highlights “changes and metamorphosis” of Heidegger’s time-serving world view.

In the Chapter “Since the Provost period” of his “Black Notebooks”, M. Heidegger emphasizes the necessity of “**spiritual** National Socialism”, that, apparently, would add to the existing “**regular** National Socialism”. The rhetoric of the former, however, was in line with the Nazi rhetoric. It produces the criminal algorithm of

“adding and transforming”. As a result, the scale of the Nazism may expand and downplay the creative-and-cultural code of a nation. And no matter how profoundly the philosopher then renounced National Socialism, labelling it as barbaric and non-philosophic, in our opinion, he always saw the empathic motives and transforming potential in it.

Simon During (1996), the modern Australian theorist of literature, defines the freedom-centric nature of nationalism even more concisely. In his perception, a national ideology is a form of freedom: “Nationalism can retain a link in allowing us to resist cultural and economic imperialism, and stay outside the technology of nuclear war” (pp. 565-566).

H.-G. Gadamer’s (2000) philosophic theory of interpretation argues that the main “task of hermeneutics is to clarify the “miracle of understanding” as “participation to common sense”. “The first condition of hermeneutics” is the ability to observe that “something addresses to us” (pp. 271-272, 278). Meanwhile, in the theory of interpretation by D. Dontsov (2012), these “prejudices” gain a natiophilic specification. For the Ukrainian thinker, it is essential to look at the understanding as at *the participation* in the *national sense* and to start the process of interpretation with the realization that *we are addressed by the national being in the first place*. From this perspective, the essayist interprets the ability to comprehend the essence of the national ideal as the national sense (“the symphony of ideas”) through the ability to hear the will “of the dead”, the voice of the tradition, and the call of the national being: “Nation is something more than those willing to make a history today. It is a vast community of those who live and those who used to live. The latter are much more numerous than the former, and not all of them are sillier.

They are gone from our lives forever. Stepping down from the historic arena, they handed down to their children and grandchildren their views, ideas, and goals, which are to be reached by more than one generation, of course. Fighting and dying for the national ideal as they understood it, they, these dead, left to the descendants their numerous dreams, breakthroughs, competitions, memories about glory and impending revenge, gigantic power of the people's once active energy. It might be lacking a direction, but it has been pursuing toward reaching the national goal - an entire symphony of ideas, in which a sensitive ear can distinguish its sense. These are a number of tips, from which a thinking politician will extract an ideal of the nation, just like a mathematician can deliver a simple and clear solution to a problem by making sense of the symbols many can barely understand (p. 61).

Another prejudice of interpretation takes into account "the situation" in which the interpreter finds himself while being in the process of understanding. In other words, to understand "the sense and meaning of a text" the interpreters "cannot disengage themselves from their own personalities as well as from a specific hermeneutic situation they find themselves in". The object of such understanding is supposed to be linked "with this situation" (Gadamer, 2000, p. 301). From this perspective, for the national-existential interpretation, it is significant that the interpreter takes into account *the national situation, which is "specifically hermeneutic"*. It refers to "the relevant tasks its national culture has" (Ivanyshyn, 2001, p. 39).

The cultural and spiritual horizons of the nationalism by D. Dontsov resulted in the author's transformation of the national-existential methodology of the text interpretation. Interpretation of its literary type - a nationally existential type -

determined a different approach to the interpretation of, for instance, poetic means, techniques, and even images, well-established in the Literature Studies. The poetics of a fiction text is known to comprise its fundamental components: the composition, poetic speech, stylistics, means of creating characters, a function of nature, artistic details, etc. that contribute to the coherent system of the author's artistic kit. From the essayist's standpoint, this "toolkit" is, first of all, supposed to expose the multidimensional range of the national sense of the writer. At the same time, its elements should communicate the pieces of his image spirit.

D. Dontsov's experience of the previous metacritical, biographical, and cultural-and-historical contexts, as well as his worldview and style of thinking shape the foreknowledge (M. Heidegger). It makes it possible with a great degree of certainty to outline key aesthetic and theoretical-methodological ideas that define the type of interpretation in the literary essay works of the thinker. It seems instrumental to interpret this issue by appealing to the natiocentric type of the public world view and ideas of the Ukrainian philosopher and engaging the heuristic potential of such interconnected concepts as "nationalist aesthetics" and "nationalist hermeneutics", that in the natiological terminology are referred to as "natiosophic aesthetics" and "natiosophic hermeneutics" respectively. Moreover, we interpret "natiosophic" in line with the researchers who see it as a theoretical-methodological, hermeneutic level of nationalism; as a philosophy of the national idea, or philosophy of the nation's being" (Ivanyshyn, 2005, p. 5).

Several essential features of nationalism should also be taken into consideration. First of all, "the roots, origin, genesis of nationalism in the historical experience of the people, rather

than in sociological theories” (During, 1996, p. 116). It is important to explicate this structured concept at the philosophic and idea-conceptual levels which are determinant for the interpretation: “At the philosophic level, it is a world-view system where the nation is ontologically viewed as the supreme natural stage of social organization. Meanwhile sociologically speaking, it is a subject and a driving force of history”. At the idea-conceptual level, it is “the ideology of the national life”, “each structural element of which serves to fulfil national idea and aims to ensure survival, recreation, and development of the nation under the specific conditions of reality”. It is also “the ideology of the fight for national liberation, national establishment of the state of nation-focused state-like function, built on the ground of the national idea in the life of the people” (During, 1996, p. 117).

First, we will attempt to outline *the main principles of the natio-sophy* by D. Dontsov as the theory of the beautiful, based on the nationalism as the philosophy of the national being. This aspect is significant as any methodological strategy is known to be primarily dependent on a certain type of philosophic knowledge. On the other hand, the literary-hermeneutic type of interpretation also depends on the peculiarities of the in-depth comprehension of the idea of the beauty of nature and art. This consistent pattern actualizes in the cases of the aesthetic hermeneutics by D. Dontsov. There is a reason why S. Kvit indicates, “The concept of the methodology is closely connected with the concept of aesthetics. For instance, the aesthetics of Gothic, Baroque, or Naturalism initially imply a certain way of studying a work of art. Same goes for a certain author’s aesthetics, associated with the individual style. However, it is a methodology that emphasizes aesthetics - a theory, practically adapted to

the critical consumption, with its own system of rules and techniques” (Kvit, 2003, p. 8).

The aesthetic concept of the thinker stands out, first of all, thanks to its politico-ideological and nation-creating tasks, challenging the generations in the severe time between two world wars. Nevertheless, as modern researchers into Dontsov’s works rightfully observe, “D. Dontsov’s proximity to aestheticism and ideologism does not signal about his “tunnel thinking” and “totalitariness”. It does not mean the intellectual was “motivated”, but signals about his link to the life, particularly, to the specific political situation, which brought the Ukrainian nation to the edge of physical extinction” (Kvit, 2003, p. 4).

In one of his early articles in the re-opened “LNV”, titled “Crisis of our Literature” (1923), the philosopher, speaking about the serious moral decay of the life and literature, outlines several aesthetic ideas, critical for the nation oppressed and dismembered among the four occupants. The ideas, first of all, were targeted at the art of the word. In his dialogue with the German voluntarist philosopher A. Schopenhauer and ideologist Hegel, he differentiates *two types of the beauty*: calmly-harmonic, sentimental-quiet vs energetic, heroic, full of power, inspired by “the will to live”. “Literature, the object of which is the life of nature and human-being, may treat them ambiguously. It can be excited about the beauty of the cloudless sky, snowcaps of the mountain peaks, miraculous harmony of the universe, and structure of the human body. Nevertheless, it can praise those forces, that energy that creates this harmony, those incomprehensible, elements, that faint noise, that subconscious willingness for life – all empowering the grass to grow, the sunflower to turn to the sun, the Earth to run around itself. These forces enrich the human soul with an impulse and passion that drive

them to face the sure death with a daring smile, to discover new lands, or to urge millions of their kind forward for the death to build the world empire” (Dontsov, 1958^a, p. 47). Without questioning the existential value of the first type of beauty, the thinker, instead, expresses his concern about very scare representation of its second type in the Ukrainian literature: “Not without surprise, we discovered that the cult of energy is little known to us; that the religion of beauty is the only spread religion over here (...). Is it possible to find in this (Ukrainian – V. K.) literature the pathos of protest, the courage of Icarus, Prometheus, great passions? Blaming the satire, is there the curse of the triumphing fate? You are seeking all of that in vain in our good literary works! It is not there, and cannot be there as the lack of these emotions is inherent for the literature. The literature used to serve so one-sidedly to the understandable ideal of “beauty”, so it was not aware of any other runners of the light and beauty, drive and energy” (Dontsov, 1958^a, pp. 48-49). The elements of this energy aesthetics, its ideals are the following: heroism, effort, tragedy, overwhelming emotions, satire, activity (vigorous competition), fight, dynamism, etc.

The sentimental literature is saturated with quite the contrary aesthetic ideals: “The sense of being emotionally broken, the spirit of a defenceless paralysed person, inability to protest, the decay of the ability itself to want, impotent humanitarianism, relaxing sentimentalism, decadent escape from the life - that is everything the literature has been living on thus far, everything where it could expand the range of its influence. Does it have anything to do with the concept of life? Can such literature reinvigorate the mind of the nation and make its heart beating faster due to the strong feeling? Can it boost blood circulation, awake the crave, strengthen the willpower,

attract the imagination with the brilliant hazes?” (Dontsov, 1958^a, p. 66). D. Dontsov (1958^a) also names two main reasons for such aesthetic disease of the new Ukrainian writings. The first reason is the internal, aesthetic. It rests upon the “the decadent understanding of beauty,” resulting from the colonial status of the nation, “centuries of slavery and decay of any activity”. The second reason is external, socially historical, typical for the dynamic era, the time of upheavals and revolutions that disagree with the “ideas of the passive humanity and unreserved daydreaming” (pp. 66-67).

The hermeneut believes that decadent ideas are seen as a dangerous moral disease, the virus of which, fortunately, haven not “corroded the entire body” for “the cult of the sentimental quietism is beyond the nation’s traditions”. The escape way is led by the revival of our existential and aesthetic national traditions, traditions of heroism that are relevant for accidental “gainer-predator spirit of the white race”. This is the reason why “the dynamics and drive, the will of the previous centuries must be revived in our literature”. “Only with the shift to the great memories of the nation”, says the philosopher, “when it did not have to tolerate anything but was creative; when it was living not by complaining and dreaming but by the will and action - only with this shift, we can address the crises in our literature which is only a piece of a national-wide crisis” (Dontsov, 1958^a, pp. 67-68).

In his other articles and essays, D. Dontsov (1991) elaborates and looks deeper into this flagship aesthetic conception. He gives the most profound insight into it in his works of the mid-1930s titled “L’art pour l’art” or as an incentive of the life?” and “Tragic optimists”. In the former, the thinker criticizes the renowned theory of “the art for the art” as the theory of the people,

who are impotent in terms of their worldview. These people are afraid of making a choice and “cannot stand anything expressive, outlined, shaped”. The essay-writer argues with the position of the critiques who vulgarised and simplified the idea of the famous aestheticians E. Kant, A. Schopenhauer, B. Croce, for whom it was really significant to interpret the beauty as something “objective” and, at the same time, different its tendency or world view – “will, passion, craving, moral” (Dontsov, 1991, p. 225).

The artistic work should have the idea-based sense, world-view, and philosophy of its own. An artist, just like a philosopher, evokes the ideas by using his or her unique language - “the language of images rather than concepts”. The artist does not “persuade – he suggests”; it means it evokes, implants, according to Kant, “aesthetic ideas” (“the spirit” of the work), which comprise the emotionally loaded images, encouraging the recipient to think for himself. Meanwhile, the ethical categories of good and evil are replaced with the aesthetic ones of the beauty and the ugly. For instance “a bad behaviour” becomes a synonym to “an ugly behaviour” (Dontsov, 1991, pp. 229-240). These were not only Nietzsche or Hegel but, what is remarkable, Kant who became the basis for the Ukrainian philosopher to prove that we assess the art, first of all, “in terms of what the art means for the life from the viewpoint of its content; the viewpoint of what world perception, what “philosophy” a work of fiction came from; the viewpoint of whether the work of fiction enhances or weakens the vital energy, the power of our resistance”. It is also indicated that the work of the authors with the passive world perception, who teach the addressees “obedience and submission”, cannot be regarded as aesthetic or artistic works. This is the secret behind “infertility of the decadents’ art”

(Dontsov, 1991, p. 242). Their aesthetics originates from the world view, dominated by cynicism, philistinism, hedonism, “mournfulness”, etc. These concepts shape the content of the decadent works.

D. Dontsov (1991) finalizes another crucial aesthetic talking point as *a dialectic existential law*: the life shapes the art, and the “the art shapes...the life”. This idea was shared by Oscar Wilde and Jose Ortega y Gasset. The Ukrainian author focuses on then up-to-date (interwar) reviews of Germany, Poland, France, and Italy that denied the aesthetics of “the art for the art”. They claimed that the ideal of aesthetics included the drivers of life and aesthetics, which “would raise the entire generations on the great ideals”. The role of the new literature was now seen in “glorification of the forceful personalities, people of strong will, the brave actions that would encourage the readers to pursue great goals, empower them with the faith in life and struggle”. The thinker, while emphasizing on the human-creating, axiological, and history-creating missions of the art, indicates, “The art should shape our will and our nature, upraise some values and demote the others, produce the style of the era and individual” (Dontsov, 1991, pp. 250-251).

The focus on the meaning of the work, however, does not imply repelling the importance of the artistic form in the thinker’s aesthetics. He insists that *“one cannot disintegrate the form and content”*. However, in the author’s critical literary practise, we can detect the trend of interpreting the content as an aesthetic idea, as “the inner fire”: “The artist with an empty soul – “the one lacking the content” will never produce a marvellous form and will be unable to frame his work into a perfect form”. Defining the axiom that the artist must master the form, “master the technique”, the essay-writer also warns, “Yet,

the artist's soul that seeks the form for its dreams, thus the form for the amalgamated soul of the environment, is supposed to be strong and prominent". This is how D. Dontsov (1991) develops the definition of the concept of the *art, seen as the artistic philosophy of the being*. Generally, it comes in line with the key aesthetic and hermeneutic theories by Plato, Aristotle, Hegel, Dilthey, Heidegger, etc.: "The art is something different from the science of technique and form. Using its own language, it gives the clues to the eternal riddles of the being and destiny—the issues of the attitude of our Ego toward the world around, toward the powers above us, toward the death and love, toward the sense of life. It shapes and should shape an opinion; not corrupt it, not turn it into jelly" (pp. 252-255).

In the context of historiosophic theory by D. Dontsov (1958^b) about the decline of the nations and states due to the decay of the ruling establishment, the psychological theory of *two types of personalities* ("predators" i "plant-eaters", according to O. Spengler) gained significant importance. They refer to the opposite aesthetic ideals. Such interpretation can be observed in the essay "Sancho Panza in the literature and life" (1934), where the undying image and character of the knight Don Quixote opposes to the image and character of his antipode – the weak-willed footman Sancho Panza. Panza as an incarnation of a common simple man, the essay-writer argues, may at times be even useful, but only in his own place in the social hierarchy. Yet, everything changes when this type of people, the people of "rent-seeking, carelessness, and a bowl of grosbeak", seek the role of the national elite: "...When an individual or caste with the mentality of Sancha claims the role of a state-founder, the disaster is coming" (Dontsov, 1958^b, p. 145).

Generally speaking, it is quite easy to spot it

in the philosophy of D. Dontsov - he has quite elaborately developed nationalistic aesthetics as a natiosophic theory of the beauty in nature and the art. The key features of this theory are heroic nature, nation generation (shaping the "will" of the nation and its establishment), idealistic nature (fundamental anti-materialism), mysticism (divine, sacred nature), vitality (existentialism), spirit generation (ennoblement of a person), zero-tolerance approach, competitiveness (literature as a weapon), etc. When defining the nationalistic (natiosophic) aesthetics by D. Dontsov as heroic, non-romantic, T. Shevchenko-like, it is important to emphasize the action as its fundamental concept and continuous critique, targeted at the nihilistic (decadent) theories of the beauty. This aesthetic became the basis of the hermeneutic method of the Ukrainian thinker.

This is the natiosophic specifics of the interpretation system of the philosopher through the comprehension of the following concepts: political hermeneutics, national existential fore-judgement, national approach, spiritual -and- historical interpretation, post-colonial nature, Christological interpretation.

No matter how nationalism is viewed – either as the philosophy of the national idea (being), as the ideology of "absolute power of the nation", according to D. Dontsov, as a nation-centric world-view ideological system, that looks at the nation as at a determinative factor in shaping the national individual, or as the propelling power of the people's history and the prelude to creating the national state (V. Ivanyshyn), – we always take into consideration a political aspect, this way or the other. Politics as "the state activity" (Morozov & Shkaraputa, 2000, p. 451) is a significant component of the national idea of any people, while for the state-less, oppressed nation it becomes the highest-priority concept. This is

what generates such relevant immanent presence of the political agenda in any aesthetics and hermeneutics, based on the nationalistic philosophy, world view, and axiology, if we should refer to the works by J. Mazzini, F. Nietzsche, I. Franko, M. de Unamuno, O. Spengler, V. Zhabotinsky, Yu. Vassiyanyan, Ch. Maurass, E. Yunger, I. Iliyinyan, etc. A noteworthy fact: according to many researchers, such as W. Dilthey, I. Franko, E. Fromm, M. Foucault, E. Said, etc., unconsciously, any humanitarian knowledge always depends on the power, specifically, the political one, and ideology of the social worldview.

Therefore, the researchers, who characterize the hermeneutic system by D. Dontsov as “political” or “nationalistic” hermeneutics, are not quite wrong (Ivanyshyn, 1992, pp. 136-137; Ivanyshyn, 2001, pp. 97-106; Ivanyshyn, 2014). It is *the cross-disciplinary interpretation system in the area of the comprehension of the word of art*. It means that methodologically, the natio-sophic hermeneutics is in dialogue with philosophy, psychology, sociology, historiography, religion, geopolitics, and other disciplines. However, here, we place the emphasis not only on the multidimensional philosophic interpretation, based on the national idea, or on the interpretation method, associated with the political analysis (all these aspects, too, are featured in D. Dontsov’s works). Here, we bring to the spotlight *the literary cross-disciplinary methodology of interpretation*, that consciously exploits the gno-seological potential of such area of culture as politics. Meanwhile, the areas of liberal arts are largely based on political philosophy and political science. Nationalistic hermeneutics in this specific case emerges as a type of *political-literary interpretation*.

The acknowledged modern post-colonial intellectual Edward Said, a Palestinian-American

cultural critic, studies the correlations “science/politics” and “literature/politics” at the clearer methodological level. Giving a creative touch to the ideas by M. Foucault (in particular, not denying the fundamental role of the personality of the discourse-creating author) and other scholars and philosophers, he provides the fact-based critic of the imperial essence of the Orientalism cultural practice, accompanying it with the series of insightful methodological comments. For instance, when speaking about the issue of the “distinction between “pure” and “political” knowledge”, E. Said (2001) argues “...Most knowledge produced in the contemporary West is that it be non-political... One can have no quarrel with such an ambition in theory, perhaps, but in practice, the reality is much more problematic. No one has ever devised a method for detaching the scholar for the circumstance of life, from the fact of his involvement (conscious or unconscious) with a class, a set of belief, or a social position or for from the mere activity of being a member of a society. These continue to bear on what he does professionally...” (pp. 21-22).

The American scientist gives a direct indication of the political-liberal, therefore, non-scholarly nature of denial by the Western academia the value of the political ideas in the area of the humanitarian knowledge: “...the general liberal consensus that “true” knowledge is fundamentally non-political (and conversely, that overtly political knowledge is not “true” knowledge) obscures the highly if obscurely organized political circumstances obtaining when knowledge is produced. No one is helped in understanding this today when the adjective “political” is used as a label to discredit any work for daring to violate the protocol of pretended suprapolitical objectivity” (Said, 2001, p. 22).

Therefore, the creator of any “systematic

statement” - the discourse (philosophic, academic, religious, fiction, etc.) - is expected to take into consideration its ideological nature: “...An individual cannot produce discourse at his whim or make a statement within such discourse if such individual is not involved - sometimes, unconsciously, but in any case involuntary - in the ideology and institutions, which guarantee his existence” (Said, 2001, p. 415).

Political nature of the literary cognition or consistency of political approach creation is rooted in one of the immanent (though probably not ultimate) functions of the art of the word, which is socio-political: “...Through the literature, the community learns how to respond, think, and gain critical consciousness, an impermanent image of itself” (Sartre, 1999, p. 258). D. Dontsov (1930) integrates this socio-political function with educative, ideological (worldview) ones: “Literature should educate, guide, and manage”. He employs the following railway image as an analogue (which is quite natural for essay-writing): “In the place where the signal post was supposed to be placed, they (the reviewers of the “Visnyk” – V. K.) provide us with the railway system map and suggest travelling whatever direction we opt for». Meanwhile, according to the thinker, one should seek the guidelines for such worldview and aesthetic, literary education in the home-based cultural-and-historical tradition. Such tradition is supposed to be concordant with the active stand of the West, as “their literature possesses something ours is missing: high tonality and variability of emotions, emotional tension and diversity, activist worldview and masterful form” (Dontsov, 1930, pp. 313, 307).

D. Dontsov is a political philosopher in the first place. Therefore the nationalist hermeneutics becomes his key means of comprehending

cultural, including literature, phenomena and regularities, that have a direct impact on the political being of the nation. Despite this approach being expressed not academically but as an essay, where figurative and intuitive moments prevail, he establishes an instrumental literary interpretation type – essayism. ***Nationalist interpretation is essentially natiologic (natisophic); however, it is also literary, with the coherent semantic level of cognition and evaluation dominating over the formal-and-aesthetic one, which is quite typical for such type of experience.*** It is also inherent in ontohermeneutic, cultural-and-historical, sociological, religious-and- historical, psychoanalytical, archetypal, post-colonial, post-structural, and other approaches (Ivanyshyn, 2014, p. 8). Therefore, nationalistic hermeneutics integrates two processes. When searching for natiologic (natisophic) equivalent of the literary phenomenon, cognition results in transcoding the idea from the language of art into the language of natiology (or natisophy). Usually, this equivalent is based on the two processes: search, defence, and affirmation of one’s own national identity and cultural-and-political realization of the national idea. Concurrently, there is a process of evaluation of the aesthetic values of a literary phenomenon.

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GLOBALIZATION AND ANTIGLOBALIZATION TENDENCIES IN MODERN SOUTH GERMAN DIALECTS

Abstract

The article deals with the study of southern German dialects and their genetic connections with modern German. The article focuses on the analysis of linguistic features of southern German dialects: phonetic, lexical, grammatical and their comparison with Standardsprache. By the example of the development of southern German dialects and their interaction with Standardsprache, it is concluded that the German language, based on the laws of linguosynergy, is a complex open information system that is constantly evolving while saving data on its past states. The totality of knowledge of the past and present makes it possible to identify the prospects for the future development of the system. The results of the research give reasons to predict further changes in the modern German language at all its levels – phonetic, linguistic, grammatical – taking into account various dialectological features that are introduced into the German language system. The received knowledge is of particular importance for studying and teaching the history of the German language, introduction to German philology, dialectology, as well as practical course of the German language.

Keywords: South German dialects, modern German, Bavarian, Swabian-Alemanian, diachronics, synchronics.

Introduction

Language, language units, systems, cognition of a world through a language, the study of meaning at a certain level of language structure – all these linguistic categories and phenomena were considered at all stages of development of linguistics from different angles and in different aspects.

Depending on how these provisions and phenomena were characterized and explained from the standpoint of philosophy, linguistics and psychology, there have been developed corresponding methods and approaches to study-

ing them.

Hence linguistics was first formed as part of philosophy, and later as an independent science, combined with sociology, psychology, logic, mathematics, it allows us to understand the basic methods of a language concept research.

Linguistic research methods were formed in the following historical sequence: pre-Socratic, pre-Aristotelian philosophy of language and Aristotelianism, the theory of knowledge and language theory of the 16-17 centuries, linguistic philosophy of the Enlightenment; development of linguistics of the 19th-20th centuries: Junggrammatical School, Leningrad and Moscow

Phonological Schools, Prague Linguistic Society, glossematics of Danish structuralism descriptive linguistics. During this period there was an influence on the linguistic science of behaviourism, phenomenology and “gesture theory” (the era of psycholinguistics), generative psycholinguistics and formal language theory (Kushnerik, 2004, pp. 137-138).

Initially, the main methods were formed through direct observation of the phenomena of nature, the world, a language and their description with appropriate interpretations. For example, pre-Socratic, pre-Aristotelian philosophy, represented by Heraclitus, Democritus, Croton, Plato, Socrates, considered language and linguistic processes in a philosophical aspect. Democritus wrote about “images” that are separated from objects and deeply immersed in the “pores” of the body. Therefore, between language and the world, there is a level of “abstract reflections of the real world that transports information” (Kondrashov, 1979, p. 13). “Mechanical theory of reflections” entered the theory of cognition through the language of the environment. The Aristotelian ontology for the philosophy of language appears in the direct connection of the objects of the environment, their knowledge and language. The language coordinates the process of perception and cognition of reality (Kondrashov, 1979, p. 17).

Language theory of 16-17 centuries was built on a sign system, at the centre of which was the magical power of the sign, the theory of “sign mysticism” (Kondrashov, 1979, p. 21).

According to Kondrashov (1979), Leibniz’s language theory combines language signs, thinking, and sensory perception. Thus “meanings of words are not arbitrary and defined (p. 15). Enlightenment is presented in language philosophy and the theory of knowledge by French philoso-

phy of E. Kondilak, German traditions of language philosophy of Hegel (1994), Humboldt (1974), Herder (1981), Kant (1964), Fichte (1988). Kondilak (1980) considered language “a necessary condition for the stabilization of sensations and a necessary prerequisite for the development of cognitive abilities” (p. 165).

He pointed out the correlation of language with society, geographical and social factors (Kondilyak, 1980, pp. 259-267), emphasized its relative nature and the need to develop a “universal language of science” (Kondilyak, 1980, p. 100).

J. Herder (1981) characterized language as “the main element in the transition from pure perception to reflection, to thinking” (p. 28).

W. Humboldt (1974) emphasized the role of the individual in the language process: “... the language is completely defined solely by the individual” (p. 78).

At the same time, W. Humboldt (1974) considered two main categories of speech activity: “spatial relationship” and “personal relationship I – you” (p. 275).

Thus, linguistic philosophy interprets its basic concepts, applying different research methods: descriptive, historical and historical-comparative.

The German language, like any other language, has a philosophical basis, so its units (language and speech) should be studied in the context of the historical development of philosophical thought, which enhances their deep essence and, accordingly, phonetic, grammatical, lexical-semantic and etymological specifics.

Learning the German language, its history and the current state is impossible without knowledge in the field of German dialectology. Although modern German (Standarddeutsch) is the main means of communicating information in

the media, literature, education, business and other fields, it is known that most Germans are bilingual, they are fluent in both the dialect of their region and Standarddeutsch according to scientists as H. Klausmann, N. K. Leonhardt, L. Zehetner. (Klausmann, 2014, pp. 1-3; Leonhardt, 2014, pp. 124-125; Zehetner, 2015, pp. 14-18).

German dialects appeared historically due to the existing subculture of the German-speaking population, who settled in central Europe and England (Anglo-Saxons) during the Great Migration of Peoples (*Völkerwanderung*) from about IV to VII centuries AD. The main tribes settling from the north to south were: Frieses (Friesen), Saxons (Sachsen), Franks (Franken), Thuringians (Thüringer), Alemanni (Alemannen) and Bavarians (Bayern). Each of these tribes developed their own dialect, as well as sub-dialects which were touched upon by scientists V. Zhirmunsky, V. Lewizkij, L. Golubenko, I. Kulyna, T. Kozak, I. Berezina, P. Ernst, G. Hübner, H. Schmid, A. Stedje, G. Wolff (Zhirmunsky, 1965, p. 19; Lewizkij, 2008, p. 9; Golubenko, Kulyna, & Kozak, 2019, p. 7; Golubenko, Kulyna, & Berezina, 2017, p. 11; Ernst, 2006, pp. 76-77; Hübner, 2015, pp. 16-17; Schmid, 2009, pp. 92-95; Stedje, 2007, pp. 81-81; Wolff, 2009, p. 14, 58-59).

Eventually, historical events caused some changes in the political borders of tribal residence. So, for example, in the areas where Swabians and Alemanni previously lived, Alsace, Baden, Württemberg, western Bavaria, western Austria, Liechtenstein, part of Switzerland, northern Italy are now located. The principality of Schwaben was once formed from these lands. Even though many centuries have passed since the appearance of the Alemannic dialect, the population of these areas can still communicate in it. This suggests that political and ethnolin-

guistic borders do not have to coincide (Zhirmunsky, 1956, p. 16; Berkov, 2006, pp. 45, 60-70).

German, like any other language, is subject to constant change. Global changes in public life, such as the spreading of mass media and the accessibility of higher education, have largely affected the verbal habits of native German speakers. At the same time, some versions of the “interpretation” of German seized to be used, and new dialect formations emerged in the German-speaking community: for example, the development of the so-called *Verkehrsdialekte* (interregional dialects), as well as the general tendency to use spoken German, which combines elements of different dialect groups (Berkov, 2001, pp. 60-70; Niebaum & Macha, 2006, pp. 220-223).

According to the research of modern linguists, such as H. Klausmann (2014), N. K. Leonhardt (2014), L. Zehetner (2016), the prestige (*Ansehen*) dialects was noticed to increase. German speakers, including city dwellers and representatives of the intellectual elite, for variety or emotional colouring reasons, have grown into the habit of adding some dialectic words and expressions to their speech on Standarddeutsch. According to the scholars mentioned above, the opinion that children and youth do not know dialects is wrong. On the contrary, they actively study the dialect, speak it, considering it one of the manifestations of the feeling of their homeland, and do not want to forget their regional roots. At the same time, the younger generation also learns foreign languages, willingly travels around the world, since one does not exclude the other. H. Klausmann and N. K. Leonhardt conducted an experiment throughout Germany and proved that not only adults but also children speak the dialects with pleasure. It turned out that

the residents of Germany are speakers of two, and sometimes three and four German dialects (Sellner, 2018).

The dialects are especially stable in the areas located away from large centres. For example, when analyzing the use of the verb *haben* in Stuttgart and its vicinity, which, based on the language atlas, it is traditionally located in the *han* space (old German Han – modern German Haben), it was found that most of the residents of this region say *Ich han* instead of *Ich habe*. A similar phenomenon is common today for the whole of Germany, according to Klausmann, who calls it a regiolect (Klausmann, 2014).

Recently, dialects are gaining more and more prestige, as reported by Nina Kim Leonhardt (Leonhardt, 2015). The trend of popularizing dialects is especially evident in advertising (*Das Ländle sucht Schnäpple jetzt am Mailändle; Woischd Karle, du sollschd amol a Seitnebacher Müsli esse*). This suggests that the dialects occupy a fairly strong position, are easily combined with Standardsprache, and take a form of anti-movement to globalization (Gegenbewegung zur Globalisierung).

There is an opinion that in the north they speak the real Hochdeutsch / Standarddeutsch, but this is not proved. Radio presenters, greeting the audience, say [ta:x] and not [ta:k] in the word *Tag*, considering such a greeting Hochdeutsch. In fact, this is nothing more than a North German dialect.

In schools, communicating in dialects has long been a sign of poor education. Fortunately, this time has passed. In Swabian-Alemannic territory, it is common to pronounce the rear-lingual consonant [x], as in *ach*, instead of the front-lingual consonant [ç], as in *ich*. If the speakers are corrected, then they consider such cases discriminatory.

Modern youth eagerly sends SMS or per Whatsapp using dialects. This is “cool,” considered a unique phenomenon, and it proves the vitality of the dialect. Many German celebrities also speak a dialect nowadays like the trainer of SK Freiburg Christian Steich (Christian Steich, SK Freiburg), the bundestrainer Yogi Löw (Jogi Löw) and others.

When asked whether there is a need to enable the continuing existence of dialects, H. Klausmann, N. K. Leonhardt, L. Zehetner answer: absolutely yes. It is wonderful that there are scientists who are dealing with this issue. This is important for the entire population of Germany and especially for young people, they say. Otherwise, they will think that speaking Nordeutsch is correct, but Swabians (Schwabern), Alemanni (Alemannen), Bavarians (Bayern) and others speak incorrectly. It would be interesting to know what will happen to the dialects in the year 2118. For example, in Switzerland 100 years ago, there was much doubt whether Schweizerdeutsch would be spoken in the future. Today we see that it exists. Therefore, it is very difficult and impossible to predict how the language will develop (Klausmann, 2014; Leonhardt, 2014; Zehetner, 2016).

All things considered, the *topic* related to the development and existence of German dialects remains relevant today, because, despite the dominance of Standarddeutsch in modern Germany, local dialects are also quite common.

Therefore, the *object* of the investigation is the dialectical features of southern German dialects.

The *subject* of the study includes linguistics characteristics of southern German dialects and their connection with the modern German language.

The *purpose* of this research is to analyze

linguistic features of southern German dialects (Bavarian and Swabian-Alemannic) and to identify their genetic connections with the modern German language – Standarddeutsch.

In order to achieve the purpose of the study, the following *tasks* have been resolved:

- to learn about texts written in southern German dialects;
- to study language characteristics which are typical for Southern German dialects (phonetic, lexical, grammatical);
- on the basis of texts and atlases (maps) to determine the linguistic characteristics that are typical for the Bavarian and Swabian-Alemannic dialects and compare them with modern German language;
- to identify changes in the modern language at all its levels, taking into account the various dialectological features that are being introduced into the German language system.

The research *material* was texts (fiction and newspaper) in the indicated dialects and identical to Standarddeutsch, dialect maps (atlases) of the German language, ancient and modern dictionaries dictionaries (Denz, et al., 2002; Gosciny & Uderzo, 1997^a; Gosciny & Uderzo, 1997^b; Klausmann, 1997; Klausmann, Kunze, & Schramcke, 1993; Klausmann, 2017; König, 2011; König, 2014; König & Renn, 2007; Zehetner, 2018).

Descriptive and comparative-historical methods have been used in the study.

From the diachronic perspective of language, according to M. M. Guhman, T. I. Dombrovan V. M. Zhirmunsky, V. V. Lewizkij, E. A. Selivanova, V. G. Taranets, V. Schmidt, S. Sonderegger, dialects became the basis for the formation of the language itself. The 8th century is considered to be the beginning of the fundamen-

tal development of dialectical problems within the framework of the comparative-historical paradigm of linguistics, and at the end of the XIX century, dialectology began to form as a separate area of linguistics (Guhman, 1955, pp. 10-12; Dombrovan, 2014, pp. 123-125; Zhirmunsky, 1965, p. 76; Lewizkij & Pohl, 2010, pp. 180-185; Lewizkij, 2008, pp. 163-167; Selivanova, 2010, pp. 133-134; Taranets, 2008, p. 21; Schmidt, 2007, pp. 176-177; Sonderegger, 2003, p. 287).

The need to create dialect maps of various countries, including Germany, with a specific dialect range eventually emerged. Today, the most complete are the dialect maps (atlases) of Germany, which are compiled by V. König (2011), where various isoglosses (phonetic, morphological, lexical) are quite clearly reflected (pp. 146-166).

Research

It has been discovered that South German dialects (Bavarian and Swabian-Alemannic) have certain signs of a phonetic system. Among them, three historical phenomena that participated in the formation of the system of internal inflection of these dialects, and subsequently in the formation of the standardised German language:

- 1) Ablaut – an alternation of vowels, Indo-European in origin, which received independent development in the Germanic languages, especially in the verb system (*gschriebn – geschrieben*);
- 2) refraction (Vokalharmonie oder Brechung) – assimilative alternation of vowels e -> i, u -> o (*keman – kommen, i kim, du kimst, er kimt; berg – gbirg, wurti – gwortn*);
- 3) umlaut (Umlaut) – palatalization of the back vowels (*bräuch – brauche, gehört – gehört*,

vergnüchn – vergnügen).

Along with this, it is noted that in the Bavarian and Swabian-Alemannic the appearance of the umlaut is prevented by the groups *r + acc.*, *L + acc.*, *gforchtn* (*gefürchtet*). In Swabian, there is also a grammatical umlaut of the diphthong *oa – scoal* – pl. number *Säaler* (*Seil – Seile*), *Goast – Göaster* (*Geist – Geister*).

Moreover, in the Alemannic and Bavarian there is no umlaut of short *u*

- in front of the old heminant *kk / gg, kx*, which later turned into *ck*, for example: *Muk* (*Mücke*), *Bruk*, *Bruggen* (*Brücke*), *tsruck* (*zurück*);
- in front of the lingual: *Khuche* (*Küche*), *Luge* (*Lüge*);
- before the labial: *slupfe* (*schlüpfen*);
- before some other consonants: *nuts* (*nütze*), *murp* (*mürbe*).

It also turned out that the umlaut is less developed before suffixes, especially in nouns with *-er* ending, for example, *Kromer* (*Krämer*), *Burger* (*Bürger*).

In the indicated dialects, processes such as diphthongization (*Bleamin – Blumen*, *Woid – Wald*) and monophthongization (*Bam – Baum*, *was – weiß*) are also recorded.

Unlike Standarddeutsch, which has three diphthongs: [ae] – *ei, ai, ay, ey*, [ao] – *au*, [ɔø] – *eu, au*, a large number of diphthongs were found in Bavarian: *ei* (*Friend – Freund*), *ua* (*guat – gut*), *oa* (*kloan – klein*), *ia* (*liaba – lieber*), *oi* (*Woid – Wald*), *ai* (*frai – frei*), *äu* (*bräuch – brauche*), *ea* (*Bleamin – Blumen*), *äi* (*däim – deinem*), *ui* (*Buid – Bild*).

In Swabian, the following diphthongs can be met: *ai* (*Schnai – Schnee*), *au* (*graufß – groß*), *ui* (*fuir – Feuer*), *oa* (*Goast – Geist*), *ia* (*miad – müde*). The most common is a diphthong *au*, formed in ancient times from a long vowel (*tot –*

daut, ohne – aune). A wide diphthong is also noticed to be replaced by a double narrow vowel (*Haus – Huus, Maus – Muus, Zeit – Ziiit*).

It is assumed that the indicated number and variety of diphthongs, especially in Bavarian, is connected, firstly, with their Indo-European past, where there were more than 40 diphthongs, and, secondly, is the result of mixing dialects due to communication between representatives of neighbouring dialects of the same language.

In linguistics, such phenomena as “mixing and alignment” (*Sprachmischung und Ausgleich*) are considered to be the basic laws of development both in ancient times and at present.

Southern dialects are known to differ from the northern ones in the movement of consonants along the so-called Benrather Linie or along with the II Movement of consonants (II. Lautverschiebung), when they preserved the voicelessness of the consonant.

As a result of the materials studied, we noticed the transition *p -> pf, k -> kx*, which actively captured the Bavarian and Alemannic dialects, for example: *Pfund* (*Pfund*), *Pferd* (*Pferd*), *Khind* (*Kind*), *trukxe* (*trocken*); and *b -> p, g -> k / h*, e.g. *peran* (*beren, gebären*), *kepan* (*geben*), *Kast* (*Gast*), *vergnüchn* (*vergnügen*).

Along with this, there were cases of mixing, for example, *d* instead of *t*: *machdd* (*macht*), *blaibd* (*bleibt*); and *t* instead of *d*: *tumm* (*dumm*), *wert* (*werde*). This is probably the result of a mixture of voiced and voiceless *b, d, g / p, t, k*, which dominated for many centuries in High German dialects, which led to the difference in spelling and pronunciation in modern German - Standarddeutsch: *Tag* [ta: k], *blieb* [bli: p], *Grad* [gʁa: t].

Further study of consonants also revealed that they can be in a weak or strong position. If the position is weak, then the voiced vocal con-

sonant *b* drops out, for example: *gist* (*gibst*), *git* (*gibt*), *han* (*haben*); the weak closure *g* goes at the end of the word to *k*, e.g.: *slak* (*schlag*), *Gik* (*Geige*), or vocalized: *saue* (*sagen*). *L* very often appears in the root of the word, turning into *i*, for example: *Geid* (*Geld*), *Goid* (*Gold*), *Hoiz* (*Holz*). A strong position is associated with the West German consonant lengthening (Konsonantendehnung), which in ancient times led to gemination and increased the number of heminants in German dialects, which could not but affect the current state of Standarddeutsch language: *Wozzer* (*Wasser*), *Pföffer* (*Pfeffer*), *Flosse* (*Flasche*), *Summer* (*Sommer*).

Bavarian and Alemannic are characterized by reducing the final *-e*, for example: *laid* (*Leute*), *sif* (*Schiff*), *wox* (*Woche*), and at the end of verbs, adjectives and nouns with diminutive suffixes, *-n* disappears, for example: At the end of Bavarian words after vowels nasal disappears, for example: *wule* (*wollen*), *seide* (*seiden*), *fegale* (*Vöglein*). At the end of the Bavarian words after the vowels, the nasal ones disappear, for example: *sche* (*schön*), *gloa* (*klein*), *Mo* (*Mann*).

Ancient suffixes such as *-ing* / *-eng* in Swabian are not exposed to reduction, for example *Pfeneng* (*Pfennig*), *Frieleng* (*Frühling*). And the adjective suffixes *-isch*, *-ig*, *-lich* are more accentuated, therefore in Bavarian and Swabian they undergo reduction, for example: *truri* (*traurig*), *herli* (*herlich*), *freile* (*freilig*). As for unstressed prefixes, they are also reduced in southern dialects, for example: *vrtail* (*verteilen*). This process began at the end of the Old High German period (end of VIII - beginning of IX century) and continues up to this day. It stands out the most in the Bavarian dialect. Widely used prefix *ge-* is reduced before nasals and fricatives and turns into *g-*, for example: *gmachd* (*gemacht*), *gfreit* (*gefremt*), *gforcht* (*gefürchtet*), *Gsicht*

(*Gesicht*), *gsund* (*gesund*), and before stops and affricates it disappears completely, for example: *braxt* (*gebracht*), *degd* (*gedeckt*), *khullfa* (*geholfen*), *khora* (*gehören*), *kochd* (*gekocht*), *blim* (*geblieben*), *zeichnt* (*gezeichnet*).

As it can be seen from the examples above, suffixes *-n*, *-e* are reduced. In the Bavarian dialect, consonant *r* is vocalized in the same way as in modern German, however in Standarddeutsch it is reflected only in a phonetic norm, not in a written one, unlike Bavarian, where there is a transition to *a*, for example: *Foda* (*Vater*), *Muada* (*Mutter*), *Bruada* (*Bruder*). Consonant *l* is vocalized both after back vowels, for example: *Soidad* (*Soldat*), *en soi* (*er soll*), *koid* (*kalt*), and front vowels, for example: *schnei* (*schnell*), *Muich* (*Milch*). Moreover, in Bavarian unlike Standarddeutsch, the nouns with *-e* ending could not be seen, for example: *strass* (*Strasse*), *Nosn* (*Nase*), *Subbn* (*Suppe*).

Reduction as a whole is more characteristic of Bavarian than Swabian-Alemannic. This fact can be explained historically, as the Alemannic dialect, unlike the Bavarian one, did not experience complete reduction of vowels that has been characteristic of the German language since the second half of the 12th century. Consonant combinations *sp* and *st* in the southern dialects differ from modern German. So, in the Swabian-Alemannic they change in inlaut to *-schp*, *-scht*: *Brust* – *Bruscht*, *hast* – *hascht*, *ist* – *ischt*, *Fest* – *Fesch*, *Respekt* – *Reschpekt*.

There is a transition in Bavarian in some words *sp* – *schb*, *st* – *schd*, for example: *spielen* – *schbuin*, *stehen* – *schden*.

Considering the case system of the modern German language, it should be noted that it is the result of a long historical development, which had a great influence on the number of cases, their meaning and use. In the ancient times (Old

German, Middle German.), the genitive case Genitiv was used very actively, although its meaning and use was significantly different from the modern one, for example: *diotisco lant* (*das Land der Deutschen*), *brotos leben* (*vom Brot leben*), *nioman thero friunto* (*niemand von den Freunden*), *thes wazzares giholto* (*Wasser holen*), *Vadars gelih* (*dem Vater gleichen*), etc. This tendency is also associated with a large number of verbs previously controlled by the genitive, for example: *gedanken*, *bedürfen*, *entbehren*, *genießen*, *vergessen*, etc., many of which were in the XVIII-XIX centuries were no longer used in Genitiv, but in Akkusativ: *dvn. wir vergezzen irer schult*, *nvn. Wir vergessen ihre Schuld*. And some verbs controlled by Genitiv received prepositions, for example *harren* (*auf Akk.*).

This situation was reflected in the development of the case system of German dialects, most of which today have three rather than four cases, unlike Standarddeutsch. This also applies to the Bavarian and Swabian-Alemannic, where Genitiv is completely displaced and replaced by Dativ, for example: *Bav. meim Voda is Heisl*, *swab. meim Vater sei Haus*, *Standarddeutsch das Haus meines Vaters / das Haus von meinem Vater*. Based on the last example, in a modern language, there can be two corresponding constructions. However, there is an opinion of some linguists that Genitiv in modern German is doomed to fail (Lewkowskaya, 2016).

While considering some syntactic structures that were found in the texts studied, the following information was revealed. Infinitive patterns with a particle *zu*, available in the German literary language, are replaced in the Bavarian dialect with various kinds of complex sentences, for example:

*Ger. Aber um den Tank zuzubereiten,
braucht man immer noch einen Topf.*

*Bav. Aber damit wos zum Trinka draus
werd, brauchst ja doch wieda an Tiegl.*

Ger. wieder nach Hause zu kommen.

Bav. dass i wieder hoam kimm.

*Ger. deshalb hab 'ich's eilig, unser Dorf
wiederzusehen.*

*Bav. deswegen pressiert's ma jetzt, dass i
unsa Kloahausn wieder siehg.*

Ger. Es ist gut, dich zu begleiten.

Bav. Des is guat, dass mir mitkemma san.

In Swabian-Alemannic, in relative clauses, the interrogative adverb *wo* is used instead of the relative pronoun that Standarddeutsch has, for example:

Swab. Der Spieler, wo am Ball isch.

Ger. Der Spieler, der am Ball ist.

Swab. Die Frau, wo die lange Hoar hodd.

Ger. Die Frau, die lange Haare hat.

Swab. Der Mo, wo beim Daimler schaffd.

Ger. Der Mann, der bei Mercedes arbeitet.

Personal names that appear in Swabian texts are often used with articles, for example, *dr Paul*, *d 'Rigge* (*Erika*). A number of Swabian nouns have a different gender than Standarddeutsch, for example, *dr Buddr* (*die Butter*), *dr Schogglad* (*die Schokolade*), *dr Zwibl* (*die Zwiebel*), *dr Sofa* (*das Sofa*), *dr Genus* (*das Genus*), which is evidence of later development in the Swabian female and middle gender compared with the male. Personal names in the Bavarian language are very often used in a diminutive form, for example, *Ade* (*Adolf*), *Anderl* (*Andreas*), *Katl* (*Katrin*), *Annl* (*Anna*).

The analysis of sentences from the Bavarian and Swabian-Alemannic texts, containing various types of negations, showed the following. The rule that appeared in the New High German period in the XVI century regarding negatives and prohibiting their double use in the literary language did not affect the southern dialects,

both ancient and modern. For this reason, a structure with several negatives is common for Bavarian and Swabian, e.g.: *Des hätt i ma nia net denkt* (*Das hätte ich nie gedacht*); *Jetzt brauch ma uns nimma net maskieren* (*Jetzt brauchen wir uns nicht mehr zu verkleiden*); *Da gibt's koana freindlichn Menschen nimma* (*Da gibt es keine freundlichen Menschen mehr*).

The verb system in southern dialects is also different from Standarddeutsch. So, for example, in Bavarian there is only one synthetic time, Präsens. The future (Futurum) and the past (Perfect) are formed analytically. Among the moods are Indikativ (du machst), Imperativ (mach!) and Konjunktiv, formed synthetically, without auxiliary verbs (du machast). As for the simple past tense, Imperfekt, it exists only in two verbs *sei* (war) and *woint / woit* (werden), but mainly for the past tense, Perfekt is used, which, as in Standarddeutsch, is formed using the auxiliary verbs *ham* (*haben*) or *sei* (*sein*) and Partizip II of the main verb, where weak verbs most often have the prefix *ge-* and suffix *-t* (*maha – gmacht / machen – gemacht*), and strong ones have the prefix *ge-* and suffix *-en* (*stessn – gstesst / stoßen – gestossen*). As in standard German, there is Partizip I, which often appears in the form of a subordinate clause, for example, *de Kinder, de was / wo laffa* (*die laufenden Kinder*).

The lexical stock of the southern German dialects, as our study has shown, has its own characteristics and does not always coincide with Standarddeutsch. Several words of the normalized German language are used in territorial dialects. However, dialects also have their vocabulary, which is most common in everyday life.

Speaking about the Bavarian dialect, it should be noted that it is very rich in its synonyms, that is, it has a wide type of paradigmatic relations of language units based on a conceptual

community, for example: *Sofa – Diwan – Bettstoff, Mund – Mei – Goschn – Goschal – Babbn – Letschn – Fotzn, Kartoffel – Erdapfel – Grundbirne, Aprikose – Marille, Tomate – Paradeiser Paradiesapffel, Brötchen – Semmel, Bamhackl – Buntspecht, plaudern – plauschen – babbeln – schwatzen*, etc.

In Swabian, a certain synonymous row has also been identified, for example: *Falter – Schmetterling, Kartoffel – Erdapfel – Grundbirne – Potate, Marmelade – Gsälz, Ehefrau – Weib, Erdbeere – Breschdleng, Eltern – Leit, Topf – Hafa, heimlich – hähng*.

There is also a difference in some definitions and the gender of nouns in comparison to Standarddeutsch, for example: *der Mensch – des Mensch, der Bursche – des Burschle*. *Fuas* means not only the foot, but the whole leg (*Bein*), *Hand* – the whole arm to the shoulder, *bald* corresponds to the German literary *früh*, *Gsälz*, as noted above – this is not salt, but *Marmelade*; *schmegga* means not only *schmecken*, but *riechen* and so on.

The German population, including young people, do not want to forget the regional roots; they willingly add dialect words and expressions to their speech. Especially common are forms of greeting and farewell, such as:

Servus! – Hallo! – Grüß Dich!
Grieff God! / Grüß Gott! – Guten Tag!
Grüß Dich!
Ba-ba! – Auf Wiedersehen!
Guad Moang! – Guten Morgen!
Moizeid! – Guten Mittag!
Guan' Amd! – Guten Abend!
Guad(e) Nacht! – Gute Nacht!

The days of the week are eagerly used: *Manda – Montag, Diada – Dienstag, Migga – Mittwoch, Pfinzda – Donnerstag, Freida – Freitag, Samstag – Sonnabend, Sunda – Sonntag*,

which are ancient copies of the corresponding ancient Greek names that came to the Old High German language from gothic times.

Our study also showed that dialect synonyms having adapted can enter the main stock of German literary language contributing to it and enriching it. Thus, for example, south German words *Samstag (Sonnabend)*, *Falter (Schmetterling)*, *Semmel (Brötchen)*, *schwätzen/plaudern (sprechen)*, *Metzger (Fleischer)*, being dialecticisms add to modern German synonymic row. It is also known that in Prenzlauer Berg, a district of Berlin (Prenzlauer Berg – Berlin), street names began to be renamed in the Swabian manner *Gässle (Wörther Gässle)* instead of the literary *Gasse*. Moreover, in Berlin's restaurants, they order *Spätzle* – Swabian egg noodles served with cheese or used as a side dish.

We believe that synonymy in general, and dialectical, in particular, is an option for optimizing the language and serves to meet the needs of people. Moreover, in studying the problem associated with dialectic synonymy, there are still many unresolved issues, which need further consideration.

Conclusions

As a result of the study, we came to the following *conclusions*.

At present, the status of the dialect is being reassessed, changing from a single form of communication into one of the possible options for speech, which is socially marked. Thanks to the interest of the German population, the support of the German government, government representatives of the education sector, who allocate additional funds to the study of various dialects in kindergartens and schools, by the efforts of linguistic scholars, German dialects occupy a fairly

strong place today along with the normalized German language – Standarddeutsch.

Development of southern German dialects (Bavarian and Swabian-Alemannic) and their interaction with Standarddeutsch demonstrates that it can be argued that the German language, based on the laws of linguosynergetics, is a complex open information system that is constantly evolving while preserving information about its past states, and the combination of knowledge of the past and present makes it possible to forecast prospects for the development of the system in the future.

The research has proved that the German language, as well as any other language, is a synergetic system and has a certain range of states. As a part of the synergetic system, it is dynamic, nonlinear, non-equilibrium, adaptable, open and able to tune into different states if exposed to external influence.

German language development is a complex process, which varies in its numerous subsystems and is tightly connected with a number of fundamental notions gaining a new sense in synergetic – this is above all substance, space, time, information, evolution. Apart from this, it is impossible to discover the ways of language development without considering the extralinguistic impact on a language system. Continuous influence of the external environment (historical events, socio-political and cultural development and other) enables language system fluctuations on a wider scale, which can take the system to a new level, to a new attractor, such as active development of modern Southern German dialect, as in the example described above. The process led to the quantitative and qualitative changes of the language as the information system.

The modern state of the German language can be considered Global Deutsch as the newest

stage of its historical development. Merging into its new evolutionary phase, Althochdeutsch – Mittelhochdeutsch – Neuhochdeutsch – Global Deutsch, German language represents globalization and anti-globalization tendencies, in accordance with laws of linguosynergetics, which was demonstrated by the example of modern Southern dialects and their interaction with modern German language – Standarddeutsch.

The results of the study give reason to *predict* further changes in modern German at all levels – phonetic, linguistic, grammatical – taking into account the various dialectological features that are embedded in the German language system.

The data obtained on the evolutionary development of the German language and its dialects are of particular importance for the learning and teaching the history of the German language, an introduction to German philology, dialectology, and also the practical course of the German language.

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PHILOSOPHICAL ANTHROPOLOGY

EVOLUTION OF REPRESENTATIONS ABOUT SEXUALITY AS ACTUALIZATION OF SELF-ATTITUDE

Abstract

The study analyzed the nature and essence of sexuality as a guarantee of relations between people, providing for the consistent solution of the following tasks: a) to show that it is in the context of this phenomenon that one should look for the focus of a person's self, its uniqueness; b) determine that the realization of sexuality causes actualization of self-attitude, the result of which is the significant psychophysiological and philosophical changes in the personality.

The realization of sexuality at the first stage of the awareness of the inseparability of love causes oppression of individuality, dissolution of consciousness, a complete subordination of the subject to his feeling and involves a study of the type of "bodily disease", which progresses and requires treatment. However, the desire for survival introduces the process of "self-medication", when the subject of unrequited love, under the influence of "self-care", namely about his own body, revives his individuality, but at a higher level.

Keywords: man, subject, sexuality, love, pleasure, eroticism, unrequited love, illness.

Introduction

The problem of interpersonal relations, one way or another, is associated with sexual activity and the pleasures that accompany it at all times has been an appealing subject of philosophical reflection and caused a significant, sometimes emotional discussion, into the abyss of which not only philosophers, writers and publicists, but also representatives of other areas of activity, at first glance, completely unrelated to this issue. The study of the conglomerate of the aspects of sexuality was actualized precisely because the experience caused by sexual relations ultimately trans-

forms the ideological attitudes of each person and thereby determine a certain option of his behaviour in situations that are not immediately related to direct sexual contact.

It is also noteworthy that individual researchers see in the characteristics of human sexuality a measure of love – all-encompassing philosophical category, under the thorn of which, generally speaking, any goal of human existence falls, whether it is striving for a certain desired state of life activity or achieving the desired goal.

A vivid illustration of this is the development of the concept of sublimation, like the refraction of the sexual energy of the libido into the

driving force of the entire social (Freud, 2018), as well as the Fromm's (2017) concept of love - an active life-forming force, which allows people to live together, but to remain themselves. At the same time, sexual love differs from other kinds of love in its own intensity, fascinating nature and desire for full reciprocity. It is it that promotes the merging of two lives into one, that is why it is exalted in the word of the Lord as one that unites two bodies into one whole and makes them one real being (Soloviev, 2020).

However, another point of view deserves attention, which generally separates the concepts of love and sexual desire in opposite angles. For example, the outstanding Italian thinker of XV century, Marsilio Ficino in "Commentary on Plato's Symposium on Love" (Shestakov, 1992, pp 49-71) indicates that the pleasure that accompanies bodily sexual relations has nothing to do with love: the desire for sexual union is caused only by biological desire, while the origins of love have a higher, eternal, divine background.

The problems of love and sexuality in their various aspects were considered by representatives of the philosophical and anthropological school (M. Scheler), Russian religious philosophy (V. I. Soloviev, N. Berdyaev et al. modern Ukrainian philosophers N. Hamitov, S. Krylova and others. A special milestone in the studies of this area, of course, is established by the creativity of M. Foucault.

Special attention in gender studies today is given to the development of gender transformation programs that are introduced at the state level and are effective in changing the traditional views on the sex ratio already in early adolescence (Gupta & Santhya, 2020).

Moreover, the reasoning strategy of persons of a certain gender group (for example, when processing negative emotions) allows you to

modulate their behaviour in the future. Subsequently, a model of a double reasoning strategy is developed, which provides that individual differences in reasoning can be understood due to two main methods of information processing: an analytical strategy of counterexamples, which checks information for obvious potential counterexamples and an intuitive statistical strategy based on associative access to probability estimation alleged findings (Markovits, 2019).

Recently, on the basis of demonstration of sexuality, there has been a discourse on criticizing the heteronormativity of a person's gender, based on an analysis of the communication of Facebook users who identify themselves as gay, lesbian and bisexual; the origins of courtly love are explored, and the place of a woman in sexual relations is determined (Bonneuil, 2016); the types of arousal and anxiety caused by sexual acts are analyzed (especially in adolescence) and their subsequent impact on human life (Becker, 2019). Critical analysis of the terms "lesbian", "gay", "bisexual", "shemale", "queer", etc., is gaining significant scientific popularity, during which the authors insist on the international support for the rights of non-heterosexual and gender-diverse people (Monro, 2020).

Some radical researchers in contemporary social reality generally see the foundations of the "crisis of sexuality", which results are in the narrowing of the ideals of sexual attraction, deviation from exalted romantic love and its replacement by indecency, vulgarity and shamelessness in gender relations (Burge, 2018).

Particularly noteworthy are the studies that concern human asexuality, its identification in society, which let us not only deviate from the interpretation of "sexlessness" as a disorder but also help to understand the organization of sexual minorities better and outline their right to exist

(Bogaert, 2015).

Purpose

Simultaneously, all these authors admit that love and sexuality – two familiar categories, the deployment of which, on the one hand, gives a person the most powerful pleasure, and on the other hand- inspires him to the activity of a given type, causes happiness, allows you not to notice the suffering. That is, precisely because of the diversity of sexuality the subject of love (the individual who targets its activity to another person) at the same time dissolves in his mind, obeys him, guides his arrangements, but also absorbs its own ego, destroying the individuality of the human being. In other words, during sexual activity, the actualization of self-attitude is implemented, which are results of significant psychophysical and ideological shifts of the personality. This article is dedicated to exploring these changes. It is the study of these changes that our article is devoted to, which provides a consistent solution to the following tasks: a) to show that it is in the context of sexuality that one should look for the focus of a person's self, its uniqueness; b) determine that the realization of sexuality causes actualization of self-attitude, the result of which is the significant psychophysiological and ideological changes in the personality.

Statement of Basic Materials

In the context of the vast majority of works of classical philosophy, the contours of human consciousness appear before us in the form of a “mirror of nature”, and it is because of this presentation a rational (namely, causal) explanation of the biologically directed, erotic desire for the desired object of sexual pleasure attracts resear-

chers much more than the mere statement of a person's instinctive essence. In this regard, it is appropriate to recall the canons of ancient philosophy, which bring to the heights of the universe the significance of Eros and Aphrodite, personifying sexual attraction in their images as the fundamental reason for the existence of life on Earth and comparing their appearance with the emergence of Chaos. This desire in the understanding of ancient philosophers is well-considered, one that obeys consciousness, but not losing its own biological essence. In Plato's dialogue “Symposium”, Aristodemus, criticizing Pausanias' speech, in general, it is said that the primordial companion of the goddess of love and beauty Aphrodite is truly the popular Erot, the god of sexual pleasure. That is why he is appreciated by bad people. But these people primarily strive for women, ignoring boys, because in those whom they love body is only value and they do not pay attention to the soul. They aim to achieve the single purpose of getting pleasure from sexual intercourse without worry about whether it will be good or not. From here, they have to do what happens - sometimes well, sometimes the opposite, because their love is from the goddess, who is much younger than the other, and who is involved in the birth of male and female children (Plato, 2018).

There is some point to be made here. Firstly, sexual desire for a young man's body in ancient Greece was equated with true love, because the image of a naked boy combined, on the one hand, bodily and spiritual purity, and, on the other, future courage and superiority to which one should strive. It was believed that this love was the highest in comparison with the sexual inclination for free women. Secondly, in ancient mythology, Aphrodite, who is the protector of erotic love, has a double interpretation. On the one

hand, it embodies the highest, heavenly love, which leads to immortality, and on the other - the love of nature, instinct, impersonal generic, which is inherent in any person and is the realization of his bodily capacity. It is about the last kind of love that ancient thinkers said when they described people as “bad”.

Thus, eroticism and sexuality, which are characteristic for any person primordially, are regulated by his consciousness and directed by him to the desired path in accordance with the level of development of the subject of sexual relations, his moral attitudes, namely virtue. However, for an indecent person who lives without any moral norms, the main purpose of sexual intercourse is only biological, bodily satisfaction. In this case, the rational significance of sexuality, its direct purpose (relationships between sexual partners within the family for the purpose of the birth of offspring, or sexual attraction to boys as a model of future virtue based on the foundations of moral and spiritual relationships) is nullified, displaced by human biology his desire for bodily pleasure.

Aristotle would soften somewhat this point of view a little later. He began to move away from the motives of rationality in sexual relations, and considered love as a primary, bodily energy, and thought that sexuality, as a pledge of love, is realized by analogy with the action of natural phenomena. The phenomena are interpreted in the epic tradition in the form of a combination and harmony of masculine and feminine.

It seems that this fundamental idea formed the notion of the ancient Greeks about the division of society into policies, each of which fulfilled its function. Undoubtedly, policies were by no means considered equilibrium; the palm has always remained masculine, but the combination

of the latter with the feminine gave the overall harmony of interpersonal relationships. Hence, in our opinion, the idea of gender inequality emerged in sexual relations under the supremacy of the first.

Ancient Oriental philosophical thought also unfolds under the primacy of the thesis “Back to Nature”, but laid some other foundations about the purpose of sexuality. For example, the basic ideas of Taoism, or “Practices of the Way”, as the main factors considered crucial in man-woman relationships, were free of complex sexual relations. Moreover, sexuality was the main lever of longevity among the Taoists. In other words, “Practice of the Way” to the full perfection of a person was impossible without the maximum completeness of the development of sexual relations, thereby providing an incredible activity of consciousness, which was combined with the immediate manifestation of the interaction of cosmic forces of yin and yang, which was a great art that helped to release the Pure Desire hidden in bowels of the sexual instinct, the biological impulse of life. Sexual intercourse reproduced the basic stages of psychosomatic perfection, and each aspect of it was endowed with deep cosmological content, the hidden content of the spiritual and creative event (Shamshur, 2012, pp. 132-137).

In the medieval “ages of darkness”, sexuality was seen as the forerunner of Christian morality, based on the evangelical imperative “Love your neighbour”. However, this is about, rather, if not about the complete prohibition of sexual intercourse (which is typical for the absolute ascetics of the monastic rank), then about their significant restriction and their resolution only within the framework of marital relations (for parishioners). Moreover, the erotic desire for boys, which was so widespread in the ancient Greek

world and elevated to the top of boundless and pure love, began to be considered unnatural in general. But despite these prohibitions, it can be stated that it was exactly in the Greco-Roman world that the foundations of the model of artificial sexual restrictions were laid, which subsequently received Christian institutional rigging in the specific interpretation of the category of love. Here we are talking that it is God who is the ultimate goal of all manifestations of love, and this love must be exceptionally rational, one that rejects the spontaneously arising sympathy for a body. It seems that precisely from here the medieval cult of whacky, crazy, people whose body was sick emerged, was unfolded under the slogan: “no developed body - no sexual desire for it”.

At the same time, the highest, spiritualized love of the Christian is not given once and for all. It must be deserved through faith, hope and selfless virtue. The main purpose of the mind here is to substantiate the essence of sexual instincts, to limit the scope of their action, to determine their sinfulness. It is widely accepted Christian statement that a true Christian can only be a person who completely restricts, dejects his sexuality, that is, he is a virgin (St. Jerome, Gregory the Great, etc.). The actualization of sexuality is declared here only in legal marriage when sexual intercourse stops to be a mortal sin and can be forgiven if it occurs not for the sake of pleasure but for the sake of the birth of a new life - children who redeem by their future righteous life their parents' sinfulness. M. Foucault rightly calls such a medieval assessment of sexuality “anxiety about sexual pleasure” or “a problem of pleasure”.

Contempt for pleasure - he wrote, anxiety about the physical and spiritual consequences of uncontrollability, “valorization” of marriage and

high appreciation of marital faithfulness, the rejection from spiritualization of male love: philosophical and medical thought of the first centuries is made of rigour, texts of Soran and Rufus of Ephesus, Musonius and Seneca, Plutarch, Epictetus, Marcus Aurelius were the evidence of it (Foucault, 1998^a, p.48)

Therefore, under the auspices of early Christianity, particular priorities of a worldview were formed, which separated the body and the soul, immersing them in a frame of confrontation with each other. A person should take care of the soul foremost, disqualifying sexual pleasure. Therefore, a believing Christian is fated to fight endlessly with himself, opposing the mind with sexual desire.

It is appropriate to make a certain remark here Just in the days of the exalted Middle Ages a particular attitude to the eroticism of women was formed which was successfully described in the works of Italian and French writers and poets of the European Renaissance. In their works, the woman appears before us in the form of a beautiful, seductive lady, who embodies the harmony of body and spirit. Due to this collective image (created, by the way, of the male will, which, according to Christian tradition, sought to humility), a woman acquired a special social status: it is she who began (though indirectly) to perform regulatory functions as to a number of issues of sexual relations.

The image of a beautiful, seductive lady gave a special, idealized shade to sexual relations. Firstly, they fully embrace a man, dissolve his personality and make him a dependent being who can no longer exist without serving a woman. Secondly, the spirit of domination is inherent to them, a peculiar mental centre of the male gender, which starts to struggle with this veiled subordination and causes the appearance of the

ideal of unrequited love. Moreover, the reaction to nonreciprocity in relationships is blinded, often manifesting itself as extreme, symbiotic forms of sexuality, which are called sadism and masochism. There is no longer anything to do with the universally accepted understanding of love, which, by contrast, makes a person sighted. After all, the value of another person, which she allows to see and emphasize, is not yet a reality, but only a simple possibility: those that are not yet exist but are only in the formation and that can become and should happen (Frankl, 2016).

We consider that the study of the phenomenon of unrequited love is actualized precisely because it, above all, pathologically oppresses sexual, erotic desire, thereby causing a body directly to suffer. It seems that for this reason V. Shestakov (1992) while criticizing the Platonic idea of eros, emphasized that "... love is a voluntary death. Because it is the death, it is bitter, but since the death is voluntary, it is sweet. Everyone dies who loves" (p. 58).

And the point here is not only that precisely God is the source and cause of all love. True love requires the simultaneous desire of each of the two loving partners to achieve a common goal - to be together, to be united in both physical and spiritual aspects. As Lorenzo Pisano rightly pointed out in "The Dialogues of Love". The secret here is that one cannot give love and cannot give yourself completely to love until entire mutual assimilation is achieved. A loving one as if pours itself into the beloved one and attracts him by the power of his love which binds them together. Then they give something not to a stranger, but as if to themselves (Shestakov, 1992, p. 21).

Therefore, since the rationale of the phenomenon of sexuality in its most general interpretation requires the philosopher to use a wide range of characteristics, it becomes necessary to

study this phenomenon in all areas of realization. As M. Foucault emphasized in the well-known work "The Birth of the Clinic", such a comprehensive study becomes possible in the context of the combination of philosophy and medicine. After all, medicine, like philosophy, is concerned with the support of the essential forces of man, considering them complexly, as certain integrity of body and spirit, actualized within philosophical borders.

In the context of this integrity, the researcher wrote, "so frankly to the growing concern of the body, health, environment and circumstances, medicine raises questions about sexual pleasures, their nature and mechanism, whether they are positive or negative for a body, and about the regime, they should be subordinated to" (Foucault, 1998^b, p. 116).

That is, it seems quite logical that sexuality, which has been considered since Plato's time, as a bodily feature, has further outlet in the sphere of personal spirituality.

However, the body is objectively prone to disease. Therefore, the realization of sexuality as a biological characteristic inherent in a human body, and so well described by representatives of the psychoanalytic school, in the context of certain circumstances that break the harmony of sexual relations between subjects (e.g., nonreciprocity of relationships or "unhappy love") suggests a study by analogy with a progressive illness that needs treatment. This point of view set forth by M. Foucault substantiated the positive and negative aspects of sexual intercourse as an integral component of sexuality. He emphasized The paradoxes of sexual pleasure: both the high purpose set before it by nature and the value of the substance which with its help should be transmitted, thereby consuming, - all these [factors] (here, first of all, we are talking about the

loss of energy, which is connected with sexual intercourse - ed.) liken it to illness (Foucault, 1998^b, p. 116).

Sexual activity is a source of therapeutic effects as much as pathological consequences. Due to such ambivalence, in some cases, it can heal, in others, on the contrary, it causes disease (Foucault, 1998^b, p. 131).

Hence the special attitude of the man to himself runs out, but through the prism of his own attitude to the woman. On the one hand, the attractive eroticism of the target object (here we use the terminology of Freud - ed.), which provokes the desire for oneself, actualizes the disguised sexual instinct, removes its unconscious shell. Sexuality in this sense, by analogy with the shimmer of the colours of the rainbow in the sky, is nothing more than a game of extremes, excess and confrontation of biological energy, which often motivates the subject to behave in a certain way, sometimes inadequately. Moreover, the carrier of this energy appears unprotected, loses self-control, oppresses his own individuality. He becomes aggressive, painfully reacts to any action of the target object, which does not coincide with his moral attitudes and, generally speaking, world outlook.

Nevertheless, it is at this very moment when the need for protection, the desire to hide in a shelter, and the elimination of internal discomfort, begin to be felt more than ever before. As a consequence, the subject of sexuality balances on the verge of life and death, and his sexuality manifests as a progressive illness. So, death is a disease of life that has become possible (Foucault, 1998^a, p. 48).

The tragedy of life we are talking about here causes the sexual instinct to disguise and act in chimerical, veiled and even mysterious forms. It indirectly leads to the loss of meaning of life,

apathy and indifference to everything around a person. At this stage of existence of the subject, there is special neglect to himself, disappointment in life, passivity. The boundary between virtue and vice is erased in general, providing a painful “rearrangement” of consciousness which turns the subject of sexuality into a slave of his feelings. Replacing the enthusiasm for the target object and pride in oneself comes a neurosis of sexual dissatisfaction and a loss of confidence in the future. Therefore, the God of death, Thanatos, for the bearer of sexuality begins to walk close to the God of love Eros.

However, how does the subject’s sexuality combine with the realization of his spirit? The answer to this question is found in M. Foucault. Recognized researcher, analyzing the views of ancient Roman physician, surgeon and philosopher of the second century, Galen emphasized that the power of the spirit is a direct bodily property, namely, manifested as energy, which emerges during the appearance of the body, radiated by it. And here we are talking not only about the peculiar anatomical bodily organization of a person and, above all, about the presence of reproductive organs but rather about the ability to receive erotic pleasure with their help, that is, to use for its intended purpose. This is how the ability to beget offspring arises.

Therefore, the wisdom of the demiurgic origin consisted in the fact of knowing the substance of its own creation well. Therefore its limits, it invented this mechanism of excitation, this “sting” of passion (Galen used here the traditional image, metaphorically denoting the uncontrollable power of “fierce” desire under the influence of which even those living beings who, due to their immaturity, or misunderstanding (aphrona) or due to unconsciousness (aloga), are unable to understand what the true purpose of natural wis-

dom is, forced implement it in practice. Due to their exceptional sharpness, aphrodisia is the basis of the kind that one whose actions are due to him no longer need any more knowledge [about them]. This is very clearly manifested in that what can be called the “physiologization” of desire and pleasure (Foucault, 1998^b, pp. 119-120).

We want to note that in the second half of the XX century, this brilliant hypothesis was confirmed by the discovery of hormones of life satisfaction - the neurochemical substances of oxytocin and pituitrin, which overcome the fear of sexual relations and state the possibility of eternal love.

Undoubtedly, the “physiologization of desire and pleasure” about which here we are talking about originated in the ancient Greek epos, where we find the concept of androgyny or a person which is simultaneously endowed with the features of both genders. Therefore, in the works of M. Foucault, the general character of the structure of sexuality, its division into the carrier subject and the target object, has a conditional form. Here, above all, we are talking about the energy of desire and pleasure, which ultimately manifests itself as “natural wisdom”, or the desire for survival.

The morality of the gender again, as always, prompts the individual to submit to some art of living, which establishes aesthetic and ethical criteria of existence, but this art is increasingly interconnected with the universal principles of nature and reason, which everyone must equally obey, whatever his position (Foucault, 1998^a, p. 77).

By the way, it is in the establishment of aesthetic and ethical criteria of existence, and we see the rebirth of the carrier’s identity of sexuality. Signs of “illness” caused by the impossibility of possession (for some reason) of the target object,

begin to fade into the background, and the subject of sexuality redirects all his own energy to himself, thus beginning to “take care of himself”. During this “care” he, somewhat, gets rid of the ailment of love, outlines the contours of his own selfhood and uniqueness, and therefore, once again appears “by himself”, emphasizing his own individuality, but at a higher level.

“Caring for oneself is not sinecure at all,” M. Foucault wrote. It includes both body care and a health-promoting regime, constant physical exercise, and, if it is possible, reasonable satisfaction of needs. Here are reflections, reading, and compilation of extracts from books or conversation records which is worth returning and the recollection of well-known truths but those who need of deeper reflection (Foucault, 1998^a, p. 60).

Originality

The authors proved that the study of the phenomenon of unrequited love is actualized precisely because in most cases, it pathologically suppresses sexual, erotic desire, causing the body to suffer directly. It is from this that the human’s special attitude to himself/herself follows, but through the prism of his/her own attitude to the woman. Sexuality, in this sense, is actualized as a game of extremes, excess and confrontation of biological energy, often encourages the subject to behave in a certain way, sometimes inadequately.

Conclusions

Thus, the philosophical reflection of the nature and essence of sexuality as a pledge of relations between people leads us to the conclusion that exactly in the context of this phenomenon

that we should search for the centre of human selfhood, its uniqueness. Realization of sexuality causes intensification of self-attitude, which results are significant psychophysiological and ideological shifts of personality. Moreover, the development of the phenomenon of sexuality can be updated in two directions. On the one hand, sexuality lets us distinguish the ego of the subject of sexual relations, strengthens his consciousness, and, as a consequence, creates individuality and uniqueness, thereby elevating over the other subjects of social relations. In this case, it can be seen as a pledge of love, a related phenomenon that combines the harmonious unity of the carrier subject and the target object of sexuality.

Sexuality, on the other hand, is a kind of “care for oneself”, the subordination of the passions of the spirit to bodily needs, the desire for all-round self-perfection, which arises under the influence of unrequited love. On the contrary, such realization of sexuality in the first stage of awareness of the said inseparability causes the oppression of individuality, the dissolution of consciousness, the complete subordination of the subject to his feelings and supposes researches like “bodily illness”. However, the desire for survival causes a process of “self-healing” when under the influence of “taking care of himself”, namely of his own body, the subject of unrequited love revives his own individuality, but at a higher level.

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SOCIAL AND POLITICAL PHILOSOPHY,
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ON THE IMPORTANCE OF PHILOSOPHICAL PRINCIPLES TO THE SOCIAL CONCEPT OF GLOBAL CONSTITUTIONALISM

Abstract

This article is devoted to the study of the role and place that philosophical principles play in the formation and development of the social concept of global constitutionalism.

The objective defined is to analyze the significance of philosophical principles in global constitutionalism as a social concept.

In the research, the author concretized and substantiated the concepts (1) of philosophical principles in social concept, (2) basic philosophical principles of the social concept of global constitutionalism (of development; of cognizability of the world; of the material unity of the world; of the unity of the historical and logical; of ascent from the abstract to the concrete), (3) global constitutionalism as the dominant interpretation of social reality.

Keywords: global constitutionalism, social concept, development, philosophical principle, ontological, epistemological, axiological, methodological, person, philosophical law.

Introduction

Research concerning the place and role of philosophical principles in the process of the formation and development of modern social concepts are considered in the works of Wallerstein I. (2001, 2019), Kissinger H. (2011, 2012, 2014), Chomsky N. (1999, 2003), Brzezinski Z. (1998, 2014), Stiglitz J. (2011), Schutz A. (2003), Zizek S. (2014) etc. However, the amount of research on the interconnectedness and interdependence of global constitutionalism as the prevailing interpretation of the definition of social reality on a global scale and philosophical principles consti-

tuting it is extremely small. In this regard, the main objective of this research is to analyze the importance of philosophical principles to global constitutionalism as a social concept.

Main Text

We can characterize philosophy as a special form of social consciousness, which develops a system of knowledge about the most general laws of being and cognition, philosophical principles simultaneously actualize human behaviour as a social being through conscious choice, while they liberate it, acting as a philosophical impera-

tive, helping to grow above oneself, reaching the ideal, which is the goal realized in the form of a philosophical way of life.

Philosophical principles have several features that distinguish them from other categories of philosophy (methods, laws, concepts, abstract principles), as well as the principles of science, religion and life practice, which allows us to determine their place and role in the cognitive processes of reality and its change.

So, philosophical principles, as well as philosophical laws, are the main provisions uniting the totality of facts, but at the same time, they are above the laws, precede them, and giving them meaning. As V. A. Kanke (2009) rightly notes: "Principles are theoretical propositions that give meaning to laws. These are not the main laws, as is often written in textbooks of philosophy, but their meanings. Unlike laws, principles never come down to signs of the phenomena being studied" (p. 8).

Philosophical principles are closely connected with philosophical methods, structuring the latter as a system of cognitive and activity methods.

Philosophical principles enliven with their meaning and content such complex subjects as, connecting thinking, language and being, constructs as philosophical concepts that reflect in thinking objects and phenomena of reality, as well as the relationship between them, by highlighting their essential properties. Being a product of a person's mental activity, philosophical principles, in turn, according to the figurative expression of I. Kant (1994), are synthetic knowledge delivered from concepts (pp. 34-35).

Unlike abstract principles, philosophical principles are the product of the mental activity, which, starting from pure immediacy, come back, finding its solidity, acquiring and realizing

its primordial. So, for Hegel (1997), the philosophical principle is the absolute foundation, in which, "forward movement is a return back to the foundation, to the original and the true, on which one depends, on which one begins, and which in fact gives rise to a beginning. Thus, consciousness on its way from the immediacy with which it begins is led back to absolute knowledge as to its inner truth. This last, foundation, is what the first comes from, which first appeared as immediate" (pp. 58-59).

In contrast to concepts, which are the content of a concept, the semantic meaning of a name (sign), philosophical principles are inherent in a debatable nature, they have rich content and deep meaning, being a combination of conceivable features denoted by a concept of an object or phenomenon. So, researchers F. Guattari and J. Deleuze (2009) note: "A concept is a plurality, although not every plurality is conceptual ... a concept has a formation that concerns its relations with other concepts that are on the same plane with it. ...It is absolute as a whole, but relative in its fragmentation. It is infinite in its soaring flight, that is, in its speed, but finite in that movement, which describes the outlines of its components... Concepts are centres of vibration, each in itself and in relation to each other. Therefore, everything echoes in them, instead of following or matching each other" (pp. 25-35).

According to several authors, the philosophical principles, unlike the scientific ones, which perform the function of integrating, synthesizing and organizing, concerning the whole array of true statements of a certain field of science (Lebedev, 2004, p. 73), are stable, returning to their principles and root causes. Unlike religious principles, which are transcendental, non-reflective and dogmatic, philosophical principles are immanent, reflective and discussed. Unlike life

practice, which is irrational, philosophical principles are rational and always a product of thinking.

Thus, philosophical principles represent the rules of behaviour and the initial provisions of a theory that does not require proof, the principles of philosophy that have returned to their origin, theoretically generalizing the facts of reality, give meaningfulness to philosophical laws, structure and systematizing the process of cognition, directing it in the right direction, they are the result of a person's mental activity. At the same time, the content of a thought that comes to life in judgments and conclusions; they are stable as integral formations and units of philosophy that oppose chaos.

However, philosophical principles should not be considered as some frozen 'dead' dogmas. Any philosophical principle has meanings with which philosophy works, looking for, explaining, interpreting them in the process of interpretation. At the same time, the mental activity of a person is subject to strict rules defined by logic (the thought itself).

Philosophical search, stimulating thought, is a continuous process consisting of returning philosophical thought to its beginnings in the process of surprise and questioning, pushing away from the grounds that define the riddle and secret meaning, reflection and philosophical interpretation, returning to the foundations that were not fully understood. Moreover, according to V. V. Bibikhin (2002), philosophy is accepting consent with what is and being able to accept it as it is, and at the same time as "paying attention" (p. 88).

Thus, philosophical principles stimulate thought, give it individuality, regulate it, return it to its foundations, raise it to a higher level, which allows thoughts not to become locked in them-

selves and not turn into dogma, dying in its completeness.

Moreover, philosophical principles are not only a system of theoretical knowledge, but they extend their effect to the practical activities of a person, which is the material basis of any social concept, but they do not always correspond to the theoretical thought developed by the framework of a philosophical imperative. As A. V. Zhilina (2009) notes: "Philosophy itself is a human invention. Therefore, it cannot go beyond the limits of human capabilities. The emergence from the general ideological awareness of the world leads it to the assumption that the world develops similarly to a social being. Hence, an individual basis of the world, of man, of knowledge, and so on, is recognized, which encompasses the maximum number of potentials of the world so that, after objectifying them, support the corresponding part of being" (p. 116).

Thus, philosophical principles constituting any social concept, and the practice of its implementation in the life of society and the state can be related to each other in different ways: in one case, practice follows the theory, interpreting its position in a constantly changing surrounding reality; in another case, the practice of implementing a social concept refutes many of the theoretically developed philosophical principles, or fails to comply with them fully; in the third case, on the contrary, theory and practice mutually complement and enrich each other, making it possible to improve both theoretical constructs that institutionalize the most general laws of being and consciousness, and practical human activities carried out following these theoretical postulates.

The categories 'philosophy' and 'social concept' are related to each other as general and particular. Furthermore, therefore, the interpreta-

tion of philosophical principles in the system of the starting principles of any social concept determines its essential character and the main directions of its development. As M. Yu. Chernavsky (2009) rightly notes, "Philosophy, being a form of social consciousness that develops knowledge of the fundamental foundations of human being and cognition, naturally integrates into the structure of social concepts that interpret social reality, acting as an indirect expression of the socio-economic and political interests of their carriers" (pp. 83-84).

It seems that the role of philosophical ideas and principles in the justification of any social concept, as a system of views on the organization and functioning of social development is extremely broad.

It includes several aspects: ontological (thanks to which, within the framework of a social concept, one can form one's own perception of the picture of the world); epistemological (through which the author or a supporter of a social concept can use all the necessary instruments for understanding reality); methodological (ways of knowing the world); axiological (thanks to which worldview, value attitudes and reference points of the meaning of life are formed within the framework of this social concept).

Thanks to the ontological aspect of philosophical principles within the framework of a social concept, for example, global constitutionalism, its authors and supporters are allowed to operate with various 'models' of reality, through the prism of which you can look at the subject of your own research - the organization of socio-political, state-legal and financial-economic social life - within the framework of the ideological platform of global constitutionalism.

Philosophical principles can provide an overall picture of the world (temporal, spatial and

other characteristics), due to the unity of the fundamental laws of development. This set of ideas about the real essence of reality and the laws of its development is formed as a result of a generalization and conscious simplification, as well as a synthesis of various concepts and principles of a non-philosophical and philosophical nature. Thus, the formed philosophical picture of the world is a necessary condition and prerequisite for building an image of the world within the framework of the social concept of global constitutionalism (Zalesny & Goncharov, 2019, pp. 129-142; Zalesny, Goncharov & Savchenko, 2019, pp. 51-61).

In other words, philosophical principles provide an opportunity to see the elements of a social concept through a common vision of the world at all stages of its existence (past, present), and also to predict options for changing the picture of the world in the future. At the same time, the principles of philosophy make it possible to form a vision of the future state of socio-political, state-legal and financial-economic life of society at the planetary level, as an object transformed into human activity, as well as the social concept of global constitutionalism, its values, goals in the future.

Thanks to the epistemological aspect of philosophical principles, the social concept of global constitutionalism enables to use the knowledge about the general laws of cognition, the teaching of truth, as well as the forms and methods of achieving it. This allows, within the framework of a social concept, to formulate the initial epistemological guidelines of the processes of cognition, its forms, levels, methods, boundaries, and the criteria for verifying the truth and falsity of the knowable, etc.

The methodological aspect of philosophical principles makes it possible to form ways of cog-

nizing the world within the framework of a social concept to determine the basic conditions for its existence and development within the framework of positivistic and speculative philosophical approaches.

Thus, philosophical principles arm a social concept with general methods of scientific knowledge, which, of course, cannot replace the special methods of cognition used in the creation of the formation and development of a social concept. For example, the principles of dialectical development constitute in its entirety a system that allows us to formulate a general methodological program of cognition within the framework of a social concept, which is strategic in nature, aimed at knowing the universal properties and qualities of reality. Thus, the totality of philosophical principles is a flexible and dynamic development system that cannot guarantee success for a social concept in understanding the surrounding reality but equips it with the necessary conceptual and methodological instruments.

Thanks to the axiological aspect, the social concept of global constitutionalism enables to formulate its worldview, value orientations and semantic guidelines, which largely determines the result of its development and relevance.

Thanks to philosophical principles, it is possible to identify not only rational but also irrational human universals, caused by specific historical types of society, its culture, morality (value characteristics), which allows the accumulation of human experience for its subsequent development and transmission to new generations to ensure the continuous development of the social concept global constitutionalism.

As O. S. Kuzub (2012) rightly observes: "The philosophical principle is a special logical form of the universalization of ideas about the world, in which the most stable, universally sig-

nificant and rational schemes of world relations are highlighted. Since it expresses the general laws of the world and knowledge, the philosophical principle is preserved as a guideline for cognitive activity. Some principles are the most general guidelines of developing science in different eras (for example, the principles of the existence of the world). However, in each historical era, some of them have the greatest heuristic potential, playing the role of a centre uniting all cultural layers, the development of which is under the auspices of this idea" (p. 280).

Among the philosophical principles of the social concept of global constitutionalism are the following: 1) the principle of development; 2) the principle of cognizability of the world; 3) the principle of the material unity of the world; 4) the principle of unity of the historical and logical; 5) the principle of ascent from the abstract to the concrete.

Thanks to the philosophical principle of development, the globalization of the socio-political, state-legal and financial-economic structure of society is considered not as a given phenomenon of reality, but as constantly changing. The philosophical principle of the knowability of the world allows us to justify the possibility and inevitability of knowing the essence of global constitutionalism as a social concept, and how it is implemented in practice. Thanks to the philosophical principle of the material unity of the world, globalization is considered as a complex systemic phenomenon, one in its materiality. The philosophical principle of the unity of history and logic allows for research into the history of the emergence and development of global constitutionalism as a social concept along with the logic of its knowledge. This allows, according to M. M. Rosenthal (1960): "To analyze this subject deeper, from the point of view of its variability,

convertibility, that is, to analyze it dialectically” (p. 94). Thanks to the philosophical principle of moving from the abstract to the concrete, we can research global constitutionalism (as a social concept and how it is implemented in practice) through the study of certain aspects of globalization of the socio-political, state-legal and financial-economic structure of society. Furthermore, based on the laws that are revealed concerning the formation and development of the social concept of global constitutionalism as a whole, make inferences regarding the directions of development of certain aspects of the globalization of the socio-political, state-legal and financial-economic structure of society. Thus, according to A. S. Guryanov (2013), the principle of moving from the abstract to the concrete form the basis of theoretical thinking (pp. 264-282).

Moreover, if philosophy, being a special form of cognition of the world, is based on knowledge and is a product of a person’s mental activity, then any social concept is an interpretation of the specific features of social development in a concrete historical period of development and depends on the concrete interests of authors and supporters of this social concept. Moreover, as V. I. Lenin (1953) aptly noted: “People have always been and always will be stupid victims of deception and self-deception in politics, until they learn to use any moral, religious, political, social phrases, statements, promises to seek the interests of certain classes” (pp. 31).

The implementation of philosophical principles always acquires an ideological shade as any practical embodiment of philosophical principles, is on the one hand ideologized, and on the other hand, realized in practice (embodied), the philosophical principle begins to live its life (institutionalized). Philosophy differs from ideolo-

gy: first, ideology is always aimed at obtaining a practical result in the form of a change in the surrounding reality, or its conservation, while philosophy is not actualized to motivate a person to activity, being theoretically descriptive in nature; secondly, philosophy and ideology are correlated as the theory and practice of worldview, while philosophy forms the worldview as a theoretical model through the mental activity of a person, and ideology realizes it in social being, transforming it in accordance with an ideological construct, subjecting it to the logic of ideological development the direction of development of socio-political, state-legal and financial-economic structures at the level of national states and societies; thirdly, any philosophical idea has many interpretations precisely through their practical implementation in the framework of multi-subject social discussion practices.

Thus, philosophical principles in a social concept occupy an important place because: firstly, they are their foundations; secondly, they allow distinguishing one social concept from another, and which ones are ideologically opposed, or alternatives or related; thirdly, social concepts themselves are born in the struggle of meanings, and their diversity is due to differences in meanings in the ‘friend – foe’ logic (K. Schmitt, A. Schutz, S. Zizek, J. Larrain, J. Clifford) (Clifford, 1996; Zizek, 2014; Schutz, 2003; Larrain, 1994). So, within the framework of the ‘friend-foe’ logic, K. Schmitt (2006) substantiates the position that any social and political associations, groups and unions are identified by disclosing the difference ‘enemy – friend’ contained in them, which is considered as a principle or criterion of social reality. At the same time, S. Zizek notes as an interesting feature of modern social concepts that their form and content are increasingly not consistent with each other, misleading the average

person: postmodern times are determined by secret solidarity between the two faces of Janus: on the one hand, we see replacing politics with depoliticized 'humanitarian technologies'; on the other hand, the advent of a depoliticized pure evil in the guise of excessive ethnic or religious violence (Makarychev, 2008, pp. 25-40).

An important illustrative example of the alternative formation and development of social concepts is, on the one hand, the interaction of global constitutionalism that justifies globalization 'on the right' and modern social concepts that justify globalization 'on the left' (in particular, alternative globalization), and on the other hand, with social concepts opponents of globalization of the socio-political, state-legal and financial-economic structure of national states and societies: 'on the right' (antiglobalism, antimonials) and 'on the left' (proletarian internationalism, marxism).

The polarity of global constitutionalism as a social concept that justifies globalization from the 'on the right', as part of a system of alternative projects for globalizing the socio-political, state-legal and financial-economic structure of nations, states and societies to modern social concepts that justify globalization from the 'on the left', is also seen in that the fundamental works of supporters of global constitutionalism appeared as a reaction to the work of supporters of alternative globalism (e.g. Z. Brzezinski (2014), H. Kissinger (2012, pp. 32-37)), and the authors of the publication is a response to alter implemented by Western countries globalization 'on the right' (in particular, D. Stiglitz (2011), N. Chomsky (2003)).

The works of authors opposing the globalization process, proletarian internationalists, Marxists both 'on the left' (for example, G. A. Zyuganov, I. Wallerstein) (Zyuganov, 2002;

Wallerstein, 2001; Simons, 2010), and altermondialists (in particular, N. Chomsky, A. V. Buzgalin (Chomsky, 1999; Buzgalin, 2008) 'on the right', reacted to the Westernization processes in the West (for example, F. Hinkelammert) (Duchrow & Hinkelammert, 2004), as well as the authors of alternative concepts of globalization 'on the left' (Bashkatova, 2011). In turn, the work of supporters of the social concept of global constitutionalism appeared as a reaction to the initiatives of the authorities in communist countries (Brzezinski, 1998, pp. 127-141; Kissinger, 2011), the publication by supporters of modern concepts of Marxism (Kissinger, 2011, p. 1), as well as alternative globalization (Duchrow & Hinkelammert, 2004), anti-globalism¹.

Global constitutionalism was the result of the rapprochement of neoliberal and neoconservative social concepts in terms of their recognition as their main goal - to ensure the preservation and development of the world capitalist financial and economic base and its socio-political superstructure. Also, global constitutionalism is at the same time largely a spiritual successor and successor to the ideas of globalization on the right, proposed as part of the Nazi and fascist concepts that prevailed in Europe until 1945. Both neoliberalism and neoconservatism are oriented towards interpreting reality from the standpoint of social interests. In this sense, social interests as a way of recognizing dependence on material reality have a higher ontological status than philosophical principles. The subordination of philosophical principles to social interests leads to the fact that philosophical, philosophical discussions between representatives of various

¹ See: *Dvizhenie "antiglobalistov" i ideologiya globalizatsii* ("Movement of Anti-Globalists" and Ideology of Globalization, in Russian). PERWOMAI. Retrieved April 15, 2020 from: <http://perwomai.narod.ru/anti-glob.htm>.

concepts give way to political and socio-economic disagreements.

Representatives of these social concepts (neoliberalism and neoconservatism) differ in their rationale: methods for achieving their main goal - ensuring the preservation and development of the world capitalist financial and economic base and its socio-political superstructure; the ideological foundations of the modern stage of development of capitalism in the world; the content and functional set of fundamental global democratic values at the present stage of development of capitalism in the world; a list of Western state-legal, socio-political institutions, principles, connections, relations, ideas imposed on national states (with the help of the formed single governing centres for regulation and control).

The popularity and effectiveness of global constitutionalism as a socio-philosophical concept is the result, in many respects, due to the expansion of the opportunities for manipulating public consciousness on a global scale. So, according to a number of researchers, global constitutionalism, having emerged as a mythologem of social consciousness (Chernyshkov, 2012), further manipulates the collective public consciousness, transforming the reality of the organization and functioning of the socio-political, state-legal and financial-economic life of individual national states and societies (Zolotarev, 2012).

The advantages of global constitutionalism as a social concept of a planetary scale in the manipulation of public opinion are as follows:

Firstly, due to the fact that this concept was created and developed by ideologists, philosophers, politicians and statespeople who serve the ruling elites of the Western world, it has the opportunity to use all the administrative and information resources available to the state mecha-

nism in the form of, for example, the state media. In addition, in the United States, we can observe the merging of the state apparatus and the main leading private information holdings, when relatives occupy positions in government structures responsible for media control, as well as in the commercial media themselves, or former senior government officials are appointed to senior positions in the commercial media. For example, the head of the media holding CNN and Hilary Clinton's press secretary were spouses, the President of CBS Media Corporation and the speechwriter of US President Obama were siblings, and the President of media giant ABC and Obama's adviser were brother and sister.

Secondly, the social concept of global constitutionalism implies a simultaneous impact on all states of the world (both the core of the world capitalist system and peripheral countries), which allows for the minimizing of criticism regarding any false informational messages, programs that are implemented in the framework of this concept by dissolving it in information flows, actualizing a positive attitude to the globalization process of the socio-political, state-legal and financial-economic second life of national societies and states. Thus, the 'scale effect' enables the manipulation of public consciousness everywhere, passing off false information as true. For example, military actions carried out under the leadership of non-conservatives and neoliberals in the 1990s and 2000s to change the anti-globalist regimes in Iraq, Libya, Yugoslavia were carried out through a massive informational attack of lies, regarding the presence of nuclear weapons in S. Hussein's Iraq (Wallerstein, 2019).

Thirdly, it is the proponents of the concept of global constitutionalism, who come from the United States, and who are the possessors of power and property there, can take advantage of

humankind's transition to the technologies of the sixth technological mode, the basis of which in the fields of sociology, politics, public administration is the development of systemic technologies for manipulating public opinion and the construction of social reality (Tokareva, 2011, pp. 113-118). Moreover, a number of authors, in particular, S. Yu. Glazyev (2016), believe that these technologies, for the first time in human history, allow manipulating public opinion on any scale and in relation to any society, social class, or population group, that is united by any characteristics (pp. 9-16).

Fourthly, any social concepts, since they are based on economic interests, replace, wash out and replace philosophical principles, however, within the framework of the social concept of global constitutionalism, these processes are hypertrophied. Thus, according to J. Larrain (1994), ideology plays an important role in the process of reproduction of the system of modern capitalism, while it is no longer limited to supporting class domination on a national scale, but is concerned about the processes of planetary ideological support of the world capitalist system by providing the possibility of the formation and functioning of new forms of domination and power of capitalism as a global system (pp. 153-155).

Within the framework of social concepts that serve the modern capitalist system, ideology has two important functions: firstly, it masks any forms of social inequality and exploitation based on any principles (relations of labour and capital, national, racial, gender, citizenship, etc.), according to the figurative expression of J. Larrain (1994) "remaining a kind of distorted consciousness aimed at disguising reality" (pp. 153-155); contributes to the destruction of any systems that could be competitors of the dominant socio-political, state-legal and financial-economic atti-

tudes, formulated by the West as the core of the world capitalist system. The political technologies of global constitutionalism at the same time have become so effective, that they neutralize, and in many ways replace, philosophical postulates (principles), that is, political technologies emasculate philosophical principles, replacing them with an artificially constructed system of state legal, socio-political, financial and economic institutions, ideas, principles, concepts.

The advantage of political technologies in social concepts (and especially in the social concept of global constitutionalism) over philosophical principles are as follows:

Firstly, they appeal directly to certain interests of society, the needs of specific political classes, strata of the population, which are of priority and topical in a particular historical period, while philosophical principles are static and their goal is not to satisfy interests.

Secondly, political technologies can be formed quickly, they are plastic, thanks to which they can be used to model social upheavals, revolutions, coups (Schultz, 2014, pp. 46-54).

Thirdly, political technologies are 'sanctified' with a kind of halo of belonging to power, which gives them great persuasiveness, an almost mystical sacred character.

Fourthly, political technologies are multi-scientific and multi-disciplinary in nature, which allows them to use various technologies of social construction and manipulation, for example, neuro-linguistic programming. So, V. V. Demidenko (2015) notes that to, consolidate socio-political myths, manipulation technology offers the use of a wealth of tools specific methods of influencing people's minds: reducing the amount of information available to the ordinary citizen; use of mass propaganda, information glut and overloading; assignment of labels; using the method of

‘linguistic trap’; using the method of ‘linguistic derivation’, consisting in the exclusion from the political lexicon of some concepts and terms (according to the principle: no term - no problem); the application of the method of political nomination, which consists in a targeted selection of concepts, terms and expressions that can make the right impression (pp. 140-142).

Fifthly, political technologies appear to show an active and aggressively active influence on people as the most effective means of propaganda.

Conclusions

1. Philosophical principles in any social concept represent the loftiest worldview, accumulation of the worldview of human experience, integrating all its forms (aesthetic, practical, value, cognitive and others), transmitting it to subsequent generations, providing a person with the opportunity to form his own worldview on reality, determining and formalization of their views, beliefs, values, ideals, moral imperatives.
2. The place and role of philosophical principles in the social concept of global constitutionalism are extremely broad. They can be defined as the institutional basis of this social concept, allowing its functioning and development, adapting the change of social reality on a global scale to the interests and needs dictated by the main goals and objectives of global constitutionalism.
3. Herewith, global constitutionalism as a social concept has several features, which include the following:

Firstly, like any other social concept, global constitutionalism is a combination of views, ideas, intentions, ways of understanding the social

and state structure, structured into a certain knowledge system.

Secondly, taking into account the specifics of the institutions of “globalization” and “constitutionalism”, based on which the social concept of global constitutionalism is based, it is a system of knowledge of a socio-philosophical and political-legal nature, which has its own specific terminological and methodological apparatus.

Thirdly, this system of knowledge is based on fundamental global democratic values, since the development of the principles of the formation and functioning of the institution of constitutionalism in the context of globalization was carried out everywhere.

Fourthly, the fundamental global democratic values that form the basis of global constitutionalism as a social concept consist in creating the conditions for organizing interstate, state and public life on a global scale following the ideological basis of the current stage of development of capitalism in the world.

Fifthly, the essence of the ideological basis of the current stage of the development of capitalism in the world is to justify the minimization of the negative consequences in the development of the capitalist system by exporting costs from the centre (core) to its periphery.

Sixthly, the goals of the social concept of global constitutionalism are to ensure the development of the world capitalist financial and economic base and its socio-political superstructure, as well as to protect and promote the financial and economic interests and needs of the West.

Seventhly, the achievement of the goal of the social concept of global constitutionalism is ensured by the military-political, financial, economic, cultural, creative and informational expansion of the West on a planetary scale through the power, financial-economic and cultural im-

position of Western state-legal, socio-political institutions on other national states, principles, connections, relationships, ideas with the help of the formed single managing centres of regulation and control.

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

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PHILOSOPHICAL AND HISTORICAL ASPECTS OF THE PROBLEM OF THE FORMATION OF THE INFORMATIONAL-EDUCATIONAL SPACE

Abstract

The purpose of this article is to analyze philosophical and historical approaches to the problem of the formation of the informational-educational space in connection with the emerging social need for a wider use of informatics tools for the formation, storage and use of various types of socially significant information.

Based on historical analysis, the authors disclose the essential-meaningful characteristics of the concepts of “informatization” and “education” when interpreting the latter as a leading human-forming function; substantiate pedagogical conditions that can act as a qualitative characteristic of an integrated system that allows synthesizing the possibilities of traditional and modern-media approaches to the process of studying at a university, implementing their principles and resources.

The study was based on methods of theoretical analysis of the provisions of philosophical, historical, pedagogical, sociological, cultural science, as well as a set of justified and reliable information in the research practice of methods: retro-specific analysis of domestic and foreign experience in the use of contemporary information technologies; theoretical methods (comparison, analogy, analysis, synthesis, abstraction, concretization, classification).

Keywords: educational space, informatization, digitalization, informational-communicational technology, information society.

Introduction

The main feature of the last decade is the constant improvement of information and communication technologies, which are firmly established in all spheres of human activity, affecting the fundamental values of society and civilization as a whole. The process of Informatization

has led to the emergence of a “society of global competence”, which is characterized by an unstoppable growth in the volume of knowledge generated in the world community. The result of the introduction of digital technologies in the second half of the XX century led to a revision of views on the information society, making them inadequate at the beginning of the XXI century.

All this points to the need for a more thorough analysis of the terms “information society”, “knowledge society”, “Informatization”, “Informatization of education” and the related problem of forming an informational-educational space in the philosophical and historical aspect.

The absence of a philosophical and historical justification for these concepts demonstrates the contradictions of the formed theory, which has, on the one hand, a recognized scientific status, and on the other, abstract objects that describe it. The analysis of scientific literature has shown that in the modern information society, narrow technological justifications for the use of information and communication technologies and their role in the transition of the information society to the knowledge society have been seriously criticized and practically rejected. In this regard, attempts were made to consider this transition from the “position of social shifts and their interrelation, placed in historical retrospect” (Lukina, 2013, p. 9).

The actualization of the problem of studying the philosophical and historical aspect of the formation of the information society, the knowledge society, and the associated educational information space, is associated with the need to develop an essentially meaningful characteristic of the concepts of “informatization” and “education”, highlighting the latter as the leading human-forming function.

Theoretical Framework

The emergence of the term “informatization” in 1978 was dictated by the increased social need for wider use of informatics for the formation, storage and use of various types of socially significant information. In Russian literature, one of the first to use this term in 1987 was

A. I. Rakitov. He considered informatization as a process in which “social, technological, economic, political and cultural mechanisms are not just connected, but literally fused, merged together. At the same time, it is a process of progressively increasing use of information technologies for the production, processing, storage and dissemination of information” (Rakitov, 2013, p. 34).

Today in the Russian-language professional literature, there is no clear understanding of the term “informatization”. This is due to the multidimensionality and complexity of the process itself, which covered almost all representatives of Russian society.

Studying the approaches of Russian scientists to the definition of the essential and meaningful characteristics of the category of “informatization”, we found three key points. First, it is the presentation of informatization as a process. Secondly, this process is aimed at increasing the efficiency of using the information in society. And thirdly, it will be carried out using advanced information technologies.

In Russian legislation, the definition of the term “informatization” was formulated in the Federal Law No. 149-FZ of June 27, 2006 “On Information, Information Technologies and Information Protection”, where informatization was defined as “... organizational socio-economic and scientific and technical the process of creating optimal conditions for meeting information needs and realizing the rights of citizens, government bodies, local governments, organizations, public associations based on the formation and use of information resources”¹. This definition is widely used in the scientific literature and is positively assessed by most researchers. It is

¹ “On information, information technology and information protection”: Federal Law of June 27, 2006 No. 149-FZ (as amended in 2014). Retrieved 21.08.2018 from: <https://rg.ru/2006/07/29/informacia-dok.html>.

considered extremely important that informatization is viewed as a process of development of the whole society, which is of national importance.

Historically, the philosophical concepts on the development of society “formation” (K. Marx) and “civilizational” (A. Toynbee, K. Danilevsky) were the first to emerge. K. Marx took the development of production and economic relations as the basis of his theory. The basis of the “civilizational” concept of the development of society was its sociocultural types.

At the end of the 50 and the 60s of the XX century, one of the most authoritative socio-philosophical theories was the concept of D. Bell, which at its core contained a futurological description of the upcoming social structure, which was supposed to help overcome the crisis of the 70s of the XX century more gently and painlessly. The author formulated promising directions for the development of industrialism in the process of its transition to its next phase - post-industrial. D. Bell, comparing pre-industrial, industrial and post-industrial societies, revealed the qualitative changes that took place in their structure. The author argued that “the structure of society is not a mould of social reality, but a conceptual scheme” (Bell, 2004, p. 3). Defining the nature of the new, post-industrial system, he pointed out that it is becoming characteristic of a change in knowledge itself, and not “a transition from property or political criteria to knowledge as the foundation of the new power” (Bell, 2004, p. 5). He spoke about the progressive change in society, directly related to the improvement of computer modelling of various processes. His concept recognized the fact that knowledge and information are the “axis of modern society” (Bell, 2004, p. 5). Later, D. Bell abandoned the concept of “postindustrial society” in favour of “informational”. The nominative shift that D.

Bell made in his studies (“The Coming Post-Industrial Society” (2004)) outlined the direction of the transition from pre-industrial to industrial, and then to a post-industrial society, and from it to the knowledge society, not only as to forms of movement of social reality but as objects of scientific analysis.

D. Bell’s concept was supported by E. Brzezinski, O. Toffler. Considering social development as a “change of stages”, they associated the formation of the information society with the dominance of the “fourth”, information sector of the economy, following three well-known sectors - agriculture, industry and the service economy. At the same time, they argued that capital and labour as the basis of industrial society are giving way to information and knowledge in an information society (Brzezinski, 1992; Toffler, 1982, p. 106).

The views of D. Bell, Z. Brzezinski and O. Toffler have caused a wave of responses and many-sided criticism. This served as an impetus for discussions about the relationship between industrial, post-industrial and information society, which are not completed today. The French representatives of the sociological school S. Nora and A. Mink were sceptical about the claims of the post-industrial society described by D. Bell. They defined it as an advanced industrial. These scholars pointed out that “the postindustrial approach is productive concerning the information that controls the behaviour of producers and buyers, but is useless when faced with problems that depend on the cultural model” (Nora & Minc, 1980, p. 133).

The further analyses of the development and formation of the information society evidence that it is important to mention the representation of the post-industrial society through information technology by the Spanish sociolo-

gist Manuel Castells. His scientific works can be attributed to the research of that part of scientists who turned to the study of the problem of social development back in the 80s of the XX century. Defining the essence of the concept of “informational society” (informational) and separating it from the “information society”, the sociologist argued that information and knowledge should act as the main source of productivity. A distinctive feature of such a society, according to M. Castells (2001), should be their network logic of structure (p. 9). According to the researcher, the modern world is characterized by the blurring of boundaries between the concepts of “state” and “sovereignty”, which is associated with the strengthening of world globalization. M. Castells (2001) saw in this the prospect of the emergence of a new form of state (which awaits us shortly), - a network state, “whose dynamic expansion gradually absorbs and subordinates the pre-existing social forms” (p. 505). The sociologist argued that the main directions of geopolitics would be concentrated in the “hands” of the media, and, accordingly, in the relationship between power within oneself and the people, there will be a direct dependence on the management of communication processes.

M. Castells (2001) stated: “...information and its exchange accompanied the development of civilization throughout the history of mankind and has always been of critical importance”. At the same time, the emerging and developing “information society” is seen as such that “the generation, processing and transmission of information have become fundamental sources of productivity and power” (p. 91). “...In the new, informational way of development, the source of productivity lies in the technology of knowledge generation, information processing and symbolic communication. Of course, knowledge and in-

formation are critical elements in all modes of development, since the production process is always based on some level of knowledge and information processing. However, specific to the informational way of development is the impact of knowledge on knowledge itself as the main source of productivity” (Castells, 2001, p. 39).

The concept of “information society”, developed by M. Castells, undoubtedly continues the idea of K. Marx about production systems and production revolutions, but at the same time, it is unique. He introduces and defines the concept of “information economy”, constantly using it in conjunction with the concept of “global economy”. This, in his opinion, is the indisputable result of the revolution in the field of information technology. He noted that the material basis of the globalization of the economy is the global network, constituting its economic system. In this regard, as the author argued, “new information technologies are not just a tool for application, but also processes for development” (Castells, 2001, p. 22). M. Castells argued that “technology is society, and society cannot be understood or described without its technological tools”. As such a technological tool, the scientist considered the so-called “topological configuration” - a network that will be materially supported by new information technologies. He noted that network logic is necessary for “structuring the unstructured while maintaining flexibility at the same time because the unstructured is the driving force of innovation in human activity” (Castells, 2001, p. 21).

In addition, the sociologist clearly identified the technological tools that would contribute to the development of his concept of an “information society”. Among them, he named, constantly using the word “new”, emphasizing their progressive nature, telecommunication networks,

powerful desktop computers, software that can adapt to new conditions, as well as “new mobile communication devices that communicate with any one place at any time; new workers and managers interact around work tasks and results, able to speak the same language - digital language” (Castells, 2001, p. 39).

K. Jaspers (1986) and M. Heidegger (1993), being representatives of the “civilizational approach”, considered the phenomenon of technology, defining its place in various philosophical schools and directions. For the most part, they are similar in defining the functional purpose of technology as “the ability to use tools of labor” (Jaspers, 1986, p. 12). However, at the same time, they have observed significant discrepancies in defining the essence of technology, in determining the reasons that “gave rise to technology” (Heidegger, 1993, p. 33).

Thus, K. Jaspers in his work “The Origins of History and Its Purpose” carried out a philosophical analysis of the essential concept of technology, endowing it with “reason” (“technology rests on the activity of reason, on calculus in combination with the foresight of possibilities and guesswork”) and “Power” (“using the force of nature against the force of nature, technology dominates nature through nature itself”). Functionality he saw in “making life easier, reducing the effort spent on ensuring physical existence, etc.”. The meaning of technology, therefore, consists in “liberation from the power of nature” (Jaspers, 1994, p. 117).

In his other work “Modern Technology” K. Jaspers investigated the reasons for the emergence of the “technicist” civilization of our time, highlighting it as a special type. The author notes that such a sharp change occurred due to the emergence of machines as a mediating link between man and nature. From the point of view of

the scientist, this made it possible to change the psychology of people and prepare them, thus, for a new historical round of development of society (Jaspers, 1986, p. 127).

This understanding of the role and essence of technology, from the point of view of K. Jaspers, should undoubtedly lead to its distorted understanding. The philosopher called this “demonism” while expressing a warning about getting out of the control of the technosphere man as a whole. Developing the idea of K. Jaspers about the “uprising of machines” and considering the issues of its “overcoming” M. Heidegger presented technology as a specific “kind of disclosure of secrecy” with its own features, characteristic only for it.

“Getting out of the secrets that captures modern technology is of the nature of providing in the sense of extractive production. It happens in such a way that the energy latent in nature is extracted, the extracted is processed, the processed is accumulated, the accumulated is again distributed, and the distribution is again transformed. Extraction, processing, accumulation, distribution, transformation - types of removal from secrecy” (Heidegger, 1993, p. 227). It is not difficult to guess that only a person can get out of the state of “secrecy”, but the philosopher said that he (a person) “does not dispose of” what is manifested through his activity. Something manifests itself through a person, but is not generated by him. This “something” is Heidegger’s (1993) famous concept of “post” (p. 227), which is understandable only to him as a kind of organizing principle. It follows from this that M. Heidegger presented science and technology as a manifestation of the same way of being given to the human world, in contrast to K. Jaspers who observed science as a prerequisite for the development of modern technologies.

J. Baudrillard (2000), examining the changes taking place in society, said that they are due to the “end of the social”. “The modern revolution is a revolution of uncertainty” (p. 63).

He argued about a complete change in the concepts of “meaning”, “knowledge”, etc. “Communication is now not a conversation itself, but what makes one speak. Information is not knowledge, but what makes you know. The prospects for knowledge are illusory since the excess of knowledge is indifferently scattered over the surface in all directions” (Baudrillard, 2000, p. 69).

An analysis of the works of scientists (J. Baudrillard, J.-F. Lyotard, etc.), who dealt with human problems in the information space, allowed us to conclude that they considered the information society as a philosophical model based on historical, economic, cultural and psychological facts. The information society acts as a new form of civilization existence. Scientists viewed it as a logical continuation of a dynamically developing industrial civilization. It is also necessary to pay attention to the fact that the inevitability and legitimacy of the onset of the information society were noted by the majority of researchers, but statements about the consequences that are both social, cultural, and psychological, pedagogical in nature differ.

However, analyzing the concepts of human society development, examining the statements of scientists, their assumptions and conclusions, it is possible, nevertheless, to single out a number of general characteristics to which they turned their attention. Namely, they pointed out that:

- firstly, the entire path of development of society can be divided into three periods, three main components. These are pre-industrial (agricultural), industrial and post-industrial periods;

- secondly, depending on what was taken as the basis for the development of society - production relations, or it was the relationship between man and nature, it was possible to draw boundaries between the named periods of the historical development of society;
- thirdly, the scientific and technological revolution preceded the transition to each subsequent period. This, naturally, significantly influenced the human environment, transforming it, causing dramatic changes in the consciousness of society;
- fourthly, almost all philosophers are unanimous that the final stage in the development of society is the “information society”; however, their views differ in terms. Some believed that it had already come, others that it would come shortly.

Further discussions on the stages of development of society allow noting that the information society is also characterized by phasing. Its initial period is based on the formation of industrial relations through technology (personal computers, production automation), and it is also characterized by technical equipment and development by representatives of the information society, its implementation in all spheres of their activity. We believe that this period has been successfully passed. The “society of machines” is being replaced by a “knowledge society” or otherwise “a society based on knowledge”.

This approach emphasizes their significance rather than negating their presence. The presentation of scientific knowledge, its acquisition, storage, processing and transmission in the form of texts, appeared almost simultaneously with the ancient writing system. However, in recent decades, the factor of production, which characterizes a new type of economy associated with the

need for the constant growth of knowledge, has become increasingly apparent. So, according to A. A. Samarsky, the dynamic development of information and communication technologies has become firmly embedded in all spheres of human activity, which has significantly affected the methods of scientific research, as well as teaching and broadcasting of scientific knowledge. Here, the authors refer to a fairly new method of scientific research – mathematical computer modelling, which is an inevitable link of scientific and technological progress (Samarsky, 1997, p. 34).

The basis of the concept of the knowledge society, as scientists believed, are the following components: spiritual and intellectual development, democratic values, self-development of the individual, new forms of solidarity. The thesis about the long-term development of modern society at the intersection of science, economics, politics and education is the ideological basis of the concept.

The social paradigm demonstrates the transition from an information society to a knowledge society based on a new technological approach. The role of knowledge is defined by two aspects, first, as a factor contributing to the development of humanity as a whole through the acquisition of individual independence, and second, as a conscious need and opportunity for an individual to find, process, transform, distribute, and use information in order to apply the acquired knowledge necessary for the development of humanity as a whole.

The knowledge society has set itself the task of developing critical and theoretical cognitive abilities, as well as creative abilities as the most common and renewable resources of the individual. To do this, it is necessary to expand its rights and opportunities in the space of integration, sol-

idity and participation, that is, to achieve a dialogue of cultures and new forms of democratic cooperation that promote their mutual understanding.

Knowledge is not limited to technological access to information, but seeks to acquire a methodological significance, leads to knowledge, analysis, exchange, criticism, based on scientific and philosophical ideas, with a view to producing new knowledge based on information flows. This should contribute to the formation of a knowledge society as a synthesis of the achievements of the information society, the economy based on them, that is, a learning society, learning for all throughout life (Lukina, 2013, p. 23).

At this stage of the development of the information society, we are talking about the knowledge of the organization and the knowledge of people, who are increasingly called “knowledge” boots. In such a society, preference is given to a high level of employee education, the availability of various types of knowledge – scientific, practical (the ability to successfully solve standard and non-standard tasks), the development of creative abilities, critical, productive thinking, a wide outlook, the ability of organization and self-organization, readiness for both individual and collective creative activities, etc. The main task of a “knowledgeable” employee is to search, understand, analyze information, translate it into knowledge, apply this knowledge in practice, understand them and disseminate it in the professional community (Ivanova, 2011, pp. 9-10).

Enterprises and firms are seen as special organizations with knowledge of how to “create things”. Companies were perceived as a manageable set of opportunities, the effective use of which at the moment depended only on the available knowledge, cognitive and social skills

of their employees. It is the knowledge that is provided due to a change in productivity with the equality of other resources. It is no coincidence that the terms “knowledge management”, “human capital”, “human potential” have arisen. The effective use of human intellectual “assets”, which provide competitive advantages in all areas of the economy, is being addressed.

Knowledge becomes a strategic resource, the basis of society, the most important factor in its economic growth. Moreover, education, thus, turns into a direct productive force, creating the base of the economy of the information society. Moreover, unlike other resources (for example, oil, gas) in the process of use, the “knowledge” resource is not exhausted, but increases. When transferring knowledge, the teacher does not lose it, and students acquire it. Thus, the total amount of knowledge is constantly increasing (Ivanova, 2011).

The information society marks the transition from a traditional economy to a knowledge-based economy, from paper-based information media to paperless (digital) technologies for processing it. Nevertheless, not only the technological component is the criterion of a formed information society. Spiritual values that ensure the progress of society and the positive personal development of its members continue to be a significant characteristic (Gasumova, 2011, p. 10).

Describing the process of self-development of the individual, applying the definitions of the concepts of “socialization” and “culture”, we will, in fact, attribute them to the basic ones for education. Socialization, in its broad sense, considers the innovation of the individual, of course, in interaction with society. At the same time, the concept of “culture” is a characteristic of the process of interaction of the individual with culture and, as a result, the formation of his own person-

al culture. It is clear that “culture” is part of “socialization”. Education, having and determining social significance, is, as L. A. Stepashko (2002) points out, “socio-cultural education, the formation of a person - that is, his entry into society and culture - is carried out precisely in education as a socio-cultural institute” (p. 21).

B. Simon in the late 80s of the XX century, revealed the relationship between education and society, which found and finds its confirmation in practice. He wrote: “Society and education are integral to each other, show this interdependence, indicating the well-being or decline of the country’s economy” (Simon, 1989, p. 21). Digitalization of society has created the conditions for “learning without borders”, changing the attitude to professional training and the readiness of future specialists for professional activity. The transition to a knowledge society, which was being carried out in the modern Russian State, undoubtedly spoke of economic changes in the country. And this confirms practice. The stage of mass computerization has ended (from our point of view). Society and, accordingly, education, went to the next stage (or sub-stage). It had adapted to new economic, technological and social conditions.

In this regard, two approaches can be distinguished that determine the phenomenon of education: firstly, as a “channel for broadcasting cultural property” (J. Allak, V. I. Garaja, V. A. Lectorsky, K. R. Rogers and others) and secondly, as a utilitarian-pragmatic phenomenon (Stromquist, Monkman, Gibbons, Burbules, Torres).

Representatives of the “cultural and value” approach believe that the person herself is a culture. Personality learns the previous experience of being in the form of knowledge, values, etc., understanding it, analyzing and reproducing it as

its own product. “The knowledge that you have personally obtained is the truth”, said C. Rogers (1994), and it cannot be accepted (p. 336). Consequently, the person who has obtained such values is the owner of the truth, that is, the culture itself (in the sense of the totality of sign-symbolic systems), itself becomes part of a culture, its creator. Development, education and culture are creative processes driven by the desire for new meanings.

From our point of view, these two directions are quite peaceful in modern society, logically complementing each other. The “cultural and value” approach enriches the “pragmatic” with spiritual and moral values, and the “utilitarian and pragmatic” with its rationality expands the educational horizons, clarifying the existential and personal foundations of education.

Considering the ambiguity of the interpretations “informatization of education”, at least four approaches can be noted. The representatives of the first (S. I. Osipova & T. V. Solovyova) believe that “this is the process of providing the sphere of education with a methodology for the development and use of information and communication technologies aimed at achieving the goals of education and education” (Osipova & Solovyova, 2014, p. 52). This process is characterized by the use of computer-oriented methodological systems on different learning stages, the use of information technologies, which, in turn, are an integral part of computer-oriented educational systems.

Through the introduction of information technologies, the educational process becomes more individualized, and, as S. I. Osipova and T. V. Solovyov point out, it is more effective. The skills and skills of working with telecommunication means, from the point of view of scientists, increase the motivation for the educational pro-

cess, increasing its effectiveness. At the same time, information and communication technologies make it possible to organize different interaction of all participants in the educational process, turning the transfer of knowledge into joint educational activities, thus making the student an active subject of these activities, providing an opportunity to manifest his or her creative potential (Osipova & Solovyova, 2014, p. 52).

The representatives of the second approach (A. I. Zhuk (2006, pp. 12-25), E. L. Fedotova and A. A. Fedotov (2010, pp. 50-106) consider informatization of education as “a systematic work on the introduction of information technologies in all types and forms of educational practice, on the revision of existing ones on this basis and the introduction of new educational models” (Zhuk, 2006, p. 43).

E. L. Fedotov and A. A. Fedotov clarify the definition that which is found in the research of A. I. Zhuk. They refer to “informatization of education” as a focused effort to develop and implement information and communication technologies:

- in the educational process to prepare citizens for life and activity in the modern information society; Improving the quality of general education and training through the extensive use of information and communications technology;
- management of the education system to improve the efficiency and quality of management processes;
- in methodological and scientific-pedagogical activities to improve the quality of work of teachers, development and introduction of new educational technologies based on the use of information and communication technologies (Fedotova & Fedotov, 2010, p. 106).

The third approach in determining the essence of the concept of “informatization of education” (V. G. Magomedov & I. V. Robert) brings us to the intellectual analysis of the activities of participants in the educational process. I. V. Robert sees “informatization of education” as a process of providing the field of education with a methodology and practice of developing and optimizing the use of modern information technologies focused on the analysis of the psychological and pedagogical goals of education. In connection with this interpretation, from the author’s point of view, this process can be a starting point for improving the mechanisms for managing the education system through the use of automated databases of scientific and pedagogical information, information and methodological materials, as well as communication networks. I. V. Robert (2010) notes the need to ensure synergy of pedagogical impact as a result of the combined action of its constituent factors and (or) influences, in which the total effect exceeds the effect exerted by each of them in terms of diversity. The result of this phenomenon is the pedagogical effect on the trainee of a longing character (p. 133).

Another point of view on the studied issue belongs to V. V. Grinshkun (2010), who proposes to consider “informatization of education as the activity of teachers aimed at providing education with objective, reliable, relevant information and means of processing it” (p. 84).

Analyzing the possibilities of informatization of education, we highlight its positive aspects related to improving the quality of education. As S. I. Osipova and T. V. Solovyova (2014) point out, these are:

- a systematic approach in the organization of the educational process. In this regard, scientists present the content of educational

material in the form of hook- linked modules, built taking into account a certain structural logic;

- the openness of the educational process, as well as its flexibility in relation to students. Here, researchers represented all significant components of the latter (social and cultural differences, individualization and differentiation of the educational process);
- intensification of the educational process;
- interactive training;
- use of a competent approach in order to develop the competitiveness of a university graduate;
- the ability to form a continuous education system in unified, common information space;
- the ability to organize students’ independent work in an information environment;
- visibility and visualization of the content of the training discipline (pp. 52-53).

Naturally, scientists who study the process of informatization of education distinguish its negative aspects, and some, trying to warn, identify the risks that accompany this process. So, N. V. Gafurova (2007) identifies as risks, for example, “dehumanizing relations in the educational system, as well as replacing reality with its surrogate virtual model” or “permissiveness in the virtual world” (p. 34). All this, accordingly, poses requirements for the technological support of the educational process, for the reasonable use of multimedia facilities in classes, for the creation of psychological and pedagogical conditions for comfortable work with information, for minimizing the negative consequences associated with the introduction of information technologies, with the possibility of you-building interactive interaction in the informational-educational space. The organization of such an educational

process may be a possible option for the transition from an information society to a knowledge society.

By defining the characteristics of the modern knowledge society, it can be argued that the process of creating an informational-educational space is successful. The attributes of a “society of global competence” that contribute to the formation of an informational-educational space can be:

- information infrastructure containing trans-border information and communication networks and information resources distributed in them as a stock of knowledge;
- mass use of computers connected to networks;
- the readiness of members of society to work on personal computers in cross-border information and communication networks;
- new forms and activities in cross-border information and communication networks;
- prompt receipt by any representative of society of reliable and accurate information through cross-border information and communication networks;
- creation of multimedia as a single media medium;
- the possibility of unlimited communication between the various States parties to cross-border information and communication networks;
- the establishment of a unified international legal and regulatory framework governing the activities of participants in cross-border information and communication networks.

The creation and improvement of the information education sector directly affected the sphere of education, changes in which entailed the transformations taking place in the country’s economy since society and education were inte-

gral to each other. A new social order presented by society to the educational system is being formed. In modern young people, communicative skills, critical and systemic thinking, project thinking, social responsibility, self-development and self-realization, the ability to work in a team, creative potential, information and multimedia competence, professional and psychological and pedagogical competence are in demand and appreciate. This is possible when creating pedagogical conditions that can act as a qualitative characteristic of an integrated system that allows synthesizing the capabilities of traditional and media approaches in pedagogy and psychology to the process of education at a university, implementing their principles and resources.

Results

In our study, we highlighted the substantive, organizational and operational-competent pedagogical conditions for improving the informational-educational space. One of their means of implementing substantive and organizational pedagogical conditions is the development and implementation of an integrated course “Psychology and Pedagogy”, within the framework of which lecture, practical classes and an independent study of students in preparation for future professional activities acted as traditional forms of organizing the educational process.

Students of 6 universities of the Russian Federation took part in our study. We found out that the pedagogical conditions developed by us in the study affect the formation of components of psychological and pedagogical competence of higher school students: motivational and value, information-cognitive, emotional-will, creative.

Conclusion

Thus, the analysis of the results obtained during the study showed the positive dynamics of all components of the psychological and pedagogical competence of students in the informational-educational space of higher education. The philosophical and historical analysis of the problem under study shows that education in the information society and knowledge society acquires a new quality due to the availability of modern technical means, information and communication technologies and the informational-educational space, which create favorable conditions and a wide range of opportunities for each person to receive, process, preserve and use information in the volume that he needs for self-development, self-education and self-improvement. The integration of the educational process and the informational-educational space requires the presentation of a single integrated pedagogical system with its inherent traditional and innovative elements.

The prognostic potential of the study lies in the fact that it, contributing to solving an important pedagogical and socially significant scientific problem - the development of the concept of an integrated system for the formation of psychological and pedagogical competence of university students, opens a new direction of scientific searches related to the theoretical and methodological support of the process of transition of the information society to the knowledge society.

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THE PROBLEM OF THE REGIONAL PARTY-POLITICAL ELITE IN SOVIET RUSSIA: HISTORICAL AND POLITICAL ANALYSIS

Abstract

In this article, the authors investigate the party-political elite of the Chelyabinsk region in the 1960s – 1980s. At the expense of the most qualified and competent representatives of the political elite of the Southern Urals, the leading cadres of the authorities of the USSR and the RSFSR were formed. This gives particular importance to this region in the field of management training. In 2020, in the light of the latest events related to the pandemic of the new coronavirus infection COVID-19, political scientists and journalists in many democratic countries predict a return to the socialist model of government with a fairly strong role of the state. As a result, it becomes especially relevant to study the general laws and regional specifics of the socialist model of the formation of the ruling elite, its composition, the laws of its functioning, coming to power, its role in the social process, the reasons for its degradation and leaving the historical arena.

Keywords: party-political elite, USSR, Chelyabinsk region, KPSU, Komsomol.

Introduction

In world practice, the study of the political elite has always been and will be one of the priority areas of research for scientists, which is quite regular and natural. This circumstance is explained by the fact that the political elite has a decisive influence on the lives of millions of people, making the most important decisions in the political, economic, social, ideological spheres of society. This interest has manifested itself especially clearly in recent decades, which is directly related to the development of the latest mass media, and therefore the ability of political elites to manipulate the consciousness of people, and, as a result, the growing role of the elite in the political

process.

In this article, we will investigate the party-political elite of the Chelyabinsk region in the 1960s – 1980s. The chronological framework of the study is since it was during these years that a typical mechanism for the training of leading personnel, characteristic of the so-called “Brezhnevskov” era, took shape. It included, on the one hand, strict requirements for the observance of party and state discipline, a clear knowledge of one’s place in the hierarchy of power within the administrative-command system. At the same time, leaders in the regions required such qualities as activity, perseverance, the ability to mobilize the masses to solve the assigned tasks, knowledge of the psychology of different seg-

ments of the population, the ability to achieve the final result without referring to objective difficulties and obstacles. It should be taken into account that for many representatives of the authorities, the Chelyabinsk Region has become a launching pad for participation in big politics, including appointments to positions at the all-Union and all-Russian levels. A feature of our study is that we will study their life and career paths after the collapse of the Soviet Union. Among them are E. M. Tyazhelnikov (Deputy of the Supreme Soviet of the USSR (1968–1984), Ambassador of the USSR to Romania (1983–1990), N. N. Rodionov (Deputy of the Supreme Soviet of the USSR (1958–1979), Deputy Minister of Foreign Affairs of the USSR (1970–1978), Extraordinary and Plenipotentiary Ambassador of the USSR in Yugoslavia (1978–1986), M. F. Nenashev (Editor-in-chief of the newspaper “Soviet Russia” (1978–1986), Chairman of the USSR State Committee for Publishing, Printing and Book Trade (1986–1989), Chairman State Committee of the USSR on Television and Radio Broadcasting (1989–1990), Minister of Information and Press of the USSR (July–November 1991), M. G. Voropaev (Deputy of the Supreme Soviet of the USSR (1966–1984), Deputy Chairman of the Party Control Committee under the Central Committee of the CPSU (1984–1989) and V. P. Polyanichko (the Head of the Section of the Propaganda Department of the Central Committee of the CPSU (1978–1988), Adviser to the Central Committee of the CPSU in Afghanistan (1985–1988), 2nd secretary of the Central Committee of the Communist Party of Azerbaijan (1988–1991), Head of the Republican Committee on Nagorno-Karabakh (1990–1992). All of them are a galaxy of bright, outstanding personalities who for a certain period of their lives were associated with the Chelyabinsk region, but

whom fate gave a chance to prove themselves, using, first of all, their professional qualities, in higher positions in the state.

Was there an elite in the Soviet Union? At first sight, it may seem rather controversial to use the term “elite” concerning the Soviet period of history. The fact is that in the USSR, in relation to power, it was more customary to use the term party-Soviet nomenclature. However, we share the point of view of the famous Russian sociologist O. V. Kryshchanovskaya (2005), who defines the ruling elite as a social group that “differs from others not by virtues at all, but by functions,” (p. 73) and they “endow it with a special status, power resources” (p. 74). According to this approach, the political elite can be defined as the highest stratum of the political class, possessing the maximum power and capable of making important decisions at the regional level, and such a stratum existed in the USSR.

Materials and Methods

The methodological basis of this scientific article was formed by the most important approaches, methods and principles of historical research. The application of the modernization approach made it possible to consider the development process of the party-political elite of the Chelyabinsk region in the 1960s – 1980s, its quantitative change associated with the reforming of the structure of the government of an evolutionary nature and qualitative renewal, namely the emergence of an elite striving for a qualitative reform of Soviet society. Modern researchers include in the theory of modernization socio-political, socio-cultural, intellectual and technological, legal, moral and humanitarian, nationally specific components of modernization, as well as the impact of globalization on this process (Po-

berezhnikov, 2006). This approach orients us to study the place and role of the party-political elite, its socio-demographic characteristics (Krasilshchikov, 1998), due to the elite played an active role in the modernization of Soviet society.

Another approach that allows identifying the national and regional specifics of the process of forming the party-political elite of the Chelyabinsk region in the 1960s – 1980s is civilization-al. This approach focuses on a multifaceted study of the party-political elite – its origin, essence, functions, spheres and limits of impact on society. It allows us to take into account many factors, such as the independent dynamics of the development of the Soviet Union, its civilizational originality, the implementation of political reforms that accurately reflect the national characteristics of the political process (Dugin, 2014).

New opportunities for the historical interpretation of models of interaction between representatives of government and regional society have emerged through the use of the institutional approach (Nort, 1997). In a broad sense, the institution of relations between the party-political elite and society was interpreted as a system of cultural practices and rules within the framework of which the subjects interacted. A narrower interpretation of institutions involved an analysis of the activities of the country's party-political elite, including the regional one, and the field of its interaction with the population.

The research problem required to use of a complex of scientific methods: general scientific, special and private. Features of the socio-demographic characteristics of the party-political elite of the Chelyabinsk region in the 1960s – 1980s were established within the framework of the cultural-anthropological method. The historical-comparative method made it possible to identify general and specific characteristics of the party-

political elite of the Chelyabinsk region and its activities in comparison – in different historical periods – of the Soviet Union and the Russian Federation. The problem-chronological method made it possible to focus on the study of individual, most important issues of the formation and activities of the party-political elite of the Chelyabinsk region in the 1960s – 1980s. Among them is the analysis of professional characteristics, the study of the main areas of activity that reveal the place and role of the regional elite in the process of managing society. The historical-genetic method made it possible to consider the reasons for the genesis and the specifics of the change in the thinking of the party-political elite in the 1960s – 1980s, which in general was later expressed in such processes as “Perestroika”, “Glasnost”, “Democratization”. The structural-functional method of analysis helped us to study the regional party-political elite in a certain system/structure and with the performance of certain functions within this system and for structures of a higher order (all-union level). The sociological biographical method was used by us within the framework of the current legislation,¹ following the principles of personal data processing. In processing this source of information, the authors adhered to the requirements of legality and fairness, implying their use under specific, predetermined research objectives. When processing personal data, their accuracy, sufficiency and relevance in relation to the objectives of the study were ensured. The authors strove to follow the most important methodological principles of historicism, objectivity and consistency, which contributed to the study of the subject of research holistically and in the interconnection of all its

¹ See: Federal Law of 27 July 2006 N 152-FZ “On Personal Data”. Retrieved July 24, 2020 from: http://www.consultant.ru/document/cons_doc_LAW_61801/

aspects, in the context of general historical phenomena and processes.

The documents of the Russian State Archive of Contemporary History, the Central State Archives of the City of Moscow and the Consolidated Archive of Chelyabinsk Region were used as historical sources, including organizational and administrative information and reporting, office documentation of the state authorities of the Chelyabinsk Region of the Soviet period, materials of party organizations, and collections of personal documents.

The authors of the article have involved documents of a legislative and regulatory nature, documentary collections, encyclopedias, sources of personal origin, periodicals, Internet sources.

Results and Discussion

In the Soviet years, it was generally accepted that the leadership of the party and Soviet authorities were formed using the mechanism of democratic elections. Was this really the case? Let us try to figure it out.

In world practice, there are two mechanisms for “entering” the elite – through elections or appointments. In the USSR, according to Voslenskiy (2005), representatives of the regional party-political elite by the nature of their formation belonged to the layer of the elected nomenclature. It consisted of persons approved or “recommended” for elective nomenklatura posts. These included members and candidates of party committees of various levels, the Central Auditing Commission, deputies of the Supreme and local Soviets, secretaries of party organizations, members of various committees (p. 150).

What was the local management system that developed in the USSR in the 1960s – 1980s? Since 1918, it has developed on a consti-

tutional basis. Legally, the powers of power were in the hands of the Soviets, which created a single vertical of power. The official name of these authorities changed periodically. In the period under study, from December 1936 to October 1977, these were regional (regional, city) Soviets of Working People’s Deputies,² from October 1977 – People’s Deputies.³ However, the ramified system of party committees became the core of local government. The Soviet system of government was primarily a party system. It was not the congresses of Soviets, but the congresses of the party that determined the main directions of domestic and foreign policy. It was not the people, but the higher party bodies that ensured by their decisions the coming to power of political leaders of both the union and regional scale.

The functional division into representative and executive bodies was inherent in both party and Soviet authorities and administration. The deputies of the Soviets played the role of the representative body at all levels, and the role of the executive body was assumed by the executive committees.

The leaders of the party-political elite of the Soviet period relied on the mass party, exercised leadership and control over the development of society. On the one hand, they had enormous rights and powers, but, on the other hand, they were personally responsible for everything that happened in the country and regions.

It should be noted that the plenum of the regional party committee or the session of the re-

² See: Constitution (Basic Law) of the Union of Soviet Socialist Republics of 05 December 1936. Retrieved July 21, 2020 from: <http://www.consultant.ru/cons/cgi/online.cgi?req=doc&base=ESU&n=44975#017749075351214083>.

³ See: Constitution (Basic Law) of the Union of Soviet Socialist Republics of 07 October 1977. Retrieved July 21, 2020 from: <http://www.consultant.ru/cons/cgi/online.cgi?req=doc&base=ESU&n=514#044906239652053614>.

gional council was formally elected, but in fact, approved by an open vote in the positions of the actually already appointed leaders of the regional committee and regional executive committee. To vote “against” meant disagreeing with the Central Committee’s resolution with all the ensuing consequences, especially since a representative of the Central Committee of the All-Union Communist Party (Bolsheviks) – CPSU was always present at the plenary sessions concerning organizational issues regarding the first secretary of the regional committee. Genuine elections with multiple nominations and secret ballot only began to take place in the late 1980s.

Chelyabinsk region in the 1960s – 1980s was the forge of the country’s personnel. Many representatives of the region’s party-political elite later became members of the highest authorities of the USSR. In our study, we decided to focus on analyzing the biographies of the five most prominent and extraordinary representatives of the regional elite, whose life and destiny are still relevant today. Among them are the Secretaries of the Chelyabinsk Regional Committee of the CPSU E. M. Tyazhelnikov and M. F. Nenashev, the First Secretaries of the Chelyabinsk Regional Committee of the CPSU N. N. Rodionov and M. G. Voropaev, as well as the First Secretary of the Chelyabinsk Regional Committee of the Komsomol V. P. Polyanichko.

As the experience of foreign (Kearns & Paddison, 2000; Holman, 2007) and domestic (Sushkov & Razinkov, 2003; Samokhina & Khudoborodov, 2018) scientists shows, one of the problems of studying the social and professional appearance of the party-political elite is the analysis of the socio-demographic characteristics of this group. The most important criteria for reconstructing basic socio-demographic characteristics are gender, age, place of birth, social

origin, nationality, educational and professional level, length of service in party work, government awards and honorary titles. In our opinion, it allows, even concerning a small group of representatives of the party-political elite of the Chelyabinsk region, to draw certain conclusions and identify the specifics of the formation and development of the political elite of the region.

In our study, we exclusively study men aged 48 and over. The average age at the time of appointment to a post at the all-union level was 47 years. This situation generally reflects a global trend. For example, according to a recent study, researches of Pew Research Center believe that women are more active in politics than men. However, despite this argument, there are too few women in high political offices. Thus, we have a picture of gender discrimination (Horowitz, Igielnik, & Parker, 2018). The same position is shared by S. Goldberg (1999), professor of sociology at City College in New York, who says that “the higher the status – the more competitive position – the lower the percentage of women” (p. 34).

Next, we analyze the place of birth. All representatives of the party-political elite were born in Russia. Two of them – on the territory of the Chelyabinsk region (Verkhnyaya Sanarka village, Borodinovka village) – E. M. Tyazhelnikov and M. F. Nenashev. Two – on the South of Russia (Rostov-on-Don and the Bystryansky farm in the Rostov region) – V. P. Polyanichko and M. G. Voropaev and one – N. N. Rodionov in the town of Chern, Tula province. In percentage terms, the number of representatives of the party-political elite born in the city is less (40%) than those from rural areas (60%). In our opinion, this circumstance may indicate a rather strong character of a person, since, despite the limited possibilities of the village, this did not

become an obstacle on his career path. At the same time, those representatives of the party political elite who were born on the territory of the Chelyabinsk region were able to navigate much easier in the specifics of the region, in the possible options for its development, and also to avoid distrust of the population, because the “Varangians” are usually treated with caution. The reasons for the presence of the remaining representatives of the party-political elite in the regional government bodies were different, most of them often associated with the relocation of the family, work on an assignment during the Great Patriotic War, demobilization from the army, etc.

For all the representatives of the party-political elite studied by us, childhood and adolescence were not easy. This was primarily due to the beginning of the Great Patriotic War. The war left many orphans, children lived and were brought up in incomplete and large families, and began their labour activity early.

In terms of social origin, all the representatives of the party-political elite of the Chelyabinsk region under study represent a fairly predictable group – they came from the families of workers, employees and peasants. In percentage terms, the dominant group was made up of people from peasant families – 60% and the same percentage falls on people from families of workers – 20% and families of employees – 20%. Obviously, the birth of a worker or employee family gave the best starting opportunities – education, outlook, social circle, formed in the family, at the same time, other character traits were formed in representatives of the authorities – people from a peasant family – hard work, perseverance, the ability to cope with difficulties, which are no less important in achieving the goal, in this case, we mean, first of all, a career.

Exploring such a characteristic as nationality, we see that the party-political elite of the Chelyabinsk region of the 1960s – 1980s was multinational, and represented by such nationalities as Russians and Ukrainians, behind the obvious dominance of Russians – 80% of people.

When analyzing the educational level of the party-political elite of the Chelyabinsk region, a tendency is clearly traced – the availability of higher education for all representatives. The number of universities that government officials graduated from included both federal and regional universities. Among them is the Moscow State University named after V. M. Lomonosov, Moscow Institute of Steel and Alloys, Rostov Institute of Railway Engineers, Chelyabinsk State Pedagogical Institute, Magnitogorsk State Pedagogical Institute. According to the specialties received at universities – they were people from the field of education, transport, industry, journalism. This confirms the fact that during the Soviet period, the most capable and authoritative leaders and specialists from the spheres of production, science, culture and other sectors of the national economy were involved in state administration.⁴ Great attention has always been paid to the professional training of personnel and advanced training.⁵ So, the steady trend of the party-political elite of the Chelyabinsk region in the 1960s – 1980s was getting a second higher education in the field of public service or an academic degree and academic title. For example, the highest party school under the Central Committee of the CPSU graduated by M. G. Voropaev, the academic degree of Doctor of Historical Sciences and the academic title of professor was awarded to M. F. Nenashev, the academic degree

⁴ See: Russian State Archive of Contemporary History. F. 89. Op. 9. D. 31. L. 5.

⁵ See: Central State Archives of the City of Moscow. F. R-2784. Op. 1. D. 650. L. 12.

of Candidate of Historical Sciences and the academic title of associate professor was awarded to E. M. Tyazhelnikov, the degree of Candidate of Historical Sciences was awarded to V. P. Polyanichko (Bozhe & Chernozemtsev, 2001).

All the representatives of the party-political elite of the Chelyabinsk region studied by us, before their appointment to a leading position, worked at enterprises of the region, gained experience in party and Komsomol work. E. M. Tyazhelnikov began his career at the Chelyabinsk State Pedagogical Institute, in 1961–1964 he was the rector of it. Experience in Komsomol work – 14 years, experience in party work – 4 years.

N. N. Rodionov, upon arrival in the Chelyabinsk region, worked as a metallurgical engineer at the Magnitogorsk Metallurgical Plant. He began his party activity in Leningrad, then for two years, he worked as the second secretary of the Central Committee of the Communist Party of Kazakhstan and for three years as Deputy Chairman of the Leningrad Economic Council. In total, the experience of party work was 21 years. Having headed the Chelyabinsk region in 1965, N. N. Rodionov paid special attention to improving the economic performance of metallurgy, mechanical engineering and defence enterprises. Culture houses, schools, clubs, sports facilities, shops were built in all regional centres. From the memoirs of N. N. Rodionov: “I will say a little about Chelyabinsk. It was the most fruitful and fortunate period of my life. In 1965 I returned to the Urals as the first secretary of the Regional Party Committee. I was 50, and behind my shoulders were the district committee, Smolnyy, Kazakhstan, the economic council. Now, I could give away the accumulated life experience with interest” (Zakharov, Kalinina, & Nenashev,

2004, pp. 63-64).

M. F. Nenashev began his career at the Magnitogorsk Mining and Metallurgical Institute, where he worked as an assistant, associate professor, head of the department of Marxism-Leninism. He gained experience in party activities while working in the Chelyabinsk region – as the second secretary of the Magnitogorsk City Committee of the CPSU, Head of the Department of Science and Educational Institutions, and then-Secretary of the Chelyabinsk Regional Committee of the CPSU. In total, the experience of party activity was 15 years.

M. G. Voropaev began his career in the Chelyabinsk Region in 1942, when he was sent to the city of Zlatoust, where he worked as a senior technician, an engineer for the repair of steam locomotives. In subsequent years, he was in the Komsomol work for 5 years. Then he was engaged at economic work on the Chelyabinsk Metallurgical Plant – foreman, Head of the traction service of the railway workshop. M. G. Voropaev made a significant contribution to the development of the economy of the Chelyabinsk region, working as the first secretary of the Chelyabinsk Regional Committee of the CPSU. In total, his experience of party work was 30 years. Under his leadership, ferrous metallurgy came to the fore in the country, a program for the technical re-equipment of agriculture was implemented. He paid much attention to the patriotic education of young people (Bozhe & Chernozemtsev, 2001). Another of his activities in the Chelyabinsk region was the fight against drug addiction. So, in the Resolution of the Bureau of the Regional Committee of the CPSU on November 26, 1982 “On the organization of work to combat drug addiction” said that: “the number of people who use drugs, and the related number of crimes

in recent years has increased markedly”.⁶ Moreover, further measures were proposed to solve this problem: “For the decisive eradication of this evil, it is necessary to make fuller use of the power of public opinion, to improve educational work in every team, with every person. To consistently and persistently conduct explanatory preventive work in teams where the facts of drug use are revealed, to involve doctors, lawyers, pedagogical workers and other specialists in this”.⁷ And so M. G. Voropaev recalled about his work in the Chelyabinsk region: “The most difficult post-war year, I would call the year 1975. Then our region suffered a great disaster: a severe drought burned down all crops and grasslands”, and further “I am incredibly grateful to the fate that gave me great happiness to be with Chelyabinsk residents in days of joy and days of sorrow, to overcome difficulties together” (Zakharov, Kalinina, & Nenashev, 2004, p. 216).

V. P. Polyanichko begins his career with the Komsomol work, to which he devoted 6 years. Since 1965, he has been working in the Chelyabinsk region as the First Secretary of the Chelyabinsk Regional Committee of the Komsomol. After that, in 1972, he began his party activities as Secretary of the Chelyabinsk City Committee of the CPSU, which lasted 13 years.

When we are analyzing the biographies of the studied representatives of the party-political elite of the Chelyabinsk region, it becomes obvious that for all of them the region has become a launching pad for the transition to a higher position of all-Union significance. So, E. M. Tyazhelnikov for 16 years was a Deputy of the Supreme Soviet of the USSR and for 7 years was the USSR Ambassador in Romania. N. N. Rodi-

onov was a Deputy of the Supreme Soviet of the USSR for 21 years. He was appointed Deputy Minister of Foreign Affairs of the USSR and later – Extraordinary and Plenipotentiary Ambassador of the USSR in Yugoslavia. M. F. Nenashev was the Chief Editor of the “Soviet Russia” newspaper, after which he was appointed Chairman of the USSR State Committee for Publishing, Printing and Book Trade, in 1989 he became Chairman of the USSR State Committee on Television and Radio Broadcasting. In July–November 1991, he holds the post of Minister of Information and Press of the USSR.

M. F. Nenashev strove to objectively assess the contradictions of the perestroika era of M. S. Gorbachev and strove for Soviet television to reflect the real-life, for which he was accused in June 1989 plenum of the Central Committee that the country was being blackened on television, nothing bright and joyful was shown, to which M. F. Nenashev replied: “Aren’t you ashamed to rule the country so badly? Television is only guilty of reflecting more fully what is happening in real life than anything else. ... Television cannot be better than life” (Mamontov, 2019, p. 10).

M. G. Voropaev for 18 years was a Deputy of the Supreme Soviet of the USSR, was elected Deputy Chairman of the Supreme Soviet of the RSFSR, for 5 years he was Deputy Chairman of the Party Control Committee under the Central Committee of the CPSU, in connection with which, by the Resolution of the plenum of the Regional Committee of the CPSU, he was dismissed from the post of First Secretary of the Chelyabinsk Regional Committee of the CPSU.⁸

V. P. Polyanichko was the Head of the Sector of the Propaganda Department of the Central Committee of the CPSU for 10 years, succes-

⁶ See: Consolidated Archive of Chelyabinsk Region. F. P–288. Op. 195. D. 83. L. 3.

⁷ See: Consolidated Archive of Chelyabinsk Region. F. P–288. Op. 195. D. 83. L. 3.

⁸ See: Consolidated Archive of Chelyabinsk Region. F. P–288. Op. 189. D. 1011. L. 91.

sively for about 3 years he changed three positions as an Adviser to the Central Committee of the CPSU in Afghanistan, then Second Secretary of the Communist Party in Azerbaijan, then the Head of the Republican Committee in Nagorno-Karabakh.

The collapse of the USSR was a tragic page in the history of our state. This event influenced the fate of millions of people, including the representatives of the party-political elite we are studying. By the end of 1991, all Soviet and party bodies of power and administration at the all-Union level ceased to exist at once. How was the fate of those who were in power during the existence of the USSR and now could not continue to do so?

E. M. Tyazhelnikov in 1990, after the anti-socialist coup in Romania, at the insistence of the new authorities of this country, was recalled from his Ambassador post and transferred to the disposal of the USSR Ministry of Foreign Affairs. Then he was dismissed. In 1991 he returned to his speciality, namely, became a professor at the Moscow University for the Humanities, the author and editor of books about the history of the party and the Komsomol, problems of the international youth movement, a member of the editorial boards of the anthology “Builders of Russia. XX century”, encyclopedias, reference and other editions. He is a full Member of the International Academy of Creativity (1997), a full Member and Vice-President of the Russian Academy of Security, Defense and Law Enforcement (2003). However, he did not completely retire from politics. Already in 1996, he held the position of the Advisor to the Head of the Apparatus of the State Duma of the Russian Federation, in which he was until 2002.

N. N. Rodionov retired in 1986 and was not involved in active political activities.

In 1993, M. F. Nenashev published two volumes of memoirs “Hostage of Time” and “The Last Government of the USSR”. For 12 years from 1994 to 2006, he headed the state publishing house “Russian Book”. In 2006, he created the Department of Periodicals at Moscow State University of Printing and became its Head. He was engaged in social, educational and charitable activities, was the Chairman of the board of the Charitable Foundation “Future of the Fatherland” named after V. P. Polyanichko (Bozhe & Chernozemtsev, 2001).

M. G. Voropaev “remained a real communist until the end of his life,” (Rabchenok, 2019) and as noted by the Chief Archeographer of the Consolidated Archive of Chelyabinsk Region, G. N. Kibitkina: “As for the period after 1991, his assessment [M. G. Voropaev] was, of course, impartial” (Rabchenok, 2019).

V. P. Polyanichko in 1993 was the Head of the Temporary Administration on the Territories of the Mozdok Region, the Prigorodny Region and the adjacent areas of North Ossetia and the Malgobek and Nazran Regions of Ingushetia in the rank of Deputy Chairman of the Council of Ministers of the Government of the Russian Federation and Deputy Prime Minister of Russia in the zone of the Ossetian-Ingush conflict. On August 1, 1993, he died as a result of a terrorist act in North Ossetia. The service car in which he was heading to negotiate with the Ossetian field commanders was fired upon by unknown assailants. The murder has not been solved yet (Bozhe & Chernozemtsev, 2001).

Furthermore, at the end of our study, we will analyze such characteristic as the presence of state awards and titles, which indirectly assess the professional activities of the party-political elite of the Chelyabinsk region from the government of the USSR and the Russian Federation.

The grounds for their appointment were high indicators in the performance of professional duties, making a significant contribution to the development of certain spheres of society and the state, the manifestation of courage, perseverance, heroism, selflessness before the motherland.

All the representatives of the party-political elite studied by us were awarded Orders and Medals. Three Orders of Lenin were awarded to N. N. Rodionov and M. G. Voropaev, two Orders of Lenin were awarded to E. M. Tyazhelnikov; one Order of the October Revolution was awarded to E. M. Tyazhelnikov, N. N. Rodionov, M. G. Voropaev; two Orders of the Red Banner of Labor were awarded to M. F. Nenashev and V. P. Polyanichko, one Order of the Red Banner of Labor was awarded to E. M. Tyazhelnikov; one Order of Friendship of Peoples was awarded to E. M. Tyazhelnikov, M. F. Nenashev and V. P. Polyanichko; two Orders of the Red Star were awarded to N. N. Rodionov; two Orders of the Badge of Honor were awarded to M. F. Nenashev, one Order of the Badge of Honor was awarded to M. G. Voropaev and V. P. Polyanichko; one Order of Personal Courage was awarded to V. P. Polyanichko (posthumously). Among the medals are such as “For Valiant Labor in the Great Patriotic War of 1941 – 1945”, “For the Development of Virgin Lands”, “In commemoration of the 100th anniversary of the birth of V. I. Lenin” and others. The honorary titles were awarded to E. M. Tyazhelnikov (Honorary Member of the Komsomol, Honorary Doctor of the Chelyabinsk State Pedagogical University), M. F. Nenashev (Honored Worker of Culture of the Russian Federation), M. G. Voropaev (Honorary Railwayman, Honorary Citizen of the South Urals) and V. P. Polyanichko (Honorary Citizen of Orenburg, Orsk, Gaya).

Conclusion

In general, analyzing the election system of the party-political elite of the Chelyabinsk region in the 1960s – 1980s, it should be noted that it was extremely controversial and not entirely democratic. Indeed, the way to recruit the elite was elections, i.e. its individual representatives were elected at plenary sessions of party committees and sessions of the Soviets. The formation of the nomenclature took place as a result of the mechanism of selection and nomination of its representatives by certain individuals. All elections to leading positions were controlled by a narrow circle of people of higher power (party) authorities. An important role in this process was played by the factor of informal personal relations between higher and lower nomenklatura workers. Thus, the procedure of the elections was only a form of legitimization of the “nominees”, and the elections also created a legal basis for the exercise of power by the party-political elite. The Chelyabinsk Region was no exception in this respect.

However, in order to be objective and impartial, the following must be admitted. Most of the representatives of the party-political elite of the Southern Urals kept in touch with the population, knew their moods and needs, and reacted to their demands. A certain level of criticism and self-criticism remained in the ranks of the CPSU. The most prominent representatives of the party-political elite of the Chelyabinsk region, whose activities are discussed above, have made a significant contribution not only to the development of the region but of the entire state. This experience of training and placement of regional personnel, their education and promotion along the vertical of power is also relevant for modern

Russia. Their personal, business qualities, intellect, will, worldview, temperament, created that unique flavour of the era in which they lived.

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THEORETICAL AND METHODOLOGICAL APPROACHES
TO THE DEFINITION OF THE SOCIO-PHILOSOPHICAL CONCEPT OF
NATIONAL SECURITY AND JUSTIFICATION OF THE FEASIBILITY
OF ITS DEVELOPMENT IN RUSSIA

Abstract

The article substantiates the necessity of developing a unique socio-philosophical concept of national security as one of the important components of social philosophy in the context of increasing global contradictions. The purpose of the research is to formulate a general definition of the socio-philosophical concept of national security. In this concept, the education system occupies an important position, since it ensures the quality of human preparation for a decent life in a healthy society, and also forms the intellectual and practical potential of the country's population, which can ensure all aspects of the national security of our society. The development of this concept will allow us to form a complete picture of the country's national security by creatively integrating the achievements of specific national security Sciences – military, state-political, economic, legal, as well as education security that has not yet been specifically identified.

Keywords: socio-philosophical concept of national security, education system, educational security, national security.

Introduction

It should be noted that the understanding of the role of the national education system in ensuring national security is observed today in the works of many scientists, in particular, S. N. Bolshakov (2007), S. V. Demchenko (2008), N. I. Zinchenko (2015), E. F. Moros, V. V. Goncharov (2020), O. N. Smolin (2011), A. G. Savelev, S. K. Oznobishchev, S. V. Tselitsky (2008), N. M. Churinov (2007), A. S. Fedin (2011), and others. However, despite a large number of studies, there is no unified conceptual socio-philosophical understanding of national security, which would help to more clearly define the role and place of the education system in the field of na-

tional security. In addition, national security, acting as an integrative basis for life support and sustainable existence of the country in the conditions of increasing international tension, requires a broader socio-philosophical understanding, which in the future will lead to the formation of theoretical and methodological foundations contained in the philosophical concept of national security of Russia. We believe that the socio-philosophical concept of national security will allow us to integrate the most important theoretical and applied scientific areas of national security as organically interrelated and complementary parts of a holistic philosophical understanding of the problems of protecting and strengthening the Fatherland. In other words, the development of a

socio-philosophical concept of ensuring national security and determining the role and place of the Russian education system in it is a necessary condition for the full development of the individual, society and the state in the conditions of constant competition in the international arena in the context of globalization of the XXI century.

Methodology

This article in the process of cognition of state-legal phenomena was used: a) general scientific methods (formal-logical, systemic, structural-functional, concrete-historical); b) general logical methods of theoretical analysis (analysis, synthesis, generalization, comparison, abstraction, analogy, modelling, etc.); c) private scientific methods (technical analysis, specification, interpretation, etc.) (Zalesny & Goncharov, 2019, pp. 129-142; Zalesny, Goncharov, & Savchenko, 2019, pp. 51-61; Zalesny & Goncharov, 2020, pp. 1-6).

Research Results and Discussions

Currently, the problems of national security are actively studied by various Sciences, and both state structures and public associations are involved in the work. This can be explained by the fact that the future of the state largely depends on solving these problems. According to the Federal law “on security” of 2010, the elements of national security are:

- state security (level of protection from external and internal threats);
- public security (the level of protection of the individual and society from internal threats that are generally dangerous);
- technogenic security (the level of protection against threats of a technogenic nature);

- environmental safety and protection from natural disaster threats;
- economic security;
- energy security;
- information security;
- personal security (Bochkarev, 2015, p. 58).

In the context of our research, we note that at the level of official documents, education is not listed as an element of national security. Ensuring national security is a system of political, legal, socio-economic, health, military and other measures aimed at ensuring the full functioning of the nation and eliminating potential and real threats (Anishchenko, 2013, pp. 72-75). A special danger is a group of aggressive external influences aimed directly at our state and constituting the main threat to Russia's national security. If in the past the highest level of danger was a direct military invasion, then in today's complex society with its huge number of external social relations and connections, the highest level of danger for the country can already be a number of factors – financial, trade and economic, material and production, environmental, political and legal, national-cultural, demographic and, of course, educational. In the scientific areas of national security, individual risk factors, threats and dangers for our country in the complex of external and internal interactions are comprehensively studied. The following branches of national security are considered and developed separately: military, information, scientific and technical, economic, political, etc.

However, judging by the content of scientific papers and fundamental legal documents, in particular, the “national security Strategy of the Russian Federation until 2020”, a General scientific concept of national security has not yet been developed. Note that the General scientific approach to the study of this problem is based on

the principle of consistency. The methodology of this research is based on system analysis and synthesis of specific mechanisms of theoretical and empirical levels of analysis, their General integration in a holistic concept. Moreover, there is currently no socio-philosophical concept of national security that could ensure the integration of the achievements of domestic science and philosophy in the field of ensuring such a common life potential of the country that can protect it from dangerous external attacks and internal threats. In this concept, it is necessary to develop a methodological basis for the philosophical understanding of national security, as well as a special group of categories at the General scientific and socio-philosophical levels of knowledge.

In this regard, we will consider the essence of national security in terms of its system structure, which includes special values and priorities. They are arranged hierarchically within the framework of the relationship of national security with other levels of security. Each security level has its own dominants. For the individual, it is their own rights and freedoms, for society—the preservation and multiplication of spiritual and material values, and the state – territorial integrity, sovereignty, internal stability. Thus, national security synthesizes the fundamental, vital interests of all social actors. However, the subject of special concern in the national security complex is the political and spiritual values that determine the essential aspects of the life of the individual and society.

Different views on the nature and significance of values are common in the scientific community. Most point to the direct dependence of national security on the national idea, which reflects the entire complex of the most important values in society. The national idea, first of all, is based on the spiritual aspirations of people,

which subsequently affect their behaviour and actions. In General, such concepts as “values”, “goals” and “meanings” are always historical and human. Value is a form of people’s attitude to the existing cultural patterns of a particular society, to the expected future, to the evaluation of everything “other” and to the preservation of the memory of their past that has been formed in the conditions of civilization. The structure of the value relationship “at the entrance” to this system implies the possibility of taking into account a certain benefit, and “at the exit” – a universal mechanism for joining the common good, which in the context we are considering is represented by a safe life.

The social system of the state has a hierarchy of values that perform certain functions. In other words, values are recognized as the main factor of activation, socialization and politicization. This understanding of the term “value” was the basis for the modern theory of values and had a significant impact on the development of the theory and policy of national security. According to V. A. Vasilenko (1966), “the subject of a value relationship is the side that determines the value of the other side in relation to its existence” (pp. 41-49).

In General, we can agree with the position of A. A. Prokhozhev (1997), who believes that “values are objects, phenomena and their properties that meet the needs of the individual, society and the state for a safe existence and progressive development” (p. 17).

Values can be classified as follows: temporary and eternal, objective and subjective, individual and group, global and national, natural and social, material and spiritual, ethnic, socio-political and state. Classification can be continued by other criteria.

Note that national values are the same set of

spiritual and material social values, but limited to the range of subjects who are their bearers. National values have a dual nature: on the one hand, spiritual values consolidate the interests of different social groups, forming a single direction of socialization of the individual in a particular society. The relationship between national values and national interests can be represented as follows.

National interests are a complex of social values of the individual, society and the state, and if they are lost, the nation disappears as an independent subject of international relations (Goncharov, Zalesny, Balashenko, Vasilevich, & Pukhov, 2020, pp. 878-899). According to the liberal doctrine, national security is based on the values and interests of individual citizens, which together create the interests of society and the state. At the same time, the state is considered a necessary tool for ensuring the best conditions for the development of citizens, society and itself. Liberal concepts also describe public interest as an essential aspect of political activity that ensures national security. In political terms, interest is a property of a certain social community that significantly affects its socio-political behaviour.

National interests are a set of vital interests of the individual, society and the state that determine the nation's desire for self-preservation and sustainable development. National interests determine political actions and achievements, being fixed in political, economic and military doctrines, various concepts and programs. However, it should be noted that vital interests are not limited solely to the question of "to be or not to be", they are not stationary and are in constant development, so anything that hinders development is a danger. Environmental changes can be of an aggressive nature that poses a threat to vital

interests. The whole complex of vital interests of the nation can be divided into four main groups – the interests of the survival of the nation, the interests of the development of the nation, important interests, and humanitarian interests. We need this gradation for the further articulation of national priorities that reflect the national security policy.

According to V. N. Davydov (2004), the country's security strategy is recognized to ensure the concentration of the state's political will to defend its own vital interests. It can be convincing and effective only if it organically combines guarantees of the rights won by the people with the protection of the main guarantor of these freedoms—the state (p. 12).

The term "national interest" is closely related to the concept of "national state", which is a form of political organization, on the one hand, and a political ideal, on the other. A nation-state is an Autonomous political community that is United primarily by citizenship and belonging to one nation. It is a political ideal in the sense that no state is culturally homogeneous, since there is always an ethnic and cultural mix. In the liberal doctrine, the nation-state appears as a product of civic commitment and loyalty. Nationalists and conservatives believe that it is based on organic or ethnic solidarity. In General, science considers the "national state" to be the only viable unit of political governance and the main element of international relations. All States of the world strive to be national. This system of organizing the life of the nation allows us to ensure cultural and political unity.

In the theory of national security, another category is essential – "threat". One of the most important components of effective national security is the ability of the state to respond to threats promptly. Despite the high significance of this

definition of the concept of “threat” in the scientific literature, it is, unfortunately, still insufficiently developed. However, many works of scientists indicate the need to reflect the harm of the process of causing harm, damage, encroachments, interference, negative impact, which are the result of potential and real threats.

In Russia, the term “threat” is often identified with the concept of “danger”. In our view, “danger” is a broader category, since it does not have a specific object that it affects, while the threat is always personalized. In particular, people are always in a state of danger, but threats do not always surround them. A security threat, in our opinion, is a combination of intentions and capabilities of a social subject that can harm the vital interests of the individual, society and the state. National security subsystems that are vertically arranged by level are subject to threats.

Protection of national interests (national security policy) is a set of measures to neutralize and prevent attacks on the vital interests of the individual, society and the state, potential and real threats and dangers to these interests. Protection is implemented through the integrated application of various methods, measures and means to protect symmetric and asymmetric threats. The choice of such methods, means, measures and their forms takes place within the framework of the concept of national security, which serves as the basis for a specific policy and strategy to ensure the national security of the country.

The study of the content of the concept of national security of the Russian Federation, as well as a wide scientific literature on state and national security of our country, has shown that this is a very broad area of theoretical and especially practical knowledge. It is associated with the identification of dangerous conditions and aspects of the existence of the country, state, ana-

lysis of various risks, threats that occur within a living social organism as a result of inadequate internal processes of transformation, unbalanced development, and especially in connection with complication of external international and global conflict relations.

Thus, the formation of the conceptual apparatus of the theory of national security in the scientific and General scientific context of research is based on the use of such fundamental categories as vital interests, danger, threat; national goals, values and interests; national security policy; internal and external security; areas and types of security, security strategy in specific areas of national security, etc.

Most of these concepts were developed by A. V. Vozzhenikov (2000), in his work “National security: theory, policy, strategy” (p. 234). The conceptual framework discussed above allowed us to present the main subject aspects in scientific and General scientific categories and to define the theoretical and methodological basis of national security.

Our research has shown that the scientific community is currently trying to combine existing approaches to the definition of national security, its structure and mechanisms for ensuring it on a General conceptual level. However, the result of these scientific works is not presented as an official document. Since in current conditions, there is no General scientific concept of ensuring national security, there is no socio-philosophical understanding of it.

The author of the study believes that it is necessary to develop a General socio-philosophical concept of national security, which implements the goal of integrating existing industry and General scientific knowledge in the field of national security into a common worldview reality based on a philosophical methodology.

We believe that a set of concepts as abstractions describing social reality, including national security, human and social security, should be integrated into a General theory or General concept of describing an object or object of knowledge.

In this sense, it is necessary to highlight the most important areas of development of this concept:

- 1) identification of a complex of internal and external risks, dangers and threats to the national security of Russia as a set of scientific and philosophical knowledge necessary for the formation of an adequate response;
- 2) development of adequate forces of confrontation – ideological, theoretical and methodological, socio-cultural, political and legal, etc. in response to a set of current and possible threats that generally characterize the state of national security of the state;
- 3) in the applied aspect, since external threats in the global world are unavoidable, a complex of theoretical and scientific and technical developments is necessary to create a strong power shield (military, economic, informational, etc.), which is constantly being modernized to permanently ensure national security in the face of increasingly aggressive influences;
- 4) it is necessary to develop a coherent strategy and tactics for the existence of a national state, in which internal threats are minimized, ideally-disappear altogether;
- 5) concerning all spheres of public life, including education, this means that it is necessary to develop a set of conditions for social activity, strategies and tactics to ensure security in a certain area (including education), in which external and internal risks and threats are minimized, and national security is maximized.

Conclusion

Currently, scientific and general scientific approaches to the study of a national security study the main characteristics of national security in different sectors of public life without the use of an integrative approach.

The integration of individual areas of research is possible within the development of socio-philosophical concept of national security of Russia, which according to the author of the dissertation, is a scientific and philosophical approach to the formation of a complete system of national security that includes political, socio-economic, cultural, educational, scientific-technical and other aspects of social activities as interrelated parts of the whole system stability, protection and the possibilities of future development of the nation-state in the face of increasing international conflicts and global tensions in the 21st century.

In this concept, the education system occupies an important position, since it ensures the quality of human preparation for a decent life in a healthy society, and also forms the intellectual and practical potential of the country's population, which can ensure all aspects of its national security of our society. The development of this concept will allow us to form a complete picture of the country's national security by creatively integrating the achievements of specific national security Sciences – military, state-political, economic, legal, as well as education security that has not yet been specifically identified.

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USING DIGITAL FOOTPRINTS IN SOCIAL RESEARCH: AN INTERDISCIPLINARY APPROACH

Abstract

The study aims to clarify the concept of the digital footprint in jurisprudence and social sciences and determine its meaning for interdisciplinary research. The subject of this work is the analysis of the concepts of “digital footprint”, “digital reputation”, “digital image of a person”. The article notes that special machine techniques are required to process digital traces. The ways of storage, transmission and use of digital traces are considered. The research identified the main problems of using digital information in public relations. Digital traces can be used in various studies in the humanities, social sciences: sociology, law, economics, psychology using interdisciplinary research methods.

The result of the study was the conclusion that digital information will have a digital footprint only when it is transferred from one user to another in an online environment, uploaded to a social network, etc. (in the case when it is possible to “trace” its movement). Thus, the “digital footprint” is the ability of information recorded in digital form, to leave special “marks” on the route from subscriber to subscriber, the ability to track such marks, receive information about its movement and transformation in order to collect, process and analyze these data.

Keywords: digital footprint, digitalization of public relations, artificial intelligence, “digital image of a person”.

Introduction

Currently, the amount of digital information is growing rapidly. The impact of digital information on people’s lives should not be underestimated: the more information about people, their actions or some social phenomena appears on social networks, the more opportunities it can be used for research. This information leaves a digital footprint, the study of which can be used in sociology, psychology, law, economics and other

social sciences. Digital information and its footprints can be used in the study of the demand for products, in marketing research; in psychology (for example, to determine the psychotype of a person or a group leader), in jurisprudence (to facilitate the process of investigating and collecting information about a crime), in sociology (for conducting various sociological surveys, building models, determining the level of unrest in society, etc.)). The study of digital footprints and their use in the social sciences will solve the

problems of faster information processing, save time and effort, and will lead to more accurate research results.

The purpose of this article is to analyze complex interdisciplinary research in the context of identifying the possibilities of using digital footprints in various social sciences.

To achieve this goal, the following tasks have been solved: the concepts of “digital footprint”, “confidentiality in the network”, “digital reputation”, “digital image of a person” have been defined; methods of collecting, evaluating and analyzing digital footprints in sociology, psychology, jurisprudence, economics have been analyzed; studied the features of the circulation of digital information; analyzed the work of Russian and foreign scientists on digital information and digital footprints; suggested ways (including interdisciplinary) of using digital footprints in social science research.

It is the interdisciplinary approach that is new in the study of this issue since until now, and there has not been a comprehensive study of digital footprints from the position of several sciences at the same time. The results of the research allow to expand the area of using digital footprints and improve the quality of research.

Theoretical Framework

The use of computers has firmly entered our lives. It has become an integral part of the activities of not only individuals (games, correspondence, watching videos, searching for information), but also legal entities (electronic document flow within organizations, relations with banks and regulatory authorities, submitting reports, submitting applications), as well as public authorities (for example, the Russian portal “Government Services”). In most modern states, sys-

tems of “electronic government” (e-Government) are effectively operating, and attempts are being made to introduce “electronic justice” (e-Justice). In Russia, a full transition to the provision of significant state and municipal services in electronic format is planned from January 2023¹.

Thus, we are witnessing the growth of digital public relations, the transition of public relations to a digital environment and the digitalization of society as a whole.

The number of Internet users and the amount of information placed in it is growing, the quality of its use is changing - often up to 80% of information that used to have a material expression (photographs, books, videos, texts, etc.) is now stored on a computer, on a server or online disks (Yandex Disk, Google Disk) in digital form, without duplication in material form. The amount of information located in local networks, the World Wide Web, as well as in computers and other hardware (any technical devices on which information can be recorded - a smartphone, tablet, modem, etc.) is practically endless. The penetration of such information into all, without exception, spheres of human activity and society has led to the creation of new information categories: “virtual environment”, “electronic document management”, “digital footprint”. These categories are now becoming more widespread and require a separate study.

Information that once entered the global network remains there forever and looks like a digital footprint. Consequently, such information has almost limitless volumes and is big data (BigX Data), which requires special methods of assembly, evaluation and analysis.

Digital information is information encrypted with a binary code - 1 and 0. The specified

¹ The instruction of the President of the Russian Federation V. V. Putin - <https://tass.ru/obschestvo/9705537>.

digital code forms a unique system that allows you to save (to record), transmit (to send from one hardware to another), and most importantly - recognize it when received by the addressee. Thus, this information comes to the user without transformation. Such information is digital by nature. In our opinion, in this case, the name “electronic information” is inapplicable (as some authors say about this type of information).

The term “electronic information” owes its origin to the storage medium, that is, the device with which digital information is transmitted, received and stored. The appearance of this term is associated with electronic computers, the appearance and popularization of which led to the penetration of digital information into everyday circulation. Thus, the legislator attributed any information encoded in the form of an electrical signal to computer information, although, as A. A. Fatyanov (2017) correctly notes, not all electrical signals are computer information. Confusion in the use of the terms “electronic”, “electrical” and “digital” leads not only to the substitution of concepts but also to their incorrect use in research.

The information that is generated, transmitted, stored on computers and other hardware is not just an electronic signal, but a signal that needs to be “digitized” so that it can be processed by a computer and become a digital signal. The encoded digital signal is constant, not subject to accidental or mechanical changes (experts detect deliberate changes), can be recorded both on electronic media (flashcards, disks) and on non-electronic media (optical disc) (Kalitin, 2014). Hence the conclusion: the information transmitted in the form of a digital signal is digital, and it is more correct to call it “information in digital form”.

Regardless of the content of the information

itself (it is a photo, video or text), it remains digital until it is displayed on a screen or paper. This information is perceived by a person in a transformed, decoded (recoded) form.

Note that in foreign practice there is a clear separation of the terms “digital” and “electronic”. Understanding the differences between these concepts is important since research can use both digital information and electronic sources of digital (computer technology) and analogue information.

Any information (digital or analogue) acts as a source of data for research in various branches of science, including for interdisciplinary research. It was said above that the specificity of digital information lies in its machine processing, which allows not only to reduce the processing time but also to increase the volume of investigated data, which gives the advantage of digital information over analogue.

Currently, there is no clearly fixed, established opinion about the concept of “digital footprint”, although there are more and more studies on this topic (Boyarkina & Boyarkin, 2016; Glushkova, 2020; Tohtieva & Fulin, 2020). Most often, the digital footprint is presented as a unique set of actions on the network (Vangie Beal), or as a “digital shadow”, “electronic footprint”, “Internet footprint” (which is a web browsing trail (cookies) (Garfinkel & Cox, 2009) This term is usually applied to an individual user. However, it can also be applied to a legal entity.

Many digital footprints allow them to be classified. It is customary to distinguish two types of digital traces: active and passive (Girardin, Calabrese, Fiore, Ratti, & Blat, 2008). An active digital footprint appears as a result of the publication of any information by the user on the Internet, for example, on social networks. A passive digital footprint is formed when data is col-

lected about a user without their knowledge. Practice shows that users leave digital information intentionally or unknowingly. Persons interested in this information collect it actively or passively. A feature of digital information is its volume and shape. Since all this data is stored on the web, it is relatively easy to collect a lot of user data using simple search engines or using machine processing.

Thus, “digital footprint” is the ability of information recorded in digital form to leave special “marks” on the way from subscriber to a subscriber; the ability to track such marks, receive information about its movement and transformation in order to collect, process and analyze this data.

The study of digital footprints began a long time ago (almost from the moment of their appearance). In 2007, Tony Fish did much research in the field of marketing and revealed not only the prospects for their use but also identified the problems and warned about the dangers that this data can store in itself. In his work, he noted that the digital footprint could determine the needs and motives of a purchase, determine the purchasing power of a person, determine the reasons for the purchase, etc. (Fish, 2009).

In 2017, Katalin Feher conducted a study on online strategies for posting information by users on the Internet. As a result of the study, she concluded that the consequences of posting information on social networks can be unpredictable: only 70% of the information remains under the control of the user, and 30% of actions are not subject to control by the users themselves and can be used by unauthorized persons or intruders, including for the purpose of committing illegal acts (Feher, 2017).

Passive digital footprints can be stored in at least two ways:

- fixation in on-line databases: creation date; time and travel paths from user to user; The user’s IP address; file size, etc.
- placement in an off-line environment: for example, placement in files (as content), to which the administrator has access, who can determine what actions were performed with the file and when (for example, look at the log when the file was modified or moved). At the same time, the administrator cannot determine who exactly did this.

Active digital footprints can also be formed and stored in two ways:

- in the online space (when the user visits the site or his page on the social network where he is registered, publishes or posts some information);
- off-line (when the trace remains “inside the computer”);
- in a keylogger (fixing any changes in the clipboard (for example, when a user copies passwords, makes screenshots of information, or performs some other actions that at first glance leave no traces)).

Let us consider each of them.

1. “Confidentiality on the Internet” - it can be noted that it practically does not exist. A person needs to make much effort so that the actions carried out by him in the network are not interconnected. We have conducted an experiment on personal identification on the Internet using digital footprints. The study was conducted concerning two groups of subjects: group A and group B. In group A there were users who, being active users of the Internet and social networks, were registered there under their own names (nicknames in the social network corresponded to the surname and first name). In group B, users were also active users of the Internet and social networks. However, they were registered there un-

der anonymized nicknames (nicknames in the social network did not contain an indication of their surname, contained a fictitious name or fictitious numbers). During the experiment, 70% of users from group B were identified until the surname was established. This became possible thanks to the use of methods of analysis, information evaluation, machine processing and the use of computer algorithms: a circle of communication (friends in a social network), mutual acquaintances, a city, an educational institution and/or place of work, a family were identified, and through the analysis of other people's accounts it became possible to identify them.

As a result of this study, it was concluded that with the help of certain search programs and search algorithms, it is possible to identify almost any subject on the Internet. This proves that privacy on the network (virtual environment) is almost impossible, and it is almost impossible to apply the law on personal data to information on the network. Since the information is posted by users, it becomes publicly available.

2. "Digital reputation". This category manifests itself through research using sociological methods (observation, survey/questionnaire, analysis of documents (websites and personal pages of social networks), modelling). The study analyzed the question of whom people trust in social networks; whether the reputation of the person who represents it influences the choice of the product (for example, advertising of bloggers). As a blogger, actresses, public people, TV presenters, show business stars and bloggers themselves (those people who work in the network: YouTube, social networks, etc.) were considered.

Our analysis showed that in 89% of cases, a purchase is made after the recommendation of a blogger whom the reader/user trusts, whom he

believes, and has been subscribed to for at least 3 months. At the same time, each blogger has his own digital reputation, which is mediated by his actions on the network, statements, propaganda of any ideas, etc. This reputation can be both positive and negative, but unlike real life, it depends on the actions on the Internet. Digital reputation has its own digital footprint, which can show a change in the "level" of reputation. For the layman, "digital reputation" is important when solving some socially significant issues: for example, it may be needed (or "hurt") by an applicant when entering a university; a person when applying for a job, when establishing personal contacts and relationships, etc. Any interested person (for example, an employer) can use social networks to determine the digital reputation of the applicant and draw some conclusions: how much time a person spends on the network, what is his manner of communication, attitude to projects, etc.

3. "Digital image of a person" is a kind of image that is created in social networks in relation to someone. A peculiarity is that this character can be both real (existing in life) and fictional (fake pages on social networks created to "cheat" subscriptions and votes). Particularly noteworthy is the image of a "digital person" who is identified with a real person. In this case, the methods of psychology are of interest. Using the methods of psychology, one can determine the psychotype of a person, predict his behaviour, and determine whether his digital image corresponds to reality. In less than 10% of cases, the "digital image of a person" and his real-life image did not coincide; in other cases, they were the same. The definition of the "digital image of a person" also occurs through the analysis of digital footprints.

The next step is to understand who can use the digital footprint and how. Persons using digi-

tal footprints are subjects of use. The subjects - users of digital footprints are marketers, sociologists, investigators (law enforcement officers), psychologists, financiers. Using digital footprints, you can determine the needs of people and predict the demand for goods of a certain category, the movement of people. At the same time, it is possible to carry out observation, both involved and not involved, to find out information that cannot be obtained offline (for example, the connection of subscribers via a cellular network or geolocation).

The digital footprint allows you to study the interests of people, determine the location of users; communities and groups in which this or that person is, his views on certain events, etc. (Vatlecov & Vatlécova, 2019). Digital footprints allow you to research communities and groups, make ratings and comparisons (for example, find out the rating of hospitals, schools, doctors, businesses, etc.). Moreover, all this information can be collected without the knowledge and permission of its owner. In order to prevent digital footprints from being trace, special measures must be taken.

Such a caveat does not mean that the digital footprint is a negative factor and that it needs to be eliminated. First of all, you need to understand that the formation of a “positive” digital footprint, on the contrary, avoids any problems, and can help in some issues.

A positive digital footprint can be created using the results of this study, and here we are already talking about a conscious online identity: emphasizing dignity, carefully monitoring what is published, etc. When studying the formation of a positive digital footprint, it is necessary to remember about the digital culture, which is only just appearing among users of the Internet space (Skivko, Korneeva, & Kolmykova, 2019).

Thus, the main actors in the use of digital footprints can be divided into three groups:

- official users - e.g. employers, government agencies;
- personal users who use digital footprints for personal purposes, as a rule, to clarify information about someone;
- business users, using digital footprints in marketing research, to study the level of sales, reviews, etc.

Let us consider each type.

1. Official users. Employers are increasingly using digital footprints. For example, in 2006, only 11% of employers checked the social networks of potential employees, and in 2017, more than 70%. Specialized companies (for example, Fama Technologies) appear that do such research on order for employers or other interested parties.

On the other hand, there are companies (for example, BrandYourself) that form a positive digital footprint for individuals and legal entities, various companies. Such companies analyze pages on social networks, comments, photos (including on the pages of friends) and determine what content gives a positive digital footprint and what needs to be removed from the page. Besides, such companies can create positive content, recommend some actions on the network, etc. Also, the user’s digital footprints can be considered by official state bodies (for example, when investigating crimes: identifying members of a criminal group, collecting and examining evidence expressed in digital form, etc.). In forensic science and criminal procedure, such studies have been carried out for a long time (Meshcheryakov, 2001; Lazareva, Olinder, & Perekrestov, 2019). However, it should be noted that interdisciplinary research on this topic is just beginning to be carried out.

2. Personal users using digital footprints for personal purposes. Studies show that 7 out of 10 young people, when they meet, always look at each other's social networks. As a rule, these people lack any special skills; they use direct views, without the use of machine information processing methods and computer programs. By visiting the page of such a user (provided it is open), you can determine where the person was, whom you know, learn about his interests, level of wealth, behavioural habits, etc. Equally important is what other people write about someone on the Internet (these are passive digital footprints). They can also be found and analyzed without using special programs, but after spending a certain amount of time analyzing friends' pages, reading comments under posts, studying hashtags, etc.

3. Business users (meaning users who use digital footprints in business). There are several directions here.

First, it is about digital reputation and brand presence on the net. Increasingly, companies, especially those focused on retail or providing services to individuals, are moving online. Among other things, this is facilitated by the situation with the Covid-19 pandemic, which arose in March-April 2020. Such companies are increasingly selling and promoting (marketing) their goods and services through social networks, and all these sales and type of account/site will constitute the digital image of the company (digital footprints).

Secondly, one cannot ignore online customer reviews (research has shown that 85% of customers are focused specifically on positive reviews, while about 65% of customers are ready to write and write these reviews).

Third, the presence of a business on the network becomes necessary, since already about

90% of users have bought something on the network at least once. More than half of the respondents begin their search for the desired product/service by analyzing offers on websites or social networks. A poorly designed website/account can simply scare off potential customers, so this area also needs to be paid attention.

Thus, it becomes obvious that digital footprints are an integral part of the life of any modern person, company, state. The absence of digital footprints is possible only if the subject is not online at all, and this is almost impossible during the period of digitalization of society. Thus, part of public services has already been fully transferred to the State Services portal (for example, registering a car, obtaining or replacing a driver's license is impossible without registering on this portal). Therefore, in research, it is simply necessary to be able to use digital footprints to save time, improve the accuracy of results, and reach a larger audience.

Digital footprints in scientific research can be used in two ways:

- as a source of information for special, independent research in individual social sciences: in jurisprudence, psychology, sociology, economics, etc.;
- as a source of information for interdisciplinary research in several areas: for example, determining the type of personality (psychology) to determine its intended role (sociology) in a criminal group in the investigation of certain types of crimes (forensic science).

As part of independent research, work with digital footprints can be carried out in sociology, psychology, economics, jurisprudence, etc. It should be noted here that research using digital footprints and digital information will be carried out in the same way as when working with ana-

logue information. The same research methods can be used, answers to the same questions are obtained. The difference will be one - the advantage in the speed of information processing and its quantity. With the use of machine processing methods (which in this case will be only a method of digital information processing), one and the same array of information can be examined from different angles, additional connections between individual elements can be identified, cause-and-effect relationships can be determined, etc. The above were examples of exactly how digital footprints can be used.

With regard to interdisciplinary research, the emergence of digital information and the development of the doctrine of digital footprints makes a breakthrough in such research possible, increases their quantity and quality. This is precisely due to the use of special methods of machine processing and the use of special computer programs, which allows not only to process a large amount of information but also to combine information from different sources, different areas, which was previously problematic. Such studies can combine several areas at once: economics, sociology, psychology, jurisprudence, etc. For example, you need to study some economic indicator using the methods of sociology and make a decision based on the laws of psychology.

Research shows that companies, when collecting digital footprints of users, use only part of the information for the stated purposes (for example, to improve the quality of their work). Most of the information received is processed for “predictive” purposes, often without notifying the customer, and even more so the users themselves. Based on what the consumer is doing online, it is possible to predict an increase or decrease in demand, the emergence or fading of interests, a change in behavioural habits.

On the one hand, such tracking of digital footprints is capital and ubiquitous - it tracks all footprints that relate to a specific issue and get into the network. For this, machine information processing is used. On the other hand, the results of such tracking become a product (information base) that is in demand and can be sold on the information services market to interested parties (companies, political parties, public associations, etc.).

The undisputed leaders in the collection and analysis of digital footprints are Google and Facebook. Why is this information in demand and popular? If you have an accurate idea of the development of this or that phenomenon, then you can determine the period for a painless increase in prices for products, the launch of new types of services, etc. If this is a trading platform, then you can set individual prices for customers, focusing on their purchasing power - the same product/service can be sold at different prices: at a greater cost to those who can pay for it. This conclusion can be drawn from the analysis of the average check. Alternatively, having tracked the location and location of your customers, you can open an additional office or move a warehouse to a more convenient location, thereby reducing costs. You can also study the turnover of competitors and their prices, etc.

Thus, knowledge of the features of digital footprints, the order of their formation; peculiarities of search, collection, storage and analysis allows their wide use in interdisciplinary research.

Methodology

In the study, the results of which are presented in the article, both empirical methods and theoretical research methods were used. Empiri-

cal methods were used to collect data on such social phenomena as digital information and digital footprint, as well as data on their external manifestation. Using the methods of theoretical research, the collected material was processed, internal relationships were revealed (how the trace appears in the virtual environment, what properties allow us to speak of it as digital, etc.).

The following methods of empirical research were used in the study: observation (research of people's behaviour in social networks), experiment (identification of a person on the Internet using digital footprints), comparison (research of digital footprints from the point of view of different social Sciences). Methods of theoretical research included: analysis (research of digital information itself and digital footprints, methods of obtaining it), modelling (building a model of the possible use of digital footprints in research).

Among the special research methods, we used sociological methods: systematization, survey, involved observation, and documentary method. Sociological methods are a way of collecting and processing digital information and digital footprints. They are the basis of interdisciplinary research, as they allow you to get data to answer questions posed by other social Sciences. In the study, using sociological methods, the following were carried out:

- registration of actions on the Internet—a survey, observation;
- data collection – a sample survey of accounts and sites;
- data processing and analysis – system analysis of sites, description of accounts and users.

We also used psychological methods for studying personality: analysis of data about the individual in the social network account, obser-

vation, comparison. Using psychological methods, we established cause-and-effect relationships, identified the motives of people's behaviour, determined the prerequisites for determining the psychotype of a person, etc.

Special legal methods are necessary for analyzing the legal regulation of the issue of handling and protecting digital information and digital footprints. Among the legal methods, we would note the identification of conflicts of legislation in this area, a comparative legal method for processing the experience of legislative regulation of these issues in other countries.

Economic research methods are necessary since the collection, analysis and forecasts of digital information and digital footprints are necessary for the development of the economy or for obtaining information about economic processes. Thus, interdisciplinary research requires a comprehensive application of General and special scientific methods, including those from various social fundamental and applied sciences.

Results

The main result of the research is the identification of opportunities for applying an interdisciplinary approach to the study of such a phenomenon as the “digital footprint”. The results of the study allow us to expand the use of digital footprints and improve the quality of research.

The study showed that information that once got into the global network remains there forever, and has the form of a digital footprint, has unlimited volumes and is characterized by big data, which requires special methods and approaches to their research.

During the work, much attention was paid to such concepts as “digital footprint”, “online privacy”, “digital reputation”, “digital image of a

person”. It is noted that a digital footprint is the ability of information recorded in digital form to leave special “marks” on the way from subscriber to subscriber, the ability to track such marks, get information about its movement and transformation in order to collect, process and analyze this data. Digital footprints include two large groups: active digital footprints and passive digital footprints.

The results of the study showed that it is quite difficult to maintain confidentiality on the network as all data posted in open sources are open. To obtain this result, an experiment was carried out to identify a person on the Internet, namely in social networks.

Much attention in the study was paid to the concept of “digital reputation”. This category manifests itself through research using sociological methods (observation, survey/questionnaire, analysis of documents (websites and personal pages of social networks), modelling). We came to the conclusion that there is a positive “digital reputation” and a negative “digital reputation”, the formation of which is influenced by both the user himself and his environment, or special firms.

No less significant results were obtained when studying the category of “digital image of a person” - this is a certain image that was created in social networks in relation to a person. A special feature is that this character can be both real (existing in life) and fictional (fake pages on social networks created to “cheat” subscriptions and votes). The image of a “digital person” deserves special attention, which is identified with a real person. In this case, the methods of psychology are of interest.

It is highlighted that the subjects-users of digital footprints are: marketers, sociologists, investigators (law enforcement officers), psy-

chologists, financiers. Three groups of user subjects have been identified: official users; personal users; business users.

The analysis of the ways of using digital footprints in interdisciplinary research is carried out.

Conclusion

Thus, we can conclude that digital information and digital footprints as part of it (manifestation) are becoming an integral part of society. No science can ignore their appearance and the opportunities that they provide for research, namely: saving time and increasing the amount of research information.

Digital footprints in social science research can be used in two ways:

- as a source of information for special, independent research in certain social sciences: in jurisprudence, psychology, sociology, psychology, economics, etc. ;
- as a source of information for interdisciplinary research in several areas: for example, determining the type of personality (psychology) to determine its intended role (sociology) in a criminal group in the investigation of certain types of crimes (forensic science).

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MILITARY GEOGRAPHY IN THE CONTEXT OF GEOGRAPHIC DETERMINISM

Abstract

The influence of geographic factors on the society as well as on different social realities had special importance within the whole history of social-philosophical thought. From this perspective, the theory of geographic determinism has emerged as an essential conception. The supporters of this theory paid special attention to the geographic factors demonstrating and underlining the importance of their place and role in the process of formation and development of various social phenomena. This article mainly focuses on the place and role of military geography in the study, organization, and modelling of social processes.

Keywords: military geography, geographic determinism, geographic factors, geopolitics.

Introduction

The social-philosophical thought always had an emphasized positive attitude towards the influence of the geographic factors on society and social phenomena. Philosophers always paid great attention to the fact that geographic, climatic, territorial, and such other factors have a significant impact on public life, socio-biological realities, and even forms and mechanisms of state government. Hippocrates (1994) was among the first ones who paid particular attention to the mentioned realities and in his book “On Airs, Waters, and Places” expressed this idea: “...in general, you will find the forms and dispositions of mankind to correspond with the nature of the country...” (p. 304). Such an idea can also be found in Aristotle’s work “Politics” in which he wrote: “Those who live in a cold climate ... are full of spirit, but wanting in intelligence and skill. ...the natives of Asia are intelligent and inventive, but they want in spirit, and therefore they

are always in a state of subjection and slavery” (Aristotle, 1885, 1327b).

The ideas of the influence of geographic factors on society, social realities, their formation, and development were wildly spread, especially after the so cold “era of great geographic discoveries”. The new progressive doctrines, formed during this period, and first of all “geographic determinism,” were trying to explain the social realities from the perspective of an objective, natural, and of course geographic, but not divine or any other motives.

The further development of these ideas reached its peak in the viewpoints of one of the first representatives of French Enlightenment – Charles Louis Montesquieu. He is considered to be the founder of modern geographic determinism. The main points of Montesquieu’s (1999) conception can be described as follows: *the climatic conditions and weather of a state, territory, or region determine the habits, inclinations, character, manners, and qualities of nations and*

peoples, on which depend the social structure of the particular nation, people or state, their way of life, the nature, peculiarities, and essence of the laws, the political structure and infrastructures, even the existence and degree of development of freedom-loving ideas (p. 265).

In the 19th century, “geographic determinism” was wildly spread and mainly reflected in the ideas of the representatives of German philosophy, particularly those of Carl Ritter and Friedrich Ratzel. Carl Ritter was trying to justify the decisive significance of the geographical environment and, first of all, the geographical position of the particular state in the context of the fate and “historical fortune” of nations and peoples, while Friedrich Ratzel was considered to be the thinker who boosted the shift from geographic determinism to the theory of geopolitics. Ratzel was arguing that the geographical environment was the factor that influenced the degree of economic development, the nature of the political structure, and the level of the general development of each nation. He was also insisting that people’s destiny is conditioned by the influence of the factors of earth and sky, flora and fauna. He considered that “the location of the state in one of the hemisphere, on this or that continent, on the peninsula, or the presence, close location or absence of seas, lakes, rivers, deserts - all these factors determine the course, nature and features of the history of a certain people, nation or state” (Ratzel, 1901, p. 102).

Geographic Determinism, Geopolitics and the Origin of Military Geography

Most researchers concur that ‘geopolitics’ appeared as an independent scientific direction only at the beginning of the 20th century with Swedish geopolitician Rudolf Kjellén’s work

“The State as a Life-Form” published in 1916. This work served as a ground for the separation of ‘geopolitics’ from the so-called ‘military geography’. According to Kjellén, geopolitics is a science about the state “as a geographic organism that develops in space” (Holdar, 1992, p. 312).

In this context, it is important to state that still in the first quarter of the 19th century in Europe was laid the foundation for the formation and development of a new science ‘military geography’. The wars of the French Republic and the Napoleonic wars boosted the appearance of ‘military geography’. During the military operations, it was necessary to investigate the geographic factor’s role in general and that of the terrain in particular, as the wars were wildly spread from Paris to Warsaw and Moscow (and from Moscow to Paris). Neither geography nor geographic determinism, and even geopolitics, could solve this problem in their separate, local domain.

It can be stated that the military geography emerged on the cross point of geographic determinism, geopolitics, military sciences, and geography. It aimed to fill the gap resulting from interests’ clash of these sciences and conceptions.

Henri Jomini started military geography in Russia, a well-known military theorist of his time, general of the Swiss (in 1812, Russian) army. During the seven anti-French coalition wars, the military geopoliticians collected a great number of factual materials and right after Waterloo started heated debates over the subject and method of their science.

Colonel Yazikov became involved in this debate led by Jomini in Russia. Colonel Yazikov wrote and published in 1857 the textbook of Military Geography for the Russian Academy of General Staff. Russian military practice included

almost ongoing campaigns and battles on various battlefields that completely differed by their conditions. These facts predetermined the depth of Yazikov's explorations.

During the period when in Western Europe (mainly in Germany) the essence of the conceptions of military geography was confined to the creation of terrain directories for tactical and strategic use, Yazikov was the first to talk about the influence of not only topography on the military operations and military system of the state. He also mentioned the influence of other factors, such as population, economy, state structure, climate, etc.

In Russia, Yazikov's book became a subject of heated discussions on the place and role of military geography in the system of military sciences. The main motive of the discussion was the set of questions whether the subject of investigation of military geography is only the natural conditions (from the viewpoint of German authors), or it should be viewed within the frames of investigation of the young science must be included information from political and economic geography, philosophy and demography, as well as other social phenomena (from Yazikov's viewpoint). The result of the discussion was that the military theorists unanimously decided that the limitation of the subject of military geography by the study of physical-geographical factors does not correspond to the real demands of the war. It should involve the frame of sciences dealing with the study of economic, political, demographic, social, and other phenomena.

In 1845, colonel D. A. Milyutin was appointed Professor at the Russian Academy of General Staff and head of the Chair of Military Geography. Soon he published the booklet "Critical Studies of the Importance of Military Geography and Statistics". The brochure indicates the

main direction of development of the new branch of science. It is taken into consideration that the military geography, according to its definition, does not include the whole range of issues of geographic factors influencing on the state's military affairs and military policy. Therefore, the formation of new science that Milyutin called "military statistics" was a necessity. Currently, the science that meets Milyutin's requirements is called geostrategy. As geostrategy is the name of the military sphere of geopolitics, in fact, in the mid-19th, Milyutin founded and developed the science that now is called geopolitics.

The main theses developed by Milyutin even preceded those set by Ratzel, Kjellén, and Mackinder half a century later.

The subjects "Military Geography" and "Military Statistics" developed by him compiled a quarter of the whole education process. The practical course of geodesy was included, and the corresponding specialization was founded.

Milyutin was the founder of the School of Russian Military Geopolitics.

"The human being fights on the surface of the earth, in the air and under the ground, so the geographical factor is the constant companion of war. It is impossible to imagine a war out of geography and also out of space." These are the words of A. E. Snesev - Milyutin's pupil, the Head of the Russian Academy of General Staff.

According to Snesev (2006), "the military geography studies the territory, forces and means of the state from the military point of view at the given historical moment" (p. 512). The peculiarity of Snesev's viewpoint is that he considers military geography as not just a unity of dry knowledge of some physical quantities (territory, boundaries, population, etc.), but as a breathing science. As Snesev (2006) wrote, "Since the population flexibility and its spirit are the touch-

stones of the success of the war nowadays, the study of population and its quantity from this point of view becomes urgent and mandatory for the military geopolitician, no matter how difficult it is. The statistical method cannot answer these questions sufficiently; besides, it is necessary to search for the solution in the wide range of data that include the history of a nation, its state, cults, customs, etc., all that can be combined under the phrase ‘national-spiritual character’. Our strategic analysis will refer to the relatively valuable geographical objects that are revealed not only by their geographical indicators but also by the combination of historical, economic, and other conditions” (p. 512).

During the researches in India, Snesev was planning to outline the new science - military geography, which differs from the classic geography with its complex nature. A military geopolitician is the unity of physical geopolitician (relief and climate of the terrain, water resources, and minerals, fauna, etc.), social-economic geopolitician (industry, agriculture, human potential, demographic issues, transport opportunities, etc.), sociologist, ethnographer, and intelligent military specialist. Military geography must be able to answer four main questions:

- description of the terrain,
- description of the population,
- means of warfare (military-economic potential, its level, and connection with the international economy),
- Armed forces (number, types of weapons, national peculiarities of the troops, fortress structures and conditions, roads of strategic importance, river crossings, etc.).

Before Snesev, the spies of the General Staff of Russia were mainly investigating the first and the fourth questions. The coordination of the materials through military analysis prism

for one person or even for a small group of people is a rather difficult issue. It is a job for a whole team, and the main disadvantage is the weak combination of the mentioned sections. However, Snesev successfully corrected the mistakes, as he had several professions - wide profile specialist in geography, mathematician, linguist (he knew many languages - English, French, German, Farsi, Pashto, etc.), member of military personnel, who passed professional training of military specialists at the General Staff Academy.

Socio-Strategic Significance of Military Geography and Its Place Among the Geographical Sciences

Military geography (among the founders of which was Snesev), as an independent subject, later became one of the main activity spheres for the reconnaissance of many countries all over the world.

The history shows many examples, when geography stands on one of the first places among the sciences, solving the issues of significant importance for the state. From the times of Peter the Great, the geopoliticians realized such explorations as comprehensive descriptions of Russia’s regions that included many different data on nature, population, economy.

The renowned explorer, member of Russian Geographic Society N. M. Przhevalsky and his many colleague geographers, the officers of the General Staff of Russia, were realizing not only the popular description of the places they visited, but also carried out significant comprehensive analytical explorations.

In the article “Geography and War” published in the journal “Science and Life (Nauka i zhizn’, in Russian)” (N 11-12) in 1942, A. E.

Fersman, the vice-president of USSR NA, mentioned that geography, which was considered to be a descriptive science, nowadays among the fundamental sciences, became a leading force in solving the most critical problems of the world conflicts. Explaining the reasons, he mentions, "...geography is not a science about separate facts of the surrounding world. Geography is a science about deep interrelations of links, existing in nature between social phenomena and the human beings engaged in it" (Fersman, 1942).

The given examples refer to the time when the Soviet Union was facing not ecological, but military-political issues. It should be stated that geography fulfilled its leading role in solving these issues with honour.

During the Great Patriotic War, the Geographical Institute of the USSR Academy of Sciences was involved in the Red Army Geological-Geographical Support Commission's activity. Since 1942 July, the scientists of the Institute were compiling the military-geographical descriptions of the terrain of future battles from the Volga to Berlin. This team, realizing the job for the staff of engineering forces, consisted of different specialists headed and coordinated by the geographer, future director of the Institute, Academician I. P. Gerasimov. The fact that the Institute of Geography was marked as a strategic object for bombing on German pilots' maps could not evidence the practical importance of geopoliticians' work.

In the years of the Great Patriotic War, as a result of the calculations and recommendations of G. K. Tushinski, the Professor of Moscow State University, Department of Geography, the avalanches were falling on the German mountain-infantry divisions. Tushinski was also involved in organizing the prevention of avalanches' fall on the military roads. The Soviet forces were

moving by safe slopes following the routs marked by him.

The Professor of Moscow University K. K. Markov was engaged in the works of the engineering forces of Karelian front staff (1944 July-August). He developed the course "Military Geography" for Frunze Military Academy, and in 1944 he was awarded the title of Professor of the Academy.

During the post-war years, the Academician I. P. Gerasimov included the term 'constructive geography' in the terminology of natural sciences. By this step, he underlined the importance of geography in the solution of military and many other national, economic issues. Today, it became impossible to solve many problems in the modern constantly changing world without the participation of geography.

It is worth to mention the names of the following American authors: John M. Collins, Eugene J. Palka, Francis A. Galgano, Harold A. Winters, etc.

John M. Collins' book "Military Geography for Professionals and the Public" was published in 1998 by the USA National Defence University Press, in Washington. The author joined the American army in 1942 and finished the military service with the rank of colonel in 1972. During his military service, he was in Europe, Korea, and Vietnam. In 1951, he received a Master's Degree in Geography from Clark University, Massachusetts. He has been a leading national defence specialist at the Library of Congress for 24 years.

The special course "Political and Military Geography" was taught in many military universities during the Soviet period, but unfortunately, this course is not taught any more or is just presented in a shortened version.

Conclusion

In the frames of social-philosophical studies, the joint analysis of the military geography from a military-political perspective has great importance, especially in providing a serious worldview basis for expanding the outlook and developing unique qualities of thinking and judgment, that is essential in the process of building and developing the comprehensive, systematic knowledge, skills and capabilities of the junior and senior commanders' staff. Besides, it provides an opportunity to realise a comprehensive, global analysis of the existing realities and challenges, revealing a number of hidden motives of the subjects of international politics, our near and far neighbours. The deep natural-, social- and military-geographical knowledge can show our society, particularly the young generation, the complicated system of relations the Republic of Armenia is engaged in and will help find the worthy place and role of the Homeland received independence in this kind of complicated relations.

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PHILOSOPHY OF LAW

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HUMAN DIGNITY – THE BASIS OF HUMAN RIGHTS TO SOCIAL PROTECTION

Abstract

We argue that using human dignity as a criterion for determining social protection measures is an effective method. Although the concept of human dignity used in the constitutions of individual countries and international documents is vague and contradictory, it can be taken as a basis when justifying the human right to such a level of social protection that guarantees life with human dignity. That is, we adhere to the widespread opinion that human rights are justified by human dignity. We discuss how the concept of human dignity can influence the coercion of state authorities in Kazakhstan to fulfil their obligations to citizens on social assistance, how this concept can influence state social policy. Thus, the submissions can serve as a basis for the improvement of the regulatory legal framework in rights and freedoms protection.

Keywords: human rights, legal regulation, dignity, social protection, welfare state standards.

Introduction

The ancient Greek scientist Archimedes has the expression: “*Dos moipu sto, kai tan gan ki-naso*” – give me the place to stand, and I shall move the earth. Today in Kazakhstan there is no such fulcrum, which could be the beginning of the path of formation of the welfare state. It is necessary to find and determine the “lever of Archimedes” that could turn the development of the state with the least effort into the mainstream of improving the quality of human life, its social security at all stages of the path of life.

At the beginning of 2019, social tension in a society sharply increased in Kazakhstan against

the backdrop of mass protests by mothers with many children demanding increased levels of social benefits, housing, and privileges. The catalyst for these processes was the tragic incident in Nur Sultan, when on a frosty February night of 2019, five sisters died as a result of a fire, the eldest of whom was twelve years old, and the youngest was only a few months old. Parents worked the night shift. The family lived in the capital for about ten years and rented a room measuring only 30 square meters without basic amenities. Father was engaged in temporary work, providing car repair services. Mother worked in the production of plastic cards, including the night shift. This family, in accordance with

the law, received two benefits: care allowance of the youngest child (paid until the child reaches one year old) for USD 60¹, the second – allowance to mothers of large families for USD 28. The subsistence level in Kazakhstan in 2019 is set at USD 78 per month, and the minimum wage is USD 111.

The tragedy of a family that lost five daughters in one night, its wide coverage in the media, social networks, revealed the problem of poverty of most Kazakhstani large families, families with disabled children, as well as single parents raising children. In order to cope with social performances, the government created numerous commissions under local and central authorities, which were to submit proposals and solutions to the accumulated problems of social protection of families and children in a short time. Nevertheless, their work was limited, unsystematic in nature, was aimed at eliminating the consequences, not the causes.

As a result – “the mountain brought forth a mouse”. In the spring of 2019, the rules for providing social assistance to the poor, including families with children, were changed. The essence of the new assistance is that it is paid if the average household income is below the poverty line. The poverty line equals the equivalent of USD 54, or 70% of the living wage. Parents are paid the difference between other incomes and the poverty line. Each child is paid 54 dollars a month. The state presents these measures to improve the well-being of families and children as some additional assistance, a “gesture of goodwill” that is not guaranteed by the country’s Constitution. Moreover, the introduced measures are

presented as some additional budget expenditures that infringe on other items of its expenditures.

This study proves that in a modern social state, assistance to families with children is not an act of charity of the state or society. Based on the analysis of universal international standards and national legislation, it is proved that the right of a family and a child to social protection is natural and inalienable. The basis for the emergence of the right to social security is the category “human dignity”.

The idea of human dignity underlies the construction of welfare states in several highly developed countries where this idea is enshrined in constitutions. Ensuring the dignity of an individual has become the very “lever of Archimedes” with the help of which in a short time the countries have achieved impressive success in measuring the quality of life of families raising children. We propose to disseminate this experience in Kazakhstan so that in the process of forming a state of universal welfare, human dignity becomes a real main value. At the same time, the development of the idea of human dignity should be combined with the formation of a legal culture for citizens to uphold their socio-economic rights by peaceful means. Since “any endeavour to promote human rights needs to ensure the active participation of citizens in their own areas of development, social and political thinking. The government is to be commended for proclaiming both verbal and non-verbal participation as a basic human right, provided that all forms of participation are both orderly and peaceful. The Batho Pele (people first) principles have also made it compulsory for government departments to ensure that the people who are being served also have the means to participate actively, as opposed to being obliged to remain as passive ac-

¹ The amounts of payments have been converted into the equivalent of US dollars for comparison with universal standards of social support, at the exchange rate of the National Bank of Kazakhstan 383 tenge for 1 dollar.

tors” (Manomano & Mundau, 2017).

When assessing the novelty of this study, it is necessary, first of all, to proceed from the uniqueness of the social protection system of Kazakhstan, which does not have a similar model in any country. This feature of social protection systems is inherent in almost all countries. In the world, there are common types of social security, but there is no identity in their construction – each national system is unique. The Kazakhstan social assistance system is a post-Soviet model. However, the national system of social protection of parenthood and childhood has nothing to do with the relevant systems of the countries of the former Soviet Union or Eastern Europe.

Research Methodology

The article reviews human dignity as the basis of a welfare state. It demonstrates how, under the pressure of mass performances of mothers with many children, the social policy of the state on material support for families is changing. It is likely that the rallies of mothers, together with the change of the thirty-year rule of the first president, led to a formal reconsideration of assistance to low-income/underprivileged families. However, the help of the new format did not become a solution to the problems of poverty among families, as well as families with children with disabilities. This study proves that in a modern state, social assistance for parenthood and childhood is not an act of charity of the state or society. “Rather than relying on a charitable model, which has many flaws, governments should be encouraged to fulfil their human rights obligations and provide robust income programs (that is, a basic income guarantee) to ensure a reliable minimum income level for all citizens” (Smith-Carrie, 2020).

This article is based on the following algorithm. The literature on human dignity in the context of promoting the right to social protection has been reviewed. The experience of Germany and Greece on the constitutional consolidation of human dignity as the highest value, the development of national social legislation on its basis have been studied. The constitutions of Switzerland, Italy, and Poland have been examined, which fix the principle of respect for human dignity in articles that open chapters on human rights and freedoms.

The most useful methodological approach to studying a social state is to consider its concept through the prism of a human right to a dignified life. The human right to a dignified life is the most important right, which played a crucial role in the formation and further development of the entire system of human rights, in improving the normative form of human interaction, in ensuring the orderliness and effectiveness of the functioning of society and the state. Human rights became universal when human dignity, its intrinsic value and freedom have been recognised.

The international standards of the human right to dignity, and its connection with an adequate standard of living, the right to social security have been studied. The national social legislation has been summarised, its shortcomings in terms of the lack of real guarantees of a living wage for children and families have been revealed. Based on statistical data on the standard of living and incomes of families with children, household experience, conclusions on the relevance and relevance of the immediate change in social policy have been drawn.

A historical analysis of the ways, forms and degree of social protection of the population in Kazakhstan, after the collapse of the Soviet Un-

ion, during the construction of an independent state, suggests that the following approach was relevant, which was believed to correspond to a market economy. Namely, the introduction into the consciousness of society of an ideology of imposing responsibility for the dysfunction of a person and his/her family on himself and the complete liberation of the state from any social obligations. The article refutes this thesis, which dominates in our society. We pave the way for other researchers by challenging the existing approaches in Kazakhstan to the problem of guarantees of social protection. The study stimulates the development and promotion of best practices for the implementation of the welfare state.

It should be noted that there are a sufficient number of published articles and there is a great scientific interest in the phenomenon of social protection, mechanisms for ensuring social rights of a person, issues of social security during periods of parenthood and childhood, as well as the problems of effectively combining employment and fulfilling family responsibilities.

Theoretical sources analyse the genesis, causes, development of childhood social protection systems, and the fight against child poverty (Brooks-Gunn & Duncan, 1997; Huston, McLoyd, & Coll, 1994; Moffitt, 2015); forms of social assistance to families (Fuller, Kagan, Caspary, & Gauthier, 2002; Bradshaw, Hoelscher, & Richardson, 2007; Cousins, 2013). Much attention is paid to the problems of the impact of social protection reforms on the well-being of families and children (Duncan & Brooks-Gunn, 2000; Waldfogel, 2004), the assessment of new forms of social protection (Raadschelders, 2008; Sabates-Wheeler & Devereux, 2007), standards of specific forms of social protection for motherhood, fatherhood and childhood (Acquisti & Gross, 2009), international standards in this field

(Roth, 2004), issues of the implementation of parenthood, family responsibilities and employment in the labour market (Mink, 1995; Hook, Romich, Lee, Marcenko, & Kang, 2016).

At the same time, one must proceed from the uniqueness of the social protection system of Kazakhstan, which does not have an exact model in any country. This property of social protection systems is inherent in almost all countries. In the world, there are common types of social security, but there is no identity in their construction, each national system is unique. The Kazakhstan system of social assistance belongs to the post-Soviet model. However, the national system of social protection of parenthood and childhood has nothing to do with the respective systems of the countries of the former Soviet Union or Eastern Europe. In this regard, the choice of the research topic is unique for social science, novel and can only be compared with the best Kazakhstani samples (Omarova, Taitorina, Yermekov, Doszhanov, Buribayev, & Khamzina, 2017; Khamzina, Buribayev, Oryntayev, & Kuttygalieva, 2015; Mukhamadiyeva, Mukaldyeva, Karasheva, Khamzin, Buribayev, & Khamzina, 2017). The author group of the presented article has a scientific background on the topic of research, and its main idea is directly related, is a continuation and develops existing scientific developments of the co-authors.

Results and Discussion

Analysis of the Category “Human Dignity” in Different Scientific Researches

The idea of “human dignity” is accorded a prominent status in domestic constitutions and international human rights law. Its symbolism as a universal ground of human rights sits awkwardly with the absence of a precise definition.

Despite its prominent status in international law and many domestic constitutions, it does not have a concrete meaning or a consistent way of being defined. This lack of precision often leads judges to put in their moral standards amid competing claims of rights, each of which has a plausible case of human dignity violation. While all nations in 1948 gave support to the notion as one of the pillars of universal human rights, they left its content open. Hence, there is no monopoly in the definition of the concept (Lee, 2008). Dignity and social security have been closely associated since at least the Universal Declaration of Human Rights in 1948. However, there is a lack of clarity around what dignity means in this context (Patrick & Simpson, 2020). Modern human rights instruments ground human rights in the concept of human dignity without providing an underlying theory of human dignity (Luban, 2009).

Some scientific researchers outline four of the universal fields of application and interpretation of human dignity. The first comprises the prohibition of torture and other cruel, inhuman, and degrading treatment. The second group covers issues related to the availability of basic living conditions for a human being, or rather their connection to the right to life. The third area of interpretation of human dignity covers the wide range from the protection of personal freedom to the autonomy of an individual. The fourth group includes the protection of group identity and culture, as well as the prohibition of discrimination. It is a quite general approach (Hofmannová, 2018).

The third group of researches state that as a general concept, dignity poses a fundamental question: what type of respect can a person demand from others and the state? The three conceptions identified provide a different answer to

what generates dignity or respect in the individual or groups of individuals. First, in its most universal and open sense, dignity focuses on the inherent worth of each individual. Such dignity exists merely by virtue of a person's humanity and does not depend on intelligence, morality, or social status. Intrinsic dignity is a presumption of human equality – each person is born with the same quantum of dignity.

Moreover, inherent human dignity does not establish an external measure for what counts as being dignified or worthy of respect. Rather, such dignity inheres in all individuals without an appraisal by any other standard. Inherent dignity focuses on human potential – not the exercise of such potential. Second, dignity can express and serve as the grounds for enforcing various substantive values. This recognition requires individuals to demonstrate respect and concern for each other. Such dignity requires interpersonal respect, the respect of one's fellow citizens, as can be seen in laws against defamation and hate speech (Rao, 2011).

Other studies do these that proponents of dignity see it as a useful tool which solves the most important (if not all) of the practical and theoretical problems in human rights law. Arguing against this sympathetic position on the other side of the debate are the sceptics. They have raised troubling questions about dignity's alleged indeterminacy, as well as about the illiberal role that it has allegedly played in certain contexts. The legal ideal of dignity is best understood as an expressive norm: whether an act disrespects someone's dignity depends on the meaning that such act expresses, rather than its consequences or any other attribute of that act (Khaitan, 2011).

For this study, human dignity is considered from the position of ensuring its social rights, creating conditions for a prosperous life, and also

as a constitutional value that determined the course of social development of states.

*Human Dignity as the Universal Value
of International Acts*

The key principle uniting the entire system of social and economic rights of an individual is, as is well known, the provision of Clause 1, Article 25 of the Universal Declaration of Human Rights, according to which: “Everyone has the right to a standard of living adequate for the health and well-being of himself and of his family, including food, clothing, housing and medical care and necessary social services, and the right to security in the event of unemployment, sickness, disability, widowhood, old age or other lack of livelihood in the circumstances beyond his control.” This fundamental principle is developed in paragraph 1 of Art. 11 of the International Covenant on Economic, Social and Cultural Rights, according to which: “The States Parties to the present Covenant recognise the right of everyone to an adequate standard of living for himself and his family, including adequate food, clothing and housing, and to the continuous improvement of living conditions”, as well as in other fundamental acts of the UN and the OSCE. “International human rights covenants regard human dignity as the very foundation of all rights” (Unser, Döhnert, & Ziebertz, 2018).

Since then, not surprisingly, the major conventions on the Rights of Children (1989), the Rights of Migrant Workers (1990), Protection against Forced Disappearance, and the Rights of Disabled Persons (2007) have all included references to dignity, asserting the centrality of dignity to human rights in general and (often) its centrality to specific rights in play in that convention. In addition, international instruments in

other more specific spheres as far apart as those dealing with the right to food and the death penalty have also adopted dignity language in their preambles. A further major fillip to the use of dignity in the international sphere was given by the adoption of dignity as the central organizing principle of the Vienna World Conference on Human Rights in 1993. The Declaration and Programme of Action not only observe dignity as fundamental to human rights in general, but also highlights the concept of dignity in their provisions dealing with particular areas of human rights, such as the treatment of indigenous peoples, the prohibition of torture, the prohibition of gender-based violence and harassment, the abolition of extreme poverty, and the issue of biomedical ethics. Increasingly, the role of dignity has expanded beyond the preambles to international human rights documents and into the texts of their substantive articles. References to dignity have expanded to include not only rights relating to conditions of (and treatment during) detention and the right to education but also other rights: rights in the criminal justice process, rights to be provided minimum conditions of welfare, the right to health, the right of disabled persons to be treated as autonomous individuals, the right of children to be treated with dignity following abuse, rights to reputation, rights of indigenous cultures, rights to control access and use of personal data, 119 and the conduct of biomedical experimentation (McCrudden, 2008).

The UN Charter is the legal basis for the interaction of states in the field of human rights. The preamble of the Charter calls on behalf of the peoples of the United Nations “to regain faith in fundamental human rights, in the dignity and worth of the human person, in the equal rights of men and women and nations large and small, and to establish conditions under which justice

and respect for the obligations arising from treaties and other sources of international law can be maintained, and to promote social progress and better standards of life in larger freedom.” The UN has taken a big step in the development of world civilisation, for the first time at the universal level imposing an obligation on states to universally respect and respect human rights and freedoms. An international legal framework has emerged for the regulation of one of the basic principles of modern international law – respect for human rights and fundamental freedoms.

In 2012, the ILO adopted new social security standards set out in Recommendations No. 202, “Social Protection Floors Recommendation”. The recommendations are the basic tools for determining the level of social protection in most OECD countries; they are relevant parameters for Kazakhstan in order to develop a national social security system. The minimum levels of social protection should include the following basic social guarantees: – access to nationally established types of goods and services that are the most important medical services, including maternity protection, meeting the criteria for availability, accessibility, acceptability and quality; – the basic guaranteed income for children, not lower than the nationally established minimum level, allowing to provide access to food, education, care and any other necessary goods and services; – the basic guaranteed income, not lower than the nationally established minimum level, for people of economically active age who are not able to receive sufficient income, in particular, as a result of illness, unemployment, pregnancy and childbirth, disability; – basic guaranteed income, not lower than the nationally established minimum level, for the elderly. Minimum levels of social protection should be funded by national resources.

The starting point for any state in the formation of its own values in the form of human rights to social protection should be international acts. Universal acts are, as a rule, more progressive in relation to national legislation and serve as reliable guidelines for developing states. For example, the UN Convention on the Rights of the Child (ratified by Kazakhstan in 1994) pays special attention to children with disabilities. In particular, it is proclaimed that the Member States recognise the right of an inferior child to special care and encourage and ensure that, subject to the availability of resources, a child who has the right to do so and is responsible for caring for a child is requested, which is consistent with a child’s condition and situation of parents or other carers. In our opinion, maintaining a “full and dignified life in conditions that ensure the dignity of a disabled child, contribute to his/her self-confidence and facilitate his/her active participation in society” is possible, especially in conditions of adequate material security, as well as material support of a parent, raising such a child. In accordance with the current state of Kazakhstani legislation, the allowance to a person raising a disabled child is assigned from the day of applying for an entire period of disability of a child. The allowance is in monetary terms 1.4 of the living wage. Cost of living in Kazakhstan in 2019 is equal to USD 78, respectively, the allowance is USD 109.2, and the minimum wage is USD 111.

At the same time, adequate and complete care and upbringing a disabled child are the hard work of parents that usually requires the abandonment of hired labour, other employment. Nevertheless, parents are faced with a choice: to work as an employee or to raise a disabled child, and this choice is not always made in favour of a child. Lack of proper high material guarantees

for parents deprives a disabled child of the right to live a decent and fulfilling life, enjoy all social benefits, and develop following universal standards.

The authors propose to understand international social security standards as the minimum social security standards enshrined in fundamental or other international acts, treaties, agreements guaranteeing each person and his family the right to such a standard of living that is necessary to maintain the health and well-being of himself and his family in the case of complete or partial loss of livelihood for reasons beyond its control or due to circumstances recognised by the international community a socially respectful.

The authors' conclusions based on the analysis are that the assessment of the internal law of social security from the standpoint of its compliance with international standards should also take into account the trends in their progressive development.

An analysis of international sources made it possible to highlight certain legal facts, which, being fixed at the international level, are recognised as social risks. When they come, a person needs help from the state. The country that has ratified these acts accepts legal obligations to guarantee everyone, upon their occurrence, the corresponding types of social security. Therefore, it can be concluded that the social risks foreseen at the international level are, in essence, recognised as the basis for the emergence of appropriate social security relations. Everyday practice proves the urgent need for the concretisation of each of the social risks for a unified understanding of a minimum international standard. This applies primarily to such risks as disability, motherhood, fatherhood, childhood.

Human Dignity as a Constitutional Value

It should be noted that the formation of social statehood in democratic countries took place under the conditions of a developed civil society and established legal statehood, the functioning of a powerful, stable economy that allows for the implementation of a long-term social policy in the interests of all sectors of society. The task of approving the Republic of Kazakhstan as a social state is put forward in other conditions when Kazakhstani society is at the initial stage of the formation of democracy, the formation of legal and social statehood.

The task of the state is to ensure social justice, equality, morality in relations between people. It determines the need for a socially-oriented state policy. Despite opposition to the ideas of the welfare state on the part of representatives of conservative concepts, this idea is gaining more recognition, is being embodied in practice and is being enshrined in the constitutions of modern states.

A limited interpretation of human dignity as a constitutional value in Kazakhstan does not allow progress on the issue of promoting this definition as an important tool for ensuring socio-economic rights. It is very instructive that the constitutional construction of human dignity is concise, not allowing to get to the bottom of the application of this value. The Constitution of Kazakhstan dated August 30, 1995, in Article 17 proclaims that human dignity is inviolable. Moreover, it is all! That is, a constitutional ban on encroachment on human dignity is enshrined, which is ensured by constitutional guarantees that:

- No one shall be subjected to torture, violence, other cruel or degrading treatment or

punishment (article 17, paragraph 2);

- Everyone has the right to privacy, personal and family secrets, protection of his honour and dignity (article 18, paragraph 1);
- Everyone is obliged to respect the dignity of others (article 34, paragraph 1).

However, in constitutional law, human dignity is a criterion for the attitude of the state towards an individual and its legal status, dignity determines the absolute value of a person. Alternatively, according to Waldron (2013): “dignity is a status that comprises fundamental human rights rather than being a value that functions as a major premise of rights claims.”

Considering the constitutional guidelines for the establishment of Kazakhstan as a social state, the highest values of which are people, their lives, rights and freedoms; based on the fundamental principle of the Republic’s activities – economic development for the benefit of the whole people, as well as the recognition and guarantee of human rights and freedoms under the Constitution; current state social policy of Kazakhstan should proceed from the need to provide social protection measures for all recognised social reasons at the minimum guaranteed level, per the living wage, and additional forms of social protection should be provided by personal participation of citizens in the formation of funds – a source of funding for events. In our opinion, living below the poverty line, incomes below the living wage is a humiliation of human dignity.

The Constitution guarantees that all citizens of Kazakhstan who have reached retirement age are paid a pension in the minimum amount. Achieving retirement age is a traditionally recognised criterion of disability for all citizens who have reached the age established by law, regardless of their financial situation, participation/non-

participation in the funded pension system, and the presence/absence of labour experience. All, only by reach retirement age, are entitled, following the Constitution, to pension provision not lower than the amount of the minimum established by the law on the republican budget for the corresponding calendar year. In the absence of the required length of service in the joint or funded pension systems, the state still pays the social allowance at the level of the living wage (according to the current state of the law, in aggregate, the basic payment is combined with the state old-age allowance, and from 1.07.2018 onwards as an independent payment). Thus, for any citizen of Kazakhstan of retirement age, the necessary legal, financial and organisational opportunities have been created to receive material support from the state not less than the minimum size.

A similar mechanism should apply to children. Childhood is a period of a person’s incapacity for work, children’s age, along with retirement age, is a traditional socially significant legal fact. Unfortunately, the Constitution in Art. 28 stated the value of only disability, retirement age, loss of breadwinner as social risks, a list of other risks is determined by laws. Moreover, there is a constitutional guarantee solely for pension provision to be not lower than the minimum amount. A similar legal construction laid down and identified a negative situation with social security for motherhood and childhood, families upbringing children. Namely, there was a legislative consolidation of the right to material support exclusively for children under the age of one year, for large families (a special state allowance has been cancelled since 2018, but previously assigned allowances continue to be paid), as well as for families with children, when the average family income is lower poverty lines (targeted

social assistance is provided, (the national poverty line is 70% of the subsistence level). However, the legislator did not fix the guarantee that the above payments must correspond to the living wage; respectively, the above-listed payments are below the living wage.

Since 2018, there has been a radical change in the approach to the formation of measures of material, social support for large families: instead of the previously provided three types of social payments (special state allowance for large families, state allowance for families with children, targeted social assistance), single targeted assistance of a new format was introduced for large families. Its essence is that targeted social assistance for a family with able-bodied members is provided if they participate in employment programs. Thus, the state budget relieved itself of the obligation of social material support for a large family (a family raising 4 or more co-resident minor children). This social fact – large families – has ceased to be such, has left the list of social risks in connection with which forms of social security are provided. Legislation has preserved only unconditional help in the form of allowances to mothers awarded with Mother Heroine pendants, awarded with Motherly Glory orders of I and II degrees.

Further, under the pressure of performances by mothers with many children at the beginning of 2019, the format of targeted social assistance was revised in a short time. In spring 2019, the rules for providing social assistance to the poor, including families with children, were changed. The essence of the new assistance is that it is paid if the average per capita income of the family is below the poverty line. The poverty line is the equivalent of \$ 54 or 70% of the subsistence minimum. Parents are paid the difference between other income and the poverty line. Each

child is paid 54 dollars a month. However, the parameter of poverty adopted by the United Nations is living with less than \$ 1.90 per day (“United Nations”, 2017). The \$ 54 is the amount allocated for child support in Kazakhstan, which is only \$ 1.80 a day, and that is below the poverty line adopted by the world community. These figures clearly show that even new social assistance has not solved the problem of child poverty.

Conclusions

Dignity undoubtedly played a key political role in the development of the concept of the welfare state, in the formation of different views on social human rights. Leaving aside the differences in ideological preferences, it should be concluded that dignity has contributed to universal agreement that human rights are based on dignity. The main minimum content of the value of human dignity can be distinguished: each person has an intrinsic value, which should be respected that some forms of behaviour are incompatible with respect for this intrinsic value and that the state exists for a person, and not vice versa. Human dignity cannot be guaranteed without providing guarantees of minimum material assistance, without satisfying the basic needs of a person.

The current social policy of Kazakhstan should aim to provide parents with organisational and legal opportunities for combining work and fulfilling family responsibilities; the rules for providing parental leave, tax incentives to support families, and flexible employment for parents should be introduced.

In our opinion, it is necessary to secure guarantees for the implementation of two interrelated areas for the further development of legisla-

tion and constitutional social rights of an individual: the first is the consolidation of an imperative normative guarantee of the right to social security not lower than the living wage of families raising children, as well as any child, and the second is the recognition of the fact of education child in the family, childhood as social and legally significant fact, the creation of conditions for material state support of all families with children, while their level of support should be fixed no lower than the living wage.

Significant risks for the national social security system in the near future are borne by the informal employment sector, a high level of emigration, and a decrease in the participation of women in legal labour relations. Social services for children and other vulnerable groups are under-resourced and underdeveloped.

Reforms of the social protection system should be aimed at the further systematisation of forms, methods and activities for social support of the population; improving information and administrative systems of social protection.

The construction of a welfare state in Kazakhstan implies a large, continuous work in the field of the formation of mechanisms aimed at creating conditions for a dignified life for a person. 28 years of development of Kazakhstan as an independent state have not ensured the establishment of social legislation that would fully guarantee the implementation of an individual's social rights by generally recognised standards, despite positive changes in this area.

For the purposeful movement of the Republic of Kazakhstan along the path of building a social state, legislatively established indicators of decent living conditions or quality of life parameters are needed. The state should determine: what specific indicators form the quality of life of a person, the family at the present stage, corre-

sponding to the level of socio-economic development of the country. In order to define the respective set of legal indicators, a set of digital parameters of quality of human life in the social state have been introduced.

The most important component of the legal content of a person's right to a dignified life is his/her claim to material wealth, that is, material security, safety, and health care. The state recognises the human right to an adequate, dignified standard of living as a derivative right from human dignity elevated to a constitutional absolute.

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We found an inspiration to write this article while attending a lecture on constitutional law by Prof. Dr Burkhard Breig at the Free University of Berlin in the summer of 2017. At this time, we were working on a study of the social rights of families with children and could not justify the need to expand the investment of state material resources in this area in Kazakhstan. We asked Prof. Dr Burkhard Breig, "What constitutional value is at the heart of the welfare state in Germany"? Furthermore, the answer was that this is human dignity, a category that determines the social development of Germany. This has become our starting point for the formation of our own theory of the development of social statehood in our country, Kazakhstan.

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METHODOLOGICAL PRINCIPLES OF INVESTIGATORS TRAINING ON EXAMINATION OF MISSILE-ARTILLERY CRIME SCENE

Abstract

The article analyzes some destructive factors that cause objective difficulties in the examination of the crime scene in the areas of armed conflict, including in the process of investigating war crimes committed by the opposing sides of an armed conflict with the use of missile-artillery and aerial missile-bomb weapons. These difficulties are primarily connected with the committing crimes by representatives of the opposing side in the armed conflict, their obstruction of the activities of military justice bodies, including by mining the area, the use of small arms, mortar and missile-artillery weapons, the presence of significant casualties and destruction, which generally complicates the examination of the scene. The analysis carried out by the author makes it possible to propose scientifically grounded recommendations for the examination of the crime scene in areas of an armed conflict when investigating war crimes committed by the opposing side of an armed conflict using missile-artillery and aerial missile-bomb weapons, which will help to minimize the consequences of these factors significantly and in general, to increase the efficiency of the inspection of the places of incidents in the areas of armed conflict.

Keywords: missile-artillery and aerial missile-bomb weapons, the examination of the crime scene during the investigation of war crimes, international crimes, international criminal law.

“Anyone who has ever looked into the glazed eyes of a soldier dying on the battlefield will think hard before starting a war.”

Otto von Bismarck

The investigative staff occupies an extremely important place in the system of state law enforcement agencies since it is directly related to the implementation of the criminal prosecution of persons who have committed a crime.

The work of an investigator is one of the main links in such a complex process. Law enforcement practice shows that a successful fight against crime can be carried out only by comprehensively professionally trained employees,

provided that they are perfectly organized and cooperated in the process of performing their duties.

- In this regard, the problem of professional training of investigators, instilling special practical skills related to special knowledge and the specifics of the scene of the incident is extremely urgent.
- For that purpose, the systematic improvement of professional knowledge is essential

for the correct organization and implementation of the investigation of war crimes and crimes against the security of humankind (Grigoryan, 2020). The goal of this article is to draw special attention to the crimes committed with the use of rocket-artillery and aerial weapons.

- Thus, for the prompt, effective and high-quality achievement of the goal in the fight against crime, it is necessary to improve in every possible way the scientific organization of the work of military investigative bodies, to create a professional corps of investigators with a high educational and intellectual level.
- Correct formation of the staff, recruiting it with specialists, to the maximum extent suitable for military law enforcement in terms of their socio-psychological, personal and business qualities, since a candidate for the position of an investigator of military investigative bodies must correspond to a certain set of socio-psychological characteristics: developed social and volitional qualities, the professional orientation of the individual, stress resistance, honesty, conscientiousness, efficiency, intellectual ability and stability of the nervous system to the effects of extreme factors, high intellectual level, good communication properties, organizational skills, increased efficiency, reading and speech culture. Also, he must have good health, since the disclosure and investigation of crimes in the conditions of military service is intense and is closely linked to the daily life of the troops, including combat training.
- It has already become an axiom to assert that “the war suddenly” interrupts “the peaceful, legal order and completely suspends

all norms of law within the limits of its action” (Lenshin, 2009, p. 46). As Titus Livius said, “Laws made in times of peace – war generally repeals, those made during war – peace rescinds”. This ancient dictum fully applies to the procedure for carrying out certain investigative and other actions in areas of armed conflict. When investigating war crimes in areas of an armed conflict, the investigator needs maximum concentration of attention, appropriate investigative qualifications and experience in investigative work in the category of cases under consideration, as well as the availability of time for planning and operational production of investigative and other actions. However, the conditions of a combat situation, when the usual, normal, stable life activity of the society is disrupted, and with it, the infrastructure of society is disrupted (Mikhaylov, 1993, p. 185), are disorganized such systems as communications, power supply, mail, roads, the activities of government bodies, and other circumstances that negatively affect the quality of investigations and cause the complexity of the proof process. At the same time, the usual legal means, forensic methods, the usual forms of managing the processes of disclosing and investigating crimes are ineffective. Even in ordinary peaceful conditions during the investigation, it is difficult to avoid mistakes and omissions, albeit insignificant, but considered to be a violation of the requirements of the Criminal Procedure Code, of which can take advantage interested persons, having received a reason to discredit the results of both individual investigative and other actions, and the preliminary and investigation as a whole.

Thus, it is the extremely unfavourable conditions of the investigation caused by the combat situation that prevents the investigator from deeply delving into the problems of investigating war crimes, as well as collecting and comprehensively assessing evidence. In this regard, it seems necessary to develop work algorithms for investigators, according to the methodology for investigating certain types of war crimes and the tactics of performing certain investigative actions, since the efficiency, productivity and quality of the investigation of war crimes committed by the warring parties of an armed conflict are achieved by appropriate, rational, effective and legal means, actions, planning the investigation of crimes and correctly chosen tactical techniques for conducting certain investigative actions, collecting, researching, evaluating and using evidence, rationalizing the procedure for conducting investigative actions in order to neutralize or reduce the influence of destructive factors of an armed conflict on the process of investigating war crimes (Grigoryan, 2020^b).

We fully agree with the opinion of L. A. Sergeev, that the effectiveness of the investigation always depends on how the activities of the investigator and the persons interacting with him correspond to the peculiarities of the crime and the situation in the investigation (Sergeev, Soyaserko, & Yakubovich, 1975, p. 7).

Taking into account the fact that the main evidence in the activities of international criminal justice bodies is confined to examination protocols, the testimony of witnesses, victims, accused, the documents¹ obtained as a result of

such actions as inspections of places of incidents, interrogations, expert opinions and examination of seized documents, and the scope of this article will not allow us to elucidate the features of the production of all these investigative actions properly, we will consider only the features of the production of such investigative steps as an inspection of the scene during the investigation of war crimes committed by the opposing sides with the use of missile-artillery and air missile-bomb weapons of destruction and problems arising in practice, as well as the possible ways of solving and increasing the effectiveness of their implementation in the areas of the armed conflict.

We share the opinion of S. V. Malikov, who believes that the process of collecting evidence in areas of an armed conflict can be optimized only by adapting to the conditions of an armed conflict the authorizing party of collecting evidence. Strengthening the certifying side of the evidence and at the same time providing a “shorter” and safer access to sources of evidence is possible only by using new technologies in the field of information recording (Malikov, 2008, p. 331). The widespread use of photo, audio and video equipment in investigative practice puts on the agenda the issue of alternative ways of recording evidence-based information. Video recording is finding ever more widespread use, which surpasses recording both in speed and in the universality of displaying circumstances, and most importantly, objectivity and visibility. However, not all investigative actions under the existing procedure, adapted to peacetime conditions, can be quickly and successfully carried out

¹ So, in paragraph 1 of Art. 93 of the ICC Statute are indicated most of the evidences: the results of identification and establishment of the location of persons or objects; protocols of interrogations of witnesses, specialists, experts; the results of the examinations carried out; interrogation records of the accused, as well as “any persons under investigation or prosecuted”; pro-

ocols of inspections of sites or objects, including exhumation and inspection of burial sites; court records and documents, as well as “official records and documents”; monetary funds, property and proceeds from crime; instruments of crime, etc.

in areas of armed conflict. To adapt them, some changes are required in the procedure itself in the direction of simplifying the production of individual investigative actions and getting rid of purely formal aspects of production, while in no way diminishing the semantic evidence side and the purpose of the production of investigative actions.

Seems to be reasonable the proposal of V. N. Grigoryev (1993) to fix in the Criminal Procedure Code such a measure of accelerating the production of certain investigative actions - as replacing, in the absence of positive results, protocols of such investigative actions as search, examination, seizure, presentation for identification, - with a brief statement about the fact of their conduct, the participants involved and the negative result (p. 16).

According to M. S. Strogovich (1943), in a combat situation in areas of armed conflict, the effectiveness of the inspection of the scene of the incident is largely ensured due to the timeliness of its conduct, since in the conditions of the conduct of hostilities, if you do not immediately begin to inspect the scene, it can change beyond recognition – as a result, bombing, artillery or mortar shelling, the seizure of territory by the enemy, etc. (p. 14).

When investigating war crimes committed by the warring parties to an armed conflict, in areas of an armed conflict, the following algorithm of the work of criminal justice bodies is preserved. So, upon receiving a message about a committed war crime, the head of the investigative unit is obliged to promptly request the necessary information about the alleged crime area, the presence of enemy forces there, to ensure the safety of investigative and other actions, and to protect the scene. Where necessary, the inspection of the scene should be started after demi-

ning, with the results reflected in the inspection report. However, among other things, in practice, a timely and effective inspection of the scene of the incident is hampered by (a) lack of well-established communication between the military command and control bodies of the Republic of Armenia, (b) non-observance by the commanders of the order of reporting to the military justice bodies of the Republic of Armenia about the crimes committed, (c) arbitrary actions of officers of the command to change the situation of the scene of the incident, undertaken by them before the arrival of the investigative-operational group, (d) long time spent on the formation of an investigative-operational group, finding fuel and transport for its delivery to the scene of the incident, as well as agreeing with the military control authorities the route and issues of its armoured support to the scene, etc. (Grigoryan, 2009, p. 150). As a result of such delay, the traced picture and the situation at the site are violated, destroyed. Since enemy positions are often located at relatively small distances from the scene, the participants in the inspection of the scene must take into account the real danger of their being hit by enemy fire and take appropriate security measures. Also, the situation is further complicated by the fact that in a combat situation, all servicemen constantly carry personal small arms and ammunition issued to them for official use, and sometimes “trophy” weapons and ammunition, through which some of them, who are involved in criminal cases, may attempt to assassinate members of the investigation team out of revenge.

It seems that if it is necessary to conduct a detailed inspection of the scene, even with the risk of being exposed to enemy fire, the command should ensure the safety of the participants in the investigative actions and create conditions

for them to work to detecting and fixing traces of the crime while organizing constant monitoring of the environment and the defence of the area with the help of armoured vehicles and defensive fire at the places where the enemy is likely to be located. In all cases, it is necessary to use military units with armoured vehicles to protect investigators. During investigative actions in mountainous terrain, it is advisable to use intelligence units. In turn, participants in investigative actions should carry out all their movements, if possible, under the protection of armoured vehicles, i.e. the risk to life when examining the scene of the accident must be justified and reasonable. Otherwise, it is necessary to postpone the inspection of the scene until the most appropriate moment.

Specialists in the use of artillery, aerial, as well as sappers and explosives technicians, must be involved in the inspection of the scene of the occurrence of missile -artillery or aerial missile-bomb strikes. Inspection is carried out using a compass, but for accurate fixing of coordinates, it is necessary to use a GPS receiver on the ground, which will save investigators from inaccuracies, a mine detector and a magnet. Inspection begins from the centre of the inflicted artillery or missile strike, having previously determined the assumed centre of the explosion. This can be evidenced by a funnel, places of the most intense destruction in the form of holes, ruptures or openings on the surface, soot, traces of thermal effects (melting), and other signs. After determining and designating the territory and boundaries of the inspection of the scene of the incident with landmarks, the inspected place must be divided into sectors or sections, outlining the nodal sections for further inspection. The territory and boundaries of inspection are determined by the range of action of the damaging factors of shells and missiles. For fragmentation, this is the scat-

tering range of the fragments, and for high-explosive, it is the distance at which the shock wave still retains its damaging effect. Before carrying out an inspection, it is necessary to clarify whether the situation at the scene of the accident has changed and to organize initial safety measures, such as; organization of medical assistance to the victims; checking the protection of the scene of the incident, and, if necessary, strengthening it; taking measures to prevent other possible dangerous consequences (new explosions, fires, landslides, etc.); reconnaissance of the place of inspection in order to find dangerous places and their collapse, fencing or strengthening. Besides, it is necessary to clarify which sanitary and medical institutions the victims were delivered to, their personal and contact details.

At the initial stage of the inspection of the scene, based on the analysis of visible traces, the interposition of objects and the testimony of eyewitnesses, the circumstances of the application of missile-artillery or air missile-bomb strikes are clarified, an orientation and survey photo and video filming of the scene concerning the surrounding area are made, according to the rules of forensic photography.

When inspecting the scene in order to prevent the irrecoverable loss of traces and objects, it is first of all necessary to select material evidence and samples for further research. At the stage of detailed examination, special attention is paid to traces of missile-artillery or aerial missile-bomb strikes, nodal and detailed photographs and video filming are made, with the participation of experts in the field of forensic medicine, external examination of corpses is carried out. Damaged civilian objects guarded under IHL (International Humanitarian Law) rules, the remaining craters from bombs (missiles) and their metal fragments are examined in detail. In-

spection and fixation of the changed elements of the environment should begin with an inspection of the craters from explosions, then measure its diameter, depth, ridge height and distance from the centre of the explosion to the nearest stationary objects.

In the process of inspecting the scene of the incident, it is imperative to inspect and indicate: a) rectangular (geographic) coordinates of the place where the shell burst (craters) - the so-called X, Y and Z coordinates (latitude, longitude, height above sea level); b) the characteristics of the funnel - its size, depth, elongation, condition and characteristics of the soil at the site of the fall of the projectile; c) the direction of the scattering of the fragments; d) the nature of damage to buildings and structures; e) if there are two or more damages from the projectile (craters, holes in fences, walls and roofs of buildings and structures, etc.) at the scene of the incident, describe their relative position - the so-called "ellipse". In this case, the direction and azimuth should be determined by sighting with the help of a compass.

With the help of mine detectors, it is necessary to detect the maximum number of fragments of an exploded projectile, which will allow in the future (with the appointment of a forensic ballistic examination) to establish the type and calibre of the exploded projectile and the characteristics of the weapon from which the firing was carried out.

The removal of fragments of shells and missiles is carried out with the obligatory indication of their size and conventional distinguishing marks that give a complete description of the shells (missiles) and their purpose.

When examining the burst site of an artillery projectile (mines), as a rule, the following signs of the action of the ammunition are present

(or may be present): a) the presence of characteristic parts included in the design of the projectile (mines) - ballistic tips, ready-made striking elements, parts of the head fuse, stabilizers etc.; b) the presence, shape and size of a funnel on the surface of the soil (asphalt road, etc.); c) the presence of fragments of crushing of the shell (mines); d) the presence of characteristic lesions of surrounding objects (traces of fragments and ready-made striking elements); e) the presence of destroyed and overturned objects (trees, vehicles, light structures) with traces of fire and dynamic impact.

Specialists in the field of the use of missile and artillery weapons, using individual indirect signs of fragments of artillery weapons found at the scene, can make an initial assumption about the type of artillery ammunition used. However, it is possible to determine the type of artillery shell reliably and in the future to identify the type of artillery system only based on special explosive technical expertise.

Particular attention is paid to the search and removal of fragments and other fragments of weapons of destruction for forensic ballistic or explosives expertise must be carried out with the obligatory indication of their size, marking and colour (Selivanov, 2008, p. 431)². When select-

² Artillery shells have the following protective and distinctive colors: high-explosive, fragmentation, high-explosive and fragmentation, cumulative, armor-piercing, armor-piercing tracer shells - protective gray; armor-piercing projectiles - protective gray, distinctive blue; incendiary and armor-piercing incendiary-tracer shells - protective color gray, distinctive red color; smoke projectiles - protective gray, distinctive black; lighting shells - protective gray, distinctive white; bullet shrapnel - yellow protective color; rod shrapnel - protective color green, distinctive color green. There are the following letter designations that define a sample of artillery weapons bearing the index: U (hereinafter the letters are indicated in transliteration from Russian) - cartridge loading shot; V (Russian В) - a shot of a separate cartridge case or cartridge loading; O - fragmentation projectile; F - high-explosive projectile; OF - high-explosive fragmentation projectile; B (Russian Б) - ar-

ing material evidence, it is necessary to pay special attention to the list of means of injury prohibited for use.

Based on the results of the inspection of the scene of the incident, a plan is drawn up indicat-

mor-piercing projectile; BR (Russian БР) - armor-piercing tracer projectile; OR (Russian ОР) - fragmentation tracer; G - concrete-piercing shell; SH (Russian III) - shrapnel; SH (Russian III) - buckshot; BZR (Russian БЗР) - armor-piercing incendiary tracer projectile; BP (Russian БП) - cumulative projectile; Z (Russian З) - incendiary projectile; D - smoke projectile; S (Russian С) - lighting projectile; A - propaganda shell; Zh (Russian Ж) - charge in the sleeve; Z - charge in the cap; B - charge in the cap for insertion into the sleeve.

Soviet-made bombs have colored annular stripes around the cylindrical part of the body: high-explosive bombs do not have identification rings; fragmentation - have one blue ring; high-explosive fragmentation - two blue rings; incendiary - one red ring; luminous - one white ring; photographic - two white rings; smoke - one yellow; armor-piercing - one purple ring; concrete breakers - two red rings; anti-tank - two rings (purple and red). Explosive, representing the first letter of the name of an explosive, if they consist of one word, or the first letters of words with a complex name, are applied as follows. For example, TNT - T; RDX - G; ammonal 50/50 - A / 50; ammonal 60/40 - A / 60; ammonal 80/20 - A / 80; TNT-RDX-aluminum (alloy) - TGA; ammonite - AT; tetryl - no; melinite - no; Russian alloy - RS; French mixture - F; schneiderite 88/12 - SHN; ammonite 88/12 - AT; penthrite (PETN) - heating element. On one side of the body of an aerial bomb of 50 kg or more of Soviet production, stencil signs were applied in the following order: the weight of the aerial bomb; fuse name; abbreviation for explosive. On the other side of the body of the bombs: the number of the equipment factory; batch number; year of equipment; bomb number. Russian-made bombs are painted with special gray enamel paint. The following markings, inscriptions and stamps are applied on them: the conventional name of the bomb; type of equipment (code of the pyrotechnic composition); manufacturer's symbol; batch number; year of manufacture; ballistic performance data; explosive device data; hallmarks of quality control department and the customer's representative; an identification mark applied by impact on the end of the bomb, indicating the equipment code. Unguided aircraft missiles are painted with a special enamel paint in gray. On the outer lateral surface of the fuse, a stamping marking is applied, containing information: about the type of fuse; manufacturer's symbol; batch number and year of manufacture of that batch. On combat: the name of the unguided missile; warhead batch number; plant number and code; year of equipment; explosive code; fuse name. On both sides of the markings, below, the hallmarks of OTK and the military representative of the assembly base are applied with paint.

ing the locations of bomb (missile) explosions, the diameter and depth of the craters, their relative position and distance between themselves, as well as the presence of a soil side. The protocol of the inspection of the scene must be accompanied by a plan-diagram of the scene, which reflects the traces of explosions of shells (missiles) and objects found at the scene and is subsequently used in the interrogation of witnesses, victims, as well as military personnel of the opposing side of the armed conflict. According to the plan, it is necessary to interrogate a specialist in the field of using missile-artillery and missile-bomb aircraft weapons of destruction about the nature and calibre of the projectile, the type of weapon from which the shot was fired, the most likely direction of fire. It is necessary to attach a map of the area to the protocol of interrogation of a specialist in the field of using missile and artillery weapons, on which, taking into account the coordinates established during the inspection of the scene of the incident, mark the place where the projectile (missile) fell and the direction from which the shot (launch) was fired. At the same time, it would be advisable to request intelligence data on the deployment of artillery units and subunits of the opposing side of the armed conflict, which are armed with artillery weapons (systems) used during the shelling.

Thus, for a prompt, effective and high-quality investigation of criminal cases of the death of civilians from the use of missile-artillery systems and missile-bomb airstrikes, in violation of the principles of selectivity and proportionality, it is necessary to know the tactical and technical characteristics of missile-artillery and aerial weapons, tactics of their use, the procedure for conducting combat, operational and technical documentation, which will make it possible to reasonably put forward and verify the most promis-

ing investigative versions of the causes of the death of civilians, to establish all the actual circumstances of the inflicted missile-artillery and air missile-bomb strike and draw a reasonable conclusion about the need to collect evidence for referrals in accordance with the established procedure to the ICC for the purpose of criminal prosecution of both representatives of the military-political leadership of the opposing side of the armed conflict and other military officials and specific perpetrators.

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PHILOSOPHY OF ART

THE PHILOSOPHICAL AND AESTHETIC BASES OF THE POETRY OF HAKOB MOVSES

Abstract

The author of the article analyzes Hakob Movses's poetical heritage starting from the 80s of the previous century: from "The Sky of Flights" (1982), until the latest book "Sharakan" (2016), also comments on the completeness of Moses' poetical system and the development of the historical process. The article values the literal and historical merits of Moses' poetry, evaluates its meaning in the contemporary literal process.

Keywords: Hakob Movses, speech, culture, preface, convergence, system, poetry, language, existence, philosophy

Introduction

The problem of Hakob Movses's poetry interpretation is the question about the nature and history of poetry. Moreover, according to Hakob Movses's point of view, poetry and its history are not separate from a cultural perspective, 'what is poetry?' question can be perceived and explained as 'how is poetry?' that it is a hypostasis originating from the unity of time (also from timelessness, if you want) and interpreted through it. This does not mean that Movses's poetry does not have an explanation or historical basis of the historical process of formation even if the poet perceives his poetry as a starting point, the metaphysical source of which lies in the field of speech, derives from the essence of speech, strives to assimilate it, to come forth with it and to express the speech. Furthermore, the poet says, 'We are not only the shepherds of people, but also the shepherds of things,' and, as Herder says, 'The language of the human race is the po-

em'¹, and from Movses's perspective is interpreted as a 'language-place', a topos, where 'space becomes a place and the place becomes a sanctuary'. Furthermore, "the speech becomes a poem in its linguistic space"².

Hence, poetry, as Movses says in the introduction of George Trakl's 'Banasteghtsutyunner' (2007), "is not the mirror of reality or a Swift Lilliput under his arm" or "an extra reality created by reality" (p. 8). A poet, as Nietzsche says, is the magician and master of existence that 'drives the life to spaces where it has only one excuse - aesthetic justification' – but poetry is the language-topos, a poet is a songwriter looking for his hunting ground in the field of speech which is the speech of poetry – the mirror of spirit.

The Poetry of Hakob Movses

Poetry is the belief of Movses's poetical

¹ *Garun*, Yerevan, 8, 2006, p. 22, 26.

² *Garun*, Yerevan, 7-8, 2006, p. 27.

perception. The poem is the basis of speech that has a metaphysical origin, which can be explained by the analysis of the process of the formation and completion of Movses's poetry, his perception, which is also a matter of interpretation of the bases and directions of the past three decades of modern poetry. Nevertheless, to be complete, first, it is necessary to analyze the perception of *spirit*, which defines the direction of Movses's poetry. Why? Because the poet explains the idea of spirit as a sacred statement of the beginning, and, as Heidegger says, 'The essence of the preliminary language of every historic people,' i.e. 'the essence of poetry' is expressed through it. No wonder Movses in the 'Ovsanna, ovsanna' interview says that 'languages are demiurges' when interpreting the question of using language, being opposed to the function of language as a means of communication, puritanism, incest, excretory fertilization, language stagnation, unnecessary overloads because languages are autonomous and self-governing, 'heavenly gift' which, according to the Gnostics, people inherited from heaven³.

Consequently, 'the genealogy of poetry' reaches the language (Movses says 'to deliver the language'), like Gnostics conveyed the genealogy of the Speech to the Language, 'conveyed the genealogy of God to the Holy Spirit'⁴. However, since 'spirit is pneumma', 'it does not allow the past to remain in the past and be covered', it drives to today and tomorrow ('forward to the past'). So, the spirit is the genealogical basis of the language; it forms the language and makes it alive. Hence, spirit, according to the aetiology of Movses, means 'origin', 'origination', 'tribe', because 'the word Spirit means genus (genius) in Latin', so the first sentence of 'the People' trans-

lates as follows: 'Acknowledge the Speech of the Spirit (Holy Spirit)', and if it means 'origin', 'origination', 'tribe' (from here Latin – gene, genetics, and Armenian – 'ծիւն-ծննդաբանութիւն'), then he defines it as 'an interesting trinity' and says, 'The genius is the genesis of spirit'⁵.

Of course, the elements of the trinity, as the phenomenological attribute of a spirit, transform and express each other. That is, they form one another and function in a historical environment, or form the history together, which is the history of poetry/speech expressed through language. Thus, the intermediary between poetry/language/speech forms such a *hierarchy* which exists in a historical environment, or it is the phenomenon of history in itself, which is also the history of poetry and is expressed in the form of movement.

That is why Movses denies the problem of form perception which had a tradition in the past decade, meaning the separation of the movement and tradition from the organic basis, calling it 'form to form wandering', 'chimaera of the form', and 'form-Jugend' if it is not a part of immature architectural structure like the literary movements of the twentieth century, such as symbolism, futurism, modernism, postmodernism, and other 'isms' (Movses also quotes J. G. Jung, 'all the devils are born of isms' (Trakl, 2007, p. 23). The form, according to the poet, is charming when it is externalized 'in its extreme manifestations, it acquires a terrifying function and fascinates like a woman', so if it is not an internal, physiological element, the poet calls the form a 'feminine principle' which is fertilized with the content and gives birth to the poem. Hence, according to Charles Baudelaire's description that Movses added to his speech,

³ Garun, Yerevan, 7-8, 2006, pp. 18-19.

⁴ Garun, Yerevan, 7-8, 2006, p. 17.

⁵ Garun, Yerevan, 7-8, 2006, p. 12.

“Modernism is a hospital where every patient is pursuing the idea of changing the bed’, and describing contemporary postmodernists, he says that postmodernism is also a hospital where ‘beds are always empty’⁶. So, what can we conclude?

The point is that Movses is studying the issue of poetry and its history in the context of cultural history, which has a perception of hierarchy purely typical of Movses. The debate lasting for decades that Movses sparked in our poetry is in the stage of completion, and its historical background is clear.

The nature of the debate is deep both in its roots and foliage, and the question with its involvement includes all aspects of the history of poetry and culture, perception, present and future, movement and evolution. But the starting point that Movses proposes as a historical discretion is *‘the cultural-morphological order’* of poetry and culture, the basis of which is the pan-Christian culture, which must be perceived not from the religious point of view but as an expression of pan-European culture, to which Moses contrasted ‘the non-culture’ with its modern manifestations: realism with hypertrophy and its nourishment, futurism with pathological styling, Surrealism with subconsciousness, Expressionism, Imaginism and why not rabiz (urban folk music) and estrada (pop/variety music), and movements labelled with other logos, which stand out with ‘aggressive performance’, objectize the world and reject pan-Christian tradition and language. These theories, especially the overgrowth of realism, forming a ‘cultural community’, beginning from the 60 and the 70s of the last century, ‘all the parasites and flieson that mainly have Judic-pragmatic origin, also have their monographs - batays, deridas, delyozes, le-

vinanses (as Mosves cites contemporary European philosophers)... ‘The lice of Nietzsche’s and Heidegger’s psychological body folds’ as Nietzsche says, ‘Strive to mould avant-gardes from homosexuals and unwanted women to mould a professor from a labourer’s son, to interpret the past according to Freud’s psychoanalytic theories from John the Baptist to Michelangelo, to ‘howl’ in their hot and luxurious halls and say how he got into sexual relations with his own mother, then ... became homosexual and had relations with his friend Jack Kerouac’ (this is about Gizberg).

In a nutshell, Movses’s perception, as we can see, has its starting point, the explanation of which the poet presents in his poetry perception theory through records, that unitedly forms a system of philosophical and aesthetic perceptions. The origin, the anchor on which Movses relies on, is the perception of Poetry-Messiah, which, as he says, is a new method of poetry perception, that is not a matter of choice, but a perception orientation. The poem, therefore, does not exist in the world of things and time, on the contrary, it creates and gives breath to the time (breath that is the interpretation of spirit in its spiritual sense). Hence, poetry is ‘Ithaca of green eternity’, which is said with Borges’s observation, and poets are ‘invisible bees’ (that is Rilke’s description of doctor seraph, and Hakob Movses says, ‘We are the shepherds of the invisible’). A poet’s goal, however, according to Doctorre Serafico, ‘Is to accept this transient corrupt country so deeply inside us that its essence once again resurrects ‘invisibly’ inside us’⁷. Why? Because the equivalent and identical relation between things and word kill the word, it produces ‘the monster of the poem’ such as dada and futurism, anti-poetry, which are innovative as much as ‘belote’ from

⁶ Garun, Yerevan, 7-8, 2006, pp. 10-12.

⁷ Garun, Yerevan, 7-8, 2006, p. 11.

which ‘the ecological disaster of the poem’ begins⁸. Thus, denial or the denial of denial that accompanies the history of the past century poetry (in particular the French poetry), ‘spreads its influence on our literature’ and is explicable not as a poetic novelty, but decadent. The true poetic novelty in Movses’s interpretation is not fashion, but invention as what is being done ‘for innovation, gets old immediately’.

Meanwhile ‘modernism is anthology’, ‘grace of language and survival’, and is written ‘not with thoughts but with words’. Here is the ‘method’ that Rilke called ‘thing-poetry’ when the thing is formed through the word, it forms the thing in the name, where the time is not historical or the time and space may not coincide with it because the origin of the word has one source - the idea of its name. Furthermore, since Movses’s perception of poetry considers the source of word interpretation as the field of metaphysical relation, it is too individual as the self of the creator, as it is the self that can perceive the time as anti or pre-historical, hence, as he says, ‘The history is only when the essence of the truth is determined principally’, so, ‘that historical is not the history’ (Heidegger), but ‘a poet writes, the time erases’ or, in other words, ‘the time writes, a poet erases’⁹. So, the sphere of history is the subsistence, and the poem is the existence. Consequently, ‘the poem makes its own history, which, according to Movses, is the universal history, it can be called the history of the Holy Spirit where perhaps the march of snowdrops down the slope is not less important than the Suvorov army march across the Alps, because ‘the very essence of existence is Poetry’¹⁰. A poet is not an annalist, and when ‘Poetry and Reality coincide’, as the map created by the Bor-

ges Empire Cartography Board, the poem dies like, as Movses describes, the names and numbers of poetical prairie, rivers, cities, objects, things, in a word, like the catalogue names and numbers of Whitman, the father of the 20th-century poetry.

Consequently, ‘Poetry is the Messiah’, but Messiah-poetry ‘abandons the existence, enters the sphere of existence. Hence, as he adds, ‘Life no longer belongs to history, it is not historical, but poetical’¹¹. Moreover, since the basis is the idea of the speech, the poem turns into the expression of Logos.

As F. Hölderlin says, ‘A man lives on this earth poetically’. Therefore, the poem is not only the preliminary language that a poet testifies in the testified, in the language but also, as Heidegger interprets, ‘The existence given to the language in itself is obvious and preserved in the poem’ (Hölderlin, 2002, p. 305) because the given in the whole (testified through language) perceives the existence as history. Therefore, the common - the language, is the field of the unrecognizable, that a poet testifies to make it recognizable. However, “if there are no things, there cannot be words” (Sh. George). Consequently, according to Movses, “Poetry derives from material reality”. However ‘Paul the Apostle means the ‘material reality’ when he says, “Now and Here”, which, in addition to Movses, are not spatial and temporal additions, they do not belong to the time and space, but they involve the time and space in themselves’ (Movses, 2015, p. 223). So, they (time and space) at any moment, now and here, form the infinity and eternity and have a vertical nature of perception.

Thus, as we can see, Hakob Movses’s perception aspires to the whole, it has a philosophical unity, and with its identity and negatory basis

⁸ *Garun*, Yerevan, 7-8, 2006, p. 14.

⁹ *Garun*, Yerevan, 7-8, 2006, p. 15.

¹⁰ *Garun*, Yerevan, 7-8, 2006, p. 15.

¹¹ *Garun*, Yerevan, 7-8, 2006, p. 22.

forms its difference in the literary modernity that is often accepted with swords, passion, and contrast. The question is primarily about literary contemporaneity and the problems of the future that Movses still from the first stage of literary activity, from the 80s of the last century, from the first collection, “The Sky of Flights” (1981) to “Sharakan” (2016), has a perception unity, the basis of which is culture, as well as his identity of artistic perception, the inner nature (process) of which can be interpreted by the stages of hierarchy and inner evolution. Therefore, the question that distinguishes the poetry of Movses is significant not only for this, but also for the formation of the time, poetic quests, and the modernist period, which begins in the modern historical post-Sevak period of our poetry when the 60s generation comes to the literary square. In the 80s of the last century, however, in the quests and aesthetic perception of this literary generation a new period of the division was formed, which was expressed in the subsequent decades, being also complete in the poetry of Movses.

Hakob Movses, in the 80s of the last century (the period of literary debate with the cultural period ending in our poetry, and the new stage – being formed), came up with his poetic *diversity*, with his aesthetics of reality, and the representation of life, the basis of which is different from the 60th metaphysical and polemic principle or the preceding historical periods. It is different from the point of view of the concept of cultural heritage and the perception of poetry, the philosophical basis of which stretches from the ancient Greek and therefore the pre-Christian period of pan-European art to the renaissance era. The primordial cognition of Movses’s poetry is based on the extension of the word, its inner meaning, on the connection and assimilation with the essence of the language, and the expres-

sion of poetry/speech that he calls “The Sky of Flights”. The inner cultural extension and hierarchy that in Movses’s poetry suggests transition through the addition of word meaning, through the process of the discovery of the secret of poetry and its inner sense, the poet as a songwriter, finds it in the collection of “The Book of Flowering” (1992) where songwriting is the name of the ‘ornamentation’. The book is the name of the culture. That is why the idea of the book, which expresses the meaning of the writing/speech, is a fundamental idea in Movses’s poetry, which, as Hölderlin says, ‘Poets set what is left’, and Movses in “Light in Happiness” simply adds, “The book is written, the debt is covered”. That means “to live poetically” because the basis of any culture is the book (the writing/the speech), which is conditioned by the poet, now and here. Therefore, it is necessary first to understand the idea of the completeness of Movses’s poetry and not to expose to incomplete editing through the perception of separate parts, periods and segments, which was often done and interpreted in our criticism. Whereas the starting point that can be perceived and be historically justified is the matter of the nature and direction of Movses’s poetry that has a debating, negating, supplementing and self-establishing trajectory directed towards the aesthetics of the post-renaissance period and the previous century. However, as Nietzsche says in favour of criticism, “It is not an arbitrary and impersonal thing, but a proof that ‘there are living and driven powers that peel any skin’ - and ‘why we deny that?’, ‘Why should we deny that?’, we can answer Nietzsche in the words of Heidegger - ‘to re-establish values’. That is why, witnessing the basis of denial in the nature of the denied, Nietzsche’s (2005) words are summed up in this way, ‘We must deny that because something in ourselves wants to live and

sustain, something that we probably do not know yet (pp. 222-223). With the basis of denial, therefore, Movses's perception that sets the problem of cognition of the metaphysical world, the idea of the cognition of spirit connects with the beginning of the mathematical basis through language that is complicated but is philosophically analyzable. Thus, first of all, the metaphysical perception of Movses can be interpreted by the perception of the late metaphysics that Heidegger represents saying, "To represent the existing as the existing" (Heidegger, 2005, p. 369). However, the hierarchy of the existing has a historical basis that Hegel represents in 'The Phenomenology of Spirit' as an absolute perception of spirit that is expressed in art, religion and philosophy. Besides, according to Hegel, art, religion, and philosophy are forms of consciousness. From the point of view of hierarchy, the perception of the world through art, as the philosopher says, is a 'sensual image' (character), (the low level of spirit), and religion and philosophy are the perfect forms of spiritual development. The expression of Movses's poetry through the hierarchy of spirit is possible in the manifestation of the phenomenological nature of the transition of the word and poetry (speech). The word covers the sphere of sensuality when it acts as a thing-name, and the poet, as Hegel says, "Is the master of God" (Heidegger, 2005, p. 560). Moreover, when a transformation is made to the field of thing-world cognition (creation) where the language is recognizable by the pronunciation of its nature and accent that is possible in the field of poetry/speech, "God appears in a dual form - as nature and spirit, these two pillars are his sanctuary, with which he completes himself and comes forth". However, as a means of cognition, as a metaphysical feature, poetry/speech expresses the world through theophany that is associated

with pan-European (Christian) basis in Movses's poetry, and philosophy is associated with the cognition that is reflected in the perception of Hakob Movses's poetry. Therefore, the criticisms that Movses's poetry is merely a 'religious act', has a poetic pathos and acknowledges life as joy and delight¹² (T. Khachatryan), are not accurate as an orthodox viewpoint, so let us say that there is no need to represent Movses's poetry in a more Christian way than it is and more mystically than the poet himself is... Moreover, the imagery of Movses's poetry is also not well-grounded from the monistic point of view when the mythical basis of Movses's poetry is confused with evangelical symbols¹³ (Z. Avetisyan) or, when the sayings of the predecessors are paraphrased and interpreted as 'a dating in the paradises of language'¹⁴ like naive smugglers do (is not the hell also creative and does not have a linguistic expression?). These are merely single linear descriptions that do not have analytical integrity.

Conclusion

Let us conclude that the 'religious background' of Movses' poetry is the cultural and philosophical pillar, the level of hierarchy (transition) from which the problem of penetrating the field of poetry/speech emerges. Alternatively, Hakob Movses can be perceived as a medieval lyric poet that remained under the burden of assets. Meanwhile, Movses is innovative, and he also reassesses his time, which is associated with the eternal time that is "the Future, the only time created by God", hence, "Will the human (the poet) preserve that future or destroy it with his history, with the past and present created by him

¹² *Garun*, Yerevan, 7-8, 2007, p. 25.

¹³ *Nork*, Yerevan, 1, 2007, p. 144.

¹⁴ *Grakan Tert*, Yerevan, March 3, 2017.

- here is the starting point of the justification of all the history and culture” as points out Hakob Movses. Preservation and expansion are philosophical concepts in this case that seek ‘the aesthetic justification’ of Movses’s poetry and define its ‘antique topicality’...

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DEMONOLEXIS IN MYKOLA GOGOL'S WORKS: PHILOSOPHICAL AND LINGUOCULTURAL PERSPECTIVES

Abstract

The peculiarities of functioning of demonological lexis in the works of Mykola Gogol in the philosophical and linguocultural perspectives are considered in the article. Demonological lexis is determined to be one of the essential segments of ethnocultural representation. It is projected on linguistic culture and creates a peculiar semiotic culture of a particular ethnic group. Ukrainians' belief in non-Christian culture various mystical forces along with sincere faith in one God, promotes active development of their spiritual culture and philosophical worldview. It is reflected in the artistic heritage.

The purpose of the article is the analysis of Ukrainian demonology in Mykola Gogol's works.

The subject of the research is demonological lexis in Mykola Gogol's works.

The methods such as analysis and synthesis, descriptive, observation, contextual-interpretive, linguistic-stylistic were used for achieving the goal.

Ukrainian demonology is proved to be a part of Slavic mythology identity and its attributive element. The philosophical aspect of the article is realized in demonological magic, the connection of the corporeal, spiritual, soul with the body, psychophysiological phenomena, altered states of reality etc. The authors analyzed the existing classifications of demonological lexis and defined that the Ukrainian demonological lexis forms structural, impaired, open microsystem in its constant development.

Keywords: demonological lexis, demon name, anthroponym, onym, philosophical aspect, linguocultural perspectives, paganism, mythological system, personification, Christianity.

Introduction

Ukrainian demonology, as a component of spiritual culture, has attracted researchers' attention for an extended period. Scientific research was conducted in different directions: ethnographic (V. Gnatuk, M. Kostomarov, I. Nechuy-Le-

vytsky, P. Chubynsky, I. Ogienko) and linguistic (A. Vasylenko, J. Dzendzelivsky, T. Lukinova, N. Tyapkina, N. Hobsey).

Mykola Gogol, who used the pictorial phenomena of demonological symbolism (symbolism associated with the images of devils, witches, hobgoblins, mermaids, mavkas, dog-heads,

syroids, ghouls, etc.), the philosophical and ethnocultural paradigms embedded in the phenotype of Ukrainian linguistic consciousness, can be attributed to the most famous Ukrainian writers who use demonological lexis in their works since ancient times.

The very term “demonology” is a set of mythical ideas of people, based on the belief in evil spirits (demons). The demon in Greek mythology is “a generalized idea of a certain indefinite and unformed divine power of evil, rarely good. Early Christian ideas about demons are associated with the image of an evil, demonic force. The demon is a symbol of those supernatural characters who are not gods and occupy a lower place in the hierarchy compared to the gods or are at lower levels in this mythological system. In a narrower and more precise sense, demons are evil spirits” (“Myths of Nations of the World”, 1980, pp. 366-367).

The term “demonological lexis” refers to a combination of lexemes denoting mythical ideas based on the human belief in supernatural forces and abilities of demonic beings that harm or assist man in his affairs, mystical buildings and structures, magical cults and rituals involving otherworldly forces. Demonological lexis should also include non-personified demon names such as rethinking of dominant emotions, feelings, specific substances, objects, phenomena that perform the functions of internal and external demons in relation to man and temporarily or permanently “live” in human consciousness or subconscious.

It should be noted that the demonological lexis of mythological and biblical origin is part of the system of any language and is a separate complex category of anthroponyms. Unlike onyms, that denote real objects, they have a broader meaning which can be explained by rich ex-

tralinguistic information they contain, as well as, their usage in the speech of teams and in artistic speech, i.e. in the occasional individual – author’s usage. This is important for the expressive possibilities of proprial units because each case of their usage in fiction and other arts adds additional connotative components to their meaning.

Ukrainian demonology reflects the worldview of Ukrainians, the features of their national way of thinking, features of culture, which gives grounds to study demonolexis in the context of both philosophical and linguocultural. The subject of the research represents traditional demonological characters in the area of the literary text and identifies different levels of cultural layers and transformations, identifies trends in semantic development of these nominations, namely, expansion, narrowing of their meanings, desemantization, features of functioning.

According to our observations, the principle of the dualism of Good and Evil in folk demonology is represented by animistic mythological characters, which Mykola Gogol vividly showed in his works. His demonological images have a dual nature and are almost never the embodiment of a single principle. They are ambiguous, dynamic, able to transform and develop their philosophical symbolism over the course of fiction. Positivity or negativity of demon names is conditional because it is determined by the dominant role in the work, constructive or destructive.

The study of demonolexis in M. Gogol’s works was carried out by comparing the folklore meanings of images of folk demonology, which are fixed by the Ukrainian mythological legend, depicting the ancient Ukrainian beliefs. They are drawn artistically and semantically. We found that in its artistic space there are all types of totemistic demonological characters, which, in addi-

tion to the totemistic basis, also combine the ability to be a werewolf and connected with the practice of initial rites. Moments of the werewolf in the analyzed stories, in contrast to folklore, do not just articulate the fantastic potential of the images. They are symbolic and denote important spiritual changes, events of the inner life of the hero (Vakula, Khoma Brut). Initiation also acquires a philosophical sound. In its context interpreted demonological images of this type are explained as the initiation of the human in man through trial, self-realization or the redemption of evil, its comprehension in itself and victory over it.

The typological similarity of the appellation anthroponymic bases, which developed in different East Slavic languages and the Indo-European peoples, is due to the common source categories on which they are based. We include the attitude of man to nature, to other people, the interaction and interaction of forms of thinking and perception, the nature of the worldview.

As rightly noted by O. V. Superanskaya (1988), proper names are words related to social culture. These words reflect physical parameters and relationships, as well as various proper names that give a mediocre description of the named person (p. 10). However, in some nationalities, people are given their names from the fund of common names and appellations. Besides, the onomasticon of different peoples, even highly developed ones, is based on “originally appellate vocabulary of long-extinct and often genetically unrelated foreign languages or extinct and ossified in their names and now not always clear common names of any of the historical levels of their language” (Khudash, 1977, p. 148).

The functional transformation of proper names in a literary text, in our opinion, primarily lies in the fact that the priority of differentiation

(nomination) retreats under the onslaught of stylistics. Also, the main task of the linguistic interpretation of the text, according to L. V. Scherba (1957), is “to show those linguistic means through which the ideological and associated emotional content of literary works is expressed” (p. 97).

As for onyms of mythological and biblical origin, it is an open system that is constantly evolving and changing, interacting with the system of demonolexis. One can observe the processes of onimization and appellation of names. Since the transition of the name from one status to another there is a change of referent with the transfer of certain features, it can be confirmed that the basis of onimization and appeal of demonolexis with broad cultural-historical connotations is the process of metaphorization.

W. Humboldt (1984) stated: “Language is an activity, not a finished business”, language is intertwined with the national spirit, they arose not separately but consistently, and “both are inseparable activities of the mental strength of the people” (p. 48). Language is much higher than the human and is not a human matter: it is a set of particulars, which assumes the plurality of words and their choices, existing rules, emerging analogies, exceptions – all this, at first glance, is perceived as chaos. The creation of language is a constant and spontaneous phenomenon, each individual participates in it, but in general, language is the embodiment of the “people’s spirit”. People are the primordial creators and reformers of the language. Language is associated with the formation of the spiritual strength of the nation, it “is its spirit, and the spirit of the people is its language, and it is difficult to imagine something more identical” (Humboldt, 1984, p. 68).

O. Potebnya (1958) emphasized that the content of scientific knowledge does not entirely

arise from the work of human thought, but only testifies the word's belonging to two worlds – consciousness and nature, which confirms its “existential content” (p. 237). The word stands between man and nature, acts as an objectified form that allows man to see his own opinion about the world. In the word, the human comes to the comprehension of being, to the knowledge of the subject. It is the substantive meaning that allows a person to have the opportunity to transform reality perfectly. Taking into consideration that V. Humboldt and O. Potebnya in their linguistic studies consider the opposition language - world, the philosophers (O. Losev, P. Florensky, S. Bulgakov, etc.) focus on the problem of naming and reflecting the essence of the name in relation to the denoted in the word.

For the representatives of this trend, the philosophy of the name has become a kind of paradigm of understanding life because the name and the process of naming has an ontological character. In the philosophy of the name written by S. Bulgakov, P. Florensky, O. Losev, “name”, “word” and “word that sounds” are used as synonyms. The human word appears as an instance of a broader understanding of the name; the nature of language has an energetic basis. These philosophers analyze, above all, the relationship between energy and essence, name and energy.

O. F. Losev (1990) in “Philosophy of the Name” dwells on the analysis of the opposition “*word (name) - thing*”, namely, on the process of naming. The most important, in his opinion, is that the word is the energy of the essence of the thing and carries “intelligent” mythological and personal functions. The main statement of O. F. Losev's philosophy is that the name is the energy of the essence. The scientist emphasized that the formation of the logical construction of the name is impossible without symbolism. “Only in the

symbolic and magical myth does the essence reach its full definition ... this is the name. To deduce a name means to deduce the whole essence with all its subordinate moments” (p. 171).

In S. Bulgakov's philosophy of language, the anthropological essence of language is revealed. According to the researchers (1953), the energetic nature of naming determines that it comes in different forms. He emphasizes that the names of all things are hidden in a human: “they are the microcosms, and the beings from which all names come” (p. 104).

No less important in the philosophy of the name are the works by P. Florensky. While developing the problem of nouns, he covers related issues such as the essence of language, the problem of naming, the problem of expressing the concept in words. P. Florensky, starting from the Platonic doctrine of ideas as true reality, said that the word acts as a metaphysical principle of existence and cognition in ontological philosophy. The name in the ontological concept of the scientist “is force - idea and substance - words”. The name of a thing is the substance of a thing, because “in a thing lives a name, a thing is created by a name” (Florensky, 1998, p. 185). The ability to know things is determined only by the knowledge of their names, which is clearly seen in demonology.

At the stage of culture formation, the beliefs of different periods of existence of the same people collide. For example, there was a synthesis of Christianity with elements of paganism on the territory of modern Ukraine. Indeed, along with a sincere belief in the one God, Ukrainians continue to believe in *hobgoblins*, *fate*, *vodilo*, *ghost*, and even, under the influence of foreign culture, *vampires and werewolves*. In the cultural traditions of different peoples, there is an interference of several closely related semiotic systems. In

this regard, the use of different modifications of the same demon name is observed though in different cultural planes. Therefore, the problem of studying demonolexis in the context of the linguistic and cultural process with the separation of different levels of cultural layers and transformations is considered *to be actual*.

Research Methods

In achieving the goal, we used a variety of methods such as analysis and synthesis – for the implementation of theoretical generalizations and systematization of factual material; descriptive – for the general description of the features of demonolexis; observation – to highlight the typical linguistic indicators of demonolexis units; contextual-interpretive for identifying the functional-semantic load of the actual material; linguistic-stylistic analysis for determining the stylistic and emotionally expressive load of demonolexis in a literary text.

Discussion

Ukrainian demonology, as a mental and figurative-personified relative unity, is one of the links of all-Slavic and world mythology. It should be noted that in the images-characters of demonological paradigm, the ethnos accumulates the information about the proto-basis of philosophical ideas about the world as a separate nation and a whole group of more or less related ethnic groups: “The primitive man stared eyes wide open at everything that surrounded him, everything his whole life depended on, and what was stronger than him. All around in nature were living spirits that ruled over certain areas. The primitive man was perfectly familiar with nature – forests, fields, rivers, animals, birds, trees, poti-

ons, etc. Thus, it was easy to think of how to make it so as not to harm oneself, how to live with him in complete harmony. All this, stronger than man, later began to take revenge, as a higher power, as a deity with whom it was necessary to form a corresponding loyal relationship” (Ogienko, 1992, p. 3). Consistent adaptation of the Ukrainian people to the linguophilosophical system of Christian traditions had applied nature. In the interaction of primitive (pagan) and Christian views of the world, there was significant interference, which served as a decoration of rites for a long time: Christian - pagan and, on the contrary, pagan - Christian. Describing the pre-Christian beliefs of the Ukrainian people, Ivan Ogienko wrote: “The original beliefs were most closely connected with life – with the nature of their environment, as it was required by their economic life – they were naturalistic beliefs – built on nature. Man wanted to be in the best relationship with his nature because he could see that everything depends on him. Therefore the original religion was based on the struggle with its environment for its existence, in fact, on the particular attitude to this environment - the sun, water, land, trees, etc., and especially to animals. The original faith was a practical, domestic, economic faith, necessary for the man at every step because it was strongly connected with his work. It was the religion of real life, later farming, as part of human life, when his faith and life were inextricably linked through hundreds of threads. Ancient faith was animistic faith (Latin *animus* - soul, living), that is, the man believed that everything around him lives: feels, understands, has his desires, fights for his existence, like any living thing, and therefore primitive man treated nature as a living being. The cult of nature was the basis of an original religious worldview, and religion was spiritualization of the whole envi-

ronment" (Ogienko, 1992, p. 5).

No single point of view might be found in the domestic sciences as for the definition of "demonology" and the delineation of the system of demonological characters. This word is more often interpreted as "mythical ideas about evil spirits (demons), which arose based on the original belief in spirit" (Lukinova, 1981, pp. 56-68).

The stages of fixing knowledge of Ukrainian demonology, as part of the worldviews of our ancestors, are associated with the development of writing, uniqueness of historical conditions and the level of national consciousness of the population. Understanding and generalizing the legacy of researchers, finding parallels with the present is quite a real thing. This should once again testify to the continuity of the functioning of the elements of paganism in the language.

One can learn about the demonology of the times of Kievan Rus from chronicles and some theological works. "At the critical stage of the transformation of folk worldviews, chronicles preferred folk terminology as a more established sphere of religious and magical beliefs; theological teachings tried to refute these beliefs, seeing in them "demonic temptation, hostile to Christian piet" (Gritsenko, 1998, p. 27). Christian clergy struggled against the philosophical and nominative paradigm of paganism in the ethnic consciousness of Ukrainians until the nineteenth century. According to O. O. Potebnya (1989), "Slavic mythology was buried in us too early: a comparison of Greek and Sanskrit names shows that religion was already developed before the partition of Greeks and Hindus. It would be strange if the Slavs did not have it. The silence of Ukrainian and other chroniclers, or passing mentions of folk beliefs, is explained by the contemptuous attitude of monks to these beliefs" (p. 483). However, even now we see rudimentary ritual and fi-

gurative fragments of paganism, which are wonderfully woven into Christian culture: *the symbols of the Green Holidays, Kupala, Christmas carols* and others. It is worth noting that other Slavic peoples, who were Christianized at the end of the first millennium AD, preserved their own pagan traditions of the solar cycle: Bulgarians, Serbs, Macedonians, Russians and others. As I. Ogienko (1992) remarks, "The Slavic people have received a lot in their beliefs since the Indo-European era when they lived a more or less common life with all other peoples, and this is clearly evidenced by the fact that in the folk beliefs of Indo-European peoples now has a lot in common. Even more common in the original faith of the Slavic peoples, and, therefore, it is often impossible to distinguish purely Ukrainian beliefs from it. And, in general, it should be emphasized that to study ancient beliefs, the development of purely spiritual life, is very difficult now, for thousands of years, compared with, for example, the experience of an ancient religious cult (rites), which is given to us much easier" (p. 3).

Among the studies related to Ukrainian demonology, the prominent place is occupied by the work by O. Potebnya "On the mythological significance of some rites and belief", which mentions and analyzes the demonological characters of *Baba Yaga, Snake, Chakhlyk the Immortal*. The value of the scientist's scientific studies for researchers of demonology is shown in the close attention of O. Potebnya to the discovery of the semantics of mythological nominations. The semantic structure of mythological images is associated with ethnocultural traditions, through the clarification of which the deep meaning of the objects of the mythological world is determined.

According to the researcher, myths can be

considered as personifications that do not have an objective existence, or as beings to which it is inherent. In the first case, mythical images can be called personification, and in the second - they are mythical characters (Potebnya, 1989, p. 483).

Numerous investigations on Ukrainian and Slavic mythology were published in periodicals and magazines: "University News" (1861), "Proceedings of the Kyiv Theological Academy" (1860), "Notes of the Southwestern Department of the RGO" (1874), "Readings in the Historical Society of Nestor the Chronicler" (1879), "Kyiv Antiquity" (1882), "Life and Word" (1894), "Ethnographic Collection" (1895), "Ethnological Materials" (1899). The articles, reports and abstracts contained in them were primarily aimed at attracting the widest possible regional material, imbued with the idea of poeticizing ancient Slavic mythological and demonological ideas.

The publication of seven volumes of P. Chubynsky "Proceedings of the Ethnographic and Statistical Expedition to the Western Russian Territory" became a remarkable phenomenon in the cultural life of the Ukrainian people. The fifth volume of "Works" with a foreword by P. Chubynsky contains folk beliefs, which, according to the author, will help to understand the worldview of the people. In them the author singles out the rubrics "Devils" (*water spirit, man-forester, swamp spirit, reed spirit, caduceus, devil, gloom, ghost, bust, etc.*); "Spirit-people" (*witch, witcher, ghoul, werewolf, mavka, mermaid, magician, fortune teller, etc.*); "Mythical creatures" (*snake, vulture, poverty, syroids, pygmies, heroes*); "Personification" (*fate, death, Friday*); "Diseases" (*fever, cholera, plague*) (Chubynsky, 1995, p. 10).

In 1876 I. Nechuy-Levytsky (1993) published an ethnographic and folkloristic survey "Worldview of the Ukrainian people", where he

described the lower mythological level in the second chapter which he divides into spirits and half-spirits (*mermaids, nyavkas, mavkas, field spirits, wood goblins, hobgoblins, evil water spirits, devils*) and fate and semi-mythical creatures (*witches, witchers, ghouls, werewolves*) (p. 42).

Victoria Krasnykh (2003) in her research "Just one among strangers: myth or reality?", in the section "Mentefacts of cultural space", reveals the meaning of bestiaries (spirits, demons that "inhabit" the reality of a national linguistic and cultural society, surrounded by its representatives) (p. 156).

A significant contribution to the solution of the problems of Slavic demonology, and in its composition also Ukrainian, was made by Russian researchers, compilers of the ethnolinguistic dictionary "Slavic Antiquities", edited by M. Tolstoy (Moscow, 1995). The dictionary contains a large amount of Ukrainian language material with an indication of the region of distribution.

Over the years, the study of demonology has carried out several classifications of demons, such as the place of residence, mode, occupation, planetary classification, areas of influence, etc. During the years of independence of Ukraine, and within the current increase of the relevance of the problem of spiritual revival, the interest in the spiritual and cultural aspect of human activity has significantly risen. In this regard, the Ukrainian demonology, as part of Slavic mythology, is an attributive element of the Ukrainian nation, a manifestation of its identity. In this way, scholars have become more interested in folk beliefs and superstitions. Numerous works of contemporaries (V. Voitovych, S. Plachynda, V. Skurativsky, etc.) are devoted to their study.

Thus, the stages of formation of knowledge in Ukrainian demonology can be divided into

two periods – the period of accumulation and the period of comprehension of knowledge. It should be noted that in domestic science, despite significant achievements in the field of Slavic mythology, no researches have tackled the composition and structure of Ukrainian demonolexis. In ethnology, only the general features of this micro-system within Ukrainian mythology have been identified so far (V. Gnatuk, I. Nechuy-Levytsky, I. Ogienko, V. Skurativsky, P. Chubynsky, etc.).

As Filin (1982) noted, Ukrainian demonolexis has undergone centuries of development and transferred its traditions to the modern author's vocabulary. Therefore, an important stage of the study is the creation of a certain structural classification of demonolexis in the literature. For this purpose, it is necessary to allocate certain lexical-semantic and thematic groups. "Lexical-semantic groups of words are a product of laws and patterns of lexical semantics of the language, while thematic groups of words, their composition depends only on the level of knowledge of a nation - creator and native speaker, the ability to classify the phenomena of reality, which got their vocabulary designation" (pp. 233-234).

Based on N. Tyapkina's classification, we believe that all demonolexis units can be classified by:

1. the origin (*traditional*: biblical, pagan, actually Ukrainian, mythologies of the world, common; and *actually author's*),
2. the presence of a person (personified and non-personified),
3. the purpose of functioning (expressive nomination, transfer of state, emotions, treatment, comparison, etc.),
4. the place of functioning (colloquial style (swear words and expressions), ceremonial,

- ritual, toponymic names and onomastics),
5. the scope of action (for good - positive, for evil - negative, neutral),
6. the physical features (anthropomorphic, zoomorphic, anthropozoomorphic, without physical features),
7. the spirituality and material expression (*material*, which can be divided into warm-blooded and "dead"; here we include buildings and structures; *intangible* - spirits and some non-personified demon names),
8. the presence of a magic helper (with a magic helper, without a magic helper, he is a magic helper),
9. the nature of perception (visual, acoustic, tactile, imaginary and complex),
10. symbolic meaning in work (Tyapkina, 2006, p.19).

Among all the variety of demon names that writers use in their works, we can distinguish two large groups: traditional and non-personified demon names. According to the research by N. Tyapkina (2006), traditional demonic characters can be divided into three subgroups: *anthropomorphic* (who have human features similar to humans or are people with supernatural abilities: *witches, sorcerers, magi, fortune tellers* etc.), *zoomorphic* (which have animal features, totemic basis, similar to the representatives of the animal world, animals with supernatural abilities: *Sivka-burka horse, magic cat* etc.) and *anthropozoomorphic* (which have both human and animal features: mermaids, centaurs, minotaurs etc.) (p. 19).

All traditional demon names are mostly personified but should be separated into a separate subgroup of non-personified demon names. The problematic question immediately arises: what demon names can be called non-personified? Non-personified demon names include dominant

emotions, feelings, certain substances, objects, phenomena that perform the functions of internal and external demons in respect of a person.

Thus, we proceed from the understanding of the system as a set of interconnected elements that constitute a more complex unity, which is characterized by these elements – its constituent parts, and the understanding of the structure as a whole (Melnychuk, 1970, p. 27). All means of depicting evil spirits are in a holistic system of demonological vocabulary.

Most of the images of Ukrainian folk demonology are of pre-Christian origin. The demonological idea was associated with natural phenomena, household life, and so on. Folk fantasy often gave demonic creatures a human likeness, i. e. they were endowed with anthropomorphic features. Such representatives of folk demonology as *hobgoblin*, *vodilo*, *devil*, *witch/sorceress/enchantress*, *mermaids*, *mavkas/nyavkas/she-devils*, *werewolves*, *wolfman*, *ghouls*, *the deads*, *Viy*, *magicians/whirlwinds/sorcerers*, *ghost* etc. exist in different linguocultures.

The problems of the poetics of “Evenings in Khutir near Dykanka” and “Mirgorod” attract the attention of many modern researchers. Among them are Yu. V. Man, E. V. Boieva, S. F. Vasilyev, M. Filevich and many others. P. Mikhed made a significant contribution to Gogol studies. The topic “Gogol and the Devil” was thoroughly researched in his work by D. S. Merezhkovsky.

M. Gogol’s image of the *devil* is multifaceted. The *devil* is the character of most of the writer’s works. “The Evil Spirit” appears before us in the image of *Basavryuk* (“The Evening on the Eve of Ivan Kupala”) as a “*demon man*”, “*the devil in human form*”, who forces the hero to kill a child; in the image of a witch-stepmother from “Evenings in Khutir near Dykanka” (“May

night”), which leads a poor stepdaughter to suicide. Whereas in “Mirgorod” it is depicted in the image of *Viy*, the lord of the evil.

M. Gogol uses the image of the devil to show the negative features of man, to emphasize the philosophical dualism in human consciousness. The author concentrates in it the image of eternal evil, which is manifested in human nature. The main idea, which was the leitmotif of the writer’s work and life, is: “How to expose the devil as a fool?”. “For a long time now, I have only bothered to make people laugh at the devil at will after my writing” (Letter to Shevryev from Naples dated April 27, 1847) (Merezhkovsky, 2007, p. 3).

In Mykola Gogol’s story “The Night Before Christmas”, the devil appears as a demon name. According to N. Tyapkina’s (2006) structural classification, we will analyze this image: its origin is defined as mythological, the image is personified, it is directed to evil, it is also anthropomorphic, spiritualized. He has no magical helpers, and he acts by himself, he is perceived visually (p. 7).

The devil appears before us as an image of endless, eternal vulgarity. He tries to seduce a person with his lowest and most selfish desires to distract a person from a specific path. Furthermore, according to the classics of the genre, which comes from the Faustian Mephistopheles, in the story “The Night Before Christmas” the devil also asks for help from *Vakula* the most valuable thing - his soul.

In his study, D. S. Merezhkovsky (2007) states: “In Gogol’s religious understanding, the devil is a mystical essence and a real being, in which the denial of God, eternal evil, is concentrated. Gogol as an artist in the light of laughter explores the nature of this mystical essence; as a man, he fights this real being with a weapon of

laughter: Gogol's laughter is a man's struggle with the devil" (p. 10).

In the story "The Night Before Christmas" the *devil* appears to us like an ordinary man. This is one of the few works of the writer, where the devil is not terrible.

M. Gogol (1989) describes in detail the portrait of the devil, such as: "*In front is completely German: narrow, constantly spinning and sniffing everything that came across, the muzzle ended, as in our pigs, with a round piglet, the legs were thin. However, behind him was a real provincial sorcerer in uniform, because he had a tail as sharp and long as the current uniform folds; only by the goat's beard under his snout, by the small horns sticking out on his head, could one guess that he was not a German, but simply a devil...*" (p. 92).

From the description, it becomes clear that Gogol in a comic aspect depicts the "evil spirit" in this work. The effect of comedy is achieved with the help of affectionate suffixes: instead of a snout - he has a *muzzle*; not horns, but *bunny ears*; *round piglet* instead of a snout. His behaviour, like that of an ordinary man: "*sucked his toes, shook his foot (foot, not hoof!) and ran to the other side, and jumped back and withdrew his hand, like a man who got fire with his bare hands for his cradle*" (Gogol, 1989, p. 92).

The devil is also characterized by several human traits, in particular, such as meanness, thirst for revenge, impudence, malice, "smartness" and boastfulness: "*Here the devil laughed with joy, remembering how the lame devil will be furious, considered among them the first to invent*" (Gogol, 1989, p. 111).

Extremely interesting in the story is the courtship of the devil to Solokha, where he already appears in the image of Don Juan: "*Here the devil, who drove a small demon, took her by the*

arm and began to whisper in his ear the same thing that is usually whispered to all women" (Gogol, 1989, p. 94). Furthermore, satirically M. Gogol (1989) shows how the devil got emotional on Solokha: "*... he kissed her hand with such antics as an assessor at a priest's, took hold of her heart, groaned*" (p. 101).

About fifteen famous in the Ukrainian demonology of the "*horned evil*", Gogol chooses the most frequent (standard) image of the devil. However, it is synonymous with such as *Satan, devil, demon and evil*. Sometimes the devil causes the reader's pity: "*The frost increased, and it became so cold at the top that the devil jumped from one hoof to another and blew his fist, wanting to warm his frozen hand*" (Gogol, 1989, p. 101). Nevertheless, at the same time, M. Gogol (1989) sarcastically notes that in hell "*it is not as cold as in our winter, and where, putting on a hat and standing in front of the hearth, as if in fact a cook, he roasted sinners with such pleasure as usually the woman fries sausage for Christmas*" (p. 98). However, despite the similarity of the devil with a man, the author jokes that "*this animal is more agile than any dude in stocking*" (Gogol, 1989, p. 99). Gogol's idea of "*how to expose the devil to a fool*" is clearly evident in the scene when the blacksmith mocks him: "*He was amused to the extreme, as the devil sneezed and coughed when he removed the cross from his neck and brought it to him. He deliberately raised his hand to scratch his head, and the devil, thinking that he was going to be baptized, flew even faster*" (Gogol, 1989, p. 117).

The magical abilities of the Gogol devil include the ability to be a werewolf (*turned into a horse in St. Petersburg*) and decrease in size. M. Gogol continues the tradition of Pushkin, who in his work "Of the Priest and of his Workman Bald" constantly uses the phrase "*poor devil*".

And Vakula himself resembles Pushkin's Bald in character traits. M. Gogol (1989) once called the devil *poor*, as if sympathizing that this "fallen" soul had chosen an unjust path: "Then, grabbing a twig, he gave him three blows, and the poor devil started to run like a peasant who had just been vaporized by the assessor..." (p. 97). Further in the text, Gogol ridicules the devil: "...instead of leading, seducing and fooling others, the enemy of the human race was himself fooled" (p. 125). At the end of the work, the writer notes that Vakula completely defeated the devil in himself, exposing him as a fool. And as a sign of victory, he painted it so disgusting that even women frightened their children with it with the words: "He sees what poop is drawn" (Gogol, 1989, p. 127).

In the same way, Oksana coped with her shortcomings and defeated the devil in herself. Thus, one of the brightest images in the story "The Night Before Christmas" is the *devil*, which the author represents in the image of "eternal vulgarity". Mykola Gogol detailed the image of the *devil*, gave it a satirical look, showed his attitude to people and material goods. This image is an important segment of the picture of the world of the Ukrainian people. At the same time, they fear it, try to get rid of it or defeat it, decorate household spells with it, oppose the forces of GOOD and so on. So, if it is treated negatively, then only to protect against temptation and impudence. This tradition originates in Goethe's Faust, which testifies to the Baltic-Slavic unity of the pre-Christian linguistic-philosophical paradigm.

M. V. Gogol's fascination with Ukrainian ethnomythology gradually evolved in his own consciousness. First, in his letters to his mother, he tries to look deeper into the folk philosophy of Ukrainian folk interpretation of Slavic (some-

times Balto-Slavic) demonology, and later – represents material collected from various sources in one of the most famous European horror films of the first half of the nineteenth century. The work lacks the humorous and ironic mood inherent in "Evenings...". The struggle of two principles of world order: GOOD and EVIL unfolds before the reader grows. The text is devoid of heroes who are the bearers of a naive picture of the world. An educated spidey who knows not only the possibilities and characteristics of the antipode but also has the means to combat it fights against the forces of EVIL. M. Gogol textually builds a scientific picture of the world of representatives of the Ukrainian clergy, who had it as the basis of professional philosophy. No wonder the author chooses a representative of the pre-Christian demonological pantheon by identifying the forces of Evil.

Mention of Viy can be found in some myths of the Eastern Slavs.

It is believed that Viy, like Basilisk, can kill a person or animal with his gaze. According to legend, his eyelids reach a considerable length, so he cannot lift them. For this purpose, next to him are always servants – small evil spirits with pitchforks in their paws: howling lives underground in a deep damp pit or a dark cave. Their origin is not mentioned in any of the myths – perhaps it is one of the oldest spirits on earth. Therefore, Mykola Gogol in the story "Viy" quite accurately conveyed the appearance of this creature, based on ancient legends (Vasilyev, 1992, p. 7). However, the demonolexeme *Viy* is not characteristic of the Ukrainian language in its structure, because it is not used in the masculine and singular, so, in our opinion, the author emphasizes the "non-standard" nature of this character.

It is well known that the choice of name for

M. Gogol was of great importance. Gogol calls Viy "the chief of the dwarves". However, dwarves do not belong to either Ukrainian mythology or East Slavic beliefs. Dwarves are characters from German mythology. The Iranologist V. I. Abayev suggests that the name and image of Viy correspond to the Indo-Iranian god-demon Vayu (Weyn), which in the Old Slavic and Russian languages had a phonetic correspondence to VYU, and in Ukrainian, respectively Viy. During the transition to Slavic mythology, ancient Iranian deity lost his greatness but retained certain features of the "underground" pagan god of death. V. I. Abayev (1958) explains the absence of the name Viy in Slavic folklore and its presence only in Gogol by the action of a kind of "ban on the names of evil spirits" (taboos), when such words were excluded from the usage (p. 303).

In M. Gogol's story, the main character *Viy* appears to the reader as full, clawed, slightly squat, covered from head to toe with moist black earth. His legs and arms resemble tree roots. His gait is difficult and uncertain because with his eyelids lowered, he cannot see the road in front of him, and he is carefully led by faithful servants (Sumtsov, 1891, p. 233).

"*Viy is a powerful work of people's imagination. This is the name of the Ukrainians of the elder over the dwarves that his eyelids go down to the ground in front of his eyes. This whole story is a folk tale. I did not want to change it, so I tell it almost as simply as I heard it*" (Gogol, 2008, p. 129). Mykola Gogol begins the story with these words.

In the story "Viy" Gogol also uses demonolexis, such as: "devil", "witch" and "viy".

At the beginning of the work, when three students were going to the farm, the philosopher Khoma exclaimed: "What the hell! It seemed as

if there would be a hamlet now!" (Gogol, 2008, p. 131). In this case, the demonological unit conveys the surprise of the guy. To convey the surprise that nothing is visible, the author uses the following phrase: "No damn fist is visible!" (Gogol, 2008, p. 131).

When the students arrived at the farm and came to the old woman's hut, Gogol described her appearance: "the bursaks saw a woman in an uncovered coat" (Gogol, 2008, p. 132). That is, before us is the image of an elderly man, of normal appearance, without any defects. But after the old woman let the boys spend the night in her house, she added: "It brought the devil such tender panic" (Gogol, 2008, p. 133). In this sense, the devil is mentioned as a wicked and evil man.

As soon as the boys were asleep, the woman came to Khoma with her arms outstretched. He refuses her, and she pushes everything on him. Just then the woman jumped on his back, hit the side with a broom, and the student carried her on his shoulders. Furthermore, it was from this episode that Khoma decided: "Yes, this is a witch" (Gogol, 2008, p. 134).

A *witch* is a female person who is engaged in witchcraft, divination, evil eye and other "black" affairs. In this case, the *witch* from the "Viy" appears before us in the form of an old woman who enchanted the philosopher Khoma and forced him to carry her on his back. The demon "witch" is often used in the story. The author interweaves this demonological image with images of other demonological creatures: *viy*, *gnomes*, *evil spirits*.

Being under the spell of a witch, Khoma feels differently: "He was overwhelmed by some devilishly sweet feeling" (Gogol, 2008, p. 135).

Returning to the seminary, Khoma learns that the rector is calling him and orders him to go to the named centurion to read prayers to his sick

daughter. However, Khoma had a bad feeling. To which the rector rebuked: “...no devil asks you” (Gogol, 2008, p. 136). That is, the token *devil* is used with such a meaning as if no one asks Khoma whether he wants it or not; no one takes his opinion into account. A strange fact is the use of such a token by a high clergyman.

Gogol describes the church and the prayerful actions of Khoma in a very subtle way. On the first night after the prayers, Khoma saw the dead girl raise her head and sit down. This episode contains a bizarre, untrue, mystical meaning. Moreover, all the following nights of prayer, the *witch* woke up and flew in the coffin, trying to get to Khoma and take him with her. Gogol built the plot on the fact that the *witch* takes revenge on Khoma for killing her, and therefore, he must also die, and she makes much effort to do so, seeking the help of an *evil force*. An important factor is that Khoma, although an adult, but relatively inexperienced in entertainment and debauchery, pious, which in Ukrainian Christian philosophy is a prerequisite for a successful fight against *evil spirits*.

The most mystical moment of the story is the description of the third funeral night after the dead witch. It was on this night that all the unclean forces gathered in the old church. Right now the author describes *Viy*: “some huge monster in his tousled hair, like in a forest; two eyes looked terribly through the net of hair, raising their eyebrows a little” (Gogol, 2008, p. 158).

In Mykola Gogol’s novel “*Viy*”, *Viy* appears as a demon name. According to N. Tyapkina’s structural classification, we will analyze this image: its origin is defined as mythological, the image is personified, it is directed to evil, it is also anthropomorphic, spiritualized. He has magical helpers, gnomes and is perceived visually (Tyapkina, 2006, p. 9).

Viy had assistants who raised his eyelashes and helped kill Khoma with his gaze. Although the inner voice asked the philosopher not to look, curiosity and horror prevailed. Thus, *evil spirit*, *monsters* remained in the abandoned church, which did not have time to escape through the windows and doors before dawn. Khoma feared that eventually lost him. *Viy* takes his soul to himself, to the realm of the dead. Khoma Brut died of fear, but at the cost of his life, he lost an *evil force*. M. Gogol fully assumed that *the evil spirits*, like God’s providence, can appear to man, either in a dream, or from drunken eyes, or in another psychophysical state, including in a state of love. Furthermore, between them, there is a struggle for the human soul. In Gogol’s story, the young lady seduces Khoma with a *devilish soul*, bad beauty, and because he does not succumb to temptation, does not kiss her, does not fall into her arms, she calls on *Viy* to help her take revenge on Khoma (Vasilyev, 1992, p. 12).

The motif of blindness, associated with *Viy*, arises during the crossing of the border between the living and the dead, which is traditional for the myths of most peoples of the world. But it should be noted that *Viy* with raised eyelids is unable to see the living Khoma. He can do this only when the man himself looks into his eyes, that is, crosses the invisible boundary between the living and the dead, perishes in the soul.

Viy in Gogol’s novel is the lord of the underworld, the master of the earth’s interior. No wonder, he has got an iron face and iron fingers. At Gogol’s power is hidden for centuries. The writer combined the Belarusian Chakhlyk with the Ukrainian Iron *Viy*.

M. Sumtsov (1891) noted: “There is no end, no beginning, no idea - there is nothing but a few scary, incredible scenes in “*Viy*”. He who writes down a folk tale for a story must still give it mea-

ning - only then will it become a refined work” (p. 230).

M. Gogol's novel "Viy" is one of the most significant in the work of the great artist. In addition, the publication of the story "Viy" is an important stage in the development of East Slavic literary traditions. Demonolexis, which is used in the story, gives the story a whimsy, mysticism, mystery, fear of reading. Thus, the mythological system certainly reflects the worldview traditions and philosophy of a particular ethnic group.

Undoubtedly, these are not all the nuances that M. Gogol creates in the context of his stories, demonstrating all the connotative possibilities of the mythological system, and the amplitude of these variations is too large because the artist's creative world is full of rich philosophical and linguocultural information. The informative weight of the mythological system (and, in general, demonolexis) allows the author to make the work semantically rich. In our opinion, the individual-author specificity of the use of various components of the anonymous space of M. Gogol's works is manifested in the considerable depth and certain concealment, sophistication of the artist's anonymous writing. Thus, the analysis of the functions and stylistic load of demonolexis presented in M. Gogol's novels allows us to state that proper names are an organic component of his idiosyncrasy, one of the important means of image creation, in-depth understanding of the concept of both work and author's idea.

Conclusion

As a result of the study, the following lexical and semantic groups of demonolexis were identified: modified (*black forces of evil*), ceremonial and ritual (*rite of chanting the dead*), abusive words and expressions (*the devil will fly*

away with you, where the hell, damn it), from the mythologies of the world (*Viy, devil*), international and common demonolexis (*evil spirit, other-world*), buildings, structures, territories (*abandoned church, which after the events with Khoma overgrown with grass and tree roots so as not to find it*), physical conditions and processes (*old age*).

Traditional demonic characters can be divided into three subgroups: *anthropomorphic, zoomorphic, anthropozoomorphic*.

The most frequently used in the stories is the demon name "devil" and its derivatives: "the deuce knows" – in the sense of not knowing where; "The devil knows what", "What the devil" - it is unknown what; "Where you are Devils" 1) about a person who is detained; 2) about a person who walks where he should not; "Damn!" - exclamation, used in adverse situations; "Go to hell" ("go to the Devil") – emotionally coloured negative appeal to the person.

The functioning of the demon name "devil" is the desire to convey the identity of Ukrainian culture, its connection with the sacred, with ancestors; speech of Ukrainians, their mood and emotions. This demon name transmits the essence of speech of people of the particular profession, a certain social group. The use of the demon name "devil" sometimes indicates the emotional colour of the utterance, has an expressive meaning and colour.

Thus, the mythological system, which includes mythological language units depends on the national vision of the world (acts as a verbal code of mythological ideas and worldviews) and is represented in the context of the relevant ethnocultural and artistic-linguistic systems. The mythological system of domination reveals its specificity on linguocultural level, as mythologically marked concepts indicate the features of the

mythological and philosophical life. Mythonymy forms a specific complex of the nominative space of language, actualizing the idio-ethnic potential of spiritual culture. We not only define pandemonological names mythologically marked but also names that denote the specifics of the mythological worldview of the nation. Mytholexis includes personal names of ancient pagan gods, common names of idols and deities, demonological, archetypal, astral, toponymic nominations, as well as names of animals and plants, which in the context of artistic creativity acquire mythological markings. That is why demonolexis, reflecting fragments of philosophical and linguistic and cultural consciousness, is one of the lexical microsystems of language. Its specificity is manifested primarily in the analysis of the semantics of mythonyms, the establishment of ways of naming them, the study of mytholexes in the functional aspect.

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IMPROVISATIONAL COMEDY IN THE DISCOURSE
OF GERMAN AESTHETIC THOUGHT

Abstract

The article considers the views of German theorists (from G. E. Lessing to P. Sloterdijk) on comic characters of improvised folk street performances. It is noted that German enlighteners, who defended their position in a struggle with supporters of French classicism, paid attention for the fruitfulness of the folk tradition and its role in the development of the national theatre. The active debate about the comic character that erupted in Germany in the XVIII century revealed more fundamental issues related to the boundaries of beauty in aesthetics. The article highrises not only the theoretical experience of G. E. Lessing and J. W. Goethe regarding the need of preserving the living branch of the folk tradition, but also its use directly in their artistic practice. The point of view of the German enlighteners on the creative potential of farcical improvisations has not lost its relevance in subsequent times. The question of the comic type and the concept of “comic” as a whole became the scientific interest of German scientists of the XIX–XXI centuries. The study of their works expanded the horizons of the problem by proposing its consideration in the philosophical, aesthetic, historical, sociological and art criticism aspects.

Keywords: folk tradition, Arlekin, improvised performances, clownish characters, street theatre, comic.

Introduction

Current studies in the field of the humanities are increasingly proceeding to update the achievements of the theoretical heritage of previous centuries. Firstly, this is due to the need to understand the positions that have already become classical from a new angle. Secondly, and most importantly, to consider those aspects which have not been previously studied or have been studied sporadically. In this regard, the study of texts concerning humour perception in dramatic art becomes more relevant. Humour is a paradoxical phenomenon that has concentrated

all the diversity and contradictions of human culture. Humour theory is examined in philosophical, aesthetic, sociological and art criticism dimensions. Cross-cultural humour commonalities and differences influenced the development of comedy. The concept of “catharsis”, introduced by Aristotle in his doctrine of tragedy, meant emotional purification of the viewer through the process of immersion in theatrical history. Later this term began to denote not only tragic experiences but also a comic catharsis, which is arousing from self-irony, provoking the viewer to laugh and, thereby, to change the attitude towards himself and the world.

German enlighteners, who defended their position in a struggle with supporters of French classicism, paid attention for the first time to the fruitfulness of the comic folk tradition and its role in the development of the national theatre. Despite the extensive array of studies on the theoretical and artistic heritage of G. E. Lessing and J. W. Goethe, their views on the value of comic folk theatre culture remain insufficiently studied today, which greatly stimulates further researching.

This seems especially important since it was the enlighteners who stood at the origins of the formation of modern German literature and theatre. Thanks to their efforts, German drama and stage art begin to focus on displaying the true feelings and relationships of the characters. In search of the development vector of the German theatre, G. E. Lessing and J. W. Goethe turn, in particular, to the lively tradition of street improvised spectacles, seeing in it significant creative potential. The high appreciation of the educators of the lower theatrical culture and the creative reserves laid down in it later find support in the research of German theorists of the XIX-XXI centuries, which gives grounds for considering the issue in a wider aesthetic and art criticism aspect.

It should be noted that some references to G. E. Lessing and J. W. Goethe's interest in the folk theatre tradition, although not often, are found in the works of some researchers of their theoretical heritage. However, we could not find any notable works dedicated to understanding the significance of this aspect in the formation of the artistic and scientific priorities of the German enlightenment; at the very least, in Eastern European scientific research.

The theoretical legacy of the German Enlightenment does not contain special opuses in

which their thoughts on this issue would be systematized. Nevertheless, at the same time, their views on folk street shows are widespread in different sources. Hence, the interest of G. E. Lessing and J. W. Goethe in the creative potential of folk street shows, and the possibility of its use in the national theatre building in Germany is an obvious idea. G. E. Lessing's position is outlined in his famous seventeen "Letters of Literature", as well as in several articles of the "Hamburg Dramaturgy". J. W. Goethe's attitude is shown in his memoirs "From My Life: Poetry and Truth" and travel notes "Italian Journey".

Based on this, the purpose of this article was not only the analysis and generalization of the views of G. E. Lessing and J. W. Goethe on folk street art but mainly the accentuation of their position on the creative potential of comic folk characters for the formation of a new dramaturgy and theatre stage.

In the German scientific thought of the next generations of scientists, the study of the enlightenment's heritage developed and contributed to the further development of the theory of comics in general. Therefore, we have a particular interest in studying this issue. The works of German theorists "Introduction to Aesthetics" by Jean-Paul, "Aesthetics of ugliness" by K. Rosencranz, "About the basics of morality" by A. Schopenhauer, "Criticism of the cynical reason" by P. Sloterdijk made it possible to comprehend the position of enlighteners newly and consider the issue of the "comic character", as well as the "comic" as a category of art in an aesthetic manner.

Discussion

It is necessary to turn to the state of the German theatre in general terms, in which the en-

lighteners found it in order to understand the significance of G. E. Lessing and J. W. Goethe's appeal to German folk drama and evaluate their commitment to the comic characters of improvisational comedy.

The theatrical life of Germany at the turn of the XVII-XVIII centuries, unlike other European countries, was limited to performances by court theatres, staged large-scale "heroic acts", improvised spectacles of folk troupes, as well as performances of Italian, French and English guest performers. However, despite the official status of "heroic acting" and the extreme popularity of booth performances, the need for professionalization of the German scene was obvious.

One of the first who energetically took up the "arrangement" of the German scene was professor J. C. Gottsched of the Leipzig University. Fascinated by the idea of professionalizing stage art as a role model, he chose the theatre of French classicism, which determined the vector of his reformist activity. So, J. C. Gottsched began the struggle against existing official plays and traditional forms of German folk theatre. The creation of images of noble heroes and moral maxims, according to J. C. Gottsched, should have become a rule for the German scene, and any signs of an improvisational buffoonery and clownish images were categorically excluded as "clumsy", "rude" and "vulgar". The buffoonery and comic improvisations of two jesters – Hanswurst (a traditional German character) and Italian Harlequin, – which organically "fit" into the German street performances, were a shame of the German scene, according to the Leipzig reformer. However, the simple characters of street improvisations found protection, in the face of G. E. Lessing, from the zealous attacks of the fighter for the "right" theatre, who tried to expel Harlequin from the "decent" German scene. In this

context, it is necessary to clarify that the figure of Harlequin in theatrical discussions of the 18th century codified the image of every buffoon character, including a purely German one – Hanswurst.

The real literary and critical struggle between German enlighteners unfolded around the figure of Harlequin, who was a constant participant in all theatrical shows, even the most serious ones.

The Italian Harlequin took a prominent place in folk theatre improvisations but did not supplant the theatre aborigine of Germany's street stage – Hanswurst. They both appeared in comic performances of German troupes, depending on the preferences of the directors. After analysing many notifications and announcements about the performances of German troupes (Zhirmunsky, 1978, pp. 120-138), it is difficult to find the difference between the semantic load of these images. Their functional task was to accompany the main character and "twist" his words in his way, to spin the intrigue and actively untie it unites these two buffoon characters. Over time, important for the fate of the German theatre the discussion about the boundaries of vulgarity admissible in the theatre will be defined as "a struggle against Harlequin". In this regard, it is necessary to take into consideration the fact that it was not only about Harlequin, but equally about the purely German buffoon character Hanswurst.

Defending the image of Harlequin, G. E. Lessing essentially becomes his personal attorney. He criticizes J. C. Gottsched as a pedantic adherent of French classicism, who spoke out not only against traditional German improvisations but also the "wrong" drama of Shakespeare. Lessing's sharp pen defined both a strongly negative attitude to J. C. Gottsched by his younger con-

temporaries, in particular J. W. Goethe, and an assessment of his position by later historians of German literature and theatre.

According to M. Bakhtin (1990), “behind the narrow question about Harlequin, there was a wider and more fundamental problem of assuming art phenomena that did not meet the requirements of the aesthetics of the beautiful and the sublime...” (p. 43). The Russian scientist refers to the work of Justus Möser “Harlequin: Or, A Defence of Grotesque Comic Performances” (1761), which emphasizes that Harlequin is “a particle of a special world, which includes Colombina, and the Captain, and the Doctor, and others, who is the world of *Commedia dell’arte*. This world has integrity, a remarkable aesthetic regularity, and its special criterion of perfection, which does not obey the classic aesthetics of the beautiful and the sublime” (Bakhtin, 1990, p. 43). G. E. Lessing highly appreciated the article of J. Möser, in which he thoroughly defended Harlequin’s rights in the face of criticism. G. E. Lessing supported the author’s appeal renew the role of Harlequin as a carrier of the comedic-grotesque element of comedy. However, he did not share Möser’s intention to provide to grotesque images only the side room “in the temple of art”.

Fending off the attacks on Harlequin J. C. Gottsched and his supporters, G. E. Lessing resorts to a purely professional substantiation of the rights of the buffoon character and transfers the solution of the discussion issue to the field of drama theory. According to his argument, “We should not consider him [Harlequin] to be an individual, but rather a type” (Lessing, n.d., 18.8). G. E. Lessing illustrated his position with examples of French comedies (“The False Confessions” by Pier Marivaux, “Timon” and “The Falcon” by Jacques Delille), there Harlequin was given the most brilliant roles (Lessing, n.d.,

18.8). He emphasized that in the figure of this comic jester, the authors mentioned above embodied significantly different characters. Confirming the validity of his position, G. E. Lessing also finds an obvious parallel in the history of the ancient theatre, believing that the “parasite” in the comedies of “Romans and Greeks” was the same Harlequin. In “The Hamburg Dramaturgy”, he wrote: “Why should we be more contemptuous, pickier about our amusements, and more susceptible to hollow nitpicking – I will not say, than the French and Italians are, but rather – than the Romans and Greeks were themselves?” Besides, he asked: “Was their Parasite something other than a Harlequin? Didn’t he also have his own special costume in which he passed from one play to another? Did he not have his special costume, in which he appeared in play after play? Didn’t the Greeks have a special drama, into which Satyrs had to be woven, whether or not they belonged in the story of the play?” (Lessing, n.d., 18.9-10). The last argument of the supporters of J. C. Gottsched was Harlequin’s recognition as a “foreign creature”, to which G. E. Lessing wittily replied: “So what? I wish all the fools among us were foreigners!” (Lessing, n.d., 18.8).

Exploring the problem of the transition from comic in drama to comic in lyrics, Jean-Paul (1981) in 1804 noted that G. E. Lessing in the “Hamburg dramaturgy” suggested that “the parasite of ancient comedy is Harlequin” (p. 179). The figures of the Jester and Hanswurst determined the best beginning of the stage action and lyrics. In the treatise “Introduction to Aesthetics”, Jean-Paul substantiates his views with the functional significance of the buffoon character which, in ancient comedy, following the tradition, performed the mission of the Choir. Thus, according to Jean-Paul (1981), as the Chorus

“ascended over the characters, because he was not the character”, so Harlequin, who “was not a character in itself”; he should seem to represent a comic mood and, “without interfering in anything and without blazing passions, should only play like a real god of laughter, as personified humour” (p. 179).

The fact that “over the stage ticket” was taken away from “this chorist”, Jean-Paul explains not with the immutability of his jokes, but with the specifics of rude street humour, “ignoble origin and poor Harlequin upbringing”. Devoid of honour even among the Romans, like a common parasite, which “endured jokes on itself, ... if only they gave him to eat,” continues Jean-Paul, the buffoon continued to be “a target, not a shooter” (Jean-Paul, 1981, p. 179).

However, according to Jean-Paul, Harlequin should change along with the “development of culture” and “at least a little ennobled morally”, which will allow him to return his rights. So, on the one hand, understanding the potential of the historical and dramatic vitality of a national character, Jean-Paul does not want Harlequin’s lost for the theatre, on the other hand, he wants to see him free, selfless, wild and cynical – in a word: “Diogenes of Sinope, come back to us as Hanswurst, and we will leave you on our stage” (Jean-Paul, 1981, p. 180).

Calling on Hanswurst to return to the German scene, Jean-Paul (1981) demands that both Hanswurst and other jesters “obligatory” part with their “simple, primitive kitchen nicknames”, so that Hanswurst, Pickelhering, Casper, Lipperle “appear before us in the image of a man of respectable in the name of an unknown Spanish – Cosme, Grazioso ...” (p. 180). Jean-Paul hopes that someday an author will appear in Germany who will create an excellent comedy and to complete the “day of creation”, will create a “judi-

cious Adam – Harlequin” (p. 179), which demonstrates a certain one-sidedness of his view on the figure of a traditional comic character.

Almost simultaneously with the publication of the treatise of Jean-Paul, J. W. Goethe also spoke on the side of the “unchanged” areal characters. In “The First Journey to Italy”, in contrast to the position expressed by Jean-Paul, he emphasizes the productivity of preserving a lively clownish tradition in the figurative system of modern literary comedy. In particular, J. W. Goethe’s enthusiastic response to the Venetian play by C. Gozzi confirms his confidence in the possibility of using comedic characters of impromptu folk performances in the drama of the XVII century without turning them into “solid” heroes. “These masks ... succeed here only too well as the creation of the national taste. Here the most distinguished characters, persons of every age and condition, and as for the greater part of the year they are accustomed to wandering about in masks...” (Goethe, 1849, p. 320). Moreover, Goethe was not embarrassed by the “bizarre costumes” of the heroes, who were also a characteristic feature of the folk characters of the *Comedia dell’arte*, since they traditionally denoted their age, character and estate.

J. W. Goethe no less enthusiastically conveys his impressions from watching “*Le Baruffe Chiozzotte*” (“Brawling in Chioggia”) by K. Goldoni. In Goethe’s opinion, he created a great comedy using the hand of a great master from a real trinket (Goethe, 1849, pp. 318-20). K. Goldoni’s contribution to the development of the Italian national theatre was the creation of literary comedy with the creative transformation of the techniques and principles of areal comedy masks and the transformation of buffoon characters into full-fledged characters. Thus, Goethe discovered the other side of the vitality of local

jesters and their stage rights, to which Jean-Paul had shown them. They, without changing their colourful clothes and characteristics, sovereignly and organically continued their lives in K. Goldoni's and C. Gozzi's comedies.

In the book "From My Life: Poetry and Truth", Goethe's overt interest in German folk theatre is also evident. He wrote, "I had, in imitation of an old German puppet play, invented a wild extravaganza, which was to bear the title of Hanswurst's Hochzeit (Jack Pudding's Wedding)" (Goethe, 1849, p. 106). Preliminary sketching the dramatic plan of this play, he determines its scenography solution. According to Goethe's plan, the main thing was to become not only a famously twisted plot but first of all, the recreation of the tomfoolery atmosphere of an improvisational comedy and the type of carnival characters that create the soul of a folk street spectacle. At the same time, he attached great importance to the choice of character names, since in the improvisational carnival tradition, the personalization of the hero showed his typical essence. It is no coincidence that Goethe explained the appearance of comic types like them: "The principal joke which was carried out, even to an absurd length, arose from the fact that the whole dramatis personæ consisted of mere traditional German nicknames, which at once brought out the characters of the individuals, and determined their relations to one another" (Goethe, 1849, p. 107).

The comic hero of street interludes attracted Goethe since student days. For his friends at the University of Leipzig, he creates an impromptu plot in which "appears Harlequin with two large bags" as a comic entertainment. This was written by him as a comic prologue to Clodius' play "Medon", in which "wisdom, magnanimity and virtue" (Goethe, 2016, p. 258) seemed ridiculous

to him and his friends. According to the plot, Goethe's Harlequin "steps out with two great sacks, places them on each side of the proscenium, and after various preliminary jokes, tells the spectators in confidence, that in the two sacks moral esthetic dust is to be found, which the actors will very frequently throw into their eyes. One, to wit, was filled with good deeds, that cost nothing, and the other with splendidly expressed opinions, that had no meaning behind them" (Goethe, 2016, p. 258). But the allegory of the "virtues" of Claudeus's play itself became an object of allegorical reflection since both "good deeds" and "beliefs" became "moral and aesthetic sand", which the actors had to throw at the audience. Such a double "turning over" of the usual meaning of real things was in line with educational ideology. Therefore, it was no coincidence that before watching Medon, the most useful advice for the health of the audience was the message "shut their eyes" so that the "moral and aesthetic sand" would not harm them. Harlequin proclaimed this warning with "serious tone", emphasizing that he was a "friend" of the audience and "wished them well" (Goethe, 2016, p. 258).

Goethe's interest in areal theatre culture prompts us to turn to P. Sloterdijk's monograph "Critique of a Cynical Reason". Studying the problem of impudence, the German philosopher of the 21st century concludes that three social places play an essential role in "the spread of cheekiness: the carnival, the universities, and the Bohemians", which function "as safety valves through which needs that otherwise are not given their due in social life can achieve a limited release" (Sloterdijk, 1987, p. 117). As well as J. W. Goethe and M. Bakhtin, P. Sloterdijk (1987) gives the carnival the significance of a kind of concussion in human social life, calling the carnival of ancient times "substitute revolution for

the poor” (p. 117). In his characterization, he turns to the traditional algorithm of holding folk festivals in Ancient Rome, where the principle of “turning over” was generated in the depths of the spirit and thinking of the Romans, when slaves acquired the right to turn into masters and vice versa, and the chosen “A kingly fool was elected who reigned over a thoroughly inverted world for a day and a night” (Sloterdijk, 1987, p. 117).

P. Sloterdijk explains the social aspect of carnival insolence by the fact that “in this inverted world, the poor and the decent brought their dreams to life, as costumed oafs and bacchanals, forgetting themselves to the point of truth, cheeky, lewd, turbulent, and disgraceful. One was allowed to lie and to tell the truth, to be obscene and honest, drunken and irrational” (Sloterdijk, 1987, p. 117). Referring to M. Bakhtin, the German philosopher notes that the satirical moment of the medieval carnival was borrowed by art, and its parody spirit inspired “macabre and satirical traditions and makes fools and harlequins, buffoons and Punches into standard figures of a great comical tradition that fulfils its task in the life of society even when it is not Shrove Tuesday” (Sloterdijk, 1987, p. 117). In his conclusions, Sloterdijk (1987) argues that class society “can scarcely survive without the institution of the inverted world and the crazy day” (p. 106).

An explanation of the popularity of folk characters can also be found in the studies of K. Rosencranz, who establishes a connection between the ugliness and the comedic in the monograph “Aesthetics of Ugliness” by referring to such definitions as “rude”, “uncouth”, “ordinary”, etc. German philosopher of the nineteenth century considers it to be a big mistake to identify rudeness with the concept of a “hillbilly”, explaining this by the fact that in his genesis the peasant is equal to the rural aristocrat, for the free

peasant in his habits and manners manifests himself powerfully, like a force of nature, but in no way rude – on the contrary, aware of their strength, their wealth, full of natural nobility. However, at the steps of the social hierarchy, “an aristocracy of any level will consider the manners of the social strata subordinate to them rude and clumsy” (Rosencranz, 2015, p. 118).

“Uncouthness” is a disregard for manners, K. Rosencranz emphasizes, and, in contrast to the city dweller “with his resourceful flexibility”, a peasant can be called a “hillbilly, rude”. According to K. Rosencranz, from an aesthetic point of view, his image began to be perceived as repulsive only when the feudal aristocracy subjected him to extreme exploitation (Rosencranz, 2015, p. 118). In turn, this formed “stubbornness” among the peasant, which was ridiculed as the “narrow-mindedness and awkwardness” of the redneck, the German scientist concludes.

These reflections of K. Rosencranz raise the deep layer of the patrimonial consciousness of man, and in the context of explaining the popularity of folk ideas give invaluable material. An appeal to the history of the urban theatre culture of squares and streets, including German, demonstrates that its features were largely caused by the massive replenishment of the urban population by the impoverished peasantry, hiding from the brutal exploitation of the feudal lords. In this regard, it should be borne in mind that the former representatives of the village formed not only the basis of vagrant acting troupes but also that street crowd of spectators surrounding the impromptu stage.

The historical and social announcement by K. Rosencranz of the specifics of the sources of popular rudeness, in our opinion, explains the interest in traditional farcical characters as being really truthful and unfairly humiliated. That is,

the street crowd, watching the ups and downs of buffoon heroes, at some unconscious level felt their roots, supported them, such as they unjustly suffer from insults, and rejoiced with them in case of victory, since this victory was perceived as deserved and fair.

We find in K. Rosencranz's texts a "social explanation" of the aristocrats' disregard for street improvisations, the rude and clumsy buffoonery of which offended their refined taste. If we turn back to the aesthetic views of J. C. Gottsched, based on the conclusions of K. Rosencranz, we can find not only his social but also personal and psychological need to be involved in the aristocracy, above all – the aristocracy of the spirit. In this case, it becomes clear why French classicism, with its levelling of everything related to the ordinary life of a commoner, was chosen by professor J. C. Gottsched as a model for the professionalization of the German scene. Moreover, why an impromptu street farce, with its clumsy and rude characters, became the main object of his criticism.

K. Rosencranz also explains the "maturation" of the purely structural elements of comic spectacles. Exploring the problem of the meaning of form in various forms of art, in particular, its "becoming as turning into another", the philosopher notes that "any movement – even disappearance and cessation – is beautiful" (Rosencranz, 2015, p. 64). K. Rosencranz (2015) develops his thought to the comic effect, leads to "a continuous repetition of the same change", and in addition to a continuous desire "to change the image and a constant return to the past form, it plays the role of comic power" (p. 66). This technique the philosopher discovers in the art of an acrobat, clown, circus rider. Confirmation of this, in fact, is the farce, a folk theatre spectacle, saturated with repetitions of the same reprise, unex-

pected movements and replicas, all kinds of "turning over" and changing clothes, as well as the inconsistency of exquisite speech and rude jokes.

The instinctive intention of art for diversity contains the danger of creating a "funny mish-mash", which can even become the "ugly" (Rosencranz, 2015, p. 67). And the resulting asymmetry is not a simple absence of form – it is a manifestation of deformation, which, according to the German philosopher, is an important means of the comic. At the same time, K. Rosencranz (2015) emphasizes that in the absence of symmetry, there is still nothing comic, but in confusion and fusion, it becomes tangible (p. 67).

The philosopher reveals the semantic meaning of jargon and dialects in street performances, which was a specific comic method of folk lovers. Rosencranz draws attention to the fact that such language takes us outside civilization and "refined bourgeois society" (Rosencranz, 2015, p. 67).

K. Rosencranz also refers to the basic plots that were primarily used by street comedians. The philosopher notes that since every type of art turns around in a certain sphere, he "will be limited by the ability to invent". Nevertheless, the philosopher continues, this cannot be a reproach concerning art, because thanks to "individualization, the permanent foundations are presented in a new form", confirming that "some themes and plots remain unchanged among different peoples, in different eras and different languages" (Rosencranz, 2015, p. 139). Among German national traditional plots, K. Rosencranz points to the legend of Faust. Examining the classic "master-servant" relationship, the philosopher emphasizes that although such relationship exhausts most of the modern plots of antique comedy, it remains basic in Western European literature and later art. K. Rosencranz argues that in this diver-

sity, only the similarity of the premises that follow from the general nature of the situation remains constant. Therefore, gentlemen, like their servants, have a certain similarity, but in this similarity, their personality will constantly differ, and this will be the originality of the creative imagination (Rosencranz, 2015, p. 67).

Indeed, information about folk dramatizations of the plot about Dr Faust in Germany dates back to the Middle Ages. An interesting fact is that starting from 1738, as the constant companion of Faust, the figure of the clumsy simpleton Gansvurst is included in the play of this plot, and from 1749 – Harlequin (Zhirmunsky, 1978, pp. 125-132). At the same time, the presence of Hanswurst was not just a comic component of stage shows. This character was chosen by the spontaneous imagination of the organizers of theatrical performances as the “understudy” of Faust’s magic acts: he repeated all the actions of the wizard. Here it is appropriate to refer to the statement of A. Schopenhauer, who, comparing the “system of moral teaching” by J. G. Fichte with the philosophy of I. Kant, remarked that “In the old German Marionettes a fool always accompanied the emperor, or hero, so that he might afterwards give in his own way a highly coloured version of what had been said or done In like manner behind the great Kant there stands the author of the *Wissenschaftslehre* [ed. Note – scientific doctrine], a true *Wissenschaftsleere* [ed. Note – scientific misinstruction]” (Schopenhauer, 2014, pp. 124-125). The most important in the functional significance of the image of Gansvurst-Harlequin remained that this comic character deftly used the services of Mephistopheles. However, unlike Faust, he did not “mortgage” his soul for this. As a result of this arrangement of characters, “evil spirits” is losing

its power over common sense.

G. E. Lessing, who actively advocated folk characters and ridiculed J. C. Gottsched’s appeal to “French” the German theatre, believed that folk stories about Dr Faust contained many scenes “that could only be possible for Shakespeare’s genius” (Lessing, 1978, p. 246). In his opinion, this old German story has much living and natural, in contrast to the cold rationalism of the French drama of classicism. Moreover, G. E. Lessing himself began work on the play “Faust”, from which, unfortunately, left only a prologue and part of the first act. Nevertheless, G. E. Lessing introduced this legend into German classical drama, interpreting it, like Goethe, as the knowledge tragedy.

The creative potential of buffoonery remained one of the priorities for J. W. Goethe though his whole life. He went through a youthful fascination with the street comedian Hans Sachs, the result of which was his so-called “Hans-Sachs” works: puppet-show “Plundersweilern Fair”, “Hanswurst’s Wedding” (“Hanswursts Hochzeit oder der Lauf der Welt”) and “A Carnival Game of Pater Bray, the False Prophet” (“Ein Fastnachtspiel vom Pater Brey, dem falschen Propheten”). J. W. Goethe returned to the carnival characters of the improvisational comedy later, reproducing them in “Journey to Italy”, “From My Life: Poetry and Truth”. When he headed the courtier theatre in Weimar, he studied traditional folk theatre forms with deep interest, trying to delve into the content and meaning of masks and symbols, which will be partially used by him in the masquerade scene of the second part of “Faust”. Inspired by improvised productions of a folk legend, J. W. Goethe also conceived the creation of his interpretation of the “Legend of the Warlock”.

Research Results

Appeal to the views of G. E. Lessing and J. W. Goethe on art made it possible to identify and generalize their positions regarding the productivity of farcical folk improvisations for the formation of the German theatre in one theoretical space. The merit of the enlighteners in the formation of a realistic direction in the development of German dramaturgy was revealed, which they defend in sharp controversy with professor J. C. Gottsched. The interest of the German titans of the Enlightenment in the German farcical tradition, their numerous theoretical statements and dramatic practices were empirical evidence of the erroneous assertion of J. C. Gottsched that the only way to become a professional theatre in Germany was to focus on the aesthetics of French Classicism. As further development path of the German theatre, showed, an attempt to build it according to the strict canons of "Poetics" N. Boileau was unable to supplant the images created by folk fantasy and real life. The national tradition, as a reflection of the specific features of the people's worldview, absorbed the mental and spiritual orientations of the German people to the fullest extent possible, and the attempt to rationally arrange the German scene and break with tradition demonstrated their non-viability.

Conclusion

Thus, the national tradition as a reflection of the peculiarities of the people's worldview, having absorbed the mental and spiritual orientations of the German people as much as possible, revealed its creative potential in artistic creation, aesthetics and art criticism of the XVII–XXI centuries. Even though G. E. Lessing and J. W. Goethe

did not leave special studies devoted to this problem, their extreme interest in the experience of impromptu performances indicates the productivity of their use in literature, dramaturgy in particular, and theatre.

German enlighteners explained the "constant success" of folk shows by their "indivisibility with life", proximity to a life-affirming popular worldview. Therefore, Lessing and Goethe's statement to preserve the national tradition was not just a manifesto of enlighteners in the struggle for the "stage rights" of Hanswurst-Harlequin but encouraged for the creation of dramatic images filled with the vibrating spirit of real life.

Involvement of the studies of Jean-Paul, K. Rosencranz, A. Schopenhauer and P. Sloterdijk in development this theme not only demonstrated the place and importance of comedy types in the theatrical practice of the Enlightenment but also revealed the underlying essence of the problem and its conceptual guidelines.

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HISTORY OF PHILOSOPHY

THE CONCEPT OF THE DUPLICITY OF BEING (FROM GERMAN ROMANTICISM TO PRESENT)

Abstract

The following scientific paper aims to show the realization of the romantic concept of progressive universal poetry by Friedrich Schlegel on the basis of the works of E.T.A. Hoffmann and Thomas Mann. To this purpose, the fairy tale “The Golden Pot” (“Der goldene Topf”) and the novella “Tonio Kröger” are subject to analysis. In the analysis of the literary works and the presentation of the poetics of the writers, the main emphasis is on the problem of the relationship between poetry and reality, spirit and nature, which lies at the basis of the concept of the duplicity of being.

Keywords: cognition, truth, duplicity, dualism, literary-aesthetic reflections.

Introduction

The well-known romantic concept of progressive universal poetry of Friedrich Schlegel had already developed by 1800. According to this concept, Romantic poetry consists of a permanent alternation of poetry and reflection of poetry. Through the permanent representation of content-related and/or formal opposites, a state of suspense is achieved, which is referred to as romantic irony. It plays with the construction of illusion and the destruction of illusion, which results in the presentiment of the unity of both.

However, with the help of romantic irony, romantic literature expresses a fundamental critique of fiction: “...the critical metafictionality of romantic irony includes a critique of the conceptual comprehensibility of last reality. However, it does not abolish it as the last reality” (Quendler, 2002, p. 167).

Romantic poetry can only approach its goal (unity with the universe), but it is created in the

first place by the opposition that separates poetry from its objective. This is what creates the romantic motif of longing.

Accordingly, specific conditions for the creation of literary work are typical for romantic writing, which are always reflected upon. As Novalis (1978) says, “To write is to create. All poetry must be a living individual” (p. 323). The poet creates his world, and he is a creator. Through his subjectivity, he “becomes the medium of a truth occurring through artistic representation” (Knaller, 2006, p. 28). This results in the poet’s very high valuation: “The artist is a revelator, the ‘Messiah of Nature’ (Novalis), whose creative component is expressed in him, and becomes a guarantor of aesthetic distinctiveness, becomes nature himself and acts as such. Poet and poetry become transcendent greats and authorities, whose place is in a general natural structure” (Knaller, 2006, p. 29). In Novalis’ concept of the natural poet, the opposites of nature and spirit are thus also suspended.

The separation of nature and spirit goes back to the triadic model of the world history postulated in modern times by both the classics and the early Romantics. This model is based on a historical-philosophical-abstractly conceived sequence of times: the first stage of development forms the so-called “Golden Age”, its middle phase stands for alienation, and the third stage symbolizes the ideal state, which is a reflected synthesis of the first and second ages. The “Golden Age”, which should also be mentioned in the analysis of the fairy tale “The Golden Pot” (“Der goldene Topf”), characterizes the still unreflected and therefore self-evident unity of nature and man. The second phase stands for the modern present, namely the conflict with nature, which has arisen because of the exclusive orientation of man towards intellect and science. The future third phase is presented as a conscious and reflexively potentiated harmony with nature, in which man is to achieve harmony with himself.

In this regard F. W. J. Schelling emphasizes the free will of man, and he sees the goal of the world history in the fact that man faces up to the task of his own free will: The painful development of the Godhead comes to its end, and everything, redeemed from humanity, enters the eternally unmoved rest of the Godhead. Thus, nature and spirit would again form a unity and no longer oppose each other as opposites (Wühlr, 1998, pp. 79-86).

Using the works and literary-aesthetic reflections of E. T. A. Hoffmann and Thomas Mann, this scientific paper will show how creatively these poets implemented the early Romantic demands in their works. In presenting the works of these writers and their poetics, the article will highlight the problem of the relationship between poetry and reality, spirit and nature, which lies at the basis of the concept of the du-

plicity of being.

Main Text

In E. T. A. Hoffmann’s work, the fact-fiction problem is reflected in the following literary principles, namely the “Serapionic Principle”, the “Callot’s Principle” and the principle of the “recognition of the duplicity” of the world.

The narrative “The Hermit Serapion” is at the beginning of the four-volume work “The Serapion Brothers”. The story “The Hermit Serapion” is at the beginning of the four-volume work “The Serapion Brothers”. Cyprian (one of the friends) reports that he met the hermit himself, who considers himself to be the Saint Serapion of the second century. Thus, Serapion claims to receive visits from Dante, Ariost and Petrarch. In the framework discussion, Serapion’s madness is described as a characteristic feature of the poet: “Your hermit, my Cyprianus, was a true poet, he had seen what he proclaimed, and therefore his speech touched the heart and mind. - Poor Serapion, in what did your madness consist other than in the fact that some hostile star had robbed you of the knowledge of the duplicity by which, in fact, our earthly existence alone is conditioned? There is an inner world, and the spiritual power to see it with full clarity, in the perfect brilliance of active life, but it is our earthly heritage that the outer world in which we are nested...” (Dein Einsiedler, mein Cyprianus, war ein wahrhafter Dichter, er hatte das wirklich geschaut, was er verkündete, und deshalb ergriff seine Rede Herz und Gemüt. – Armer Serapion, worin bestand dein Wahnsinn anders, als daß irgendein feindlicher Stern dir die Erkenntnis der Duplizität geraubt hatte, von der eigentlich allein unser irdisches Sein bedingt ist. Es gibt eine innere Welt, und die geistige Kraft, sie in voller

Klarheit, in dem vollendeten Glanze des regesten Lebens zu schauen, aber es ist unser irdisches Erbteil, daß eben die Außenwelt in der wir eingeschachtelt. . ., Hoffmann, 2001, p. 24).

Serapion's madness consisted in the fact that he could perceive "no outside world" and thus "the hidden lever" (Hoffmann, 2001, p. 24). Serapion's poetic qualities consisted in the fact that he saw the imagined clearly before his eyes, but since he had lost touch with the outside world, he had no insight into the "knowledge of duplicity". The "connection between delusion and reality" (Pikulik, 2004, p. 136), imagination, fiction or hallucination and factuality, between "fantasy and historicity" (Pikulik, 2004, p. 137) Pikulik (2004) calls "one of the most important aesthetic leitmotifs of Hoffmann's collection of stories" (p. 137), if not of the entire work.

The concept of duplicity goes back to Deterding (1982). By duplicity, Deterding means "the sum of all dualisms on the page, by dualisms - the individual pairs of opposites. Together they constitute the unity of the sheet, its harmony, the 'duplicity' of being. Duplicity is thus not only the sum of dualism, but dualism recognized on a second level. For once this has been achieved and also internally affirmed, that is, recognized and acknowledged, then the decisive step has been taken: the overcoming of dualism in the 'perfect' recognition of the duplicity of being, of 'duality'. The term then comes to mean the unity of a double" (p. 31).

According to Deterding (2007), Callot's principle consists in "allowing the fantastic to enter into ordinary life: into a work of art or literature, where it has such an effect that it in its turn penetrates the life of the viewer or reader: into their experienced reality" (pp. 67-68).

These principles are called upon to play a complex game with the relationship between po-

etry and truth or reality and fiction or to transcend it.

Anselmus, the main character of the fairy tale "The Golden Pot", is caught between two opposites. On the one hand, he lives in the bourgeois world among vice-chancellors and privy councillors; on the other hand, his childlike, poetic mind makes his "real" life difficult, but receptive to the wonderful. He is capable of synesthetic perception: green snakes appear to him in elderberry bushes, doorknobs become witches etc. Almost every figure in the "Golden Pot" has its "opponent" in the respective another world. He then falls in love with one of them, namely Serpentina. Although at first, he thinks this apparition is a dream¹, later he accepts a writing job with the Secret Archivist Lindhorst, who is the birth father of the three snakes. It is also mentioned in the fairy tale that the three daughters each receive a golden pot as a dowry, in which "our wonderful kingdom, as it now exists in harmony with all nature" („unser wundervolles Reich, wie es jetzt im Einklang mit der ganzen Natur besteht“, Hoffmann, 1993, p. 321) - Atlantis - is reflected, and in which a never withering fire lily grows, whose scent helps the respective youngster to understand the wonders of Atlantis. The path to Atlantis leads through the recognition of the truth. There [In Atlantis - Y.E.] Anselmus and Serpentina will be happily united, in the "life of poetry, which reveals the sacred harmony of all beings as the deepest secret of nature." („Leben in der Poesie, der sich der heilige Einklang aller Wesen als tiefstes Geheimnis der Natur offenbaret“, Hoffmann, 1993, p. 321).

Stefan Ringel (1997) now divides the already mentioned experience of the dualisms in "The Golden Pot" into three categories: "First,

¹ According to Gotthilf Heinrich Schubert, man can only recognize the truth of nature and God in a state of dream or madness.

the inner intuition of the infinite collides with the seemingly finite outer sensory world” (p. 107). The conflict was already evident in the first chapter (Vigilie) when the infinite broke into the world of the finite. In the second chapter, the second conflict is described. Inside Anselmus and the reader, the idea of the infinite becomes questionable. Anselmus did not know how to interpret what he had experienced because it contradicted the ordinary.

In the third chapter, finally, the whole event is placed in a “universal mythical context, which represents the struggle between the demonic and the divine principle” (Ringel, 1997, p. 107).

Serpentina appears in the fairy tale as the voice of nature and Anselmus is supposed to overcome the separation between spirit and nature in order to reach her. However, the path to recognition proves to be difficult for him, since he is long rifted between his philistine life and the new world of poetry that opens up to him.

While rewriting the manuscript, Anselmus once had an accident: despite Lindhorst’s warning, he made an ink stain on the valuable manuscript and was banished to a bottle as punishment. However, he is freed from the glass by an insight, namely that the bottle is made of crystal and glass at the same time, i.e. that it has properties of the miraculous as well as the ordinary. As long as he has not grasped their mutual interpenetration, he is trapped in contrast (Pikulik, 1969, p. 341). This is the origin of the concept of duplicity (or in other words - polarity) of being, which is the sum of all opposites. It is “recognized dualism. Cognition leads away from suffering the contradiction - towards its recognition. Dualism is recognized and acknowledged, inwardly affirmed and thus overcome. Duplicity means to take the step ... from suffering the contradiction to the sovereignty of recognizing the

contradiction. Now, at this stage, the dual on the one hand is ambiguous - on the other hand - is dissolved into duplicity. From this duality, the sharpness of the opposition ... has disappeared; what remains is ‘both-and’. This is the new unity... This realization is, if one wants, a synthesis of the contradiction” (Deterding, 1991, p. 268).

It is precisely this knowledge that frees him from captivity. He recognizes that both “worlds” or forms of existence determine each other, that they are both true, and this offers itself as a way to overcome the contradiction. The student Anselmus thus transforms from a rewriter into a writer, a poet and reaches the path to cognition. There, as it has already been mentioned, the love for Serpentina leads him. Finally, he reaches the realm of poetry, where all the beings of nature are one. This does not mean, however, that man should take refuge in poetry, but rather that only through the experience of the dualism of poetry and everyday life can its duplicity be recognized and a level of consciousness be reached in which man’s alienation from nature is lifted. Preisendanz (1976) summarizes this experience as follows: “It is only through this reflexive relationship of the narrated world to a narrator, in whom the victory of inner forces is completed and who thus embodies humour as applied fantasy, that the dualism of the fantastic and the ordinary disappears in a recognition to which confirms precisely the ambivalence of all that is real that basically everything is one” (p. 90).

It can, therefore, be concluded that poetry and reality, the imaginary and the real contradict each other until their duplicity is recognized. For with the power of imagination, a connection between the two is created, and a stage of reflection is made possible, on which the duplicity becomes recognizable, and the suffering of the contradiction dissolves.

The creative power of the imagination becomes visible through the fact that the Romantic literature reflects itself, its conditions of literary production and even its reception, which our scientific article touched upon in the very beginning.

Thomas Mann's motivation to write stems from the thesis about the loss of harmony of life. Hermann Kurzke (2010) emphasizes that Mann's search for "lost irrationality" is a romantic move par excellence (pp. 185-186).

The intertwining of life and spirit, life and death find their way into the writer's early work, namely in the novellas "Tristan", "Tonio Kröger", "Death in Venice" and last but not least in the novel "Buddenbrooks". It becomes the metaphysical basis of his entire oeuvre. In the works mentioned, "spirit" and "life" are dissonances: there is still no harmonious connection between them.

Already his Tonio Kröger carried in his heart the longing love for the blond and blue-eyed, embodied in Hans Hansen and Inge Holm, through suffering.

The following quotations from the novella testify to Tonio's inner conflict: "tossed back and forth between holiness and heat, refined, impoverished, exhausted by cold and artificially exalted exaltations, lost, devastated, tormented, sick" („zwischen Heiligkeit und Brunst hin- und hergeworfen, raffiniert, verarmt, erschöpft von kalten und künstlich erlesenen Exaltationen, verirrt, verwüstet, zermartert, krank", Mann, 2004, 2.1, p. 316).

The essays "The social position of the writer in Germany" ("Die gesellschaftliche Stellung des Schriftstellers in Deutschland", 1910), "The writer" ("Der Literat", 1913) and "About Fiorenza" ("Über Fiorenza", 1912) represent a standpoint that resembles the middle position of litera-

ture, because of the polarities stemming from romanticism. Mann (2002) concludes here: "The synthesis is the poet himself. He represents it, always and everywhere, the reconciliation of spirit and art, cognition and creativity, intellectualism and simplicity, reason and demoniac, asceticism and beauty - the [romantic concept of a] Third Empire" (14.1, p. 349).² The tension of this interrelation is reflected in the irony (Etarayan, 2020, p. 90). This very conflict is depicted in the novella "Tonio Kröger".

"Tonio Kröger" was first published in the "Neue Deutsche Rundschau" of February 1903 and was then included in the novella collection "Tristan. Six novellas". Thomas Mann had initially intended "Literature" as the title of the novella, due to the central chapter Lisaveta, which contains a conversation about art and literature, in which the main motifs of the novella are alluded to.

At the heart of the novella is the development of an inwardly fissured character who is involved in the conflict between spirit and life, insurmountable contrast between the spheres of artistry and bourgeoisie. The final chapter of the novella, which consists of a letter to Lisaveta Ivanovna, bears witness to this. In it Tonio tells her the result of his search for identity: "I am standing between the two worlds," he sums up at the end, "I am not at home in either one and as a result, I have a bit of a hard time. You artists call me a bourgeois and bourgeois are tempted to arrest me... I don't know which of the two offends me more bitterly. The bourgeois are stupid; but you, who call yourself worshippers of beauty, who call me phlegmatic and without longing, should consider that there is a sphere of art, so deep, so from the beginning and by fate, that no

² What is meant, of course, is the old, historical-philosophical term, which the Nazis later misused as well.

longing seems to him sweeter and more sensual than that for the delights of the commonplace.” („Ich stehe zwischen zwei Welten“, resümiert er am Ende, „ich bin in keiner daheim und habe es infolgedessen ein bißchen schwer. Ihr Künstler nennt mich einen Bürger, und die Bürger sind versucht, mich zu verhaften... ich weiß nicht, was von beiden mich bitterer kränkt. Die Bürger sind dumm; ihr Anbeter der Schönheit aber, die ihr mich phlegmatisch und ohne Sehnsucht heißt, solltet bedenken, daß es ein Künstlertum gibt, so tief, so von Anbeginn und Schicksals wegen, daß keine Sehnsucht ihm süßer und empfindenswerter erscheint als die nach den Wonnen der Gewöhnlichkeit.“ Mann, 2004, 2.1, p. 317).

Even as a writer, Tonio remains a bourgeois who is excluded from both the bourgeoisie and the bohemian worlds.

Käte Hamburger (1932) brings the character of Tonio close to the romanticists. She describes him as “the one who suffers from the original Romantic problem: the loneliness of the self and longing for the world”, and because “this suffering, as Thomas Mann deeply recognized, was carried out by Romanticism in the form of irony” (p. 26). In reference to K. Hamburger, we³ point out that, philosophically, Mann’s understanding of irony can be traced back to F. Schlegel’s concept of romantic irony, but is by no means identical with it; the author himself, in his “Reflections of a Nonpolitical Man” („Betrachtungen eines Unpolitischen“) points out that his concept of irony is identical with Nietzsche’s, which consists “in the self-negation of the spirit in favour of life” (Hamburger, 1932, p. 26). It is precisely this polarity of life and spirit

that Thomas Mann expands into antithetic, and this artistic design principle permeates the whole early work of Thomas Mann. However, in his early work, the overcoming of polarity and the mutual penetration of these spheres are not yet achieved.

The central theme of his early work is a discerning (erkennender) spirit that experiences life and its “otherness”: That it has “an icy and outrageously presumptuous awareness of this prompt and superficial handling of feeling through literary language” („eine eisige und empörend anmaßliche Bewandnis mit dieser prompten und oberflächlichen Erledigung des Gefühls durch die literarische Sprache“, Mann, 2004, 2.1, p. 277) is the reverse side of Tonio Kröger’s high experience of the power of the spirit. For this reason, the irony remains the predominant principle of representation in this phase of Thomas Mann’s work, which Hamburger regards as “an expression of [an] already very Romantic problem situation” (Hamburger, 1932, p. 30), which Romanticism, because of Friedrich Schlegel, represents in its preliminary stage.

Conclusions

The modernity of Hoffmann’s interpretation of the concept of universal poetry consists in the fact that he lets the poetization of the world begin with his readers. This means that only through the experience of the dualism of poetry and everyday life, imaginary and real, can their duplicity be recognized and a level of consciousness be reached in which man’s spirit from nature is removed. Finally, it is the power of the imagination that creates a connection between the two and a stage of reflection, where duplicity is recognized and the suffering of contradiction dissolves, becomes possible. The creative power of

³ This scientific article summarizes some theses of the statements of present monograph of Yelena Etaryan: *Formen literarischer Selbstreflexion bei Thomas Mann und Günter Grass*. Königshausen & Neumann, 2019.

the poet's imagination is essential in keeping with the Romantic world and its concept of literature.

For Thomas Mann, the question of art is thus directly connected with the relationship between the fields of spirit and life. In the works of the early period, the poet or writer is usually the main protagonist who represents the sphere of the spirit and is not yet able to establish the relationship to life. For the Romantics also, poetry belongs in the middle position between the phenomena mentioned. It has also been found that irony is a central topic of the theoretical-aesthetic subject by Thomas Mann.⁴

It has been pointed out that the Romantics and Thomas Mann share the same conception of irony that is on floating between polarities, which draw and are in need to each other, though are not easily reconciled or abolished, but at the same time are maintained in their explicitness and can merely be merged partly. It should be noted, however, that F. Schlegel's concept of irony is not based on the dualism of life and spirit, but a division of the self and saying the self. This means "a tension of self-creation and self-negation" (Pikulik 2000, p. 157), which is reflected in two moments of experience - in the "unconsciously" or unconsciously living moment of the self and in reflecting on this self thus experiencing (Schlegel, 1967, p. 204), in other words, formulated in "life" and "consciousness" (or spirit). The poetic processing of this problem requires the transfer of this dualism out of the "I" of the poet himself into two objectively and antithetically opposed figures or worlds of figures, into the realms of "life" and "spirit".

⁴ See also the article Etaryan, Y. (2020). Ironie als „Fermentation philosophischer und ästhetischer Spekulation“ (von Friedrich Schlegel und Thomas Mann). *Wisdom*, 1(14), 88-97 (in English).

The above mentioned is reflected in the striking parallel between the main protagonists of the works "The Golden Pot" and "Tonio Kröger", as both Anselmus and Tonio Kröger are rifted, and the path to cognition proves to be difficult and full of suffering for both of them.

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CHAIR OF YOUNG SCIENTIST

EDUCATION PHILOSOPHY ISSUES IN MODERN WORLD

Abstract

The paper dwells on the principal issues and tendencies in education philosophy introducing the problems that emerge under the circumstances of ever-changing society and globalisation processes. The subject-matter specifics are discussed within the particular context of Armenian educational reality and the pending issues to be tackled.

Keywords: education philosophy, educational system, methodology, educational activities, competence, education quality.

Introduction

Different disciplines appear to be involved in the significant issues of education. Philosophy, as a whole, definitely occupies a lead role among them offering the respective methodological bases for educational sciences. Nevertheless, there is a specific branch of Philosophy that deals with the educational realm in particular – *Educational Philosophy*.

The present research is aimed at revealing and particularising the fundamental issues which need an urgent solution in the domain education philosophy – both modern-world and Armenian context. As a separate discipline, Education Philosophy has been viewed from different standpoints and evaluative outlooks. First and foremost, it is perceived as philosophical field research which analyses the pedagogical activities and education bases, as well as the respective scope of aims and ideals, the methodological knowledge methodology, together with the methods of developing projects and new educational institutions and systems (Ogurcov & Pla-

tonov, 2004).

The Becoming of Education Philosophy Issues

The ideas, research problems formulated within the Education Philosophy date back to the epoch of the most outstanding thinkers of the Ancient World. Eventually, they developed and convalesced alongside the whole history of philosophical thought. The ancient thinkers made reiterated references to the methodology, content, specific methods and principles of education, pedagogical activities, teaching, instruction processes. Till the seventeenth century, namely, the period of the formation and separation of Pedagogy as an independent scientific branch within the paradigm of other sciences and disciplines, Pedagogy as well had covered a long rote of development and formation within the domain of Philosophy. In different epochs, the primary issues of education, the advancement and education of new generations have been the subject matter of researches carried out by different phi-

losophers and whole philosophical schools and trends. Thinkers have explored the subject-matter issues not only within the scope of theoretical speculations but also the issues of practical character setting forward their approaches to the solution of the issues as mentioned earlier, formulating and outlining new educational ideas, approaches, as well as new matrixes of educational system transformations. It is not accidental that some experts happened even to fall into extremity observing Pedagogy as an applied branch of Philosophy.

The aim of Education Philosophy in the modern world is the creation of a model of education system, relatively comprehensive concept with the respective conception bases and methodological apparatus. This aim assumes building up the education system based on a particular philosophical movement, ideology and set of specific concepts. In education philosophy, there are different approaches to the formation of an education system. During the last few decades, the western model principles and methodologies have kept being implemented.

Thus, American authors W. Samuelson and F. Markovic have conventionally differentiated for “purely philosophical” theories which, as they think, appear to have impacted more considerably on the formation and development of the modern concept of education. These principles reckoned are singled out due to the perception of such notions as “truth”, “value”, “freedom”, “love”, “culture”, “power”, and “development”. Dependent on the attitude towards the concepts mentioned above, we differentiate the conceptual bases of idealism, realism (materialism), pragmatism and existentialism (Starnikova, 2008, p. 94).

V. Starnikova, in her monograph *Education Philosophy abroad: the emergence of experience*

points out the western education philosophy directions and the corresponding theorists-representatives of those. According to her classification, we can distinguish the philosophy of experiential education (represented by R. Lochner, V. Bretsinka, I. Shifler, R. S. Peters, P. H. Hirst), pedagogical anthropology direction (represented by O. F. Bolnov, G. Roth, M. Langeveld), J. Derbolav, K. Dienelt), humanistic education (represented by G. Noy, V. Flitner, E. Veniger), critical education (represented by R. Rorty, I. Ilich, P. Freire, M. K. Kinglou), dialogic education philosophy (M. Buber, F. Rozenzweig, Rosenstock-Huessy), postmodernism education philosophy (R. Usher, R. Edwards, O. Fisher, K. Vunshe), alternative education (R. Shtayner, M. Montessori) (Starnikova, 2008).

The Basic Contemporary Problem of the Methodology of Education

The interest in education philosophy keeps growing in the modern world. This is explained by the necessity in the choice of methodology favourable for providing the respective preconditions necessary for the improvement of the education system, quality enhancement and quality assurance. The primary modern issue of education methodology is related to the maintenance person’s individuality, essence inner world within the processes of teaching, instruction, formation and development. Practically, it is based on a person’s individual characteristics, personal inclinations that the whole education process should proceed. The person should stand at the core of the education process, and the education system, correspondingly, should be able to foster the necessary competencies meeting the job-market needs maintaining and taking into consideration the individual integrity. That is to say, and

the personality should not suffer damages because of the enacted pedagogical process, on the contrary, the individual should be enabled to develop, boost their abilities and inherent or inborn aptitudes. Education Philosophy, while dealing with the significant issues in education, highlights and prioritises person's individuality, their moral, honesty, axiological premises, activity and involvement, as well the idea of edifying a citizen. That very mission assumed by education regarding a person has gradually changed from the subject-object type of schema to a subject-subject-type agenda. The latter infers an active or agentive role to be attributed to the person enabling them to assume the active subject's position. Such pattern enables to discover the learner's abilities, the preconditions of their cognitive capacity which should be made use of in order to shape up an individual of active posture, full of initiatives, self-accomplished, thinking, harmonious and creative. This rationality is aimed at transforming the mere knowledge-assimilation process into a learning process of creative and purposeful application of knowledge. Thus, the attitude towards knowledge, its perception and significance in a person's life is gradually changing. In fact, we could state that person-based and humanistic pedagogical trends should be observed as mutually complementary conceptual movements as that is the only way that might help to meet the requirements set forth by the job market to education. The combination of the aforementioned pedagogical trends within one specific model or concept assumes that in practical pedagogical activities, the learner should be perceived as an absolute value within their individuality. And the standpoint efficiency significantly derives from the best qualities accepted as a starting point and optimism as an overall approach principle. The latter infers trust towards

learners, their potential, as well as confidence that the educational mission will definitely result in the achievement of the goals intended, the outcomes predefined at the very beginning of the process. There are approaches according to one of which a learner should be changed, altered in the course of the educational process. At the same time, the counterpart standpoint advises against it – opposing any intention of re-educating, re-shaping the learner. The opponents of re-education claim such an attitude as a form of pressure, aggression against learner's personality. It goes without saying that both standpoints might exceed in their speculations falling into some exaggeration.

In the modern world, the problems connected with education quality – still of current relevance and unsolved – continually remain at the centre of attention of relevant experts, the public, and political authorities. The social groups interested and/or engaged are persistent in their attempts to find the most progressive and high-quality methodology and the preferable solutions to the problems of education quality assurance. We cannot but state that the world has not yet come up with a unified and coalesced approach towards the field. Undoubtedly, one should pay particular attention to the idea of socio-cultural background of person's formation, which gives birth to the corresponding standards that make up the set of priorities for a person's formation. The ideological bases of the subject-matter processes might be illustrated with the help of the state educational policy bases of the Soviet Union which back then set forth the idea of forming a "soviet man" who was meant to be the bearer of the "communistic moral code", indisputably accepting the priority of the state political ideology. It was quite natural that the global, overall aim of shaping up a person of such system of values

was channelled through the soviet education system that imposed individual life-style and through education would instil the targeted system of values and mind-set. Unfortunately, the format boundaries of the paper do not allow to dwell on the comparative analysis of the priorities and aims that have ever emerged in education systems throughout the history of different societies, communities or civilisations as for what kind of person the education system should be developing on its mission.

In the 21st century, mainstream education philosophies have continually been growing to develop a liberal, autonomous citizen of active social involvement. Correspondingly, the knowledge is aimed at reaching that very goal. Over time, there have been new requirements that have been set forward to education philosophy: the need to create learner's new system of values, knowledge that might contribute to people's active lifestyle, adaptation to the world of everlasting changes, bringing about new education quality requirements deriving from science and technological progress, as well as the formation of new needs. Both the general and specialised educational system have started to face new requirements, which anyway are aimed at the development of a citizen or an expert competent of within the society, social groups, existing, being actively involved and assuming responsibility, making decisions out of their personal and public interests. Moreover, that individual is required to possess their personal outlook, a specific system of values, national mindset and the awareness of pertinence and belonging. If we put it short, we can state that the modern education philosophy studies the education methodology, concepts, principles, and ways which might make it possible to combine and marry the achievements of national, global and personal upbringing, the uni-

versal and national values – transferring them through the personal prism. This methodology derives from the fact that the modern world, its technical means and IT allow the human being to communicate freely within the space, exercising even long-distance communication, to provide the necessary management and guidance, and to carry out educational missions. As a matter of fact, from both economic, educational and political perspectives, the correlations among different institutions and individuals keep growing closer, creating more reciprocal links and more profound motivation. It is not accidental that among the essential skills in the education system, we observe “communication” + “critical thinking” + “creativity” + “cooperation” (Poroshenko, 2019, p. 140).

Together and in line with the emerging regularities and tendencies, there are further developments that one might keep observing in education. These developments do bear the influence of the given historical period, country, powerful elite, ethnic culture, and religious characteristics.

Within the process of globalisation and the context of ever-changing society parallel with the integration trend, there is an emerging necessity to form an education system based on national ideas and aims. The formation of the national education system is particularly crucial for Armenia due to the current geopolitical and military-political realm. The educational system of the Republic of Armenia is aimed at forming a patriotic citizen – with national values assimilated. That is to say, the specialists of education philosophy should look for the respective solutions to the current issues within the context of the realisation of national education and national ideas. The main explorations of education philosophy are aimed at solving the issues in education methodology, education ambit, education

system through the relevant combination of philosophical and pedagogical perspectives. It is both essential and necessary to try to adjust the contemporary theories, concepts, methodological approaches of education philosophy which are highly appreciated by the corresponding professional community and are applied in the education systems of the developed countries. The adjustment process assumes the respective adaptation to the local ethnocultural reality with an attempt to harmonise the national and global entities within the given education system avoiding any possible discrepancies.

As a result of education philosophy researches in the 20th century, the idea of competence-based became a cornerstone in education. Indeed, this idea is currently used also by the job market concerning the formation and professional enhancement requirements set forth to the education system – the professional educational domain in particular.

In the 21st century, the competence-based idea gained ground even more. V. S. Lapshina (2013) states, that “in Jacques Delors’s opinion, the leading principle of education is to learn how to do things so that one gets not only a qualification if not, in a broader sense, the competence that will enable them to come up with the respective solutions in a variety of situations and to work in groups” (p. 138).¹ Thus, what we deal with is more than pure knowledge: it comprises the formation of the necessary skills and relevant personal qualities.

Conclusion

Summarising what has already been stated,

we can eventually see the following list of issues that are of particular relevance for the current educational reality in the Republic of Armenia.

1. We should find an answer to the question about what qualities are expected to be developed in the future Armenian, future citizen of the Republic of Armenia: their knowledge, skills, competences, personal qualities and the system of values.
2. We should draw a clear roadmap for a transition from the phase of a contrived combination of the remainders of the Soviet period and western educational technologies to a competitive and stable education system with the respective methodological premises.
3. We should think of effective mechanisms to inspire a positive approach in society towards knowledge – instilling it as an absolute value.
4. We should come up with a precise formulation of the knowledge – relevant for the 21st century and future in general.
5. We do need even more sophisticated methodology, toolkit, and mechanisms to boost the transition from subject-object relations to subject-subject dimension.
6. There is an overwhelming need in redesigning the methodological toolkit at all the possible levels of educational mission prioritising the methods that have the interactive scheme of subject-subject approach at the core.
7. We should prioritise even more the research, experience-based, practice-driven, experiment-based components adding more dynamism to them.
8. We should find even closer ties between the education system and personal career planning – observing education and career plan-

¹ See also Delors, J. (1996). *Education: A Hidden Treasure*. Report of the International Commission on Education for the XXI Century to UNESCO, Sofia, p. 37.

ning as a lifelong and everlasting process.

9. We should think of the mechanisms to increase the level of collaboration between the education system and job market.
10. We should clarify an agenda for continuing developing effective methodology, toolkits, guidebooks and manuals for facilitating the distance / online education for all the formats and levels of education.

To sum up, we can state that the critical question in education philosophy still needs to be answered – what is the utmost outcome of education, how should the individual involved be, what values should that individual bear in the modern world. If we make it more precise, the education philosophy should provide the characteristics of an ideal human. However, there might be thinkers, movements, concepts, who might find it absolutely unnecessary to formulate the precise definition of the image of an ideal human or ideal of a human, as such definition is likely to change in this ever-changing world. Any solution that the education philosophy might come up with has no intention to be final or ideal. This kind of solutions is destined to change in parallel with the constantly changing modern society and information technologies. Moreover, on the contrary, the education philosophy plays a vital role in guiding the contemporary pedagogical science into the time stream, ensuring the methodology, strategic and tactic planning and completion in

line with the ever-changing society.

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ENGAGING WITH INFLUENTIAL THINKERS: EDUCATIONAL PHILOSOPHIES AND POLICIES ENDURING THE TEST OF TIME

Abstract

Literature spanning from the time of the third and fourth industrial revolution mentions how modernity has, in many ways, made circumstances profoundly better for humanity than what used to be in the historic and ancient worlds. Nevertheless, extant literature also speaks of how the manifested benefits of modernity inculcated ills that stand in the way of humanity being humane and of exercising human personhood. This article puts forth a consoling and a divine virtue - wisdom and wisdom philosophy - thoughts based on wisdom to bridge the gap between getting progressive and being humane. Curiosity thereby wisdom; starts with wonder, as resonated in child and man - whereby aiming to be inculcated and embedded, at a stage, when one is mostly trainable and adaptable lies the objective of this essay - to reignite one's mind to the philosophical values of influential thinkers, explore of its existence, relevance and its purpose for modern humanity. A qualitative methodology was employed to gather information supplemented by knowledge from archived literature. This scholarly piece of writing discusses an approach using an analogy - the fulcrum, load and effort mechanism to embed wisdom based philosophy thoughts and practices in educational policies for the stakeholders of knowledge.

Keywords: philosophy, policy, philosophical thoughts, thinkers, education.

Introduction

The ancient intellectual, Pythagoras was the first to introduce himself to a community as a philosophos/philosopher meaning “lover of wisdom”, he whose philosophy still governs the world of mathematics and is applied to this very day in all facets of real life. So, what is this philosophy that is so much linked to wisdom, intellect and love? Thematic evidence has shown that philosophy is a set of ideals, standards or beliefs that governs an action or activity or used to describe behaviour and thought. From time immemorial, this body of knowledge has laid the foundation and given meaning and structure to

what lies there in reality. To the question, does philosophy have practical implications to society and individual? The founding father of Western philosophy, Socrates visualised and emphasised that philosophy should achieve beneficial results for the greater good and well-being towards the most significant number in society (“Socrates Biography”, 2019).

The most refined influential thinker, Plato's philosophical thoughts to make individual life flourishing was by giving oneself the mental space to think through or subjecting one's ideas to examination rather than following popular opinions or doxa which edges towards wrong values in relationships and careers. Plato's phi-

losophy advocates to know thyself rather than be pulled around by feelings.¹ Have these basic truths endured the test of time and given themselves to be embedded in policies, mission, vision statements of organisations, educational institutions, curriculums, homes and individual life? This article is a scholarly study that focusses on reigniting our minds to the philosophical values of influential thinkers, explores and discusses using fulcrum, load and effort analogy on the philosophy of educational policies.

Educational Policy - A Panoramic Understanding

One of the definitions for educational policy uses the noun “principle” alongside others such as rules and laws that govern the system of education. It is this word ‘principle’ that the study mainly focusses on and collates it to the con-

struct of a philosophical set of ideals, standards, values and beliefs.

We observe that education covers a large spectrum of levels from kindergarten to university including job - oriented continuing education and job training, in this case, it is only proper to validate that the aspect of education policy, it’s making, administration and evaluation affects people of all ages pursuing education and their learning outcomes. Moral education, as is existent in the educational domain, is a manifests training in the aspects of wisdom.

Based on the evidence taken from research works of Codd² and McLaughlin (1999), in the area of educational policy, an analysis was done that derives different perspective for understanding the flexibility of the policy to embed newer concepts and values. The table below depicts the analysis:

An Analysis of Educational Policy and the Insights for Philosophical Ramifications		
What is it?	Action-oriented detailed prescription	
What is it for?	Preservation or alteration/modification of educational practices	
Who purports from it?	The various stakeholders of education from philosophers, policy makers, government to students, parents and society et al.	
Whom should it impact and for what need?	Aspirants/Learners - to influence their senses and context of learning	Agencies/Bodies - for power and control
Who works on it?	Governmental agencies, educational electorates, subject and teacher association, think tanks	

¹ The School of Life. (2014, October 20). Philosophy - Plato [Video File]. Retrieved from <https://youtu.be/-VDiyQub6vpw>.

² See Codd, J. A. (1995). *Educational Policy as a Field of Philosophical Enquiry*. Paper presented to the Annual Conference of the Philosophy of Education Society of Great Britain, Oxford.

How is it viewed differently?	Originates at different levels and contexts in the educational system	Different languages of policy debate	Scope of their content and application	The process of policy-making	The policy itself	Power, politics and control orientation
Insights How does it affect the contribution of philosophy into policy?	Awareness where contribution can be made	Awareness what type of philosophical contribution can be made	Helps us to reflect on which policy to consider	Identify areas where philosophers can make their contribution	What type of philosophy can be embedded?	Alerts us on Influence on policy-making, development and evaluation

A Tabular Summary of the Works of
Codd³ and McLaughlin (1999) on
Educational Policy

The above tabular display of dissected and assimilated information puts one in a position to ascertain and validate educational policies and its various parameters which are highly analysed to understand the contribution that philosophy can make on it. The above tabular analysis is further supported intellectually by Mijuskovic (2002) statement that philosophy is often a question of why, how, what, who, whom and when. This is important as it allows for a deeper evaluation and dwelling upon of what is given to us and what is now engaged within the modern educational system.

Philosophical Thoughts - What is
Given to Us?

Over the centuries, we come across great

philosophers that have contributed thoughts that have become an eye-opener to a new and a better way of doing things and achieving results. Some of the thoughts of influential thinkers and their contribution to the world of education are elaborated:

Mahatma Gandhi, an enigma in the proponent of peace, experimented with ideas for education and posited that for sound educational philosophy, one needs a harmony of intellect, hard work and passion (Chamyal, 2017, pp. 311-318). Gandhian philosophy stressed on the simplicity in language, literature and life. The philosophical thinking of Gandhi at the time that he lived was to align the educational learning outcomes in line with the needs of society, based on which Indian educational policies were drafted and put in place in the consolidation of his philosophy. To a great extent, his thoughts have opened up a new educational outlook benefitting many. Thus, we can say that the Gandhian educational philosophy is with a vision and a learning outcome to contribute towards the reformation of the economy of the country, ensure national integrity and help build cohesion and solidarity in the society.

³ See Codd, J. A. (1995). *Educational Policy as a Field of Philosophical Enquiry*. Paper presented to the Annual Conference of the Philosophy of Education Society of Great Britain, Oxford.

A pioneering educationist of the 20th century, John Dewey's, educational thoughts, and writings, gave a new direction to education at the turn of the century. Dewey rejected authoritarian structures and subsequently, the traditional teaching methods. He believed in progressive education and advocated for reforms in pedagogical aspects of teaching and curricula; most importantly, Dewey (1938) believed that at the centre of the whole academia was the student, and the pioneer's educational philosophy and reforms were concerned primarily with the student (pp. 1-99). Today, Dewey's philosophy of education and its relation to experience, democracy, humanism, and pragmatism have largely affected the modern system of education all over the world (Theobald, 2009).

The mystifying and intellectual Indian literary genius, Rabindranath Tagore's ideals of educational philosophy resonate with the tone of harmony with diverse facets of life which include educational, cultural, artistic elements. Tagore's philosophy aims to develop the spiritual as well as the physical growth of the learner as he believed that the manifestation of personality depends upon self-realisation, spiritual knowledge and health of an individual. In Tagore's humanism approach, the need for co-relation between man and nature is essential for ensuring peace and justice. Tagore gave importance to spiritual and moral education rather than on scriptural knowledge for the integral development of a human. Education, he asserted, teaches people to realise the oneness of the globe and establish a universal brotherhood and based on intercultural understanding (Srivastava, 2017, pp. 11-21).

Sharma and Yadav (2018) investigated the philosophical concept of integral education of Sri Aurobindo, the Indian philosopher who contrib-

uted his vision on human progress. Sri Aurobindo's experimentation sought to develop an integral man. His educational philosophy considers five principal aspects of human life: physical education, vital education, mental education, psychic education and spiritual or supramental education. All these elements are complementary and need to be nurtured until the end of life (Sharma & Yadav, 2018, pp. 323-338). Srivastava puts forth that the educational philosophy of Sri Aurobindo is based on the evolution of the idea of "total humanity" with the emphasis placed on the principles of growth in unity that maintains the evolution of diversity. The education system, as proposed by this, Sage proposes to prepare an individual by moulding the person to be radiating and practising humanism and contributing as a member of a society helping towards nation-building. His philosophy also gives importance to the fact that there is a moral responsibility for individuals to transcend narrower interests to wider ones. Thus, the motto aimed at is that man has to develop first as a human being, then as a citizen and finally, as an individual (Srivastava, 2017, pp.11-21).

The research article by Banerjee and Mahi highlights the contributions of the Indian visionary and a great thinker, Swami Vivekananda. This pioneer is noted for his vision and educational insights in the Indian context. The educational philosophy of Swami Vivekananda considers education to be a powerful instrument of social change. Accordingly, education is the continuous process of "the manifestation of perfection that is already in man" (Banerjee & Mahi, 2015, p. 786). It covers all the aspects of life such as intellectual, physical, material, emotional, spiritual and moral, and it can remove the major evils as priest-craft, ignorance, poverty and tyranny of the wise. The educational thoughts of

Swami Vivekananda have much significance to the modern education system, as mentioned in the research writing of Banerjee and Mahi, has lost its connection with the values of human life. The education system now emphasizes rote learning without paying attention to the reformation of mind. There is a need to remove the obstacles and provide all the necessary opportunities to students so that they develop an understanding of what education propounds and further their concentration to acquire knowledge. Swami Vivekananda is quoted as saying “True education contributes to the nation and should not be restricted by individual ambitions” (Banerjee & Mahi, pp. 786-794)

Dr Annie Besant was successful in building a new system of education which emphasised on the aspect of spiritual development. The research works of Srivastava (2015) points out that Dr Besant believed a spiritual revolution was a need and would take place in India. Her spiritual vision based on Theosophy is considered a scientific instrument in bringing about a peaceful and silent spiritual revolution in terms of harmony, peace, love and sympathy, patience, progress and prosperity. There was a revolution by way of moral and spiritual education through Dr Annie Besant’s philosophy. Therefore, it may be said that she appears to have made considerable progress and development by bringing the light of theosophical knowledge and wisdom to spiritual instruction, spiritual learning, spiritual training and spiritual teaching (Srivastava, 2015, pp. 676-679). Thereby, engaging with this influential thinker, the author concludes that Dr Besant was a great spiritually intelligent and competent personality, not only in India but also in the world.

The educational thoughts of Dr S. Radhakrishnan are not merely idealistic but also very

much pragmatic. Dr Radhakrishnan though being an idealistic philosopher, it was pragmatic philosophy that influenced his educational thoughts (Behera, 2015, p. 197). Dr Radhakrishnan defines education as the instrument for social, economic and cultural change. For social and national integration, for increasing productively, education should be adequately utilised. He believed that “the importance of education is not only in knowledge and skill, but it is to help us to live with others” (Bhatia & Sarin, 2004, p. 239). Behera study points out that the great educationalist and former President of India opined that, only the right kind of education could solve many problems of the society and the country. He wants that form of education which will help and lead one to see the other world, the invisible and intangible world beyond space and time. Education has to help us realise what we have already in us. The meaning of education is to emancipate the individual, and we need the education of the wholeness - mental, physical, intellectual and spiritual. Education should develop in the minds of students a love of sustained thinking, adherence to truth and the power of resistance to popular sentiments and mob passion (Behera, 2015, pp. 196-205).

Many more philosophical thoughts and ideals by influential thinkers influence the thinking of humankind and open up a newer world of betterness and prosperity.

Wisdom Sustains Personhood?

Federick J. White has titled his scholarly research writing published in 2013 as “Personhood: An Essential Characteristics of Human Species”. Plato in *The Republic* quotes “The direction in which education starts a man (person),

will determine his future life.” The questions that are asked here and the belief carried forth in the context of an education provider would be of how wisdom based philosophy and even moral education based studies and projects; lead any stakeholder of education towards exercising the element of personhood which establishes the goodness and humanity in peoplehood. The element of personhood in this modern time and era can be re-established and invoked into man’s thoughts and interactions by the consoling virtues of wisdom; re-invigorating humanness that which has become almost diluted since the advent of modernisation and advanced modernisation in the current fifth industrial revolution. The author proposed to propound on the truth that human social order - a concept that aims to bring about the mindset of organized, coordinated, cooperative working environment, stability and structure in any form of institution recognizes the importance of the construct of Personhood (White, 2013, p. 74).

Personhood lies at the core, that central element promoting a positive social order. The generic definition of personhood is the act of considering the moral and ethical dimensions when dealing with a human. It is the technical term that constitutes all the determinants that are put in place by theories that make a person to exist and co-survive with dignity both individually and in a community. Can the consoling and divine virtue of wisdom that facilitates and have implications for promoting personhood both in oneself and seeing it in others, help to maintain that prosperous social order. How does this function? To understand further, the author aims to understand “personhood” which has gained much prominence and has its application extended to various other domains of knowledge from its original field of theology and biomedical eth-

ics.

White (2013) puts forth two paradigms that are, in a way, conflicting in practising personhood (pp. 74-90). The two conflicting paradigms are the existential paradigm of personhood and the relational paradigm of personhood. The former puts forth the understanding that personhood is an inherent attribute of an individual; independent of individual status and the latter puts forth the thinking that personhood is the amount of value society puts on an individual. This conflicting notion is proposed to be bridged under wisdom and sense of divinity taught and trained from early days of an individual and is then further established by training and practices based on wisdom based philosophy in-built in institutions that create an institutional culture of grace where it becomes a social norm. This calls for a study on how much the above mentions ideal is in practice and what necessary actions or studies need to be done to have the notion in place.

Methodology

Referred literature was used to understand and analyse how philosophers and influential thinkers of the by-gone era contributed their wisdom to frame educational philosophies to uplift humankind humanely. The researcher wanted to understand the mindset of the current stakeholders of education especially from the student community on where their perception lies related to moral education along with wisdom-based approaches that they experienced and would like to be seen implemented in educational establishments. In this regards, this study undertook a qualitative methodology. The researcher conducted a semi-structured interview among research scholars/doctoral students of different disciplines who were selected ran-

domly. The sample items had varied demographics by way of age, work and life experiences, marital status, religion and culture. Feedback and opinions were obtained related to the theme of wisdom, moral viewpoint in education and student life.

The following are the questions created based on the achieved literature and based on awareness of current scenario related to policy and philosophical situations.

- 1) Do you think the higher educational institution you studied had focused on any philosophical theme as a subject or an activity that inculcated good values in an individual?
- 2) Do you try to practice or inculcate good values that you were taught anywhere else or even in the current curriculum while interacting or engaging in activities or studies in your higher educational days?
- 3) Where do you think you have learnt or witnessed most of the good value, belief and attitudes?
- 4) Do you think you learn good values from the stakeholders of education while interacting with them?
- 5) Do you think that the current higher education system needs to inculcate into their curriculum, activities that foster good character, value and morals?
- 6) Do you think you can remember or do you read about influential philosophers or even ordinary people who practice good values and action and are motivated by it?
- 7) Do you think students once graduated from higher education courses, have sufficient backing to be good citizens and contribute in their way towards the good of the society?

Results and Responses: Consolidated and Analysed

This section deals with the result and responses of qualitative research conducted. Opinions and feedback generated from the respondents were mixed, and each had their own experiences to share. Most of the respondents had responded by saying their higher education curriculum or even the institution where they had studied earlier did not include the importance of moral or value-based approaches. It purely focused on rote learning and knowledge related to subject discipline. The respondents said they had obtained their share of moral and value-based learning from home, parents and pre-training but not from their higher degree learning institutions or college.

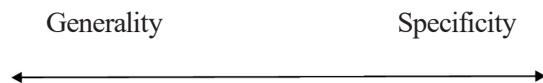
The respondents further responded by saying they exercised good character, morals and values as much possible while interacting during their earlier higher educational days. They were motivated by others who indulged in such positive behaviours and would carry forward the same. The respondents replied that they were appreciative and motivated by the moral and values-based actions of the different stakeholders of education during their growing days. Some even exercised the same in their professions too.

The respondents never give up on a chance to read about influential as well as ordinary people who engage in value-based action. They rely on the wordings of philosophers for motivation which they saw on hoarding and walls as they travelled and it influenced their outlooks.

The respondents believe that the younger generation of students needs role models, need to witness good action from others to carry forwards better values-based character and behav-

to inculcating the concept of philosophising and embedding it into policymaking. These sources are resources and knowledge for policy-makers to absorb and implement into their tasks. White (2000) advice that the effect these alternate source of information provides to policy-makers cannot be underestimated. At the mid-point of the continuum, we find events such as seminars and discussions organised by philosophers and policy-makers to share their viewpoints and perspectives. Events of this nature, have taken up policy-sensitive topics over the years like moral and spiritual development and conducted valuable discourses and produced pamphlets that circulate the type of information and knowledge that can be absorbed and utilised. Further strengthening, the movement on the continuum towards the policy-making end, the direct involvement of philosophers through memberships in the policy-making committees, working together with teachers (Griffiths 1997; 1999), as chair in advisory boards lead to the possibility mindset where it is not an impossible effort to link the two construct.

The extent of the differences in educational policy can be plotted on a continuum with generality and specificity at two ends (McLaughlin, 2000, p. 442).



At one end of the continuum, we find policies that are much more general, such as those involving matters such as aims of education and structure of the educational system. On the other end of the continuum, are very specific policies such as those related to teaching such as tutoring strategies for different topics and strategies, analyses and discussions of current educational

policies. At the mid-point of the continuum, as in the distance-proximity continuum, is the activities and work which engages in more detail in the critical assessment of practically significant educational assumptions and theories.

Furthermore, another continuum with characteristics as depth and surface is invoked (McLaughlin, 2000, p. 442).



The depth end of the continuum lies educational policies with good philosophical implications and ramifications. Here, we find policies that deal with the general area of 'value education'. On the surface end of the continuum, we find policies that are not suited for philosophical reflections.

McLaughlin (2000) states that general policies not suitable for philosophical reflection and specific policies may be rich in philosophical ramification (p.443)

These aspects resemble the function of the fulcrum to shows the possibility of the linkage of the two constructs under study.

b. The Load of the Linkage: Tensions

The load represents the challenges that arise when the two constructs of philosophising and educational policymaking are considered. Pring (1995) suggests that some of the tensions or the burden in the relationship between the two constructs is attributed mostly to the policy-making climate and attitude of the current times (pp. 101-112).

Scheffler (1991) proposes that the attitude of the policymaker is practical rather than 'reminiscent' or 'speculative' (p. 112). There is a difference in the aims, values, interests and priori-

ties between philosophy on one hand and policymaking on the other. Educational policy is not purely aimed at the elucidation of truth or goodness but the resolution of practical issues and problems. Concerns of educational policy are primarily practical such as evaluative and technical rather than theoretical (McLaughlin, 2000, p. 450).

One of the consequences of general tension is because of the gap between decision taken on one hand and discussion and criticism on the other (Scheffler, 1991, pp. 115-116). Practical constraint on decision making such as time can cause often limited practical discussion and criticism. Scheffler further, points out that 'self-consciousness increases the burden of choice and enlarges the perception of uncertainty, making the pervasive drive to simplify, objectify and reduce that which is fully understandable'. Philosophy is attracted to the non-instrumental exploration of complexity. McLaughlin claims that vagueness and ambiguity has a lucrative and constructive effect as in the other aspects of education. This causes a tension aspect in that intrusion of philosophical considerations to a policy-making process more difficult and opaque which leads to a need for further discussion and arguments rather than a decision (McLaughlin, 1994, pp. 458-460).

Another related tension as per suggested by McLaughlin is how philosophical endeavour will bite into the educational practice, the term which he coins as 'taxonomical bite' where the requirement to implement that which is mentioned using the philosophical aspect such as moral education which will cause the educational institution to identify a particular set of qualities, attributes, skills, abilities and other features which are relevant to the teaching of moral sciences. Proper mapping of the new philosophical generated sub-

ject or practice into the existing educational system or curriculum puts a higher responsibility such that it is not misconceived or irrelevant (Wilson, 1996, p. 90).

c. The Effort of the Linkage: Task

The effort analogy represents the task or actions that can be done in the light of the fulcrum (possibilities) and the load (tensions) that have been highlighted above. The approaches mentioned below are based on the discussion in the fulcrum and load aspects. From it, the tasks or effort part of the linkage between philosophising and educational policy gets its wings.

Hogan (1995) puts forward the mindset that while philosophy needs to adopt a proper modest approach in its contribution, educational policymakers need to acknowledge that the content and context of their work is sufficiently saturated with values, beliefs, values, commitments which are philosophical by nature. Awareness of the modes and levels of relationship between these two stakeholders promote the kind of dialogues that need to exist. Here, the first effort or task is creating a suitable transformative climate that is a shift from the general political one to that which is amenable and supportive of dialogues between the two parties.

The next effort is in line with the load or tension aspect of philosophers who are involved in the policymaking, and it is suggested that they need to maintain a considerable practical judgement in their approach towards their task. Concerning the strains arising out limited and lack of practically focused decisions, philosophers need to be able to make capable and sound decisions in line with the amount of philosophical illumination needed and in which matters, in the imperatives of consensus and decisions, the practicality of taxonomic bias, in the amount of bal-

ance between critique and positive argument and how are the optimal solutions to be obtained from such a policy implementation?

McLaughlin (1999) also emphasises on the particular language that is used in framing the philosophical policy as the crude nature of pure philosophical wordings cannot be fitted as such into the policy statement but the usage of language that is commonly understood and spoken that bring out rational and empirical realities.

Conclusion

Aristotle, in his work titled “Metaphysics”, says that philosophy starts with wonder. Will it be right to say that wisdom begins with wonder? In the academic world, philosophy finds its place, professionally contributing to disciplines and statements of purpose. Wisdom touches the heart more closely. Is wisdom an individual make up? Can we say wisdom and philosophy are the same? One thing for sure, wisdom has a special place among other virtues. Fileva and Tresan (2013), states that “other virtues typically allow of misuse or undesirable surpluses. An intellectually gifted person may use her intelligence to commit fraud, and a witty person may use her wit to ridicule others. One may be kind to a fault, courageous to the point of foolhardiness, too patient, or too generous. However, one cannot, it seems, be too wise or put one’s wisdom to bad use. When it comes to wisdom, good use is part of the very notion of wisdom.” Here, lies the lineage from wonder to wisdom, wisdom to philosophy, from philosophy to individual and societal good.

This study thus concludes with bringing an insight into the lineage of educational philosophical thoughts, philosophy, policy-making for the

need of inculcating wisdom-based approaches in the higher educational setting.

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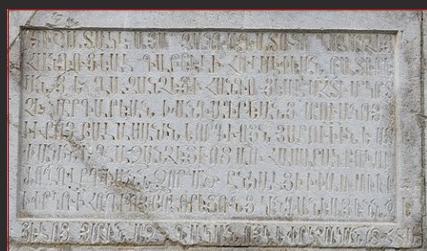
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HISTORICAL & CULTURAL MONUMENTS OF ARTSAKH: SHUSHI

The city of Shushi was founded in 1752. It is located in the foothills of a mountain range in the Republic of Artsakh (aka Nagorno-Karabakh), 11 kilometres south to Stepanakert, the capital city. Due to its inaccessible location, in ancient times, Shushi served as a fortress for the Armenian inhabitants of Varanda province, which, due to constant attacks, gradually became a fortress city. Most of the fortifications have survived. In the early Middle Ages, the fortress was called Shikakar. In the middle of the 9th century, Prince Mahl Smbatyan defeated the Arab army and liberated the captive Armenian population. In late medieval annals, we come across different names of the fortress – Karaglukh, Fortress of Karaglukh, Kar, Sgnakh of Karaglukh, Fortress of Shosh, and Sgnakh of Shosh. At the beginning of the 18th century, the Fortress of Shosh was the centre of the Armenian liberation movements against the vast Turkish army. Probably at that time the fortress was enhanced by the liberation commanders, who are mentioned as owners of the fortress. In the 1750s, Shahnazar the Second, who treacherously took over the principality of Varanda, allied with Panah Khan, the leader of the so-called Sarijalu tribe conceding him the fortress, in order to resist other four principalities of Karabakh united against him. Panah Khan, with the help of Shahnazar, built his fortress on the site of present-day Shushi (Panahabad). Shushi is a climate sanatorium: with warm summers and mild winters. There are sanatoriums, rest houses, camps, touristic resorts in Shushi. It is also famed as a carpet-weaving centre. There are different educational and cultural centres in Shush – textile factory, agricultural college, pedagogical-music college, music school, history museum, cultural centre, libraries, and cinemas.



The Ghazanchetsots "St. All Saviour" Church (XIX c.) is the centre of the Artsakh Diocese of the Armenian Apostolic Church and the residence of the Primate of the Artsakh Diocese. The Cathedral of Shushi was built in the 18th century, and it consists of the Church (built between 1868-1887) and the Bell Tower (built in 1858). The Bell Tower was built by Abraham Khandamiryants from Shushi. There is an inscription on the east wall of the Bell Tower: "The Bell Tower was built in memory of Gabriel Hovsepyan-Batiryants, who is from Ghazanch, Mkrtych Margaryan-Khandamiryants, his wife Balasan, sons Arapeh and Stepaneh, and in memory of all the Ghazanchians."



Shushi berd (fortress)

https://commons.wikimedia.org/wiki/Category:Shusha_Cathedra



https://hy.wikipedia.org/wiki/Շուշի_քաղաքի_պատմության_թանգարան

The Shushi City History Museum is located in the house of Lieutenant Colonel Esayi Gharamyants (Gramov) built at the beginning of the 19th century in the centre of Shushi. It includes the historical and cultural heritage of the city-fortress Shushi, cataloguing about five hundred pieces.

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