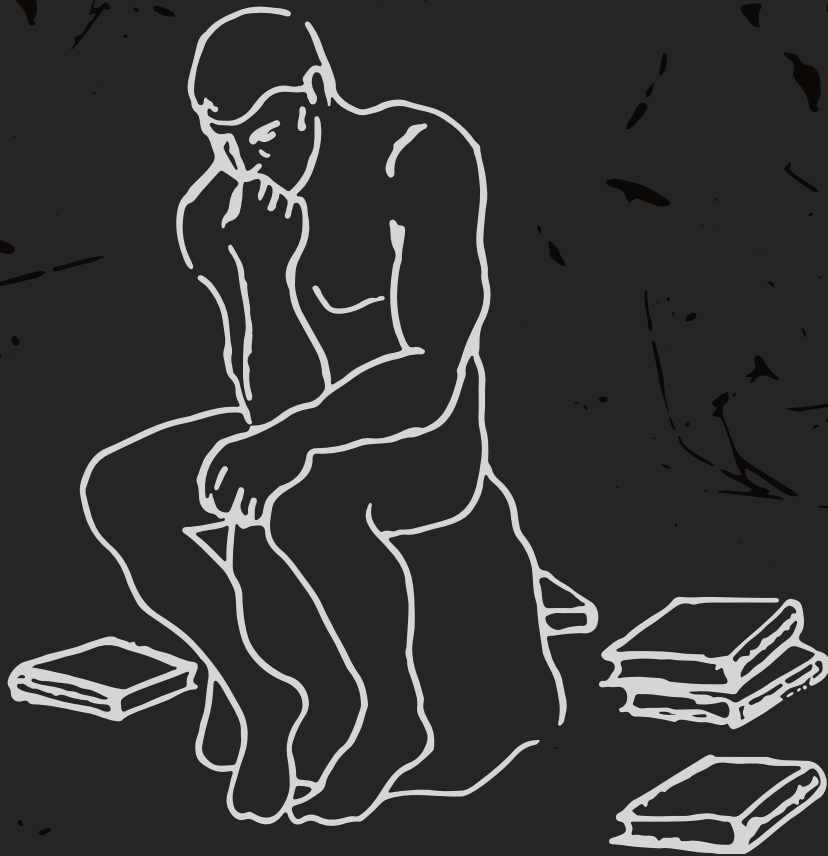


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EDITORS' FOREWORD

The present issue of *WISDOM*, like the previous one, is dedicated to the memory of the heroes who died for the defence of the Artsakh Republic and the victims among the civilian population.

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, Philosophy of Education, Science, Art and Law Philosophy, Epistemology, Rhetoric, Argumentation Theory, and Metaphilosophy.

The geography of the Scholars is rather wild – Armenia, Russia, Ukraine, Belarus. Loyal to its stick-to-it-iveness, *WISDOM* shares the delight and honour of welcoming both renowned scholars and young researchers of promising scientific zeal and charge.

On the last cover page of the issue are illustrated the photos of Gandzasar Church Complex – the spiritual centre of Artsakh since the 13th century. Professor Charles Diehl (1859-1944) from the Sorbonne University, a renowned art historian, included Gandzasar, together with four other masterpieces of Armenian monumental art, in the world architecture treasury. The master-

pieces are Gandzasar Monastery (built in 1216-1238, Artsakh), Akhtamar Holy Cross Church (built in 915-921, Lake Van, now in Turkey), St. Hripsime Church of Etchmiadzin that is a part of UNESCO historical and cultural heritage (founded in 618, RA), Haghpat Monastery (founded in 10th century, RA), and St. Savior Church in the ancient capital of Armenia, Ani (founded in 1001, now in Turkey).

The observations, achievements and positive feedback received on the already published issues of the journal are evidence of the significance and value of the papers circulated so far.

We extend our sincerest gratitude to all the authors, reviewers, professional critics and assessors of the papers involved. We also extend our special appreciation to the Armenian State Pedagogical University's Administration for its consistent support in publishing 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

PHILOSOPHICAL HERMENEUTICS BY H.-G. GADAMER: TRANSITION FROM INTERPRETATION TO UNDERSTANDING

Abstract

The static and dimensional nature of classical philosophy under the conditions of the information multimedia society is transformed into a rapid nonlinear acceleration of all cultural processes. This new phase of dynamic changes in culture was first of all revealed using the comparative analysis of different natural languages, the search for their unity, and, as a consequence, the possibilities of their application to explain the phenomena of today's reality. That is why the ambiguity of the linguistic and intellectual view on the humanities culture becomes the subject of study of hermeneutic currents in modern philosophy. And since the problems of disagreements in postmodern philosophy have not been resolved yet, the analysis of the primary sources of philosophical hermeneutics and its formation at the level of the deep foundations of functioning (first of all, at the level of interpretation of various manifestations of culture as peculiar features of the existence of society in the 21st century) is one of the most relevant and urgent research problems.

Keywords: hermeneutics, text, theory of understanding, interpretation, modern philosophy.

Introduction

Even a cursory review of modern philosophy indicates that it has accumulated many problems that cannot be solved within the classical view of the essence of general cultural events. The term “non-classical philosophy” refers to a new era of culture, in which fundamentally new ideas in the understanding of reality have appeared. Most modern researchers associate this with forming linguistic, semantic, or mental transmissions of modern philosophy and culture.

For these reasons, the concepts of the founders of philosophical hermeneutics – F. Schleiermacher, W. Dilthey, H.-G. Gadamer – have

been analysed in detail by many recognised critics of the traditional methodological concepts of cognition, such as G. Shpet, P. Ricœur, Ju. Kristeva, P.-M. Foucault, G. Deleuze, R. Barthes, and some others, but from different angles. These authors have once again emphasised that the researchers of the humanitarian direction need to move away from understanding hermeneutics as a traditional art of interpreting texts like the ancient explanation of the will of the gods to mere mortals or, by analogy with the medieval summing up of the will of a Christian under its dependence on religious dogmas. On the contrary, when interpreting the text, one must abstract from the logic of its content (namely, from the

causal-consequent principle of its construction) and make an attempt to discover the author's individuality, veiled by the logic of the content, and with the help of this feature, reveal the hidden author's intention of the work. In other words, the essence of any work is the realisation of the author's individuality, his/her uniqueness. So, the genius of the text, its peculiarity is revealed to the researcher only through his/her sympathy, empathy with the author's thought. The researcher of the text appears to be its interpreter, namely, a person who seeks in himself/herself, in his/her fundamental forces, the embodiment of the author's individuality. In this context, hermeneutics' essence is revealed in the form of a particular methodological approach, which is entirely appropriate to represent the "hermeneutic circle", which implies closure only in the case of finding harmony between the spiritual essences of the author and the interpreter. From these positions, modern philosophy should clearly distinguish between the peculiarities of cognition of natural reality (although today it appears before us as a veiled, disguised, indefinite reality, without a predetermined necessity) and cultural-historical reality.

The point is that cultural and historical reality cannot be interpreted as a simple conglomeration of disparate facts that need to be comprehended and logically combined with a subsequent making and elucidation of the conclusions. On the contrary, it is subject to human consciousness only through the refraction of the researcher's mental abilities, namely, when the latter falls into the object of research, merges with it, becomes a part of it, and experiences its history. Thus, the clearly defined referent of subject-object relations, successfully embedded in the philosophy of the Modern era in the methodology of cognition, ceases to play a fundamental

role in research and cultural-historical reality for the interpreter acquires signs of vital integrity.

It seems that for these reasons, the analysis of hermeneutic concepts in the context of their combination with the peculiarities of the modern phenomenological tradition occupies an important place in the works of famous Ukrainian philosophers such as Ye. Bystrytskyi, I. Bychko, B. Holovko, V. Zahorodniuk, S. Krymskyi, A. Karpenko, V. Kuplin, A. Loi, V. Liakh, V. Malakhov, V. Okorokov, V. Pazenko, M. Popovych, Ye. Prychepii, L. Sytnychenko, V. Tabachkovskyi, etc. These researchers are united by the conclusion that the understanding of the cultural-historical reality of man should be sought in himself/herself as a consequence of experience. And what a person experiences, he/she finds in another through understanding. That is, the fact of understanding is identified directly with the tendency of self-understanding because a person in the individuality of another can recognise what he/she finds as fundamental to his/her self only.

Statement of Basic Material

Thus, hermeneutics can rightly be positioned not only as a general theory of understanding and interpretation but also as a methodology that can shed light on the fundamental problems of the humanities and develop a universal instrumentarium with high heuristic value. These two approaches to the understanding of hermeneutics (that is, as a general theory and methodology) have been very quickly supplemented by a third direction – separate hermeneutic studies conducted in the field of humanitarian knowledge. The subject matter of interpretation and understanding, the principles of constructing schemes of interpretation have appeared to be in demand in linguistics, cultural studies, history,

literature, in various conterminous disciplines that link psychoanalysis, social anthropology, logic and philology, structuralism, and cognitivism.

The debates over the interpretation of hermeneutics as a particular methodology are of particular importance today. The fact is that in the 21st century, the general idea of society as a well-established mechanism that unfolds through the implementation of the functional integrity of its elements is collapsing. If earlier society assumed interpretation in the form of a system with a clearly defined structure and man's role in this structure was limited to various ways of socialisation, which ensured cohesion, the process of uniting persons, now it is losing its organic integrity. As V. Liakh positively points out in this regard when criticising the position of the well-known sociologist and political philosopher of our time Z. Bauman regarding the situation in society, "...after the recognition of the new reality as the era of Postmodernism, all humanities inevitably face a rather difficult task: to reformat the entire set of cognitive instruments and methodological approaches, accordingly abandoning their previous achievements and methods of comprehending reality. Moreover, this is an excruciating procedure because the stakes are very high: at stake, it is the whole array of humanities. After all, this raises a rather acute issue: to what extent are the previous methodology and paradigms of thinking suitable for describing the new reality?" (Liakh, Yosypenko, Liubyvyi, Pazenok, Raida, & Sytnychenko, 2017, p. 6).

However, the search for a new methodology of cognition of the historical-cultural reality of the present still remains at the level of a "sensation of the modern method", which is not yet clearly realised and comprehended, and therefore cannot claim scientific significance. The situa-

tion of "method search" is complicated by the fact that in modern society, the peculiarities of the fundamental forces of man are manifested, mostly in the form of individualism, i. e., the extreme, uttermost form of individuality, which is caused by a particular attitude to masked and uncertain reality. Furthermore, this becomes quite obvious because the lifestyle has changed dramatically, which now interprets the desire for freedom as an opportunity for self-defence, and the feeling of satisfaction in many cases is identified solely with the achievement of pleasure in all its diversity. Therefore, the issue of applying the hermeneutic tradition of philosophising to the context of modern historical-cultural reality, taking into account the whole palette of its peculiarities, is relevant and deserves attention.

It is well known that the development of German philosophical hermeneutics found its logical conclusion in the hermeneutic project by H.-G. Gadamer as the final phase of the development of the range of ideas of German philological hermeneutics of the 19th-20th centuries. However, for our study, it is interesting that for Gadamer, hermeneutics deals primarily not with the methods of the humanities but with universal models of understanding and interpretation. Moreover, he refers the universality not only to the range of objects of understanding but to culture as a whole, which is organised based on language and only then is transferred into the plane of understanding as a special methodology. Sometimes it even seems that the hermeneutic method unfolds contrary to generally accepted scientific principles (Liakh, Yosypenko, Liubyvyi, Pazenok, Raida, & Sytnychenko, 2017, pp. 118-125). And from the philosophical point of view, this contradiction is perceived as entirely objective because the truth cannot be reduced only to the truth of the proposals. On the contra-

ry, there are various forms of truth, such as the truth of a work of art, the truth of religion, and morality, which are no less important to humans than the truth of science. The objectivity of scientific truth is opposed by the importance of the norms of the living world. Scientific truth and the truths of life are equally necessary and mutually complementary. It follows that the hermeneutic method is presented by Gadamer as a “universal aspect of philosophy” (Gadamer, 1991, p. 55). Nevertheless, what are its universality and practical significance for philosophical research?

First of all, it should be noted that Gadamer traditionally begins to think about finding a method for interpreting texts, namely, their interpretation. However, he tries to deviate as much as possible from the propositional textual content, which is based on the standard (denotative) meanings of language signs and the connections between them. For him, the text is, first of all, a complex conglomeration of meanings, which assumes a specific set of variations. Its primary purpose is to be a means of conversation.

Of course, any speech depends on language, and one can create a science only about language, but not about speech. It seems that this conclusion is successfully substantiated by the recognised representatives of structuralism (F. de Saussure, K. Levi-Strauss, R. Jakobson, and others), and it became the key to Gadamer’s departure from the generally accepted principles of linguistic structure: the transition of hermeneutic studies to the sphere of conversation, stories, and other aesthetic formations is devoid of scientificity and therefore deserves attention. However, any aesthetic formation is an act, a process of free combination of signs and therefore presupposes the existence of a subject-author. However, the author only uses language (in its broadest sense) as a historical-cultural fact with all its in-

herent rules that do not change at the author’s will. Thus, any text must be considered from the standpoint of several components: the internal content (which is a subject-matter issue of scientific interest) and the author, title, beginning, and end. Moreover, Gadamer uses the term “text” in a much broader sense than a simple linguistic formation. “Every work of art,” the researcher writes, “not only literary, must be understood like any other text which is under understanding, and such an understanding must be mastered” (Gadamer, 1988, p. 215).

Nevertheless, how to carry out this mastery? After all, theoretical knowledge here recedes into the background, opening a springboard for the realisation of direct experience, or life experience, which consists of various forms of historical practice and aesthetic worldview. It follows that the repository of experience is not only language but also art because “the sciences of the spirit converge with such ways of comprehension that lie outside science: with the experience of philosophy, with the experience of art, with the experience of history itself. All these are such ways of comprehension in which the truth which is not subject to verification by methodological means of science informs about itself” (Gadamer, 1988, p. 39). It is in this context that the “sensation of the method” of hermeneutic studies must be understood.

Thus, Gadamer, in his reflections on the method, proceeds from the concept of “hermeneutic experience”, which in his interpretation contains not only linguistic experience (so successfully used by famous structuralists in their studies) but also historical, life experience. As for the latter, it is impossible without taking into account the diversity of unconscious intentional acts, elements of “pure” consciousness, which produce a kind of *preliminary understanding* of a

particular process, but within the historical tradition. This pre-understanding (or premonition) has nothing in common with the methodological tradition of research formed during the New Age era and was based on the foundations of intellectual intuition, successfully considered by R. Descartes. On the contrary, it often goes beyond implicit (causal-consequent) relationships, even when substantiating scientific truths. “The phenomenon of understanding not only permeates all human connections with the world,” writes Hans-Georg Gadamer on this subject. “Also in science, it has an independent meaning and opposes all attempts to turn it into any scientific method” (Gadamer, 1988, p. 39). Even the historical tradition, within which the life and thinking of the interpreter are carried out, recedes into the background in hermeneutic research because the close connection of the “present being” of the interpreter with his past is a kind of burden, an obstacle to the knowledge of the true essence and value of the process under understanding. In other words, in hermeneutic experience, it is not only the retelling of the text (in the broadest sense of the term) that deserves attention but also the subject who understands it, that is, the interpreter. Understanding the text from this point of view is not a simple interpretation or explanation but an immersion of the interpreter in the subjectivity of the author of the text. And immersion here should not be understood as a simple, mirror-image transfer to the subjectivity of another. On the contrary, Gadamer states only the *reconstruction* of the author’s life-world, that is, the reproduction of his life experience, through which each of us understands the meaning of the existence of culture, its certain attractions. Moreover, in this sense, the category of “understanding” appears before us much higher than the hermeneutic interpretation, which was success-

fully used as a method of explanation, interpretation of ancient and medieval texts. That is why the researcher dwells on the essence of this category and its role in hermeneutic experience in more detail.

H.-G. Gadamer proceeds from the fact that the carrier of understanding is language, and the function of explication of language signs is performed by thinking. Nevertheless, to make this explication, a person needs education (*Bildung, paideia*). The researcher believes that this word is now “most closely associated with the concept of culture and means a specifically human way to build the natural data and capabilities of the individual” (Gadamer, 1988, p. 19). In other words, through education, a person makes himself a spiritual being. Moreover, the peculiarity of the humanities is rooted in the fact that they hint at the already formed scientific consciousness, which can neither be learned nor imitated. It is thanks to this scientific consciousness, which now exists ostensibly in the form of a predetermined one, that judgments in the humanities are built, as well as the means of their understanding and application.

However, the humanities, Gadamer is deeply convinced, approach the interpretation of the scientific category of “truth” somewhat differently. They believe that understanding uses the transcendental component of the human self to reveal the truth. For this reason, Gadamer calls for a departure from the traditionally modern all-objective paradigms of the human “Self” and to plunge into the transcendent abyss of the human self, which is characterised by shades of compassion, justice, responsibility, freedom, etc. which are actualised from outside the angle of causal-consequent relationships and hope for reciprocity on the part of other people.

Gadamer closely associates the category of

“method” with the category of “truth”, although he repeatedly insists that he does not set himself the task of developing the newest method of cognition. It seems to us that the category of “method” in the researcher’s teaching appears to be auxiliary, namely, one by which a person can achieve the “truest” interpretation of a work of culture when applying the transcendental moments of his own “Self”.

Actualising the transcendental moments of the human “Self” during understanding indicates the presence in the knowledge of certain forms of experience that are not subject to scientific verification. For example, the experience of communication cannot be equated with the sciences of communication. Moreover, in general, any feeling of beauty, emotions from the experience of a particular work of culture cannot be replaced by aesthetics, as the science of beauty. Finally, there are well-known examples when a person perfectly masters the theoretical apparatus of logic and mathematics, but this very person is unable to apply it in practical life.

Thus, Gadamer concludes that transcendental forms of experience occupy the highest level of knowledge, surpassing the research sciences’ truth. Moreover, the understanding obtained in the so-called “non-scientific experience” is much more effective than a simple experimental coincidence (correspondence) of knowledge and reality. That is, here, transforming the famous statement by R. Rorty, one can say that the methodological means of philosophical hermeneutics transform philosophy from a “mirror of nature” to a kind of “experience of nature”. However, such an experience makes individual demands on cognition.

Taking this into account, it can be stated that Gadamer’s understanding of the truth differs significantly from its traditional understanding.

The truth in this context is actualised not simply as a consequence of traditional experience and its mental processing, but rather as a historical process of revealing the essence of a thing, which is by no means connected with the logic of judging the correspondence between the mind and the thing. It turns into a process that defines a person, his personal relation to the thing. Moreover, the preliminary knowledge of the thing, obtained as a result of traditional scientific experience, acts as a kind of material, a springboard for the action of the human being’s transcendental essences.

Therefore, Gadamer believes that the researcher-interpreter, revealing the essence of the thing with the help of his own transcendental features, expresses a personal attitude to the thing and frees himself from reality, into which he has been included in advance. This is precisely the peculiarity of understanding in the context of humanities: it is aimed at identifying the one-time and uniqueness of the process which is explored. Understanding is carried out by abstraction from the visibility of everyday experience and the introduction of speculative constructions. Empirical verification is assumed. Ethical and aesthetic statements, with the help of which a person evaluates works of art and any actions, should be considered sentences devoid of meaning.

The thinker believes that there is a world experience that cannot be revealed exclusively with the abstract methodology of natural science. So, in the bosom of humanities, it is necessary to speak about a special mechanism of understanding, which, in fact, is the essence of the hermeneutic method. It, according to Gadamer, consists of four initial components, which are considered comprehensively: education (*Bildung*, *paideia*), common sense (*Sensus communis*), judgment ability, and taste.

The category of education is considered by Gadamer much broader than the simple development of human abilities and talents. Education is not only a process but also its result, which takes root in the formation of a kind of educational consciousness or a specific and universal feeling. However, this feeling, in contrast to the traditional senses of sight, hearing, taste, and smell, which are realised in their own planes, acts in all directions simultaneously; that is, it is a common feeling. “Education should be understood not only as a process that provides a historical upsurge of the spirit in the field of the universal; at the same time, it is the element in which the educated person is” (Gadamer, 1991, p. 56).

Thus, speaking about an educated person, Gadamer (1988) does not mean the level of assimilation of certain norms of humanitarian science, but the formation of a special humanitarian feeling that allows a person to understand: “the general essence of human education is that a person makes himself in all respects a spiritual being” (p. 53).

Describing the categories of “judgment ability” and “common sense” (*Sensus communis*), somehow connected with the essence of hermeneutic understanding, Gadamer (1988) alludes to the point of view according to which “... there has long been a kind of knowledge that the possibilities of rational proof and learning are not completely exhausting the sphere of knowledge” (p. 66). Hence, these categories must be distinguished since the first of them forms true knowledge, and the second – only probabilistic. It is necessary to dwell on this thesis in more detail.

If traditional logic since the time of Aristotle has understood the ability to judge as an abstract property of thinking inherent in any person,

namely the summing up of the individual under the general, then under the concept of the category of “common sense” Gadamer understands a positive ethical motive for overcoming a specific situation when the goal is to do something right. In other words, common sense is not just the ability to judge, and it evaluates the correspondence of knowledge about reality directly to this reality. It requires the implementation of not only a true conclusion but also a correct conclusion, that is, one that is motivated by certain realities of reality, and therefore carries not only a rational but also a sensual load. It is not a simple statement of a certain fact (its experience confirmation) but a guide to action, which is based on a combination of truth and moral motives. “Moral motives in the concept of common sense or good sense (*common sens, bon sens*) are still valid today and distinguish this concept from our concept of common sense,” Gadamer writes in this regard. “...Common mind, common sense, is primarily manifested in the judgments about the right and the wrong, the suitable and the unsuitable, which it makes. The possessor of a sound judgment is not only able to define the special from the point of view of the general, but he knows what it really refers to, that is, he sees things from the correct, fair, healthy point of view” (Betti, 2011, pp. 68-74). That is, “common sense” the thinker puts a step higher than “judgment”. It is common sense that the human capacity for judgment passes from the theoretical to the practical dimension.

Finally, the last component of hermeneutic understanding, according to Gadamer, is taste. This category objectively complements the categories of common sense and judgment and belongs to human sensuality, giving it a moral and aesthetic burden. Nevertheless, if common sense and the ability to judge are based on the objec-

tions of the “right-wrong”, “true-false”, then the foundations of taste must be sought in the polarity of the “appropriate-inappropriate”. However, taste should also be considered as a particular way of cognition because “it belongs to the area where by the reflecting ability of judgment on the singular the common recognises to which it is subject. Taste, like the ability to judge, is the definition of the singular in the light of the whole: whether the singular is suitable for all others and, therefore, whether it is “appropriate” or not” (Gadamer, 1991, p. 80).

Conclusion

1. The process of hermeneutic understanding is one of the most challenging problems of modern philosophy. The difficulty here is that the original components of understanding, successfully characterised by Gadamer, are historically variable, such that they have lost their methodological purpose under the weight of the standards of scientific methods of the Modern era. Nevertheless, the understanding, according to Gadamer’s deep conviction, ends in the application. Therefore, further searches for the latest hermeneutic methodologies are doomed to exist.
2. Transcendental forms of experience occupy the highest level of knowledge, surpassing the truth produced by the research sciences.
3. Gadamer’s understanding of truth is significantly different from its traditional understanding. Truth in this context is actualised

not merely as a consequence of traditional experience and its mental processing but rather as a historical process of revealing the essence of a thing, which is not related to the logic of judging the correspondence of reason and thing.

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INTERPRETATION OF THE CHINESE PRESS AND FEATURES OF ITS TRANSLATION INTO UKRAINIAN

Abstract

The paper develops a methodology for interpreting and analysing translation features (including strategies, tactics, and operations) of the Chinese press within the language pair “Chinese – Ukrainian”. Special attention is paid to the lexical and grammatical characteristics of the Chinese press as manipulative instruments. The philosophical background of the Chinese newspaper lexicon is considered, which stipulates a diverse use of standard and specific vocabulary (including terms) from modern Chinese (白话 / báihuà), idiomatic expressions (成语 / chéngyǔ), neologisms and literary words from old Chinese (文语 / wényǔ), and emotionally coloured vocabulary. The grammatical level is represented by fixed word order in a sentence; complex, compound, and two-member simple sentences; all communicative types of sentences; lack of elliptical structures; a large number of particles. The research offers an integrated approach to the study of the strategy of communicatively equivalent translation, translation tactics, and operations when dealing with the Chinese press. Some translation regularities are illustrated.

Keywords: Chinese press, lexical and grammatical characteristics, translation, manipulation, interpretation, Ukrainian.

Introduction

Nowadays, mass media seem to be a powerful means of manipulation and an only source of diverse information which covers all spheres of people’s life. Media technologies aim at reaching a large audience for communicating. In this respect, we can state that due to rapid technological progress, we are pressed for time and require information every minute. This is why broadcast (films, radio, recorded music, television) and digital (the Internet and mobile mass communication) media have nearly ousted the print ones. However, outdoor media contributes

to transmitting information via such media as AR advertising, billboards; flying billboards; blimps; placards placed inside and outside buses, commercial buildings, shops, sports stadiums, subway cars, trains, etc.; skywriting, etc.

It should be mentioned that the generation of the 1960th and the further one has got used to getting information from print media (books, comics, magazines, newspapers, pamphlets, etc.). They experience discomfort when dealing with digital media and continue obtaining necessary information from print media. Still, people who live under current social conditions (it does not matter whether they are young or old) have

been adapting to the new realities and life modes for more than half a century. We can assume that digital mobile (cell) phones belong to the most popular multifunctional mass media today, which support a variety of services, such as text messaging, MMS, digital photography and video games, Internet access, email, short-range wireless communications (infrared, Bluetooth), business applications, etc. Despite having an opportunity to use all of these services, we can support the opinion of the Ukrainian scholars (O. Polishchuk, I. Vitiuk, N. Kovtun and V. Fed) regarding “an increase in information chaos in the modern symbolic production and exchange and a person’s confusion when meeting a large number of information” (Polishchuk, Vitiuk, Kovtun, & Fed, 2020, p. 45). The other mass media can be placed in this order of popularity introduction: The Internet, Television, radio, cinema, recordings (gramophone records, cassettes, magnetic tapes, cartridges, CDs, and DVDs), printed press.

Magazines and newspapers (periodical publications containing various articles and advertisements) enrich our lives with diverse information. Scientific, artistic, academic or unique interest-related issues are published in magazines, whereas the most important function of newspapers is to inform the public of significant events (Pavlik & McIntosh, 2017). It should be noted that the Internet has challenged the press as an alternative source of information and opinion but has also provided a new platform for newspaper organisations to reach new audiences (World Trends in Freedom of Expression and Media Development, 2018). According to the World Trends Report, between 2012 and 2016, print newspaper circulation continued to fall in almost all regions, except Asia and the Pacific, whereas India’s print circulation grew by 89 per cent (Campbell, 2017). Nevertheless, advertising

revenue makes up the bulk of a newspaper’s income, and print media are shifting from print to online, enabling us to confirm that the Internet, radio and television have not entirely supplanted the existing printed press. Therefore, the role of the printed press is important.

The current development rate of international relations increases the need to acquaint representatives of various professions with publicism (political or topical journalism) originated in different countries. Alongside English-language publications, Chinese-language periodicals are in great demand today, since one can find there urgent issues concerning a big number of Chinese people’s achievements in nearly all spheres of life – social, political, economic, cultural, scientific, etc. Taking into consideration the fact that the Chinese language is not studied in schools or universities around the world as actively as English, consumers look for the possibilities of getting information from translated versions of the Chinese press. This is the reason why scholars specialised in the field of communication, linguistics and translation studies should pay special attention to the problems related to translation peculiarities of the Chinese press into different languages. Another reason why it is topical to study linguistic and translation-related features of the Chinese press is *The ‘Belt and Road’ Initiative* and *The ‘New Silk Road’ Project*, which determine further vectors of China’s development and its international cooperation.

Chinese is under the focus of the Ukrainian linguists who research different areas as follows: they identify typologically standard and distinctive features of Chinese compared to other languages (Deng & Liu, 1989; Samovar, Porter, & Stefani, 2000; Zhang, Anderson, Li, Dong, Wu, & Zhang, 2010); analyse the features of translation operations when dealing with Chinese (Ko-

rolova & Aleksyeyev, 2018; Sdobnikov, 2015; Korolova, Popova, & Ding, 2014); characterise the inventory and taxonomic composition of the Chinese language, its dialects (Vorotkov, 1968; Klyenin & Shchichko, 1978; Ruda, 2017; Frolova, 1981; Khamatova, 1981); study the philosophical problems of Chinese writing (Guo & Liu, 1997; Samovar, Porter, & Stefani, 2000), the pragmatics of Chinese communication (Ruda, 2017) and many other issues.

The **relevance** of the article is stipulated by the interest of linguists in the problems of adequate translation of non-closely related languages (in our case Chinese and Ukrainian), as well as lack of research in this field of linguistics and lack of systematisation of empirical indicators of relevant translation operations, tactics, and strategies when dealing with Chinese.

Theoretical Framework: Integrating the Printed Press Evolution with the Linguistic Characteristics of the Chinese Press and its Translation Techniques

The notion ‘press’ has acquired a range of interpretations in the course of its development from the previous centuries to the modern days of digital technologies. Nowadays, its understanding serves as theoretical groundings for modern classifications of print media and a platform for various interdisciplinary perspectives.

The term ‘print press’ has several synonymic expressions – print media, print-based media, print media, etc. In dictionaries, the term ‘*print media*’ is defined in these ways:

- “the part of the press using printed media, such as newspapers, as opposed to audio-visual media” (Your Dictionary, n.d.);
- “broadly, any written or pictorial form of communication produced mechanically or

electronically using printing, photocopying, or digital methods from which multiple copies can be made through automated processes; more narrowly, any form of ‘ink and paper’ communication that is not hand-written or hand-typed, including books, circulars, journals, lithographs, memos, magazines, newspapers, pamphlets, and periodicals” (Oxford Reference, n.d.);

- “all forms of communication – newspapers, journals, and magazines – that are delivered by physical print; the prolific and traditional medium for advertising” (Doyle, 2011, p. 69);
- “a way of referring to newspapers and magazines” (Combley, 2011, p. 655);
- “newspapers and magazines” (Macmillan English Dictionary, n.d.), etc.

Christiane Eilders (2016) associates print media with traditional mass media published on paper. We support the author’s ideas as listed below:

“The concept not only includes the published products but also regards the organisational context shaping the journalistic routines and norms behind the printed products. Print media represents the oldest and the most widespread type of mass media because as opposed to electronic media it does not require an elaborate technical infrastructure on the part of the user. It mainly comprises newspapers and magazines. Newspapers are clearly associated with information and show an emphasis on political issues and current events. They are valued as a backbone of the democratic public sphere because they enable comprehensive public discourse. News magazines also serve an information function, whereas most other magazines are more committed to entertainment and leisure.”

These magazines show a diverse spectrum ranging from lifestyle to special interest magazines. With the rise of online communication print newspapers and magazines have come under considerable economic pressure” (Eilders, 2016).

Printed media have their evolution. J. J. Spielvogel gives an overview of the printed press evolution:

“The printing press was invented in the Holy Roman Empire by the German Johannes Gutenberg around 1440, based on existing screw presses. Gutenberg, a goldsmith by profession, developed a complete printing system that perfected the printing process through all of its stages by adapting existing technologies to printing purposes, as well as making groundbreaking inventions of his own. His newly devised hand mould made possible for the first time the precise and rapid creation of movable metal type in large quantities, a key element in the profitability of the whole printing enterprise” (Spielvogel, 2010).

According to the viewpoints delivered by HISTORY.COM editors, the printing press was created in China, and it “revolutionised society there before being further developed in Europe in the 15th Century by Johannes Gutenberg and his invention of the Gutenberg press” (Printing Press, 2018). “The Diamond Sutra”, a Buddhist book from Dunhuang, China, from around 868 AD during the Tang Dynasty, is believed to be the oldest known printed book (at that time, rolled-up scrolls began to be replaced by book-formatted texts). Another book – “Nung Shu” – is considered the world’s first mass-produced book, which documented many Chinese inventions. It was exported to Europe and contained the information that, coincidentally, attributed to Europeans.

Patricia Buckley Ebrey, in her book “The

Cambridge Illustrated History of China” (2010), traces the origins of Chinese culture from prehistoric times to the present (from the rise of Confucianism, Buddhism, and the great imperial dynasties to the Mongol, Manchu, Western intrusions, and the modern communist state). Her scope embraces Chinese arts, culture, economics, society and its treatment of women, foreign policy, emigration, and politics, including the critical uprisings of 1919 and 1989 in Tiananmen Square (Ebrey, 2010). Needham and Tsien (1985) give the most comprehensive account of every aspect of paper and printing in China to be published in the West and study the invention, technology and aesthetic development of printing in China. Professor Tsien carries the story forward to the beginning of the nineteenth century when “more printed pages existed in Chinese than in all other languages put together” (Needham & Tsien, 1985). At the beginning of the twentieth century, the main requirements to the printed products were established: the regularity of each letter, the compactness of each line, the closely woven pattern of each page, comparable to a latticed gothic window or an oriental carpet (Steinberg & Warde, 2017).

When dealing with the mass media discourse, one should be conscious of its typological characteristics: pragmatism, practical orientation, manipulation. It should be noted that mass media comprise publicistic (journalistic) texts that ‘obey’ the rules of the publicistic style. Thus, the general aims of the publicistic style are:

- to influence the public opinion;
- to convince the reader / the listener that the interpretation of the information given by the author is the only correct one;
- to make the audience accept the expressed viewpoint(s) (Erofeeva & Ushnikova, 2017). The publicistic style comprises these

subdivisions: journalistic articles; essays, including their shorter (on philosophical, social, aesthetic, or literary subjects) and longer (reviews, memoirs, treatises) forms; oratorical radio, and TV commentary.

In our opinion, linguistic peculiarities are of great importance in text production (alongside extralinguistic ones). Authors are to build texts, depending on subject-matter and the type of a publicistic (journalistic) text. Texts written in Chinese deserve special attention as non-native speakers encounter many difficulties decoding hieroglyphs-symbols that look alike (Chinese 成/chéng – [to be a success], 戊/wù – [the fifth], 戍/shù – [border guard service], 戎/róng – [weapon], 戌/xū – [the eleventh terrestrial branch], on the one hand; and determining their semantics, on the other hand. Another factor to be taken into consideration is homonymy (Khamatova, 1981) that is a wide-spread phenomenon in the Chinese language (e. g., 丁dīng – [an experienced, senior worker] and 丁dīng / Ding, a Chinese surname; 想/xiǎng – [to think, to consider, to speculate] and 髒/xiǎng – [fat; plump, bent; curved feet]. Conversion (or transposition) in Chinese impedes the understanding of the text semantics. The use of 文言/wényán words (wényán, from wén writing + yán speech, words) in the Chinese press is widespread. These words constitute ‘the literary Chinese’ (or 文言 / Wényán). “The literary Chinese” includes both 古文 / gǔwén (the written language of the ancient classics) and modern writings with classical grammar and syntax, which complicates the deciphering of hieroglyphs; whereas 白话 / Báihuà – modern spoken Chinese – seems to be a clear plain language.

Hence, it is expedient to pay attention to the specific linguistic features of Chinese against the

background of the extralinguistic ones when translating the Chinese press. The more aware of the linguistic and extralinguistic features a translator is, the more adequate translation he/she makes. It should also be mentioned that the translation result depends on the chosen strategies, tactics, and operations. In this respect, we associate ‘translation strategy’ with a program aimed at the implementation of translation activities formed on the basis of the translator’s interest in quality translation. We define ‘translation tactics’ as “an integrated set of translation operations performed within the framework of the implementation of the chosen translation strategy” (Popova, 2019, p. 153); ‘translation operation’ is interpreted as “a specific action of the translator in the process of reproducing the original (source) text in the target language” (Popova, 2019, p. 153). The detailed analysis of the linguistic features of the Chinese press and its translation peculiarities are specified in further paragraphs.

Material and Methodology

As far as the translation techniques of the Chinese press is concerned, the focus is on the selected publicistic articles. *The research material* covers newspaper articles in Chinese (and their translated versions in Ukrainian) taken from the Chinese official print edition of the Central Committee of the Communist Party of China 人民日報 / rénmin ribào (Eng. *People’s Daily* (PRC newspaper)). In total, 43 pages of the original Chinese text and 48 pages of their Ukrainian versions were analysed with the help of *qualitative and quantitative content analyses alongside translation analysis*.

The paper *aims* at analysing translation peculiarities of the modern Chinese press into Ukrainian, which puts forward the *tasks* as follows:

1) to analyse the linguistic characteristics of the Chinese press; 2) to provide analysis of translation operations, tactics, and strategies used while reproducing Chinese newspaper texts in Ukrainian.

Relying on the methodological tools of translatology, we use the following methodological procedure to process the data:

Step 1. Using linguistic analysis to spot and characterise all lexical and grammatical units typical of the Chinese press.

Step 2. Describing and interpreting lexical and grammatical features of the material under study within the Chinese media discourse with the help of qualitative content analysis.

Step 3. Using translation analysis to determine adequate translation strategies, tactics, and operations, which are used when translating the material under consideration into Ukrainian.

Step 4. Using computational analysis to count the revealed translation tools in order to determine the most commonly used ones.

The *People's Daily* usually employs 'writing task groups' which are published under their pen names (Bandurski, 2010; Gitter & Fang, 2018). Let us consider some of them (see *Illustration 1*):

- 1) Chinese 任仲平 / *Ren Zhongping* – [Eng. 'Important People's Daily commentary']. It represents the view of the People's Daily as an organisation.
- 2) Chinese 钟声 / *Zhong Sheng* – [Eng. 'Voice of China']. Its editors and staff give commentary on major international affairs.
- 3) Chinese 国纪平 / *Guo Jiping* – [Eng. 'Important Commentary on International Matters']. 国纪平 / *Guo Jiping* is meant to outline China's stance and viewpoints on major international issues.
- 4) Chinese 国平 / *Guo Ping* – [Eng. 'Coun-

try's Peace']. The edition focuses on Xi Jinping and his political thought.

- 5) Chinese 仲祖文 / *Zhong Zuwen* – [Eng. 'Articles from the Central Party Organization Department']. Articles published there cover topics related to the Party principles and ideology.
- 6) Chinese 郑青原 / *Zheng Qingyuan* – [Eng. 'clarify matters and get to the bottom of things']. It is aimed at commenting on political reforms.
- 7) Chinese 唐晓文 / *Tang Xiaowen* – [Eng. 'Party School writing']. It contains the articles written by the Central Party School editorials during the Cultural Revolution.



Illustration 1.¹

In our research, we accept the viewpoint of R. Mirzakhanyan, S. Gevorgyan, V. Karapetyan, A. Dallakyan, A. Berberyan concerning "the contradictions of psychological character the manifestation of which more explicitly help to detect the presence or absence of dissonance or consonance in concrete situations and condi-

¹ Picture is available at: https://www.google.com/search?q=Ren+Zhong+Ping+%E4%BB%BB%E4%B%B2%E5%B9%B3+site&sxsrf=ALeKk03BwiXz-RdtXmRuvWC4YmGO3trvWUw:1595936805572&tbm=isch&source=iu&ictx=1&fir=dDkKFi5ykZzAwM%252CKzjwDs00I9g02M%252C_&vet=1&usg=AI4_-kRK6qU3iZAJqXrp9AkeP3SHkPjtMg&sa=X&ved=2ahUKEwiQ3YTz7-qAhVdRhUIHziN-BisQ9QEwChOECAoQBQ&biw=1366&bih=657#-imgre=ELGBFe5jwRG_1M.

ons” (Mirzakhanyan, Gevorgyan, Karapetyan, Dallakyan, & Berberyan, 2019, p. 76). In any press variety, authors must not express purely subjective personal judgments within the mass media discourse or be self-guided by the so-called pseudo-judgments “which do not correspond to the context given, especially in the cases when the person tries to conceal the reality connected with some conditions or situations” (Mirzakhanyan, Gevorgyan, Karapetyan, Dallakyan, & Berberyan, 2019, p. 76). As for the Chinese press, a reporter/author must follow strict instructions related to the Governmental political course and mass media ethics. It is relevant from the practical conclusions of other Armenian scholars (Hasmik Hovhannisyanyan, Hovhannes Hovhannisyanyan, Astghik Petrosyan) that one can refer employee’s lack of practice and too much focus on theoretical (or outdated) knowledge to the labour market disadvantages (Hovhannisyanyan, Hovhannisyanyan, & Petrosyan, 2018).

Let us transform the studied issues into the framework of the Chinese periodicals. There are several types of newspaper articles. In this paper, they are considered depending on the ratio of the volume and nature of the topic (in compliance with the Ukrainian newspaper material). The primary type of Chinese newspaper materials under study include these articles: 评论 / *pínglùn* [Eng. ‘commentary’], another name 述评 / *shùpíng*. These Chinese articles correspond to the Ukrainian journalistic works as follows: 1) a political commentator’s article, a review; 2) 社论 / *shèlùn* [Eng. ‘leading article, editorial’]; 3) 短评 / *duǎnpíng* [Eng. “short commentary”, “brief comment”, “small comment”, ‘short review’] (in the Ukrainian press, this type of articles is associated with *journalistic notes* dealing with international topics; they are often called *the commentator’s column*); 4) 时评 / *shíping* [Eng. ‘a

critical article on the topic of the day’, ‘journalism’, ‘news commentaries’] (its full name is 国际时事评论 / *guójì shíshì pínglùn* [Eng. ‘a journalistic note on an international topic’]).

The informative function of newspaper materials, as well as news reports in the fields of politics, science, sports, and public life, is realised through a large number of language tools at different levels of the language system. Along with the elements of standard colloquial language, depending on the content of the message, there are fragments of business language, various scientific professional languages, social and political terminology, unique vocabulary from various fields of science and professional circles, as well as a large number of proper names, such as geographical names or names of institutions and organisations. Another task of newspaper materials is to convey or promote information about scientific achievements, technical news, social and economic issues in an accessible way. Due to the diversity of such information, these functions are implemented through the updating of various language subsystems and professional languages. There are various means of expression, including stylistically marked bookish elements.

The pragmatic function of newspaper articles combines all the features of the compositional and semantic content of messages in order to have a specific impact on the reader, to convince him/her of the correctness of the material provided, and to make the recipient have the same opinion as the author does, which correlates with a kind of manipulation. We support the viewpoints (Moratón & Lavid, 2018) that authors/writers express a textual “voice” or a community recognised personality; present themselves and convey their judgements, opinions, and commitments, stamping their personal au-

thority onto their arguments or stepping back and disguising their involvement.

It is clear from the above information that the language of the newspaper is a component of journalistic style and is characterised as a complex phenomenon due to the multifaceted nature of its tasks, as well as its extralinguistic and linguistic features. Most researchers of the style of the newspaper (Erofeeva & Ushnikova, 2017; Korolova, Popova, & Ding, 2014) are inclined to think about its lexical and grammatical heterogeneity depending on the subject of articles. The most important feature of the newspaper genre is the combination of these functions: to inform the reader and to influence his / her opinion. The research material is analysed based on the above-mentioned positions.

Lexical Features of the Chinese Press

Lexical and grammatical features of newspaper texts of the modern Chinese press deserve the special attention of researchers. In the system of **lexical means** of the journalistic style of modern Chinese, the following lexical units occupy an essential place:

- socio-political vocabulary and phraseology;
- socio-political terms;
- neologisms;
- ‘fashionable’ words;
- slogans;
- emotionally coloured vocabulary.

Social and political vocabulary is the core of the lexical framework of mass media. Changes in power, ideology, political system within a state inevitably lead to the emergence of new nominations of socio-political nature, which are constantly penetrating the media (Chinese Phraseology Dictionary, 1989, p. 96). The newspaper lan-

guage generates vocabulary (lexical units) from all functional styles: scientific, official business, colloquial styles, and fiction due to the variety of topics and genres covered in the press.

The most commonly used *units of socio-political vocabulary* (commonly used in the Chinese periodicals) include these lexemes: 鼓动 / gǔdòng – агітація [Eng. *agitation*], 宣言 / xuānyán – декларація [Eng. *declaration; manifesto*], 纲领 / gānglǐng – програма [Eng. *program, platform (political, electoral)*], 宣传 / xuānchuán – пропаганда [Eng. *propaganda, agitation*], 职工 / zhígōng – профспілка [Eng. *trade union*], etc. Lack of international words, which have constituted the Chinese language in the form of phonetic borrowings, is the characteristic feature of the Chinese socio-political vocabulary (e.g., 苏维埃 / sūwéi'āi – радянський [Eng. *Soviet*]).

The widespread use of terminological units (scientific, technical, economic, military, agricultural) is associated with the rapid development of the country's industry and its economic needs. The connection between the functioning of the Chinese national language and social spheres of life – industry, science, politics, and other spheres of human activities – are reflected in the language of newspaper texts. The social orientation of language is embodied in the functional versatility of the newspaper message and its pragmatic significance. It should be noted that socio-political and terminological vocabulary in the newspaper language is used in a direct (denotational), subject-centred, and logical meaning, which is characterised by unambiguity.

Wenyan words, or *wenyanisms*, [Chinese 文言 / wényán; English ‘*the literary Chinese*’] play a certain role in Chinese journalistic written texts (alongside modern spoken Chinese). ‘Wenyan’ is a laconic and, at the same time, semanti-

cally meaningful language. Therefore, wenyanism is often used in modern journalism. Let us consider some examples.

1) 设宴 / shèyàn – влаштувати прийом, да-
ти банкет [Eng. *to arrange a reception, to
hold a banquet*]. This word combination is
used instead of the phrase ‘摆酒席 / bǎi
jiǔxí’ with the same semantic meaning in
modern spoken Chinese (白话 / báihuà).

2) 应邀 / yìngyāo – прийняти запрошення,
на запрошення [Eng. *to accept an invita-
tion, at/by an invitation*]. Compare with the
semantically similar word combination used
in modern spoken Chinese: 答应邀请 dā-
ying / yāoqǐng.

We should also take into account the fact
that wenyanism can create a certain solemnity,
give the language a modal connotation of signifi-
cance.

It should be borne in mind that emotionally
coloured words are widely used in the Chinese
media. *Idiomatic expressions* 成语 / chéngyǔ
[Eng. *Chinese set expression, typically of 4 cha-
racters, often alluding to a story or historical qu-
otation; idiom; proverb; saying; adage* (Big
Chinese-Russian Dictionary, n.d.)], due to their
original nature, usually give an original national
colour to a journalistic work: e.g., 英勇 / yīng-
yǒng – героїчний [Eng. *heroic*], 出色 / chūsè –
видатний [Eng. *outstanding; remarkable;
splendid*], 懦夫 / nuòfū – боягуз [Eng. *coward;
craven; weakling*].

The use of the vocabulary constituting *the
high bookish style* is also typical of the Chinese
press: 伟大 / wěidà – великий [Eng. *great, migh-
ty*], 伟业 / wěiyè – велике діяння [Eng. *great
deed; great undertaking*], 先生 / xiānsheng –
нан [Eng. *mister; Mr.; gentleman; sir*], 夫人 /

fūrén – нани [Eng. *Lady; Madame; Mrs.*], 导师 /
dǎoshī – учитель, вождь [Eng. *teacher; tutor;
leader*], 逝世 / shìshì – смерть; померти [Eng.
decease; to pass away; to die].

We are to mention a few words about the
use of colloquial vocabulary in newspaper texts,
which is associated with *commonly used words*
that are not assigned to any of the styles. Those
are the so-called *multi-style words*; they create
the necessary neutrality of presentation. At their
background, the stylistic characteristics of other
words become more prominent. It is the neutral,
multi-style vocabulary that provides for the unity
of any language (including Chinese) as a system
(Chinese Phraseology Dictionary, 1989, pp. 53-
60).

Many *neologisms* have recently appeared in
Chinese newspaper articles. It is worth highlight-
ing that there is a new tendency in building neol-
ogisms: there are sound-imitating (onomatopoe-
tic) or modal elements in their structure. We can
give these examples:

3) 壁咚 / bì dōng (from Japanese 壁咚 / kabe
dōng) – спосіб виразити свої почуття,
зізнатися в любові: чоловік пригортає
дівчину до стіни (壁 / bì), плескає по сті-
ні рукою, видаючи звук “咚” / dōng
 (“тук”), і потім зізнається в коханні.
[Eng. *a way to express one's feelings, to
confess one's love: a man pushes a girl
against the wall (壁 / bì), slaps his hand on
the wall, making a sound “rat-a-tat” (“咚/
dōng”), then he confesses his love*].

4) 花呗 / huā bei – фінансовий продукт, що
дозволяє споживачеві брати кредит при
здійсненні покупок через Інтернет. 壁咚
/ bì dōng originated from the consumer cre-
dit service offered by Ant Financial Ser-
vices 蚂蚁金服 / Mǎ yǐ Jīn fú (mobile app

Ant Financial). [Eng. *a financial product that allows the consumer to take credit when shopping online*].

- 5) 萌萌哒 / méng méng dá – милый, забавний. [Eng. (*Internet slang*) *adorable, cute*].

It seems significant to single out (among the neologisms) the words marked in the dictionary as ‘网络词语 / wǎngluò cí’ [Eng. ‘*Internet vocabulary*’]. That layer of language is very specific. On the one hand, it is a source of new vocabulary, and on the other hand, it is on the Internet where the already established vocabulary of normative Chinese is being transformed. Tendencies in the development of the Internet vocabulary differ from the tendencies regulating the development of the literary language vocabulary; in particular, this is manifested in word formation and the quantitative structure of words.

It is worth noting that many neologisms in newspaper texts are used in metaphors. Thus, *the metaphorical neologisms* found in the Chinese press can be divided into three groups: a) *nominative*, b) *expressive*, and c) *sociolect-marked metaphorical neologisms*.

A. Nominative Metaphorical Neologisms

- 6) 红 / hong (‘她很红 / Tā hěn hóng’, ‘他是个人红人 / Tā shìgè hóng rén’) – зірка; людина, що користується успіхом (фавором, любов’ю); видатний; популярний, знаменитий, коханий, модний (Khamatova, 1981, p. 474). [Eng. *a star* (‘*a very popular person*’, ‘*a celebrity*’); *a person who enjoys success (favour, love)*; *outstanding*; *popular, famous*; *beloved*; *fashionable*].

B. Expressive Metaphorical Neologisms

- 7) 土豪 / tǔ háo – багатий, що демонстративно витрачає гроші, але не має освіти, культурного виховання. In sentences:

“你是土豪! / Nǐ shì tǔháo”! – “Tu – зробиш мій мішок”! and “土豪, 请我吃饭 / Tǔháo, qǐng wǒ chīfàn”. – “Нуворуй мене на вечерю”. [Eng. *土豪 / tǔ háo* – (*slang*) *nouveau riche, money bag, local tycoon; a person who wastes money, though he/she is neither educated nor culturally brought up*. In sentences: “*You are a money bag*”! and “*Nouveau riche, take me to dinner*”].

One can call this name a person from the lower strata of society, a person who won the lottery. For example, the Institute of Management at Zhejiang Ocean University is called ‘土豪学院 / Tǔháo xuéyuàn’ [Eng. *institute – nouveau riche*] because of a big number of parties, prizes and gifts. This expression has a negative connotation predominantly.

- 8) 菜鸟 / càiniǎo – новачок, жовторотик: “你是个菜鸟 / Nǐ shìgè càiniǎo”. – “Ти – новачок (у цій сфері)”. [Eng. ‘*newbie*’, ‘*rookie*’, ‘*beginner*’: “*You are a rookie (in this sphere)*”]. A newbie is compared with a small inexperienced bird. It may have both positive and negative connotations.

C. Sociolect-Marked Metaphorical Neologisms

One of the examples is the word combination ‘白富美 / bái fùměi’ (Khamatova, 1981: 412) – жарг. високі, красиві і успішні дівчата зі світлою шкірою (що особливо цінується в Китаї). – [Eng. (*jargon*) *tall fair-skinned, rich and beautiful girls* (who are valued in China)].

Modern Chinese vocabulary is replenished by means of borrowings. See the examples: 脸基尼 / liǎn jīnī (from Eng. ‘*facekini*’) – фейскині (купальник на обличчя від сонячних променів); 慕课 / mù kè (from Eng. *MOOC (Massive Open*

Online Course) – масовий відкритий онлайн курс; NINI 族 / NINI zú (from Span. ‘*ni estudiant, ni trabajador*’) – молоді люди, які не навчаються і не працюють, живуть за рахунок батьків або соціальної допомоги. – [Eng. *Young people who neither study nor work; they live at the expenses of their parents or social financial support*].

The designated lexical characteristics of the Chinese newspaper language are systemic because there are no ‘impassable edges’ between language means; they are connected by numerous relations, they are closely intertwined, and interact with each other; they are actualised in different forms of speech. The language of modern mass media (政论语体 / zhèng lúnyǔ tǐ) is a typical example of interaction and interpenetration of all lexical layers into the language of a newspaper text.

Thus, we can conclude that the Chinese newspaper-journalistic language as a medium is diverse; it is a synthesis of language units constituting all language levels. Lexico-phraseological units and phrases are actively used in it; they combine functional and expressive evaluative colouring, elements of foreign (borrowed) words, and neologisms that supplement the Chinese vocabulary (lexicon).

Grammatical Features of the Chinese Press

A newspaper is a periodical edition that covers public life and issues of current, everyday politics. The topics of the articles are relevant. It is always tendentious; it is always a product of one or another ideology. Therefore, articles of the newspaper genre are often propaganda-oriented and agitation-centred in their nature, which is actualised due to the strengthening of influence

on the reader/listener through the correct (tactful) use of linguistic means. Grammatical units (morphological and syntactic levels) are among them too.

The Chinese newspaper text is characterised by peculiar **grammatical features**: simplifying syntactic forms and variability of morphological combinations. Some typical features of the syntactic framework of the newspaper-style are listed below:

- fixed word order in a sentence;
- a large number of complex, compound, and two-member simple sentences;
- wide use of connectors;
- lack of elliptical structures;
- use of all communicative types of sentences.

The recurrence of imperatives is one of the features marking the structure of the Chinese newspaper text, which strengthens the pragmatic orientation of the proposal. The functional role of the influence on the recipient is also enhanced by the use of emphasis in the syntactical structures of imperative sentences and rhetorical questions. Morphology is characterised by the use of normative word-forming forms, systematised categorical features of parts of speech, and the absence of elliptical speech expressions. It should also be noted that in newspaper texts, along with modern morphological forms, there are phrases consisting of four-morpheme elements, which are built according to the lexical and grammatical norms of the wenyān language. Here are some examples: 不言而喻 / bù yán ér yù – зрозуміло без слів; само собою зрозуміло [Eng. *it is self-evident; it goes without saying*]; 一掃而空 / yī sǎo ér kōng – разом і повністю ліквідувати [Eng. *to eliminate completely and at once*]; 求全责备 / qiúquánzébèi – вимагати повної доско-

наlostі; бути вкрай прискипливим [Eng. *to demand perfection*]. Some of these word combinations are phraseological units. See the examples below.

- 9) “真是可笑”! / “zhēnshì kěxiào”! – “Дійсно смішно (сміховино)”! [Eng. “It is really funny (hilarious)”!]
- 10) “等着瞧吧”! – “děngzheqiáo ba”! – “Поживемо – побачимо”! [Eng. “Wait and see (who is right)”!]

In newspaper articles, a method of emotional and logical selection of objects and borrowings from wenyan is used. This is a combination of the limiting particle ‘惟/ wéi’ and the intensifying particle ‘是/ shì’.

- 11) “这些文物一定要全部追回, 缺少任何一件, 惟他们是问”! / “zhèxiē wénwù yīdìng yào quánbù zhuīhuí quēshǎo rènhé yījiàn, wéi tāmen shì wèn”! – “Усі ці культурні реліквії неодмінно повинні бути відновлені. Лише чогось не вистачає, але вони дійсно викликають інтерес”! [Eng. “All these cultural relics must be restored. Only something is missing, but they are really interesting”!]

In newspaper materials, compositional methods of the reorganisation of grammatical structures are aimed at intensifying expressiveness. Consider the figures of speech given below.

- 12) “人民饿肚皮, 政客吹牛皮”. / “rénmín è dùpí, zhèngkè chuī niúpí”. – (газетна лексика) “Народ голодує, а політики хваляться”. [Eng. (newspaper vocabulary) “The people are starving while the politicians are boasting”]. The word ‘政客/ zhèngkè’ – політики [Eng. ‘politicians’] has a negative emotional and attitudinal meaning.
- 13) “凡谈及古, 就眉飞色舞; 凡谈及今,

则百般鄙薄”. / “fán tánjǐ gǔ, jiù méi fēi sè wǔ, fán tánjǐ jīn zé bǎibān bǐbó”. – (навчання) “Всякий раз, коли мова заходить про давність, відчують неймовірний захват; всякий раз, коли мова заходить про сучасність, всіляко висловлюють свою зневагу”. [Eng. (learning) “Whenever it comes to antiquity, one feels incredible delight; whenever it comes to modernity, one expresses his/her contempt in every possible way”].

There might be a semantic difference between the corresponding pairs of words and phrases. It means that the words belong to the neutral vocabulary, whereas the phrases are used mainly in the written bookish style and have a modal connotative meaning. Study some other examples: 分析 / fēnxī – аналіз; аналізувати [Eng. *analysis; to analyse*], 加以分析 / jiāyǐ fēnxī – піддати аналізу [Eng. *to undertake an analysis*]; 逮捕 / dàibǔ – арешт; заарештувати [Eng. *an arrest; to arrest*], 加以逮捕 / jiāyǐ dàibǔ – піддати арешту [Eng. *to undergo an arrest*]; 压力 / yālì – тиск [Eng. *pressure*], 施加压力 / shījiā yālì – чинити тиск [Eng. *to exert pressure*]; 帮助 / bāngzhù – допомога; допомагати [Eng. *help; assistance; to help; to assist*], 给以帮助 / gěiyǐ bāngzhù – надати допомогу [Eng. *to provide assistance*]. In the Chinese newspaper articles, the indefinite pronoun ‘什么 / shénme’ [Eng. ‘something’; ‘some kind of’; ‘somebody (someone)’] is used for the subjective transmission of somebody’s speech/ words (in other words, indirect speech). In such cases, ‘什么 / shénme’ expresses doubt or disagreement and corresponds to the Ukrainian particles ‘нібито’, ‘мовляв’, ‘де’ [Eng. ‘allegedly’, ‘is/are said’, ‘like’, ‘where’].

- 14) “他们说 什么 这个 会谈 公报 是非 政

府性说明, 妄想否定它的权威性”。 / *tāmen shuō shénme zhège huìtán gōngbào shìfēi zhèngfǔ xìng shuōmíng, wàngxiǎng fǒudìng tuō de quánwēixìng*”. – (газетна лексика) “Вони кажуть, що комюніке про переговори, **мовляв**, є неурядовою, заявою, марно намагаючись тим самим заперечувати його авторитетний характер”. [Eng. (newspaper vocabulary) “They say the communiqué on the negotiations **is said** to be a non-governmental statement; trying (in vain) to deny its authoritative nature”].

- 15) “有人正在对谈判放出悲观空气, 说什么接受这一建议等于是可耻的投降”。 / “yǒurén zhèngzài duì tánpàn fàngchū bēiguān kōngqì, shuō shénme jiēshòu zhè yī jiànyì děng yúshì kěchǐ de tóuxiáng”. – (газетна лексика) “Дехто створює навколо переговорів атмосферу песимізму, кажучи, що, **мовляв**, прийняття цієї пропозиції рівносильне ганебної капітуляції”. [Eng. (newspaper vocabulary) “Someone is creating an atmosphere of pessimism around the negotiations, **saying** that accepting the proposal is tantamount to a shameful surrender”].

At the end of the twentieth century, the number of neologisms in the Chinese press increased cardinally; it accounted for almost 2,000 lexical units. A significant part of neologisms comprises compound words. The complication of the word’s quantitative structure – polysyllabism (increasing the number of three-, four-component lexemes, or more) contributes to the development of the new Chinese vocabulary (Vorotkov, 1968). The analysis shows that three-syllable compound neologisms dominate in the newspaper material: e.g., 单人族 / *dān rén zú* – люди, що воліють жити на самоті і

стороняться інших людей [Eng. *people who prefer to live alone and shun other people*]; 互动码 / *hùdòng biānmǎ* – товари з двовимірним штрих-кодом [Eng. *goods with a two-dimensional bar code*]; 流量币 / *liúliàng bì* – віртуальні гроші (Chinese Phraseology Dictionary, 1989; Sdobnikov, 2015) [Eng. *digital/virtual money*].

Another productive way of word formation in modern Chinese is morpheme contraction – creating new words due to the dropping out of specific significant components (morphemes) from compound words or terminological word combinations (Solntseva & Solntsev, 1979). See the examples below.

- 16) 弃疗 / *qìliáo* from 放弃治疗 / *fàngqì zhìliáo* – відмовитися від лікування [Eng. *to refuse treatment*]: 放 / *fàng* – 1) відпускати; випускати, звільняти; 2) розпускати; давати волю [Eng. 1) *to release*; 2) *to dissolve; give free rein; give way*]; 弃 / *qì* – кинути; залишити [Eng. *to quit; to leave*]; 治疗 / *zhì liáo* – 1) лікуватися; лікувальний, цілющий, терапевтичний; 2) лікування, терапія [Eng. 1) *be treated; curative, medicinal, therapeutic*; 2) *treatment, therapy*];

- 17) 全深改 / *quán shēn gǎi* from 全面深化改革 / *quánmiàn shēnhuà gǎigé* – всебічне поглиблення реформ [Eng. *comprehensive deepening of reforms*]: 全面 / *quánmiàn* – всебічний, комплексний, повномасштабний, всеосяжний; загальний, повний, тотальний; вичерпний; всебічно, з усіх боків; у всіх відношеннях; повністю, в повному обсязі [Eng. *comprehensive, full-scale; universal, complete, total; exhaustive; comprehensively, from all sides; in every way; completely, in full*]; 深化 / *shēn*

huà – поглиблення; поглиблювати (ся) [Eng. *deepening; to deepen*]; 改革 / gǎigé – реформувати, оновлювати; перетворювати; виправляти, змінювати; перетворення, реформа [Eng. *To reform, to update; to transform; to correct, to change; transformation, reform*];

- 18) 三项清单 / sānxiàng qīngdān from 三项权力 清单 / sān xiàng quánlì qīngdān – три види списків / реєстрів [Eng. *three types of lists / registers*]: 三项 / sānxiàng – 1) тричлен; тричлен; 2) ел. трифазний [Eng. *1) trinomial; 2) electric three-phase*]; 权力 / quánlì – влада, могутність; повноваження [Eng. *power; empowerment*]; 清单 / qīngdān – перелік; (розрахункова) відомість; опис; реєстр; балансовий звіт, рахунок-фактура; докладний список [Eng. *scroll; payslip; inventory; registry; balance sheet, invoice; detailed list*].

Morpheme contraction is a reaction of language to increasing the number of complex word combinations, which manifests a ‘natural desire’ of language to save linguistic means.

The attributive (one element denotes the object itself and the other one – its feature) and the affix models are the most productive ways of creating neologisms in modern Chinese: 码农 / mǎnóng – програміст [Eng. *programmer*]; 深改 / shēn'gǎi – поглиблене проведення реформ [Eng. *in-depth reforming*]. We distinguish the suffixes ‘族 / zú’, ‘门 / mén’, ‘哥 gē’, ‘体 / tǐ’ and the prefixes ‘神 / shén’, ‘微 / wēi’ among the active word-forming elements. We should also mention these affixes and semi-affixes: ‘多 / duō’, ‘高 / gāo’, ‘软 / ruǎn’, ‘大 / dà’, ‘热 / rè’, ‘户 / hù’, ‘盲 / máng’, ‘坛 / tán’, ‘感 / gǎn’.

Translation Peculiarities: “Reproduction” of the Chinese Press in Ukrainian

Another issue under study is the analysis of the *translation operations, tactics, and strategies used in the reproduction of the Chinese newspaper texts in Ukrainian and* contribute to the adequacy of translation of the original text into the target language. The analysed material demonstrated the peculiarities of displaying an original (source) text in a foreign (target) language at all language levels (phonetic, lexical, grammatical). So, let us consider them sequentially.

A. Phonetic Level

1. **Transcription** (reproduction of the sound form of the original word in translation) is widely used in the translation of proper names, geographical names, company names, printed editions, neologisms, etc. Study the examples: *BAT* (contracted from 百度 / Bǎidù, 阿里 / Ālǐ, 腾讯 / Téngxùn – the names of the biggest Internet-sites in China) – БАТ (Байду, Али, Тенсюнь). Transcription allows us to concisely and laconically name a foreign lexical unit.
2. **Transliteration** (transfer of the graphic form of the original word in translation) is one of the most common ways of reproducing the original (source) word: e.g., 丁克家庭 / Dīngkè jiātíng – сім'я ДІНК [Eng. *D(ual) I(ncome) N(o) K(ids)*], сім'я, що має доходи, але не бажає мати дітей [Eng. *(family) DINK; a member of a couple who both hold jobs and have no children*]. This method, along with transcription, is the most common means of dis-

playing foreign lexemes.

We share Tomasz Majtczak's (2019) opinion regarding the situation in which a certain language possesses no equivalent for a borrowing; "untranslatedness" would be a better term here than untranslatability.

B. Lexical Level

3. **Loan translation** (creation of an equivalent by compiling foreign equivalents of constituent word parts). The advantages of loan translation are its unambiguous correlation with the original word, which leads to complete reversibility of correspondence (equivalency). Although those equivalents 'suffer' from literalism, brevity and potential terminology make them suitable for texts of any genre. See the examples below.
- 19) 鸵鸟政 / Tuóniǎo zhèng – 'страусина політика' [Eng. 'ostrich policy']: [Eng. 鸵鸟 / Tuóniǎo – African ostrich; 政 / zhèng – 1) to manage; to govern; to reign; control; administration; 2) politics; political]. It is "a metaphoric expression referring to the tendency to ignore obvious matters and pretend they do not exist" (Klabbers, 2009, p. 11); the expression derives from the supposed habit of ostriches to stick their head in the sand rather than face danger (Mirani, 2015).
- 20) 桥牌 / Qiáopái – бридж (карткова гра) [Eng. the card game Bridge]: [Eng. 桥 / Qiáo – 1) bridge; 2) a canopy over the road; 牌 / pái – a bone for playing (domino, majiang); playing cards].
4. **Concretisation, or specification**, (replacement of a word or a phrase containing a word with a broader object-centred logical meaning by a translation match having a

narrower meaning in the target language): e.g., 单身贵 / Dānshēn guì – успішні молоді люди без партнера в житті; самотні аристократи (про холостяків) [Eng. successful young people without a partner in life (single young people); lonely aristocrats (about bachelors)] (Klyenin & Shchichko, 1978).

5. **Generalisation** (replacement of a lexical unit of the original (source) language, which has a narrower meaning, with a lexical unit of the target language having a broader meaning): e.g., 大会 / dàhuì – заключна конференція [Eng. closing conference; 大会 / dàhuì is translated – 'meeting; congress; plenum; assembly, congress'].
6. **Explication** (replacement of a lexical unit of the original (source) language with an appropriate explanation in the target language, which reveals its meaning). The disadvantage of descriptive translation is its verbosity: e.g., "行行出状元 / Háng háng chū zhuàngyuán" (Chinese Phraseology Dictionary, 1989: 342) – у кожній професії є свої фахівці (таланти, умільці) [Eng. every trade has its master; one may distinguish himself in any trade].
7. **Word-for-word-translation** (reproduction of the combinatorial syllable of a word or a phrase in which the constituent parts of a word (morpheme) or a phrase (lexeme) are rendered into the target language through corresponding elements composed of the translated parts without any changes) restores the original cultural message, which is usually extremely difficult to do in translation. According to these features, the use of this translation method is very rarely

used due to the originality of the linguistic and cultural features of each nation: 春节 / *Chūnjié* – *Чуньїзе* – *весняне свято* [Eng. *The Spring Festival*]. Here are some more examples of word-for-word translation related to the cultural characteristics of China. As you know, the Chinese celebrate the New Year holiday according to the Eastern lunar calendar. Accordingly, many New Year's neologisms are associated with the peculiarities of the chronology system (time reckoning): e.g., 除夕 / *chúxì* – *Чусі* – *напередодні Нового року*; *ніч під Новий рік* [Eng. *New Year's Eve*; verbatim: 除 / *chú* – *a year which is going to be over*; 夕 / *xì* – *the last evening of the year*]; 元旦 / *yuándàn* – *перший день Нового року* [Eng. *New Year's Day*; verbatim: 元 / *yuán* – *the beginning of the chronology; era; first (e.g. about a year, a month, a day)*; 旦 / *dàn* – *1) morning, dawn; at dawn; early in the morning; morning; 2) day, daytime; in the afternoon*]; 正月初 / *zhēngyuè chū* – *перший місяць нового року* [Eng. *the first month of the year*], etc.

It is also necessary to say a few words about numerous neologisms related to the people's activities on holidays. Consider the examples below.

- 21) 贴倒福 / *tiē dào fú* – *клеїти догори ногами ієрогліф 'щастя'* [Eng. 贴 / *tiē* – *to glue, to stick on*; 倒 / *dào* – *to invert; to pour out*; 福 / *fú* – *happiness; well-being*; verbatim: 'to glue the Chinese character 'happiness' upside down']. The Chinese create the designated kind of hieroglyph (Chinese character) to bring happiness to the house.
- 22) 春运 / *chūnyùn* – *транспортне і пасажирське 'стовпотворіння'* [Eng. *passenger*

and traffic 'jam'; verbatim: 'spring movement/travel']. Spring travels (migrations) occur on the eve of the Chinese New Year; they cause significant difficulties and problems connected with moving within the regions and the country as a whole, buying tickets, finding available flights and trains, etc.

The main ways of translating the Chinese newspaper articles into Ukrainian (at the phonetic and lexical levels) are as follows: descriptive translation (30.3%), concretisation (24.6%), transliteration (13.1%), loan translation (13.0%), word-for-word translation (12.7%), transcription (5.2%), generalisation (1.1%). It should also be taken into account that there is a combined method of using translation operations (transcription and loan translation, transcription and explanation, loan translation and explanation), which is a productive and effective translation tool.

C. Grammatical Level

At the grammatical level, when translating the Chinese press, we deal with two most frequently used translation operations: *functional substitution* and *conversion*.

8. **Functional substitution** (replacement) or adequate substitution (replacement) (sentence segmentation, compression of a complex (or compound) sentence, the substitution of a complex (or compound) sentence by a simple one / ones, replacement of a conjunctive type of connection with a non-conjunctive one): e.g., 一样 (达尔礼品广告) / *yīyàng (dá'ěr lǐpǐn guǎnggào)* – *рідкісний і безцінний дар, як і жінка, яку ви кохаєте* [Eng. *a rare and priceless gift, like the woman you love*]. Replacement of the syntactic construction of a sentence is very common when translating

newspaper and information texts from Chinese into Ukrainian. Study the examples below:

- 23) This is how a travel company advertises a trip to Hong Kong: “香港是一个唯一可以将东方现代化色彩与中国”. / “Xiāng-gāng shì yīgè wéiyī kěyǐ jiāng dōngfāng xiàndàihuà sècǎi yǔ zhōngguó”. – “Гон-



Illustration 2. Morning in Hong Kong

- 24) “发布会上、同时举行了中国邮政集团 2016《拜年》主题邮票、《中华春节吉祥物全球发布》纪念封发行仪式”。 / “Fābù huì shàng, tóngshí jǔxíng le zhōngguó yóuzhèng jítuán 2016 bàinián” zhǔtí yóupiào, zhōnghuá chūnjié jíxiáng wù quánqiú fābù” jìniàn fēng fāxíng yíshì”. – “Під час конференції відбулася церемонія презентації китайською поштовою службою вітальної новорічної марки 2016 року, що має сприяти популяризації талісманів китайського Нового року у всьому світі”. [Eng. “During the conference, China Post held a ceremony to present the 2016 New Year’s greeting stamp, which is to promote the Chinese New Year mascots around the world”].

As we can see from the above examples, functional substitution is based on the semantic and structural features of the two languages un-

конг – перлина Сходу” (see Illustrations 2, 3). [Eng. “Hong Kong is the pearl of the East”]. The beauty of Hong Kong is compared to a white and, at the same time, shiny pearl. The before mentioned word has a nominative character and fulfils an expressive aesthetic function.



Illustration 3. Quiet Harbour²

der study. Besides, there are also these translation operations: additions, omissions, and many other ones.

9. **Conversion** (replacement of the grammatical form of the source language lexemes with the corresponding one in the target language) is used when the degree of explicitness of the message elements in the source language and the target language does not coincide: e.g., 公主病 / gōngzhǔ bìng – ‘мати корону на голові’ (про зарозумілу дівчину) [Eng. ‘to have a crown on the head’ (about an arrogant girl) = ‘princess syndrome’; verbatim: ‘princess sickness’].

The study and analysis of the research material enabled us to assume that morphological

² Pictures are available at: <https://tonkosti.ru/%D0%93%-D0%BE%D0%BD%D0%BA%D0%BE%D0%BD%D0%B3>.

transformations have the least impact on the quality of translation because they do not change the semantic component of the text. They depend mainly on the translator, his / her experience, knowledge of linguistic rules regarding combinability of parts of speech. Morphological transformations are often combined with syntactic changes. Syntactic translation operations should be interpreted as modifications that do not involve a significant change in the content of the source text.

Conclusion

The analysis of the research material provided an opportunity to come to the following conclusions. In the modern world, there is an active development of cultural and language-related contacts between Ukraine and China, which requires translation for intercultural communication and dialogue. Considering the press as a special way of informing and influencing the audience, we can definitely assume that the journalistic style is associated with the social spheres of China's life: industry, science, politics, etc. The social orientation of the newspaper language, the connection of language with the public sphere reflect the lexical and grammatical composition of the journalistic, scientific and colloquial styles.

The initiated analysis of the linguistic features of newspaper texts (being of socio-political nature) made it possible to conclude that the functioning of the lexical, grammatical and phonetic levels has a systemic nature. The study of the lexical layer of modern Chinese has demonstrated the frequent use of socio-political lexemes, terminological units, neologisms. However, we should confirm an almost complete absence of international words and borrowings.

Among the grammatical features of the Chinese press, we single out these ones:

- at *the syntactic level* – direct speech, interrogative and imperative sentences, which contributes to the pragmatic orientation of the newspaper material under study and the solution of a specific problem;
- at *the level of morphology* – the use of phraseological units (成语 / chéngyǔ), which is associated with the isolating type of Chinese, the use of predicates functioning as the objects and adverbial modifiers;
- the most common *phonetic means* include transcription and transliteration, which are common means of reproducing foreign lexemes.

The study of translation features aimed at adequate reproduction of the Chinese press in the Ukrainian language has demonstrated the regularities as follows:

- 1) the use of the **strategy** of communicatively equivalent translation in order to create an adequate text in the target language;
- 2) the use of the **tactics** of cultural adaptation, correct text framework, pragmatic adaptation of the text, stylistic adaptation of the text, reproduction of formal and structural characteristics, domestication of the source text;
- 3) the use of the following translation **operations**: explication, loan translation, concretisation, transliteration; the less used ones – transcription and word-for-word translation.

Thus, the initiated research made it possible to find out that achieving a successful intercultural communicative act involves a general programme of translator's actions; the choice of appropriate strategies, tactics (interpreted as a set of tools and techniques used to achieve this goal),

and operations (means of overcoming difficulties in translating, which may arise during the translation). It was determined that the reproduction of communicatively equivalent translation involves the fullest possible preservation (by the translator) of the original information laid down by the author in the source text, the genre of the text, and its pragmatic orientation.

The perspectives of further research are seen in the study of the linguistic features of the Ukrainian press and translation means when reproducing newspaper texts from Ukrainian into Chinese.

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ON THE ISSUE OF THE RELATIONSHIP BETWEEN BASIC AND APPLIED KNOWLEDGE. METHODOLOGICAL ASPECT

Abstract

The article discusses the current methodological problems of the relationship between theoretical and applied knowledge in the context of the development of new industrial revolution technologies. In the study, it is argued that the linear-chain model of the relation of basic and applied knowledge has been replaced by the model of emergent-exponential relation, which is essential not only from the epistemological point of view but also from the point of view of substantiating the need for a new structure of the field of science and the implementation of a new policy towards it within the development of all spheres of public life.

Keywords: theoretical knowledge, basic knowledge, applied knowledge, technique, technology, linear dependence, emergency system, innovation.

Introduction

The rapid development of science and technology in recent decades and the further interpenetration of these interdependent fields have led to qualitative changes in many humanities, political, economic, social, cultural and other spheres of life that are difficult to control and exaggerated. Those changes pose such risks as to doubt the average progress of humanity, even its physical existence. The new type of coronavirus (SARS-Cov-2), which hit humanity in the first half of 2020, and scientific studies of its origin, nature and possible near and far effects are facing great difficulties, requiring both in-depth and fundamental research based on their theoretical findings to achieve experimental and practical results as soon as possible. In the current conditions, the problem of acquiring such new generalizations of theoretical and methodological

nature, which will allow responding to the new challenges adequately, becomes urgent again.

From this point of view, it is imperative to observe the latest technological trends, which have become dominant during the previous decade, in the context of the rapid development of so-called modern convergent technology cluster (Nano (N), Bio (B), Info (I), Cognitive (C) technologies (NBICs)), which is likely to form a somewhat new paradigm of the relationship between basic and applied knowledge.

Literature and Sources Review

In the developed countries of antiquity, the desire for new knowledge was, first and foremost, a mission to seek and find the truth. The latter was, in fact, based on the aspirations to philosophically perceive and make sense of the world and the environment. However, over time,

along with the accumulation of scientific knowledge, especially the definition and delimitation of certain areas of the natural sciences, and finally the coordination of sciences, the goal of scientific research became the creation of new goods through the creation and development of techniques and technologies.

In the 19th century and especially in the 20th century, the applied function of the result of science could be said to have had a dominant significance. However, at that time, the model of scientific cognition was widely used, which was based on the fundamental (or pure) definite delimitation of the applied sciences and even the principle of opposition. However, over time, the methodological reality that the certainty or stability of any fundamental science is first and foremost conditioned by a basis for any research with applied output has become more and more visible and decisive. And, in fact, one of the main qualities of the so-called “pure science” is more and more becoming the fundamentality.

Especially during the last two decades, the discourse mentioned above on the essential generalizations about the role of science and basic knowledge in the development of society has received new manifestations. It has always been said that the philosophical approaches to the creation of science or scientific knowledge aimed at revealing the truth, to the patterns of inanimate nature (human nature), to the discovery of truth, have undergone qualitative changes. The philosophical approaches to the patterns of inanimate and living nature (human nature), that is, the creation of science or scientific knowledge to reveal the truth, their classification, have undergone constant qualitative changes. There seems to be a consensus among theorists that in the modern information society, science, or, in a broader sense, knowledge production, has entered its

so-called post-non-classical science stage, where pure or fundamental science is integrated with technology.

Over the last decade, the point of view that the cognitive function of basic research seems to be qualitatively transformed into a more systematic and emergent relationship in terms of the fact that they are considered on a common platform in the field of applied science, and their links and feedback on technology seem to be prevalent among theorists studying scientific research methodology. In particular, such theoretical and methodological approaches are based on the revolutionary effects of information and telecommunications technologies, under which scientists have had the opportunity to create virtual means and tools from the point of view of obtaining more effective ways and means of practical transformation of basic knowledge (Drotianko, Abysova, Chenbai, & Shorina, 2020, p. 14).

Theorists describing the above realities present science in an extra-subjective (transdisciplinary) context, in contrast to the previous context of interdisciplinary science in the development of science. Theorists describe such a description of modern science with the term “*technology*”, which is preferably a transdisciplinary characteristic in the sense that science perceives and evaluates in a complex, social-technocratic context. In particular, Gilbert Hottoyz (2004), a professor at the Freedom University in Brussels, was one of the first to introduce the term “*technology*”, explaining that the objectivity of modern science is manifested in the creation of its physical and technical efficiency. He emphasizes. “*Technosciences create the realities that they themselves study*” (p. 262). For his part, the French philosopher-sociologist Bruno Latour (1998) described the new relationship between

science and society as a “*space for self-regulation of human-object relations*”. He clarifies: “*If in the past society sponsored independent science, remaining alien to the principles and methods of expressing scientific rationality, now science and what we call the society using the traditional term, is simply intertwined*” (p. 209).

Porus V. (2020) views the issue of the relationship between the basic and applied components of scientific research in the context of interactions with different disciplines, considering that the dynamics of scientific cognition is a “*multi-vectorial process*” and is conditioned not only and not so much by the relationship of potential and internal elements of science, but by many external factors (p. 80). This means that the development of science is by its nature not only a process characterized by a linear, predictable and uniform trajectory but also a process characterized by an exponential function and, in many cases, extra-scientific and interdisciplinary interactions and decisive feedback. Some theorists ask the question much more clearly, considering that at present, the creation of theoretical knowledge is inseparable from the possibilities of its practical application. In many cases, researchers view the results of scientific research as inseparable from their social context.

In particular, according to D. Bloor (1976), the objectivity of knowledge is conditioned by its social significance (p. 156). On the other hand, another group of theorists considers the knowledge of the basic truth and the creation of knowledge as a highly individual, supersocial and supercultural phenomenon. This so-called normative approach was more emphatically expressed by E. Goldman (2003, p. 407). Nevertheless, some authors develop an intermediate or compromise point of view by not accepting the two mentioned descriptive-normative approaches. In

particular, S. Fuller (2002) is convinced that the sociality of knowledge has a network structure, which ensures its stability. At the same time, within the framework of this approach, knowledge is considered as social capital, the realization of which cannot have a normal process without a social environment.

The system of modern scientific research is evaluated by theorists of the methodology of science not only and not so much from the point of view of interdisciplinarity, but the point of view of transdisciplinarity. According to B. Nicolescu (2015), one of the main theorists of the concept of transdisciplinarity, in contrast to the interdisciplinary approach, where different levels of reality are studied by different disciplines, transdisciplinarity studies multi-level reality at the same time and combines it as a single whole (p. 63). In addition, during the cognition of reality, the opposite sides of the phenomena are not opposed but combined based on the principle of complementarity. Based on such assertions, some authors note that, especially during the technological upheavals of the last decade, the boundaries between basic scientific research and innovations are simply erased; otherwise scientific knowledge merges with the living environment of society and human society (Gibbons, Trow, Scott, & Schwartzman, 1994).

Basic Analysis

It should be noted that any significant practical and fundamental (basic) knowledge from the point of view of the strategic development of the state and, in general, the normal and transitional evolution of mankind, should be thoroughly examined, that is, not only from the point of view of specific economic, military and social goals in terms of its profitability but also in terms

of all the parameters of the expertise, from the point of view of long-term consequences and effects. For example, the production or sale of this or that drug by a company is certainly a business, but examining the side effects of its use and its effects is in the public interest, its long-term effects on society and the interests of its health care.

The same applies, for example, to food safety issues. In particular, the many experiments that synthesize biologically new compounds and new foods raise questions about the extent to which they are in the public interest, for example, the creation and distribution of genetically modified food. For example, in Armenia and in other developing countries nowadays, the production of vegetables, grain varieties, fruits and other foods is subject to numerous artificial interventions. Many of their varieties are the result of the development of artificial genetic compounds and scientific experiments; in particular, the main goal is to increase plant productivity, that is, business efficiency and productivity. However, the long-term effects and consequences of such new compounds on human reproductive health and their effect in terms of being carcinogenic or causing genetic abnormalities are, of course, not seriously discussed in many cases. The same applies especially to the process of import and export of food.

The above-mentioned examples show that, indeed, in the conditions of modern technological science, the processes of general-theoretical perceptions and generalizations of phenomena and reality connections are closely interconnected with technical intervention; otherwise, *“the chain of basic research is inextricably linked with the material conditions of its creation”* (Nordmann, 2006). However, this does not mean that such a chain connection means that basic

research is pushed to the background in terms of its importance. This is not possible, at least because, from the point of view of continuous nourishment of applied knowledge, creation of new technical-technological devices and, especially, their improvement, the processes of guiding basic research and applying practical solutions based on them must not always stop. The assertions mentioned above are very relevant today, especially in the conditions of spreading the priorities of business interests, their dictation and, sometimes, their imminent threats to human health and life. It can be stated that in many cases, states either intentionally or unintentionally create and export food to other countries, which is highly questionable and dangerous in terms of its safety, food purity and usefulness. The same goes for drugs.

By and large, if we look at the root of the problem, the situation is like this: very often, the researcher works in the laboratory to get a specific applied result with certain parameters, and that work has a specific client, financier. In other words, the application of the obtained result is aimed at satisfying a specific need – food, health care, rest or anything else. Furthermore, in this case, it becomes undesirable and unnecessary in the other, derivative and related, or side effects and consequences in the client’s duality (financier)-researcher (performer). Moreover, here, most likely, the parties tend to exhibit so-called opportunistic behaviour and, in fact, hide from the public the side effects of the given good, extraneous and, for the most part, dangerous consequences. And the whole contradiction here is that the rights to a given novelty (discovery, invention, another object of intellectual property, for instance, a utility model or industrial design, etc.) can be registered and protected by legal, institutional mechanisms (licensing, etc.), which

can create an unresolved conflict of interests in the relations of public interests and specific business groups and individuals, create conflict situations, even in local, regional and global terms.

From this point of view, the dramatic and tragic developments associated with the new global acute respiratory syndrome (COVID-19) and the irreversible consequences associated with consideration of the insufficient examination, in a positive sense, vulnerable circumstances of significance and applicability of results of research conducted by a number of scientific groups and individuals in highly questionable circumstances. The same question applies to so-called environmental impact assessments when new mines are opened, or existing ones are examined. And the fact that in many cases the purely economic-business interest, that is, the practicality acquires a great dominance, becomes an evil on the head of this or that country, people or even humanity.

The fact that from the point of view of basic knowledge, the main criterion is science, and from the point of view of applied science, the main criterion of the result is usefulness (utilitarianism), is in fact, the main watershed of these two parts of research. From this point of view, what is happening in connection with the developments around COVID-19 is significant. It is connected with the distortions of that reality described above, while it may have had specific clients and financiers. They are specific laboratories, specific scientists or groups of them and specific groups of people who have pursued transparent business, political and, possibly, geopolitical goals.

It can be argued that the purpose of applied scientific research is not an in-depth study, the discovery of reality, but the transformation of that reality or the environment, the creation of new structures, which is innovation. The whole

problem is that applied knowledge solves a problem of a specific structure and the consequences of its application have virtually no significance for its creators or clients. From this point of view, any basic technology, which, for example, causes revolutionary changes in the energy sector, was considered the best. However, as time goes on, it turns out that the already established and widespread technology has such negative consequences that neutralize or eliminate require much more energy, efforts and resources rather than the creation of the technology itself and the effect of its application. Many examples can be given from this point of view.

For example, when coal or fuel oil were replaced by nuclear power plants in the post-war period, the problem of ecologically clean, much cheaper electricity sources was considered solved. However, over time it became clear that this is not the case. Over time, nuclear power plants, working and consuming the metal resources of their reactors, become extremely dangerous to the environment and especially to humans, and large-scale resources are needed to neutralize them. This refers to the nuclear fuel it has developed, which requires plenty of resources to store and neutralize. It is true that sometimes they are used as raw materials for the production of nuclear weapons, but in the end, it also has its limits. Today humanity has created and accumulated so many nuclear weapons that are enough to destroy the planet 300 times. Moreover, those enormous arsenals of nuclear weapons today have become a severe threat not only to the countries that created those weapons but to the rest of the world.

If we look at the root of this phenomenon, the scientists, at the beginning of the creation of nuclear weapons, did not think at all that the products of their insightful thinking could eventually

become sources of deadly weapons. For example, Albert Einstein, when he was developing his theory of relativity, did not have such aspirations at all. However, some scientists and experimenters turned Einstein's basic ideas into deadly weapons. As far back as the famous 17th-century philosopher Francis Bacon said, the progress of science is the progress of humanism in the sense that the development of technology and its useful application will help solve the social problems of society to overcome poverty (Bacon, 1620). However, the course of history has proved the opposite in many ways. In many cases, scientific and technological progress has led to terrible wars and bloody conflicts between nations.

Was it possible to predict the possibility and the prospect of misusing the application of essential knowledge through expertise? This question is not rhetorical at all. There is a lot of talks today that SARS-Cov-2 is an artificial coexistence and is ordered by military agencies, specifically by the US Department of Defense, the Pentagon. Possibly, it is true, but the whole problem is to what extent such fundamental research can be controlled by the given country and the world community as a whole.

This is a challenging issue in the sense that the delegation and application of applied knowledge, which is linked to and derived from business interests, as is often mediated by the need to increase the level of defence capacity of the country. And the creation of chemical, biological and nuclear weapons of mass destruction in specific laboratories is the result of the efforts and capabilities of specific scientists, specific engineers, specific experimenters. Their clients, of course, are the governments of the states, certain international structures and organizations.

However, the question of to what extent these applied results are examined and substan-

tiated in terms of their long-term and systemic effects, exclusion of related and undesirable consequences, is a major issue. This refers to the latest developments in genetic engineering, various genetic experiments, the latest systems of artificial intelligence, the risks of new nanostructures and the creation of coexistences.

Figuratively speaking, if the products of a scientist and engineer in a particular field of science are evaluated from the point of view of political or business interests, military or any other purpose and the evaluation or expertise of their effectiveness is carried out with the help of specific functions or parameters of a particular branch of science, the general evaluation is carried out from the point of view of the achievements of science as a whole, evaluating as comprehensively and completely as possible the whole spectrum of the effects of the given invention or discovery. In other words, if the evaluation of applied knowledge is carried out from the point of view of usefulness, then the basic knowledge must be evaluated on the basis of the principle of scientificity and fundamentality.

In the context of the facts mentioned above and problems, a fundamental question arises: which of the most appropriate ways of developing science and financing its directions within a given country or on a global scale should be chosen? The question here is not only about the sources of funding for science, in terms of whether this or that scientific research should be financed mainly from state or private sources. The problem here is that this or that influential lobby group of the state bureaucracy and the society often has a great influence on the distribution of funds allocated to science. This means that political and sometimes military-political interests have a significant, often decisive influence, especially in terms of financing the basic

sciences. And if in these conditions, the public pressure on the state policy is not balanced, then serious distortions and failures can occur in that sphere (Pestre, 2005, pp. 29-52).

Of course, the classification of scientific research into basic and applied is strictly conditional. On the one hand, it is evident that the fields of science that have visible and direct access to technologies and technical devices are obviously practical. For example, such fields are theoretical physics, theoretical chemistry or theoretical biology. Nevertheless, on the other hand, social sciences such as political science, economics, psychology, sociology or pedagogy, in fact, have no practical solutions at first sight.

However, modern humanities have such outcomes because they allow to acquire relevant technologies that have an impact on various areas of public life. For example, various political technologies, social technologies, economic policy models and systems are essentially based on fundamental developments in the sciences related to these areas, aimed at transforming the social values and value systems of human society, their groups or individuals. In modern conditions, in fact, every epoch-making basic development has a common worldview and universal impact when it becomes a factor with this or that practical outcome. These are the theoretical elaborations underlying the emergence of the so-called technologies of the 4th Industrial Revolution. The issue of the emergence of so-called NBIC technologies and their far-reaching implications is far more critical than the question of their practical application.

Conclusion

It can be said that the division of basic and applied segments of the field of scientific rese-

arch and their consideration and the opposition within a direct, linear relationship is one of the methodological foundations of the traditional paradigm of the philosophy of science, that is, mainstream. In fact, for the last two centuries, this thesis has been dominant in the fields of science and research, especially during the last two decades, the rapid development of research and technologies, spatial and in-depth processes of digitalization and means of communication have created an entirely new situation, including in terms of methodological reinterpretation of these processes. However, especially during the last two decades, the rapid development of research and technologies, spatial and in-depth processes of digitalization and means of communication have created a completely new situation, including from the point of view of methodological reinterpretation of these processes.

The development of science and technology in modern conditions and their relations with many other systems of society are undergoing radical, qualitative changes. It becomes evident that modern science and technologies and innovations are integrated into an emerging system consisted of interconnected and complementary elements. In our opinion, the main philosophical perception and assessment of new developments, in terms of the methodology, are that the fields of basic and applied research are being integrated into the whole of such an emerging system.

On the other hand, the development of science as a combination of coordinated and complementary vectors of these two interrelated elements is related to the so-called demand-creating effects of more extensive public life subsystems (military, political, economic, educational, health, social, etc.). The increase in the price of scientific research, the complication, the expansion of the system, and the experimental base force

more and more extensive resources to be allocated to science development. All this forces the political elites to show more responsible, more sober behaviour in making political or administrative decisions on financing science or technology directions.

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IDENTIFICATION AND IDENTITY: DIFFERENTIATING THE CONCEPTUAL TERMS

Abstract

The relevance of the problem of identity and identification is determined by the changes in socio-cultural reality in the post-modern societies of the second half of the 20th century, the crisis in the existential approach to personality studies, enhanced integrative trends in scientific thinking, its humanitarianization and anthropocentric nature.

This research paper looks at the actualization of the studies on identity and identification, describes the history and scope of the identification studies, substantiates the differentiation between the terms of individual/collective identity and identification.

The differentiation of the investigated terms is confined to the fact that identification serves as a foundation for constructing identity, so they correlate as a mechanism, process, and result of such mechanism's operation in an individual self-conscious. Identification is seen as a cognitive-and-emotional mechanism of identity construction, due to which the subject constructs his or her sameness. Identity is a result of recognition and emotional assessment of the individual-and-group and collective characteristics by an individual or group. Such characteristics have been endorsed by the relevant others as a result of constructing the world image, the image of the collective, of individual's or group's self and their place in there, basing on the specific identifying features.

Keywords: identity, identification, mechanism, result, differentiation, individual, sameness, identifying features.

Introduction

Identity and identification are complex and comprehensive phenomena, integrating into a single cultural, mental, social, communicative, and linguistic aspects. All their numerous, and, by now, difficult-to-review definitions can be modelled, in this way or the other, down to the following: an identity of either an individual or a group is created via identification of the society

where they live, the culture they belong to, and the language they use in their thinking process and communicative activities.

The problematics, currently referred to as “the problematics of identity”, has occupied a prominent place in the research of many philosophers, physiologists, and sociologists of the early 20th century. The evolution of identity as a scientific concept during a better part of the 20th century was taking place in three epistemological par-

adigms: philosophic, psychoanalytical, and sociological. In logics as well as in non-classic and post-classic philosophy, the establishment of the identity concept is integral with the scope of such concepts as “sameness”, “differentiation”, “individuality”, “personality”, “personhood”, and “other” (Th. Adorno, M. Bakhtin, E. Husserl, G. Deleuze, J. Derrida, S. Kierkegaard, E. Levinas, J. Scott, J. Fichte, J. Habermas, M. Heidegger, M. Scheller, A. Schutz, and many others).

Psychology, social psychology, sociology, and cultural anthropology exploited the concept of “identity” with no correlation to any philosophic interpretation. So, the establishment of this concept followed the footsteps of the evolution of the traditional concepts of “I-ness”, “personality”, “Self”, “self-consciousness”, “unconscious”, “personal self-determination” etc. (W. James, G. Kelly, Ch. Cooley, J. Lacan, G. Mead, S. Freud, E. Fromm, E. Erikson, and many others).

The focus on the topic of identity in the 20th-century scientific paradigm and plethora of investigations in the same vein in the 21st century are primarily associated with the devaluation or, as Z. Bauman, M. Zakovorotnaya, Yu. Malakhov put it, lack of solvency of traditional terminology and notionalness (Bauman, 2010; Zakovorotnaya, 1999; Malakhov, 2011).

Classical and (partially) non-classical philosophy described a human being in terms of the stable existential coherence, equal to itself. Amid the post-modern globalized world, such a field-specific existential approach is subject to severe criticism and goes through an overhaul in terms of its fundamental ideas and concepts or is even being entirely rejected by the social sciences. For instance, E. Erikson, when coining the concept of the psychosocial identity into the scientific lingo

and criticizing the philosophic guideposts of existentialism, argues that existential sameness of a personality is developed in line with the group identity - not out of it or in opposition to it. V. Abushenko also indicates that we witness “the annihilation of sameness, that at all time belongs with or appeals to the past. It results from the fact that the identity is open to the future and manifests essential incompleteness of a human being” (Abushenko, 1998, p. 403).

As a consequence of such a paradigm shift, not only has the concept of “identity” destroyed the traditional idea about the sameness of a personality, but it also served as a means of ultimate radicalization of the concept of “Self”. It has also rechannelled the problematics of the classical and postclassical philosophy to the intersubjectivity space. Such epistemological perspective made it possible to bring into correlation the interpretations of identity in the philosophic and socio-humanitarian scope of knowledge, to avoid unwelcome associations with the “philosophy of mind” and, at the same time, not to restrict such problematics by the frames of psychoanalysis only (Abushenko, 1998; Malakhov, 2011).

Today, identity is the “trendiest” topic in the contemporary humanitarian paradigm. All are speaking about identity; however, a clear, unified definition of its essence has, in fact, never been found. Moreover, at the negative extreme of such discussions, there are numerous claims that identity does not exist at all or it has been lost, as the identity characteristics, traditionally taken into consideration when determining identity – territory, race, ethnicity, gender, class, family – become irrelevant and inconsistent in the so-called “post-modern culture” (Aslet, 1997; Scruton, 2006).

However, today more than ever, the identity, deriving from those cultural-and-value domi-

nants of the society that are functionally critical at a particular stage of its advancement, is an “immunity”, developed by each culture for self-preservation in the dialogue with other cultures and a mega-culture as a whole. Therefore, the problem of identity is valid and vital in modern society, as it registers the search for possible ways of providing security and protection and harmonic engagement into the specific community of both an individual and a group (Matuzkova, 2014).

Therefore, the relevance of research into the identity and mainstreaming it into the area of socio-humanitarian knowledge are determined by the changes in socio-cultural reality in the post-modern societies of the second half of the 20th century, the crisis in the existential approach to personality studies, enhanced integrative trends in the scientific thinking, its humanitarianization and anthropocentric nature.

Inextricably intertwined with the problematics of identity, the problematics of identification is one of the topical issues of the scientific thought of the late 20th – early 21st centuries. The amount of research addressing the issue of identification in one way or another has been increasing year in and year out. Nevertheless, many issues remain unresolved, pending, controversial, and requiring new theoretical comprehension.

Focus on the issues associated with the problem of identification is becoming increasingly urgent amid the aforementioned modern reality. The need for such research is undoubted and proceeds from the imbalanced system of identification and individual self-identification observed in today’s society, resulting in an unstable nature of the individual and group identity. For instance, the destruction of the social system coherence in Russia in the 1990s translated into unpredictable, chaotic changes in individual identity structure.

In post-Soviet Russia, there is a pronounced trend of replacing civil identification of the citizens with nation-based or ethnic-based individual identification (Polezhayeva, 2006; Matuzkova, 2014; Malakhov, 2011).

Research Methods

The goal, tasks, and methodological basis of the research determined the application of the complex of **general scientific methods and operations**, namely *observations, induction and deduction, analysis and synthesis, taxonomy and modelling* to theoretically comprehend, arrange, summarize, catalogue, and describe the scope of research and content of the investigated phenomena of identity and identification. Descriptive analysis was applied for the general description of the characteristic features of identity and identification.

Discussion

In the scientific-and-research literature, the terms “identification” and “identity” are gaining more comprehensive application and many-sided interpretations. The multiplicity of meanings and interpretations of these concepts are determined, according to our observations, by the different context they are utilized in, including the following: 1) general scientific; 2) humanitarian; 3) interdisciplinary (e.g. within the humanitarian context), 4) disciplinary (e.g. in psychology, sociology, philosophy, cultural studies, ethnology, etc. within the humanitarian context); 5) highly specialized (e.g. in social, engineer, legal psychologies, psychoanalysis, cognitive psychology, ethnopsychology, cultural psychology etc.); 6) highly theoretical (within the theories or research studies of individual scholars).

For instance, the term “identification” in the general scientific context is determined by the words “authentication”, “determination”, “assimilation”, “recognition”, “establishing”, “equating”, “manifestation”, “distinction”. The analysis of the main general-science definitions of identification enables us to single out, in fact, two meanings, this word gains in the general-science context: 1. recognition, authentication of something or somebody; 2. assimilation, sameness with someone or something (Polezhayeva, 2004; Mescheryakov & Zinchenko, 2007; Stenin, 2011, and many others).

In its first meaning, the term “identification” in a *general scientific context* is understood as the process of comparison of one object to another, based on a feature or property. Therefore, similarity or dissimilarity is established. In its second meaning (mostly typical for humanitarian sciences), identification is the process when an individual unconsciously associates himself or herself with another individual, group, or pattern.

The fundamental research into the term “identification” in the *humanitarian* context has been conducted in line with the development of philosophy, psychology, sociology and social psychology, culturology, cultural anthropology, ethnology, linguistics, and other sciences. All these sciences engage this term through the investigation of traditional categories of sameness and otherness (T. Adorno; G. Hegel; G. Deleuze; J. Derrida; M. Sheller, and many others), identity problematics (Ch. Cooley; R. Merton; G. Mead; S. Freud; M. Heidegger; E. Erikson, and many others), dialectic pair “friend-or-foe (us-and-them)” (M. Bakhtin; D. Gachev; L. Grishayeva; V. Makhlin; L. Feuerbach; J. Fichte, and many others).

In the recent decades, the studies have been focused on general challenges of the identifica-

tion theory, determination of its place in the processes of establishing and functioning of a personality (Z. Bauman; M. Guboglo; V. Malakhov; N. Polezhayeva; V. Spiro, and many others), specific issues of identification, self-identification, and self-consciousness (E. Aleksandrenkov; P. Bychkov; N. Skortsov; V. Khotinets; M. Scherbakov, etc.), as well as the distinguishing features of sex, gender, national, religious, occupational, cultural, and other identifications (Yu. Bovkunova; V. Inozemtsev; V. Malakhov; Ye. Matveeva; S. Huntington; M. Scherbakov; V. Yadov, etc.), and the place and role of identification in the contemporary globalized space (V. Bernatsky, V. Grebner; M. Kaluzhsky; A. Panarin, etc.).

The most numerous and efficient studies relate to ethnic, national identification and self-identification (V. Badmayev; Yu. Bromley; T. Stefanenko; I. Tatarenko; V. Khotynets, and many others).

In the socio-humanitarian paradigm, the term “identification” was first used by S. Freud (“Group Psychology and Analysis of the Ego”, 1921) while interpreting the phenomena of pathological depressions. He also employed it to analyse dreams and specific processes through which a child imbibes the behavioural patterns of the relevant others. The psychoanalysis founder, as well as his disciples, saw identification as an unconscious process of imitation and as the earliest display of an emotional bond between a child and the mother. In this vein, identification was defined as one of the mechanisms that form the moral instance of Super-Ego when a child identifies itself with his or her parents and other relevant people (Boiko, 2008, p. 147; Malakhov, 2004, p. 299; Naumenko, 2003, p. 400).

Later, in non-orthodox psychoanalysis, the identification was interpreted more broadly as a

mechanism of psychological I-defence from threatening foreign object and the central mechanism of shaping an individual's ability of self-development. Meanwhile, the subject and object establish a specific bond through which a subject is experiencing its sameness with the object (Boiko, 2008, p. 147; Naumenko, 2003, p. 400).

E. Erikson (1996) extends the concept of identification and argues it is a mechanism of an individual assimilating with a relevant other. It is the individual's self-esteem from the viewpoint of how the others, in his opinion, perceive him in comparison with themselves within the typology that is relevant to them (pp. 31-32).

These fundamental definitions of identification have been actively developed within the *psychoanalytical* approach to the studies of identity we have mentioned above.

The representatives of the symbolic interactionism interpreted identification as a mechanism and result of the social interaction that enables an individual to compare himself with other people in the process of social communication and look at himself the way the others see him, manifested in the others' relevant responses and actions. In this case, he is looking at himself as a social object with certain features and peculiarities.

The studies, interpreting the identification as a unity of "outside" and "inside" factors for establishing and constructing a personality, influenced further research into the social principles of the identification (L. Vygotsky; E. Goffman; Ch. Cooley and many others). In these studies, framed by the *sociological approach* to investigating identity, the identification in the most general terms is interpreted as a vital mechanism of personal socialization, enabling an individual to master efficiently various types of social activities (S. Moskovichi; V. Mukhina; B. Porshnev; B. Yadov).

The *interdisciplinary cognitive* approach to the studies of identity defines identification as a cognitive-and-emotional process where a subject associates himself with another subject or a group that helps him to successfully absorb social norms and values and take on different social roles (Boiko, 2008; Krysko, 2001).

The researchers used to emphasise the *exclusively* adaptive function of identification in personality development. These days, however, the identification is acknowledged as an *emotionally rational* act where the subject assigns to himself a certain feature, property, action, condition, or role (Grishayeva, 2007; Katanova, 2007; Polezhayeva, 2006, etc.).

The *constructionist* approach interprets identification as a process of authentication of what is needed for the system of identity subject to continuous construction. The process comprises sameness and otherness as parity procedures (Polezhayeva, 2006).

Identification is an inherently socio-cultural phenomenon formed within a social activity of an individual and a group. There is a good reason why today, more than ever before, exploring this specific aspect of the investigated phenomenon has gone high on the agenda. In many research pieces, the identification is characterised as one of the mechanisms controlling the bound processes of socialization and enculturation, which, in their turn, construct a social identity (L. Grishayeva; T. Grushevitskaya; E. Katanova; V. Popkov; A. Sadokhin; O. Selivanova).

These are the significant definitions of the term "identification" in the *humanitarian* context of contemporary scientific knowledge, related to the *interdisciplinary* approaches to identity research.

Identification is also a subject of *disciplinary* and *highly specific* studies. From this view-

point, it should be mentioned that psychology and sociology generate the most considerable amount of research and interpretations of this concept. A cohort of works on this problem realm is becoming hard to observe, bringing to the spotlight the challenge of unifying the identification concept in the highly specific explorations. The framework of our research paper precludes us from the conclusive review of such investigations. Nevertheless, our observations suggest that the entries on identification in the largest and most reputable discipline-specific dictionaries and encyclopaedias, published in the last thirty years, make this problem quite apparent.

For instance, the authors of the Concise Dictionary of Psychology (Petrovsky & Yaroshevsky, 1985) suggest five definitions of the term “identification of personality”, assigning them to either a highly specific area of application or concurrent areas of mental reality (pp. 108-109). Even in one of the most renowned dictionaries of the recent decade – the Big Dictionary of Psychology, edited by V. Mescheryakov and V. Zinchenko, – identification is interpreted explicitly, yet unclearly. It employs several keywords in broad meanings, such as “association” and “recognition”:

1. Situational association of self with a relevant other...;
2. Stable association of self with a relevant other...;
3. Association of self with a fictional character...;
4. A psychological defence mechanism...;
5. Stable association of self with a group...;
6. In engineering and legal psychology, the recognition, detection of certain objects... (Mescheryakov & Zinchenko, 2007, p. 188).

Such terminological disparity is displayed

in the sociological investigations, too. The term “identification” is defined as a process of *individual’s association* with a social group; as a *mechanism of socialization* of a person through his association with a certain group; as *the process and the result of the subject’s association* with the social group and the way to absorb the social values and norms; and as an *acknowledgement* of the individual’s belonging with a group by the others (V. Anurin; V. Boiko; Z. Golenkova; B. Isayev; A. Kravchenko, etc.).

The critical analysis of certain definitions of identification in the contemporary disciplinary highly-specific context made it possible to detect the most consistent and terminologically clear interpretation of this complex and comprehensive phenomenon, suggested by L. Naumenko (2003). This author, utilizing the general scientific meanings of the word “identification” (sameness, likeness, assimilation, establishing similarities), singles out the precise (in the course of psychology) meaning of the term “identification”, considering the latter as the *mechanism* to display various operations. For example, in the *contemporary psychology*, the term “identification” is used in the following meanings:

1. the *mechanisms* of the personality’s development, constructing multi-role identity, value orientations, absorption of the behavioural norms and patterns through the assimilation of the subject with the other person;
2. the *mechanism* of the psychological defence, manifested through the imitation, unconscious mimicking behaviour, and assimilation with the object, who evokes fear or anxiety;
3. the *mechanism* of projecting, involuntary assigning by the subject to the other person superseded thoughts, motives, desires,

properties, feelings, and concerns that trigger guilt or anxiety in the subject as well as the subject perceiving the other person as an extension of himself;

4. the *mechanism* of putting oneself into the other person's place, manifested as empathy and providing for more successful comprehension and interaction; *association* with a character of a work of fiction (Naumenko, 2003, p. 344).

In *social psychology*, according to L. Naumenko, identification is a mechanism of the person's socialization, manifested by the subject's association with a particular group or community (social or group identification). In *engineer and legal psychology*, identification is a mechanism of cognition, recognition through contrasting and comparing one object against the other to establish their similar and distinguishing features. *Ethnic psychology* defines identification as one of the mechanisms to form and preserve ethnic self-consciousness and its fundamental phenomenon—ethnic identity (Naumenko, 2003, p. 344).

Summing up our brief review, we would like to highlight another theoretical aspect associated with the relativity of the terms “identification” and “identity”. In contemporary humanitarian knowledge, the practice of distinguishing identification and identity is not widely established yet, and researchers sometimes equate these concepts. For instance, Z. Golenkova (2000) defines identity as “the process and the result of the individual's association with a group” (p. 415), equating identity with identification as a process. E. Margunov defines social identity as one of the processes of social identification (Mescheryakov & Zinchenko, 2007, p. 253).

In our research, we make a clear distinction between the terms “identity” and “identification”. *Identification serves as a foundation for*

constructing identity, so they correlate as a mechanism, process, and result of such mechanism's operation (process) in the self-consciousness of an individual. V. Mukhina (2000) aptly notes that when we speak about “identity”, we emphasize a specific condition, seen as a *relatively* final result of association. Meanwhile, identification is a process, a specific feature of the socio-psychological mechanisms, leading to such condition.

The development of the personality is accompanied by the continuous identifications that complement, shape, and correct the generalised idea of an individual about him- or herself. Thus, identification serves as a mechanism of constructing and preserving the identity in the process of the personality's evolving and functioning. It is interactional and always serves as the integration of personal and social identifications.

Conclusion

Therefore, we define *identification* as a cognitive-and-emotional *mechanism* of identity construction, due to which the subject constructs his or her sameness.

Individual identification is a mechanism of constructing personal and social identities in the process of socialization and enculturation of an individual, based on the assimilation and/or sameness (mechanisms of self-conscious activity). *Collective* identification is a mechanism of constructing and preserving collective self-consciousness and collective identity that comprises contrasting and/or comparison with other groups and construction of sameness (\approx identity) of the group.

Meanwhile, *identity* results from recognition and emotional assessment of the individual-and-group and collective characteristics by an in-

dividual or group. The relevant others have endorsed such characteristics as a result of constructing the world image, the image of the collective, of individual's or group's self and their place there, based on specific identifying features, including those integrating and differentiating the collective.

Individual identity derives from the formation of individual cognitive and emotional sameness and coherence, driven by an individual and endorsed by others. We interpret the *collective* identity as a result of a process where the collective is cognitively and emotionally constructing their sameness based on a set of collective features, identifying it as a group and providing interdependence and correlation of the members of such group, as well as its cohesion and unity. Collective identity is manifested in individual identities and comprises such identities. The latter, in their turn, construct and manifest the collective identity itself.

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“ARTIFICIAL INTELLIGENCE”: PHILOSOPHICAL ASPECTS OF UNDERSTANDING

Abstract

The problem of “artificial intelligence” is becoming more and more relevant today. This topic is also of great interest to philosophers. This article considers primarily a retrospective analysis of the study of the possibilities of artificially created mechanisms that first perform primitive actions and then more complex ones, including thought processes. Then the article provides a particular philosophical analysis of the concept of “artificial intelligence”, its capabilities and potential danger.

Keywords: artificial intelligence, philosophical aspects, strong and weak artificial intelligence, friendly artificial intelligence robotics, history of robotics.

Introduction

The intensive development of modern information and digital technologies has a substantial impact on all spheres of society, which was especially evident during the global pandemic not only in the field of education but also in business and in the activities of government agencies. The development of artificial intelligence also does not stand aside. Modern researchers emphasize that the large-scale development of the nano-industry spheres replaces the essence of man as a kind of biosocial being living simultaneously in different worlds: not only in the world of physical and biological processes but also in the world of culture; not only in the natural world but also in the artificial world (Lektorsky, 2015, pp. 3-15). It is interesting that the German anthropologist Arnold Gehlen (1988), calling a person “an

insufficient being”, drew attention to the fact that individuals create an artificial environment - culture. Now, a person who leads his life in the artificial environment created by him creates artificial intelligence, the further improvement of which presents us with a whole palette of a wide variety of problems that require their full understanding.

The concept of “artificial intelligence” is firmly included in our life and, in the future, will actively influence all spheres of human life. A large amount of science fiction, research and popular literature is devoted to this concept. Retrospective analysis and research of theoretical content will help introduce the problem of “artificial intelligence” as a complex and ambiguous philosophical phenomenon that can become a decisive factor in the transmutation of human consciousness.

Old Time Legends Concerning Thinking Machines

The very phenomenon of artificial intelligence was gradually developed in individuals' minds because it has historical roots of its origin. So, since antiquity, people have imagined various kinds of creatures created by the gods to perform any functions. These are sentient mechanisms capable of following orders and acting independently. Robot-like creatures guard the divine justice. In ancient China, there is a legend about the iron giant Chi Yu (from Chinese - Ugly or Big Joker), who administers justice and wages war with sinners (Yezhov, 2004). On the relief in the U-Lyantsy temple (II century), he is depicted as a half-beast-half-man with the head of a leopard, and the claws of a tiger, a shield over his head, an axe in one hand, a sword in the other, his left foot is placed on a crossbow, in the claws of his right leg, there is an axe. In "Shu Chi" ("Description of the Amazing") by Ren Fang (V century), another version is given: Chi Yu has a human body, bull hooves, four eyes and six arms.

The ancient Greek mythological character Daedalus was not only famous for his labyrinth for the Minotaur and flights against his son Icarus, but he also becomes the greatest architect and sculptor of Athens. It was said that the moving bronze sculptures created by his hands were able to roll his eyes, cry, speak and move his limbs. These sculptures were so real that Hercules, seeing the statue of a man in a fighting stance, thought that someone was attacking him and instinctively reacted by destroying him. When he realized that he had destroyed a beautiful statue depicting himself, he was ashamed and asked for forgiveness from Daedalus (Jones, 1985).

The ancient Greek god Hephaestus was a skilled craftsman in creating various kinds of mechanisms, for example, a giant bronze warrior who defended the sacred fire on Olympus (Losev, 1991, pp. 299-300). It is he who is credited with creating two mechanical dogs to guard the palace of Zeus. His other invention is "fire-breathing mechanical bulls", which the Argonauts allegedly used. There are also four mechanical chariot horses, self-propelled "copper" tripods on wheels that brought food and wine to the guests, as well as two "life-size" maids who carried out any orders of Hephaestus. But his most famous "invention" is Pandora. All this he did on the orders of his great father – Zeus. Pandora was created as a punishment for the act of Prometheus (stealing fire). Many gods took part in the creation of Pandora. Being the wife of the brother of Prometheus Epimetheus, with her curiosity, she opened the casket named after her. It was a kind of revenge on humanity.

So, in ancient mythology, we are already faced with concepts similar to artificial intelligence, but at the same time, specific historical examples should be cited. The ancient Greek philosopher, mathematician and mechanic Archytas of Tarentum (428-347 BC) designed the first flying machine - a wooden bird capable of independently moving its wings with steam and traverse to 200 meters (Diogenes Laertius, 1986). The next step was the invention of the ancient Greek mathematician Ctesibius of Alexandria (285-222 BC) in 250 BC, ingenious water clock called clepsydras, which became the most accurate timekeepers until the invention of the pendulum in the 17th century by the Dutch physicist Christian Huygens to maintain undamped oscillations (Russo, 2004).

In 213 BC, Archimedes developed a manipulator called the "Claw", which was able to

lift an enemy ship out of the water and turn it over. There is even “eyewitness testimony” that the manipulator existed in reality (The Claw, 1999).

Medieval scientist and inventor Philo of Alexandria for fun invented and created a mechanical girl who delivers drinks and viands during a feast (Shank, 2007). She could not be aware of her actions. They were fully automated. However, the impression was that she was alive, despite the clear sequence and repetition of her movements.

In the Renaissance, Leonardo da Vinci, according to his own drawings, created a robotic knight that was able to sit, stand up, move his arms, legs and head, and also raise the visor. This is the first surviving blueprint of a mechanical creature that modern scientists managed to reproduce (Sweeney, 2007).

Probably one of the most amazing and mysterious inventions of the modern era belongs to the greatest scientist and philosopher, Rene Descartes – “Descartes’ doll”. Such a soulless name means preserving the memory of his untimely deceased daughter of the great mathematician – Francine (Cave & Dihal, 2019, pp. 74-78).

There is a legend about the great philosopher and mathematician. Rene Descartes was summoned by Queen Christina of Sweden, who wanted to know his views on love, hate, and the soul's passion. He travelled with his young daughter Francine. However, from the moment they sailed from the coast of France, the sailors had never seen her, and, thinking that this was too strange, they decided to find her in the middle of a terrible storm. For a long time, they could not find either a philosopher or a girl. Curious, the sailors crept into Descartes’ chambers. There was no one there, but after leaving the room, they stopped in front of a mysterious box.

As soon as they opened it, they jumped back in horror: inside the box was a doll - a “living doll”, as the sailors thought, which moved and behaved exactly like a person. It turned out that Descartes himself constructed the “android” from pieces of metal and a clockwork. It was indeed his child, but not what the sailors expected: Francine was a machine. When the ship’s captain was shown a moving miracle, he was shocked and believed that it was some kind of dark magic instrument responsible for the weather that prevented their journey. By order of the captain, Descartes’s “daughter” was thrown overboard.

Is this story true? We still do not know the answer. Descartes actually went to Sweden and, as he feared, died there six months later. In fact, he tried to build several automata earlier in his life (one of his commenters reported that Descartes had plans for “a dancing man, a flying pigeon, and a spaniel chasing a pheasant”), and he continued to be interested in mechanical toys. Nevertheless, the events on the ship read like a fable - about the creation of science, which was the victim of a God-fearing crowd, about the menacing, supernatural power of machines, about a rational philosopher who had an almost superstitious attitude to the product of his own mind. He called “this” his daughter - and whether or not the story is made up of facts, it must in a certain sense correspond to some metaphorical purpose: what is the point of telling it.

Descartes did have a daughter, and her name was Francine, but by the time the story happened, Francine had been dead for many years. She was born in 1635 to a maid named Helene Jans, whom Descartes never married. At least for a time, she lived with her father in the Netherlands, and he planned to take her with him to France. However, this was not destined to happen. Francine dies of scarlet fever at the age

of five. Descartes told one of his friends that her death was the greatest sadness in his life.

From this point of view, Descartes in this story appears not as a reasoning philosopher but as a human being prone to errors, maddened by the death of his child. Unable to mourn her, he constructs a simulacrum of the girl, gives it the power of movement, and names it after her. If death existed, as they will call it in the next century, “the suspension of life”, then Descartes, having revived this doll, defied mortality and resurrected his daughter. Perhaps he even symbolically did something for his life. A few years earlier, when Descartes focused his efforts on medicine, he wrote that he could live to be one hundred years old. Francine died shortly thereafter. The making of the doll can be seen as an attempt to counter the terrifying madness of his hopes of prolonging life, and then it seems appropriate that the timeless figure with the clockwork should have been destroyed while traveling to the country where he eventually met his death. This suggests that the sailors may have been right to fear the object not in itself but because of Descartes’ strange attachment to it (Wood, 2002).

One of the most controversial from a religious and philosophical point of view is the figure of the Golem - a humanoid creature “above the animal, but below the line” created by the righteous man from clay by means of “effective bondage”. The appearance of the Golem is no different from a human. Nevertheless, having no soul, he is deprived of the gift of speech, consideration and passion. The golem is only able to do what the righteous person who created it orders it. Nevertheless, this creature has some qualities that ordinary people do not have, especially important for the prevention and disclosure of slander. The golem possesses superhuman physical

strength, does not burn in the fire, does not drown in water, is not susceptible to sword or disease, and, if necessary, can become invisible. Ten cubits above the ground and ten cubits underground for him; there is nothing hidden or impossible to comprehend. He sees spiritual objects in their material form (Averintsev, 2007).

Another fascinating legendary or real invention is the “doll of Jacob Bruce” by the famous Scottish alchemist, mystic in the service of Peter Alekseevich (Peter the Great). The people called her “Yashkina Baba”. It was rumoured that at night, they saw the shadow of a female figure in his mansion, which moved rather strangely, given that Bruce lived alone, not counting the servants. According to one version, the mechanical doll lived with its creator in the estate near Moscow, where he went after his retirement. She could move and speak, which at first frightened the local peasants, but then they got used to her. According to another version, the girl was not mechanical but woven from flowers, and flowers were fixed with a pin on her head. The Flower Girl could move, but she could not speak. She was the adoration of many of Bruce’s young acquaintances. The disappearance, as well as the appearance of the girl, remains a mystery to this day (Chistyakov, 1871, pp. 167-170).

Since the Middle Ages, the era of “automatons” has been developing - as a rule, these were mechanical automatons that were actuated by a spring or a weight that lowered on blocks under the action of gravity, like in a clock. It is clear that these products - figurines of people and animals that can move - were created by watchmakers who want to demonstrate their talent.

One of the most famous inventions by the watchmaker Pierre-Jacques Droz was The Writing Boy (1774), which was a five-year-old-sized doll sitting at a table. The automaton’s body was

made of wood, the head was made of porcelain, and it took the watchmaker 20 months to make. The clockwork boy traced a small set of phrases with a quill pen on a blank sheet of paper, blotted the paperweight with ink, looked thoughtfully at what he had written, and then threw away the sheet and began to write again (The Amazing Story of Jaquet Droz, n.d.).

The character of Mary Shelley’s “Frankenstein, or Modern Prometheus” (1818) is widely known. The character appears to be the insane physician-inventor Victor Frankenstein, determined to learn how to revive dead matter. One of the many experiments was crowned with the same “success”. The result was a nameless monster - animate inanimate matter. The exact process of Frankenstein monster’s revival is not described in the work. It is possible that when creating his “brainchild”, Frankenstein used artificial materials and mechanical parts. M. Shelley’s fantastic novel became a trendsetter of the plotline of horror films in the twentieth and twenty-first centuries (Dyakonova, 2005, pp. 5-17).

A new page in the development of robotics was opened by the invention of Pafnuti Lvovich Chebyshev. His famous “stop walk” became the world’s first walking mechanism, which enjoyed great success at the World Exhibition in Paris in 1878. Subsequently, all developments in the field of walking robotics relied on this invention of the Russian scientist (Walking Machine, n.d.).

In modern history, for the first time, the word “robot” was used by the Czech writer Karel Čapek in his popular science play “Rossum Universal Robots” in 1920. The word “robot” comes from the Czech word “robota”, meaning hard physical labour. The play takes place in the near future, where robots were created and sold to do hard work. Over time, robots have acquired the ability to think, make independent decisions, and

realize their mental and physical superiority over humans. Subsequently, having declared war on the entire human race, the robots defeated and destroyed all life on the planet (Čapek, n.d.).

Isaac Asimov, in his novel “Round Dance” published in 1942, proposed the word robotics for use and formulated the so-called laws of robotics, which have become immutable for many writers (Azimov, 2005).

Starting the Epoch of Artificial Intelligence

Since the 40s of the last century, the creation of robotic manipulators, the first industrial and personal computers, is developing rapidly. These are the British decryption machine “Colossus”, and the industrial manipulator “Unimate”, and the programmable robot “Mister Televox”, and the robot “Electro” with its robotic dog “Sparko”, etc. (“Humanoid Robots”, 2021).

Thus, we see that the idea of creating animated artificial mechanisms is characteristic of all eras, starting from ancient times. Moreover, in the XXI century, it becomes especially relevant in connection with the development of a “mechanism” with a valid algorithm for making a problem solution that is not provided for by the program. It is about the concept of “artificial intelligence”.

So, the concept of “artificial intelligence” from mythology, legends, fiction, both unscientific and scientific, migrated into philosophy and purely scientific knowledge. Under the prevailing conditions of the influence of machine technology on human life, it really worries many people, including researchers of these problems, particularly in the aspect of the unpredictability of the choice of the algorithm of action in a given situation.

Under “artificial intelligence” is primarily meant “a metaphorical concept to designate a system of human-created means that reproduce certain functions of human thinking”. The very concept of “artificial intelligence” is interpreted in different ways in the literature. However, two main meanings of this concept can still be distinguished: 1) an urgent, most important interdisciplinary, comprehensive study of the artificial intelligence phenomenon; 2) modelling and imitation of human intelligence, its psychic and mental processes in a computer, as well as the creation of an “electronic brain”, a technical device that, in principle, will surpass human intelligence. In the literature, the following characteristic features of the “artificial intelligence” are usually called (Oreshnikov & Shkerina, 2017, pp. 5-11):

- the ability to solve complex problems, store large amounts of information and work with them;
- the presence in them of their own internal model of the external world; this model provides individuality, the relative independence of the system in assessing the situation, the possibility of semantic and pragmatic interpretation of requests to the system;
- the ability to replenish existing knowledge;
- the ability to deduce that is, to generate information that is not explicitly contained in the system; this quality allows the system to construct an information structure with new semantics and practical orientation;
- the ability to operate in situations related to various aspects of fuzziness, including “understanding” of natural language;
- the ability to interact with a person in a dialogue;
- the ability to adapt (Oreshnikov & Shkerina, 2017, pp. 5-11).

It would be natural to assume that the creation of the science of artificial intelligence will become an urgent problem. However, here, too, the first thoughts on this matter already belonged to the era of modern times.

The very possibility of thinking about the concept of “artificial intelligence” was greatly influenced by the birth of mechanistic materialism, which begins with the work of the already mentioned great Frenchman R. Descartes “Discourse on the Method” (1637) and immediately after that the work of T. Hobbes “Human nature” (1640). Descartes suggested that the animal is a kind of complex mechanism, thereby formulating a mechanistic theory.

Furthermore, it is important to understand how exactly mechanistic materialism differs from ancient materialism, whose views are captured in the works of Aristotle, and the subsequent dialectics of Hegel, dialectical and historical materialism in the person of L. Feuerbach, K. Marx, F. Engels, V. Lenin... The fact is that mechanistic materialism is aimed at the mechanistic origin of organisms, while ancient materialism is aimed at the mechanistic origin of nature, and dialectical and historical materialism refers to the manifestations of the mechanism in society.

Therefore, it is clear that without understanding the mechanism in organisms, there could be no talk of understanding artificial intelligence even in the most primitive sense, and the presence of the mechanistic nature of nature and society goes beyond the scope of artificial intelligence, and, strictly speaking, are not necessary prerequisites.

It is also interesting to note the technological prerequisites for the emergence of the science of artificial intelligence. So, in 1623 W. Shikard built the first mechanical digital computing machine, which was followed by the machines of B.

Pascal (1643) and G. Leibniz (1671). Leibniz was also the first to describe the modern binary number system, although many great scientists periodically became interested in this system. Also, the outstanding German mathematician and philosopher describes the following thought experiment in “Monadology”. He suggests imagining a machine the size of a mill (“Leibniz’s mill”) that simulates feelings, thoughts and perceptions. Furthermore, if one goes inside such a machine, then none of the moving parts that ensure its operation will be consciousness or an explanation of perception. Therefore, Leibniz tried to show that physical states alone are not enough for the functioning of consciousness (Cole, 2015).

In Russia, some research has also been carried out in the field of studying the possibility of some manifestations of artificial intelligence. In 1832, the collegiate adviser S. N. Korsakov put forward the principle of developing scientific methods and devices to enhance the capabilities of the mind and proposed a series of “intelligent machines”, in the design of which, for the first time in the history of informatics, he used perforated cards (Mikhailov, n.d.). In the 19th century, C. Babbage and A. Lovelace worked on a programmable mechanical computer (Padua, 2008).

The actual birth of the science of artificial intelligence falls at the beginning of the 20th century. In 1910-1913, B. Russell and A. N. Whitehead published *Principles of Mathematics*, which revolutionized formal logic. In 1941 K. Zuse built the first working software-controlled computer. Later, W. McCulloch and W. Pitts, in 1943, published the work “Logical calculus of ideas inherent in nervous activity”, which laid the foundations of neural networks. They proposed the concept of an “artificial neural network”. D. Hebb, in his work “Organization of

behavior” (1949), described the basic principles of training neurons. Several years later, these ideas were developed by the American neurophysiologist F. Rosenblatt. He proposed a diagram of a device that can simulate the process of human perception and called it “perceptron” (Averkin, Gaaze-Rapoport, & Pospelov, 1992).

In 1976, the American scientists A. Newell and H. Simon proposed a hypothesis about the physical symbol system, also called the “Newell and Simon hypothesis”. The meaning of this hypothesis is that “a physical symbol system has the necessary and sufficient means to perform basic intellectual operations” (Russell & Norvig, 2007). By intelligent operations, in this case, we mean the actions of strong artificial intelligence. Thus, without symbolic calculations, it is impossible to perform meaningful actions, and the ability to perform symbolic calculations is quite sufficient to become able to perform meaningful actions (Russell & Norvig, 2007).

The Soviet Union did not lag in this race to build intelligent machines. Among Soviet scientists, artificial intelligence was the main field of scientific activity of D. A. Pospelov. Here D. A. Pospelov’s scientific interests are connected with modelling human behaviour, formalizing reasoning, general problems of modelling life processes in natural and artificial systems. In particular, he was the first in the world to develop an approach to decision-making based on semiotic models, which served as a theoretical basis for situational management of large systems (Averkin, Gaaze-Rapoport, & Pospelov, 1992).

Philosophical Problems of Artificial Intelligence

And what about the philosophers? In fact, they stay away from the problems of artificial

intelligence? Philosophy immediately critically interpreted all these new theoretical developments. The philosophy of artificial intelligence, created on the head of the day, asks questions about the “thinking of machines”, and these questions reflect the interests of various researchers of artificial intelligence, philosophers, researchers of cognitive (cognitive) activity. The answers to these questions depend on what one means by saying “intelligence” or “consciousness” and which “machines” are the subject of discussion.

The most striking discussions in the philosophy of artificial intelligence are the question of the possibility of machine thinking. The question “Can a machine think?”, which led researchers to create a science of modelling the human mind, was posed by A. Turing in 1950. The two primary and most recurrent points of view on this question are strong and weak artificial intelligence hypotheses.

John Searle introduced the term “strong artificial intelligence”, and his approach is characterized by: “Moreover, such a program will not be just a model of the mind; in the literal sense of the word, it will itself be a mind, in the same sense in which the human mind is a mind” (Artificial Intelligence, 1990).

In contrast to this approach, supporters of the hypothesis of weak artificial intelligence prefer to consider programs only as a tool that allows solving specific problems that do not require the full spectrum of human cognitive abilities.

In his thought experiment called The China Room, John Searle shows that even passing the famous Turing test may not be a sufficient criterion for a machine to have an actual thought process. Hence, it follows that thinking is a process of processing information stored in memory:

analysis, synthesis and self-study. The American scientist R. Penrose (1989) took precisely the same position, who in his book “The Emperor’s New Mind” argues the impossibility of the emergence of the process of thinking based on formal systems.

So, the theory of strong artificial intelligence suggests that computers can acquire the ability to think and be aware of themselves as a separate person (in particular, to understand their thoughts), although their thinking process should not necessarily be similar to the human one. Weak artificial intelligence theory rejects this possibility (Luger & Stubblefield, 2004).

In the philosophical literature, regarding the reasoning about the concept of “artificial intelligence”, friendly artificial intelligence is often mentioned. It is defined as a hypothetical type of artificial intelligence that does not negatively affect humans. Many concepts of Friendly Artificial Intelligence assume that it will be harmless for humans and provide material and information support to satisfy each individual’s desires and needs fully. “Friendly” in this context is a technical term, which does not mean that artificial intelligence will necessarily experience feelings of attachment and closeness to humanity (Yudkowsky, 2007).

To finally determine the capabilities of artificial intelligence, it is necessary to define the concept of “intelligence” directly in philosophy. There are different points of view on this issue. The analytical approach involves the analysis of the higher nervous activity of a person to the lowest, indivisible level (the function of higher nervous activity, an elementary reaction to external stimuli, irritation of the synapses of a set of neurons connected by function) and the subsequent reproduction of these functions. There is a definition of intelligence as the ability to solve

intellectual problems. Here, an intellectual task is understood as a task for which there is no known solution algorithm. That is a task for which one needs to create an algorithm from scratch, for example, the proof of an unproven theorem, a scientific discovery, artistic activity, etc.

Finally, a logical step in the development of philosophical thinking about artificial intelligence was the introduction of this concept into a particular philosophical science - epistemology - the science of reliable knowledge within the framework of philosophy. Philosophers dealing with this issue solve questions similar to those that are solved by artificial intelligence engineers about how to represent best and use knowledge and information (Petrunin, Ryazanov, & Savelyev, 2010).

The most challenging problems in the framework of a philosophical study of the problems of artificial intelligence is ethical. A number of ethical questions are proposed by modern philosophers for the developers of machines with a free-action algorithm. These include: if in the future machines can reason, be aware of themselves and have feelings, then what makes a person a person, and a machine a machine?; if in the future machines can be aware of themselves and have feelings, will it be possible to exploit them, or will they have to be empowered?; if machines can reason in the future, how will the relationship between humans and machines develop? This issue has been considered more than once in works of art using the example of the confrontation between people and machines.

It should be noted. However, that man is not just a conscious being, but also an unconscious; not just rational, but also irrational. The formation of the human “Me” takes place over a long time by forming a personality in it through experience and cognition. It should be said that only a

person is able to “exist”, to reflect, to separate himself from the environment. Lacking biological specialization (Andryushina, 2014, pp. 103-105), he perceives reality in all its diversity and contradictions. Man himself is a “purely dialectical” being, but besides the fact that he, in comparison with other biological species, being an “insufficient being”, is also a “spiritual being”, because he has not just some kind of set of moral values and attitudes, opinions and judgments, but such an ambiguous phenomenon as faith lives in it. Only a person seeks to know the truth of his being and can view it through the prism of a transcendental and not always explainable by means of rational comprehension. Therefore, we can ask the question: will artificial intelligence, in the course of its improvement, ever comprehend spirituality like a person? Will he be able not only to realize himself as a person and at the same time, exist like a person? (Andryushina, 2014, pp. 103-105).

Here it is necessary to note the other side of the issue. Man, as the creator of the artificial environment - culture, is the creator of the most important means of communication - language, through which he seeks to express his thoughts, feelings and experiences. However, it also contributes to the alienation of a person, for the poverty of language does not allow expressing the entire volume of the actual experiences of individuals. In the modern Internet space, where the capabilities of artificial intelligence are actively used, information systems carry out complex analysis and processing of the linguistic data entered by the user. They are trying to find the most optimal options for answering a request, establishing a correlation between the requested and available information, but mechanics, even being improved, cannot still go beyond mechanics, because for it, language is alienation as well (An-

dryushina, 2014, pp. 103-105).

Conclusion

Thus, the philosophical problems in the study of artificial intelligence not only do not have a strictly outlined circle of research but are continually expanding, along with the expansion of knowledge about artificial intelligence. The historically established knowledge of people about artificial mechanisms capable of replacing a person in a particular activity turned into the ability to create something new, hitherto unprecedented - animate inanimate matter. In the future, all this knowledge was dressed in the armour of scientific theories, the result of which was the creation of a theory of “artificial intelligence”. What can we expect from the full-scale development of cyberspace? Attacks by “clones”, terminators, or all the same friendly relations between thinking machines and humanity, no matter how paradoxical it may sound. The answer to this question, apparently, is already in the near future.

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BETWEEN TRUTH AND FALLACY¹

Abstract

This article concerns the concept of fallacy in its dialectical relation to truth in scientific understanding. It highlights a variety of definitions attempting to clarify the meaning of fallacy, which is ground zero for the authors' definition of the aforementioned concept. It is stated that fallacy is the necessary step towards truth. It is explained why fallacy cannot be identified with incomplete knowledge, logical fallacies and falsehood. Also, this article highlights the main doctrinal philosophical and methodological foundations of fallacies and criteria for defining the truth.

Keywords: truth and fallacy, criteria of truth, logicalness and verity, fallacy and falsehood, fallacy and psychological illusion, fallacy and idealism.

Introduction

Knowledge is not the only result of cognitive processing. It should be recognized that one often encounters real knowledge alongside various kinds of fallacies in striving to find the truth.

In particular, *epistemic circumstances* that the latter are expressed in different forms, including *psychological illusions, logical errors, various prejudices, incorrect guesses, assumptions, false opinions, beliefs, preconceptions and the like.*

It is important to note that regardless of the

¹ The issues considered in this article have been discussed from different perspectives in a number of works by the authors. In particular see: Oganyan, K. M. (2014). *Vzaimosvyaz' znaniya, i mneniya: gnoseologicheskii analiz* (The Relationship between Knowledge and Opinion: An Epistemological Analysis, in Russian). *Wisdom*, 1(2), 103-116; Oganyan, K. M. (1986). *Vidy teoreticheskogo znaniya i ikh vzaimootnosheniye (na materiale yestestvennonauchnykh teorii)* (Types of Theoretical Knowledge and Their Relationship (Based on Natural Science Theories), in Russian). Leningrad: LGU; Oganyan, K. M. (1983). *Genезis vidov teoreticheskogo znaniya (metodologicheskaya kontseptsiya)* (The Genesis of the Types of Theoretical Knowledge (Methodological Concept), in Russian). *Science and Society*, VI, 114-119; Ogan-

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form of their manifestation, fallacies play a prominent role in the integral process of spiritual comprehension and human development of the world, acting either as a stimulus or a deterrent.

In ancient times, Plato (1970) argued that fallacies were the same legitimate components of knowledge as knowledge itself in contrast to Protagoras, who denied the very possibility of fallacies (pp. 250-253). Moreover, very often, the meaning and the relative weight of fallacies in cognition and human activities is much higher than true knowledge. G. V. Leibniz (1936), for example, noted that “Indeed, among individuals, there is a higher level of fallacies as compared to knowledge” (p. 405).

However, in reality, the fallacy is an important and, in a certain sense, necessary aspect of dialectically developing cognitive processes. This is a stage in our realization of the truth and not a random fact or an honest mistake.

As mentioned above, the relevance of the analysis of the reasons and grounds for fallacies, their dialectical links with truth are as relevant as ever.

Methodological Framework

Since the occurrence of scientific knowledge (historically and logically coinciding with the formation of a philosophical belief), the problem of the difference between truth and fallacy and looking for the appropriate criterion for this difference have been essential tasks for science at all times, until today. A number of such criteria have been suggested in the history of science. Most often, the methodologies for discovery and grounding these criteria relied on subjective postulates while maintaining these criteria.

In the account of this, let us consider some most relevant versions formulating criteria of

truth suggested by the thinkers of the New and the Newest time. “Clarity, distinctness and evidence”, the criteria of a true statement proposed by R. Descartes (1989, p. 260), are referred to as subjective forms of the statement, while already ancient Greek philosopher Plato (427-348 BC) associated the truth with the objective content of the statement: “He who speaks about things in accordance with what they really are, tells the truth, otherwise, he is mistaken”.

A.A. Bogdanov (Malinovsky) (1873-1928), who was an economist, philosopher, politician and natural scientist, presented the truth as “an organizing form of collective experience” in his work “The Philosophy of Living Experience” (1913). Following this, he presents the criterion of truth as *general validity* meaning something in agreement with most workers in this area of activity. However, it turns out that the truth can be discovered by putting the matter to a vote! This position was not only a variant of subjective idealism, but it was also a return to the idea that was critically assessed by the thinkers of the past. Already Heraclitus pointed out that “a large majority of individuals make less sense than one brilliant mind”. “It is completely useless,” Descartes (1989) noticed, “to count the votes in order to follow the opinion of the majority of the authors, for when it comes to a difficult question, it is more likely that the truth is on the side of the minority but not the majority” (p. 265). However, universal and equal suffrage and referendum are considered to be the most democratic means of the citizens’ will in favour of some important decisions in the world today.

William James (1842–1910), one of the founders of pragmatism, defined the truth as the *utility*, or expedience of an idea, “true means simply beneficial in our way of thinking”. This definition of truth is the most critical point in the

doctrine of pragmatism. We are witnessing the absolutization of the role of success and its transformation not only into the only criterion for the truth of ideas but also into the very content of the concept of truth. However, not only truth but also falsehood as its deliberate distortion can bring practical benefit and great success.

Verifiability principle received the status of the criterion of the truth of the statement meaning ensuring comparability of the statement with direct evidence of sensory experience in the philosophy of neopositivism (its main representatives are: M. Schlick (1882–1936), R. Carnap (1891–1970), L. Wittgenstein (1889–1951), B. Russell (1872–1970)).

However, the verification criterion is not identical to the practice criterion since not every applied abstraction can be verified (e.g., all arguments about the past and some distant future). In addition, processes that are fundamentally unobserved in the microcosm and many mega-level interactions do not lend themselves to comparison with direct sensuous experience (this was the ground both for “physical idealism” of the early 20th century and today’s quantum-mechanical idealism). Among other things, the sensuous experience is always subjectively limited and abstracted, which provides grounds for qualifying the principle of verification as a subjectively idealistic criterion of truth.

Clarification of the insolvency of the principle of verification led the representatives of neopositivism, above all O. Neurath (1882-1945) and R. Carnap, to the creation of the concept of *coherence*, according to which a statement must be recognized as true if it is logical, internally consistent and does not contradict another statement within the theory. However, again such an approach (as already in Descartes) is the identification of the objective content of a statement,

with which the problem of its truth, its form and logical structure can only be compared. This approach equates Ptolemaic and Copernican systems, the atomism of Democritus and modern atomic physics and makes them equally valid.

The only method, which is the method of practical verification, is an attempt to embody one’s view of a particular process in this entire process. The use of it already allowed primitive man to find out whether he was mistaken in his views and allows modern man to do the same. The problem of practical verification of the truth of our assumptions about the world cannot be solved without clarifying the concept of “practice” and defining the place and role of practice in cognitive processes.

Practice embodies sensuous objective and rational conceptual (purposeful) joint activities of people in their mastering and transforming natural and social processes.

The authors of this article consider the method of practical verification of the truth of statements to be genuine scientific and consistent with the methodology of cognition. We will rely on this method in our further analysis of the essence of truth and fallacy.

The Problem and the Ways of Its Solution

For a more accurate understanding of a fallacy, its nature and sources it seems appropriate to distinguish psychological, epistemological and logical sources of its origin and existence.

Before consistently considering the above-mentioned sources of fallacy, it is necessary to give at least a preliminary working definition of the concept of “fallacy”. Without this procedure, it is senseless to look for the sources of the phenomenon, the nature of which has not been clari-

fied.

In the modern philosophical literature, there are many definitions of fallacy. Some of them complement and specify this concept's content, and some definitions obviously come in contrast with each other (and sometimes with themselves) in terms of formal logical contradictions.

In "Contemporary Encyclopedia of Philosophy", I. T. Kasavin (2010) interprets "fallacy" as a simple discrepancy between knowledge and its object or incompatibility with accepted knowledge (p. 32). "A discrepancy between knowledge and its object" speaks of the inadequacy of knowledge to what is being cognized that is of the untrue knowledge. In this case, we can conclude that fallacy is the alternative to truth.

Incompatibility of this knowledge with "widely accepted knowledge" is an entirely different situation. In this situation, knowledge is compared with other knowledge, but it is not compared with an object. In this case, the revealed incompatibility does not really mean that evidenced-based knowledge about the object is untrue because "widely accepted knowledge" that is conventional knowledge may turn out to be untrue. Therefore, it is not clear what the author mentioned above defines the concept of "fallacy", as his two definitions are connected through the coordinating conjunction "or" are logically incompatible themselves.

"Fallacies and errors in the dialectical process of cognition mean the incompleteness and infiniteness of display", writes P. S. Zabolin in his monograph devoted to fallacy. Such an understanding would be satisfactory if fallacy and knowledge resulted from a simple, immediate reflection of the surrounding reality produced by a passive, contemplative subject. The difference between them can be seen only in the fact that knowledge is an adequate reflection, and the fal-

lacy is a distorted and inadequate one. The fallacy is defined as an "inappropriate, incorrect, one-sided reflection of objects, phenomena and human consciousness" in "Logical Dictionary" by N. I. Kondakov (1975, p. 177).

Obviously, almost all the results of the subject-object interaction would have to be referred to as fallacy as well as all the products displaying reflection due to their fundamental incompleteness if we adhere to the above-mentioned understanding.

It must, therefore, be concluded that that fallacy is characterized by incomplete knowledge, and it is the same as untrue knowledge. Thus, fallacy can be characterized as the alternative to truth representing untrue knowledge about objects of knowledge performed through appropriate arguments.

Such a kind of fallacy cannot be a ground for excluding fallacy from the process of cognition as something merely negative. F. Engels (1961^a) observed that "alchemy was necessary for due time" (p. 277), although the goal of alchemists, which was a fallacy, consisted in creating the Philosopher's Stone which was supposed to transform lead into gold.

However, the main goal of alchemical experiments was obtaining the Elixir of Life, bestowing immortality on the person who possessed it, helping to preserve youth and health for many decades and even centuries. Following their goal and using trial and error method based on sometimes tragic fallacies, alchemists managed to obtain a variety of biochemical compounds which were used as real medicines for curing diseases affecting people. In this sense, alchemy was the forerunner of pharmaceuticals. It is interesting that some outstanding scientists were interested in alchemy. For example, it is known that Isaac Newton devoted about 30 years

of his life to alchemical experiments. Alchemists made essential contributions to the development of inorganic and organic chemistry. Many of them glorified their names in making outstanding discoveries. Basilus Valentinus (Basil Valentine), who was a Benedictine monk living in Erfurt, Germany, in the second half of the 15th century, discovered hydrochloric and sulfuric acid, Paracelsus (1493-1541), who was a Swiss physician and alchemist, found a way to obtain zinc. A German philosopher and theologian, Albert the Great (about 1206 - 1280) found a technology to obtain cinnabar, white lead and red lead. All of the above-mentioned discoveries were made in the process of persistent and dedicated understanding and overcoming numerous fallacies.

The fact that a sharply negative attitude towards the phenomenon of fallacy as the one which does not express its essence and therefore subject to immediate elimination remained unchanged all through the period of concrete scientific and philosophical comprehension of knowledge. This fact led to a significantly lower degree of development of the problem of a fallacy than the problems of true knowledge. More recently, it is becoming clearer and clearer that the scientific understanding of the cognitive process is impossible without the analysis of fallacy.

Classical philosophical literature is full of numerous, sometimes very interesting, witty and accurate arguments about the essence and causes of the occurrence and consolidation of untrue submissions, illusions and mistakes in the individual and public consciousness. The conflict of tendencies of psychologization and using the logical framework for the cognitive process characterizing public consciousness significantly affect the interpretations of the essence of natural and social processes.

Contradictions largely determine contradic-

tory interpretations of fallacy's essence in determining the causes of the occurrence of fallacies in cognitive processes. Almost all representatives of pre-Marxist European philosophy typically looked for the causes of fallacies in the biological or psychological nature of people cognizing the world, their physiology, generic cognitive abilities and their imperfection, to be more precise. Such a tendency in understanding the reasons for fallacy, providing not only their inevitability, necessity but also their insurmountability, is associated with already ancient ideas proclaiming that feelings, sensuality and eagerness for body activities prevent humans from achieving proper knowledge. Modern biologizing interpretations of the emergence of inadequate reflection of objective reality are based on the latest data of physiological sciences. This allows us to reveal the natural prerequisites of illusions, hallucinations and other sensuous images, but this is not directly related to the elucidation of the *epistemological essence of fallacy*.

Psychological interpretations of the reasons, and, therefore, the essence of fallacy, were characterized as not so limited and thus more attractive and acceptable, and still, they often seem to be. In fact, the representatives of the rationalistic and empirical-sensualist traditions debated among themselves within the above-mentioned frame. Thus, if the former considered sensations and perceptions to be illusory and deceiving and defined thinking as initially clear, distinct and reliable, the latter, on the contrary, were sure that fallacies happen in case of separation of thinking and sensations, as sensations themselves are infallible and reliable.

Presenting the views of R. Descartes, B. Spinoza (1957) highlights his idea that "fallacy comes from a simple abuse of our will" (p. 214). Explaining the reasons for the delusion, B. Spi-

noza bases himself on the psychological concept of “*imagination*”. In his opinion, “The lie is defined as something we perceive about an object, and we often imagine (despite the fact that we have learned little from it) that the total object affirms or denies this perception about itself as a whole” (Spinoza, 1957, p. 140). Also, following R. Descartes and detecting a discrepancy between the volumes of knowledge and will, Spinoza identified this fact with the most important condition for fallacy emerging. Postulating the primacy of will over the intellect, A. Schopenhauer speculated similarly.

The role of psychological components of the personality structure in the formation of fallacies was absolutized by E. Mach. Considering various kinds of fallacies, including illusions of sensation and perception, distorted representations, inadequate sensory images, he created his concept of fallacy under a more general concept of “psychic experience”, coinciding, in his opinion, with knowledge in general. According to E. Mach, “All knowledge is a psychic experience... If a judgment contradicts the corresponding experience, we call it fallacy... Fallacy and knowledge originate from the same psychic sources” (Mach, 1909, pp. 121-122).

Truth or fallacy refers to the logical aspect of our consciousness, for both of these phenomena are represented in the ideas of arguments. We can conclude whether they are true or are represented as variants of fallacies only in relation to the arguments given. It is only arguments that are able to be checked for being the true ones using practice as the criterion of truth as they state or deny something in relation to their subject. Concepts are treated as abstracts containing only essential general characteristics of a certain set of cognizable moments of reality. Even the definition of a concept revealing its content

(that is, its essential general characteristics) is always represented by arguments and statements.

Idealistic philosophical postulates can be a source of fallacies. Thus, an outstanding dialectician G. Hegel came to a mistaken attitude regarding the development of the world which was based on his philosophical system of absolute objective idealism. He declared that the fundamental idea comes to the final result of its development in the consciousness and practice of contemporary society. The then Prussian monarchy seemed to Hegel to be the highest level of statehood development. This is what was the contradiction between the worldview and the dialectical method, which did not postulate the completion of development. As F. Engels noted, “For dialectical philosophy, there is nothing once and for all established, unconditional and sacred. This philosophy presumes the presence of the stamp of the inevitable fall in everything, and nothing can resist it except for the continuous process of occurrence and destruction as well as the endless ascent from the lowest levels to the highest ones. This very philosophy is just a simple reflection of this process in the thinking brain” (Engels, 1961^c, pp. 275-276).

As for the epistemological sources of fallacy, the most prominent thinkers of the past interested in the problem of fallacy used to equate its reason and a lack of knowledge of a particular subject when describing a cognitive process. In one of his theorems, “Ethics”, Spinoza (1957) argued that “fallacy consists of a lack of knowledge characterized by inadequate, that is distorted and vague ideas” (p. 44). Identifying cognition with mental processing, the representatives of rationalism looked for fallacies in the processes of generalization, incorrect analogies and assumptions that are in logical errors.

Epistemological bases of fallacies in philos-

ophy in their clearest and most detailed form were revealed in connection with the criticism of religion (religious fallacies). In general, French materialists of the 18th century explained the reason for substituting knowledge by faith mainly by the absence or, at least, insufficient knowledge and the lack of enlightenment in people.

Epistemological and logical “roots” of occurrence of fallacies in cognitive processes are clearly distinguished in the classical philosophical literature. Not only one of the most important reasons for education and existence but, in some cases, one of the most important reasons for the successful functioning of fallacies as those which are logically relevant to the truth are explained by indirectness and ambiguousness of any act of cognitive reflection.

At the same time, it is clear that the matter is not about only the internal difficulties of implementing cognitive processing. The reasons for the occurrence of fallacies are offered in many modern philosophical works synthesizing these above-mentioned psychological, logical and epistemological approaches. At the same time, these approaches are fundamentally different from each other in principle, and they are placed in diverse aspects of knowledge. Therefore, it is impossible to find a universal ground for such a synthesis. However, some authors regard the social environment as a synthesizing ground for various preconditions of fallacies.

Of course, knowledge is woven into a specific social, historical and cultural context, which inevitably marks its imprint upon all its results and, of course, upon the formation of fallacies. K. Marks and F. Engels emphasized the importance of the social division of labour and the alienation of social consciousness from social reality in connection with revealing the sources of “erroneous” or “perverted” (in their terminol-

ogy) idealistic consciousness.

One of the signs of distorted reflections of the real world in the consciousness of the knower, according to Karl Marks, is a fetishistic illusion, in which consciousness concentrates on visibility, taking it for essence. The objective source of this distortion is the continually manifested discrepancy between the external existence and the essence. “If the form of manifestation and the existence of things coincided directly, any science would be superfluous” (Marks, 1962, p. 384).

Simultaneously, it is necessary to emphasize the existence of the fundamental difference between the epistemological and the logical grounds of fallacies. This circumstance is linked with the identification of logic and truth, which is still in force today. Let us emphasize that formal logic makes it possible to establish the *correctness* of the definitions of concepts and the formation of judgments and conclusions but does not imply their validity.

A criterion for the scientific nature of mental constructions, logicity also acts as a necessary but insufficient condition for achieving true knowledge. Thus, if a logical error can act as a ground for fallacy, a strictly logical construction does not protect us from fallacies not only in everyday life but also in scientific knowledge.

Claudius Ptolemy’s geocentric system of the universe is a shining example of an utterly logical construction of fallacy, which was recognized as a valid theory for one and a half millennia precisely because of its logicity. Logicity as the capability for correct and valid reasoning is still the primary weapon for the manipulation of mass consciousness. “Iron” logic of constructing grandiose fallacies comes into force where blind faith cannot “work”. Even some great minds often identifying conceptual and objec-

tively real frameworks can be fascinated by the fact that constructions are purely logical, which is evident in modern cosmology and cosmogony especially (Ogorodnikov & Oganyan, 2020). As for the aspect of everyday knowledge, it would not be a great exaggeration to state that in the 21st century, as well as in all the times of the existence of homo sapiens, the absolute majority of the world's population is located in captivity of various kinds of fallacies in the form of parascientific mythologemes about the development of nature and society (Ogorodnikov, 2019). All kinds of scientific and everyday interpretations of the nature and causes of the global Covid-19 as a pandemic are sufficient arguments for this thesis.

The identification of the reasons and conditions for occurrence, existence and consolidation of fallacious beliefs is closely connected with the interpretation of their nature and etymologizing. Numerous attempts of gradation of types of fallacies on different grounds are known. Leaving aside this serious, complex and independent problem, let us turn to the philosophical understanding of knowledge and clarification of the epistemological meaning of the concept of "fallacy", its place in the conceptual apparatus of the theory of knowledge and thereby its relationship to knowledge, which is of particular relevance for the necessary purposes of this research.

Fallacy, as a necessary and, in a way, the inevitable phenomenon of knowledge conditioned by its internal logic, acts as a relatively independent step-by-step approach for constructing a framework for knowledge (truth).

For the first time, the fallacy in the Hegelian sense is understood as the condition for the attainment of truth, the development of knowledge and the "torment" of truth. In his *Phenomenology of Spirit*, G. W. F. Hegel condemns and even

ridicules the opinion according to which truth and fallacy are isolated from each other. Both truth and fallacy equally occur in cognitive processes forming the most important moments of these processes. From the standpoint of dialectics, truth and fallacy represent the unity and struggle of opposites representing the driving force of cognitive development.

Achieving knowledge does not mean the impossibility of complete eliminating fallacies from cognitive processes. However, this circumstance does not mean that fallacies are inherent in any specific scientific research. There are some successful options for problem solving in a cognitive process while avoiding fallacies.

The epistemological essence of fallacies is determined by the process of reflection as the fundamental ground for cognition. "All ideas are based upon experience," – wrote F. Engels in this regard. "They are real or distorted reflections of reality" (Engels, 1961^a, p. 629).

A special role in the occurrence and formation of fallacies is played by the well-known nonlinearity, the incompleteness of the reflection at each separate stage, the lack of complete identity of the image and the object and the fundamental incompleteness of the adequacy of the image to the object. "The infinity of absolute thinking is made up of an infinite set of certain human heads working side by side on this infinite knowledge, and their successive generations are characterized by making practical and theoretical mistakes, resulting from unsuccessful, one-sided and false premises, following false, crooked and unreliable ways and regular missing correct solutions even when running into them" (Engels, 1961^b, p. 549). This is facilitated by the objective inexhaustibility of cognitive objects and limited capacities of concrete historical subjects.

Considering that any *epistemic image* resulting from cognitive outcomes is a product of the synthesis of reflection and a value-evaluative attitude of the knower towards it, one should not equate fallacies with simple inadequacy. Meanwhile, the analysis of the definitions of fallacies available in several current scientific papers shows that, as a rule, they are defined as stated above, e.g., as in the above-cited article by I. T. Kasavin. At the same time, despite such characteristics, it is considered acceptable to consider fallacy as a kind of knowledge as long as the previously identified broad understanding of the concept of “knowledge” (like any form of reflection and cognition) is used. However, I. T. Kasavin rightly notes that exaggerating the role of fallacy in cognition leads to relativism, scepticism and agnosticism (Kasavin, 2010, p. 32).

It is interesting to consider the conception of “fallacy” from the standpoint of theology, beliefs and dogmas of Holy Scriptures, the Holy Koran and other holy books. Truth is logically linked with fallacy as its opposite, and faith is linked with disbelief. Therefore, faith, being identified by religious people with truth, cannot include even an assumption of fallacy in faith, for such an assumption is a form of disbelief. In such a context, no theology opposes faith to knowledge. However, in this case, cognition is compared with the assimilation of the texts of the holy books and only from these books the truth about the world and the humans can be revealed to anyone realizing the dogmas of faith as true knowledge.

However, in case we proceed from the fact of clarified understanding of knowledge and its characteristics as a true and reasonable *epistemological image*, then incorporating the concept of fallacy into the notion of knowledge should be recognized as inappropriate, especially since the

withdrawal of fallacy from the sphere of the “competence” of knowledge and its correlation with ignorance, does not imply its exclusion from cognitive processes.

Given the above, such terms as “false knowledge” and “untrue knowledge”, which are similar to “round square”, are of empty volume, i.e., they have no substantive meaning. On the other hand, all the results of cognitive processes and all mental forms of reflection (including those being at the pre-social level) must be recognized as fallacies if we traditionally consider inadequacy to be the main and the only characteristic of fallacy. Providing such a broad understanding of this phenomenon contradicts the dialectical method, according to which the term “fallacy” is the category fixing the moment of the cognition, which, in essence, is rational and social. Such a circumstance implies the incorrectness of applying this term to psychic images, especially to animal psychic images. Inaccuracy, approximation, incomplete correspondence of the image to the object rather characterize sensation, perception, representation and, generally speaking, all psychic forms of understanding the reality. They do not define the features of fallacy, as it is popularly assumed. In this context, we must note that, in contrast to sensuous reflection, all sensuous forms of cognition are linked, on the one hand, with the visible and targeted reflection of the concrete and, on the other hand, with rational forms of cognition. Homo sapiens not only feel something but also compare each sensation with a concept, a judgment or an inference. That is, they understand WHAT they feel. If they interpret their sensations as inadequate to the objects or the moments of the reality they feel, then fallacies occur: “For a blower hat instead he got a skillet on his head”. This shows that fallacy and truth belong to judgments as logical forms of

knowledge. However, evaluating judgments for being true is not a logical procedure as the practice is the truth criterion.

At the same time, it is impossible to reject the obviously manifested connection between incomplete, inaccurate reflection and fallacy completely. This connection manifests itself in the fact that the degree of adequacy is assessed by the knower, as well as in the case of knowledge. For some reasons (as noted previously) this assessment might be inaccurate. In its turn, such inaccuracy results in the occurrence of subjective exaggeration or underestimation of the degree of adequacy. Furthermore, in such a case, this exaggerated or underestimated measure of the compliance of conformity is represented in absolute terms. An inaccurate assessment of the degree of correspondence of images to their object is, so to say, the “embryo” of fallacy.

Verity is a necessary but insufficient property of *knowledge*, just as *inveracity* is a similar characteristic of *fallacy*. Its final formation occurs when *inveracity* (overestimated or underestimated assessment of the degree of correspondence) is consolidated in the course of insufficiently complete and rigorous substantiation. The absence of the latter results in the same event.

Nevertheless, the understanding of fallacy differentiated from the knowledge that is offered in this article allows us to remove rigid boundaries between them. Since, on the one hand, the criteria of truth and the value of grounding procedures at different historically defined stages of cognitive processes are different, and, on the other hand, the object of cognition in itself changes, this results in the fact that the same statement about something can be considered either as knowledge or fallacy, depending on some or other conditions. It is remarkable that they were not opposed by Aristotle in due time. He wrote:

“...The same is said here can be true and false. For example, the statement “He is sitting” is true when this is so but then when he is standing up, the same statement is false. The same thing is also true with regard to the opinion: if they correctly believe that a person is sitting, it will be wrong to hang on to this opinion about him when he has stood up” (Aristotle, 1978, p. 31).

Hegel, as is well known, shared a similar point of view. The possibility of mutual transitions between fallacy and knowledge (truth) was outlined by F. Engels. He noted: “Truth and error, like all logical categories moving in polar opposites, have absolute meaning only within an extremely limited area...”. In case we have to apply this opposite outside the limits of this area as the absolute one, we will fail completely as both poles of this opposite will turn into their own opposites, i.e., the truth will become fallacy and vice versa” (Engels, 1961^a, p. 92).

In a certain sense, this proposed model of fallacy allows us to differentiate it not only from knowledge, but also from *errors and illusions* which are close to it, although they do not match it by their very nature.

Most often, the common mindset makes no distinction between them completely. Therefore, all the corresponding concepts can be used as interchangeable ones. Attention to their characteristics in relation to each other is drawn in special research papers and books of reference. For example, it is believed that “fallacy” correlates with a general concept, while “error” is more specific to a generic concept.

Although such a differentiation still does not indicate the meaningful difference between these concepts, it should be recognized that it would be feasible to separate their “spheres” following the principle that the problem of the source and nature of fallacy belongs to philoso-

phy and the problem of errors belongs to logic and psychology. The outline of this differentiation results from the error as the result of an incorrect theoretical or practical action.

Unlike fallacies, errors take place in thinking, where, in fact, they become logical errors in the definition of concepts, in the provided evidence when the formal rules of thinking are violated. These errors are manifested themselves already at the level of sensuous images in sensations and perceptions, which are sometimes presented as illusions and hallucinations.

In some cases, really existing interdependence and the relationship between fallacy and logical error are not only established but also absolutized. For example, one might say they were identified entirely in medieval scholasticism.

The fallacy was later reduced either to logical errors or to psychic images, inadequate in one or another way. Similar tendencies, influenced by one or another thinker's psychological or logical orientation, lasted until the 19th century. John Stuart Mill, in his well-known work "A System of Logic" (1914) clearly identified fallacies with logical errors resulting from the breaches of the rules of formal logic and using incorrect logical constructions (pp. 633-674).

Error is characterized by inadequacy and incorrectness, while fallacy is defined through inverity and falsity.

Fallacy as an epistemological phenomenon also differs from falsehood which is an intentional desire to mislead someone by suggestion or presumed evidence (justification) and deliberate dissemination of untrue ideas or, more precisely, those ideas, which are considered to be untrue by the disseminator himself, addressed to the subject. In view of the foregoing, we have come to a conclusion already mentioned above that *fallacy can be interpreted as unconscious*

and untrue knowledge, in contrast to falsehood.

Many perplexities and fallacies result from the identification of truth with logicity and even verity.

Falsehood is the opposite of verity, and both of these concepts are categories of ethics. Fallacy, as noted above, is a dialectical partner of truth, and, along with the latter, it belongs to epistemological categories. Logic operates with the concepts of logicity (correctness) and illogicity (incorrectness).

This leads to the conclusion that falsehood and even illogicity can be combined with truth, in contrast with fallacy.

In the context of the above, one cannot but object to A. S. Karpenko arguing simply this in the relevant article of "Contemporary Encyclopedia of Philosophy": "Falsehood is something opposite to truth, something untrue. The phenomenon of falsehood has four main aspects, such as epistemological, logical, moral and political ones" (Karpenko, 2010, p. 447).

The word "falsehood" is not polysemous but homonymous. Nevertheless, the author of the cited article tries to remove the homonymy by identifying epistemological philosophical, logical, ethical and political meanings of this term. Indeed, in logic, the terms "falsehood" and "false" are used in the meanings which are close to the meanings of terms "incorrect", "wrong", and "illogical". These terms are used in relation to the logical operations of defining a concept, making judgments and inferences. At the same time, logical correctness and logicity are neither a guarantor nor a criterion for the truth of a judgment, as indicated above.

A high scientific level is characterized, first of all, by the use of scientific methodology (systemic approach, including both induction and deduction, the objective logic and history of the

development, dialectical logic and determinism, etc. in the methods of scientific thought). Only individual specialists and scientists can “grow up” to such a level. They unite in scientific communities. Nevertheless, even they cannot represent a unified system of the scientific worldview and scientific ideology. For thousands of years, this situation has been very favourable for all kinds of falsification of facts. Moreover, at the same time, as in jurisprudence, it is necessary to distinguish voluntary fallacy from deliberate falsification of truth aiming at misleading large groups of people and arming them against each other with the help of false ideology. It should be noted that twin concepts such as “scientific level” and “interhuman/ everyday level” by no means coincide with another pair of terms such as “true ideology” and “false ideology” concerning ideology. Truth can be mastered at the everyday level of knowledge and ideology; on the contrary, the scientific level does not guarantee the truth of ideas. The point is that practice is the criterion of truth, and the logicity of constructing a theory is the criterion of scientific achievements. Thus, of course, Ptolemy’s geocentric model of the universe and Copernican heliocentrism belong to scientific ideology because both of them are logically constructed models. However, it is the heliocentric model, which is the only true one. This has already been repeatedly confirmed through practice.

Let us consider some syllogisms in terms of the aspect of formal logic to highlight the problem of the relationship between truth and error in order to dot the i’s and cross all the t’s.

Our first syllogism is:

All the planets revolve around the Earth.

Venus is a planet.

Venus revolves around the Earth.

Without going into the rules of syllogism

inferences, let us note that the syllogism is built correctly. That is, there are signs of logicity. However, today it is not only Copernican heliocentrism that hinders us from recognizing the truth of the above conclusion. This can be seen from already significant practice in the exploring of the solar system. Moreover, it is a practice that is the main criterion for the truth of any assertion.

Let us change the minor premise in this syllogism and receive the following conclusion:

All the planets revolve around the Earth.

The Moon is a planet.

The Moon revolves around the Earth.

In this syllogism, the central premise and the minor premise are not pieces of truth. However, the conclusion is not only made correctly and logically, but it is also a true judgement! This is the discrepancy between truth and logicity, which is demonstrated here quite clearly.

As already noted, truth is a dialectical partner and the antipode of fallacy and there is no concern about falsehood in this regard. Falsehood is a moral and ethical category and its dialectical partner, and the antipode is verity but not the truth.

Truth and falsehood are in no way correlated with truth and fallacy. One can speak the truth and nothing but the truth and write the truth and nothing but the truth is under a delusion at the same time. On the contrary, one can brazenly tell or write lies and still proclaim the truth.

Let us consider the example of the first case. The veracity of things and words is determined by the confidence of speakers and doers who are sure that they are supporters of truth. A. Zhelyabov, S. Perovskaya, N. Kibalchich, N. Rysakov and T. Mikhailov belonging to “Narodnaya Volya” (“The People’s Will”) group were quite sure that the assassination of czar Alexander II was a good thing, for it would rock the people of

Russia and would be a “direct action” for revolutionary transformation. Therefore, oral and written calls and appeals of Narodnaya Volya (The People’s Will) members proclaiming for terrorist acts were veracious, but not true. The practice has shown that terror from below can only intensify terror from above.

Now let us consider the example of the second case. If a faithful representative of current astrology (there are still some of them around) truly believing in the veracity of the geocentric universe is accidentally included in a group of the astronomical community, he might pretend to agree with the opinions of the heliocentric model of the universe because of fear for his or her astrological beliefs. In this very case, by telling lies, he expresses a true argument. Arguments and “theories” of false ideology act as weapons in information and ideological confrontation. However, a voluntary fallacy is not an exception, which works more properly only because the one who promotes a harmful idea truly believes in this idea as in a true one (Ogorodnikov, 2019).

Conclusion

We can draw the following conclusions from the information given in this study:

- 1) *Fallacy* is a *gnostic result* opposite of the truth. Its inveracity is not identified, and in some instances, it is determined by not strict and insufficient ground.
- 2) Being the dialectical opposite of the truth, fallacy does not only fall out of the processes of cognition but often acts as the essential stage in these processes leading to the truth.
- 3) It is fallacious to equate fallacy with incomplete knowledge since any knowledge about objective and subjective reality will be necessarily incomplete. Cognition is on the way

of discovering singular and the particular, which, being subsequently subjected to systemic synthesis, ensure mastery of truth. In cognition, it is only the elevation of singular and particular to the rank of the universal, which results in fallacy.

- 4) Furthermore, some philosophical and worldview assumptions used by scientists result in fallacies. Thus, fallacies flow out from objective idealism and subjective idealism. They result in metaphysical (anti-dialectical) absolutization of either the universal (objective idealism) or the singular (subjective idealism). Such an absolutization leads to the development of perverse criteria of truth and fallacy, respectively.
- 5) Visuality inherent in many phenomena is often a ground for fallacy in scientific knowledge (as well as in everyday knowledge) is. Visuality is a situation in which a phenomenon “points” to the entity different from the one which is behind this phenomenon. Therefore, one cannot trust sensuous cognition, which is not raised to a rational level.
- 6) Also, the identification of a conceptual scheme describing the type of a segment of objective reality with this very reality acts as the ground for a fallacy.
- 7) Fallacy, as well as truth, both exist in judgment-based logical forms. Therefore, it is illogical to refer to psychologically-based grounds for fallacy as well as to be engaged in looking for psychological grounds for truth.
- 8) It is impossible to equate fallacy with falsehood due to the fact that the latter has verity but not the truth as its dialectical opposite, both referring to moral categories.
- 9) It is also impossible to equate truth with the

logicality of thought formation and identify fallacies with logical errors. Although logicality is the criterion of correctness, it is essential but not sufficient condition for receiving truth.

Understanding the essence, causes and conditions for the occurrence of fallacies equips a researcher with tools for understanding and overcoming fallacies on the way to the truth in any area of scientific knowledge.

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NONVERBAL COMMUNICATION MEANS IN THE UK PARLIAMENTARY DEBATES

Abstract

This article focuses on the proxemics, oculosics and tacesics as nonverbal communication peculiarities in the UK parliamentary debates within the scope of parliamentary discourse studies (discoursology) as a new branch of political discourse studies. It deals with studies of metonymy-based language representations of space used to name the MPs in the UK parliamentary debates. Here, the visual characteristics and behavioral patterns influencing MPs' role and participation in the debates are highlighted. The paper determines cognitive background and extralinguistic factors influencing the usage of naming models and MPs' colour determination in parliamentary debates. Such debates represent the events regardless of the party that gains the majority in the UK parliament in post-Thatcher period. It is concluded that nonverbal communication has become an inseparable part of parliamentary communication, serving as a unique communicative code used by the MPs. The results stipulate further modelling of the parliamentary debates to build their interactive and cognitive models for better insight into the British political life and the British national character. The received knowledge is of particular importance for teaching country studies, history of the UK, political science, and speech communication theory.

Keywords: nonverbal communication, political discourse, parliamentary debates, proxemics, oculosics, tacesics, national character, traditionality.

Introduction

Being active subjects in creating language processes and phenomena, humans create various discourse practices to promote socialization and participate in the processes of categorization and systematization of the surrounding reality. Languages, social and communicative practices are interconnected, and it is highly observed in the political reality that penetrates and concerns all aspects of human activity and structures power relations in any society via the involvement of a wide range of communicants from various societal strata into the political communication.

Analysis of different aspects of political communication deepens understanding of the political picture of the world, national character, peculiarities of interaction, stereotypical communicative patterns inherent in any society. Political interaction patterns presuppose the usage of a wide range of verbal and nonverbal means. Nonverbal communication presupposes the exchange of meaningful information via body language to support verbal interaction and intensify its expressiveness and emotiveness. Such communication allows adding details to the messages, and it can encompass more detailed and more valuable information simultaneously with verbal messag-

es than a particular separately produced verbal message. Nonverbals show the psychological and emotional state of communicants, their attitudes and hierarchical relations; they become markers of group identity and envisage the mode of behaviour accepted in a particular communicative situation. Nonverbal means in political communication highlight information on the roles, status and behavioural peculiarities of the political agents, and they serve as attention-triggers for the general public.

The importance of interconnection between verbal and nonverbal communication means has always been in the focus of scholastic researches as humans use gestures and other nonverbal signs to communicate alongside, or even instead of speaking (McNeill, 2012). Scholars consider the gesture-first hypothesis, claiming that humans were able to communicate symbolically using nonverbal signs, and due to them, were able to develop the ability to use language signs (G. Hewes, E. Condillac, T. Bergin & M. Fisch, M. Arbib, M. Corballis, A. Kendon, M. Tomasello, W. Stokoe etc.). Some works analyze the key properties of nonverbal communication, such as intentionality and referentiality, that are prerequisites for human language emergence and development (M. Cartmill, Call, J. Prieur & J. Vauclair, S. Pika & J. Mitani). Modern researches of communication processes focus on the nonverbal sign system as an indispensable part of human interaction that should be studied inseparably from the verbal means.

Nonverbal means that encompass gestures, eye contact, facial expressions, appearance, the distance between the communicants and other behavioural parameters become crucial in every sphere of human communication processes, underpinning interaction effectiveness. According to J. Clark and A. Paivio (1991), nonverbal are

assumed to be processed efficiently and easily remembered and for this reason, they can dominate over verbal information. In the political sphere, nonverbal signs stipulate every political action or event, participating in conveying information, implementing ideas, creating specific images and influencing the electorate. The role of nonverbal communication in the political sphere is analysed in the works by E. Bucy, M. Korolko, A. Hanna, J. Yang, P. Steward, W. Gardner, W. Hart, M. Bloch, S. Rosenberg etc. The politicians' appearance and face expression are considered in the works by D. Ahler, M. Atkinson, K. Mattes, M. Hermann, P. Steward, B. Wallet, J. Schubert etc. Alongside such researches, understanding the peculiarities of nonverbal means usage in the political sphere presupposes a wide range of studies to explain the modern tendencies in political communication patterns within the political discourses.

Modern political studies concentrate on political philosophy aiming at analyzing principles of political and social life, including set of values and patterns of political institutions cooperation with public agents, united on topical political and sociocultural issues, together with conceptual systems and argumentation theories within the political sphere. Researches of political discourses, according to W. Lajul, are theoretical attempts at describing and explaining political philosophies and ideologies. Consequently, philosophical, political ideas or theories are also explained through philosophical and political discourses (Lajul, 2020, p. 177). D. Braybrooke states that in a broad sense, political philosophy embraces works like those of J. Rawls, R. Nozick, and D. Gauthier that deploy social contract theory, principles of justice, and rights in grand programs for social policy and political organization. Modern philosophical, anthropological

and political approaches to political communication analyze systems of social control in societies, ways of reaching consensus and equality or inequality principles in the societies, critical approach towards discourse practices produced by institutional agents (J. Vincent, A. Subramanian, T. Lewellen, M. Aronoff and J. Kubik).

Parliamentary discourse as an integral part of political communication has become the object of scholarly research primarily in the fields of political philosophy, political sciences and sociology (P. Silk and R. Walters, R. Morgan and Cl. Tame, M. Olson and P. Norton, G. Copeland and S. Patterson), but only very recently it has become an interdisciplinary concern and involvement of different branches of linguistics (T. Carbó, S. Slembrouck, C. Ilie, I. Van der Valk, R. Wodak, T. van Dijk, J. Wilson and K. Stapleton etc.). Different specific features, structures and functions of parliamentary debates in different countries are analyzed in the works by A. Adonis, R. Bentley, W. Copeland, C. Patterson, R. Hart, and C. Landtsheer. Cognitive basis, ideological background, strategies and tactics of parliamentary debates as a type of discourse are specified in the works by D. Coombs, D. Kovachev, A. Baranov, E. Kasakevich, A. Romanov etc. Many scholars consider the rituals, customs and traditions that are highly observed during the parliamentary procedures and become the basis of verbal and nonverbal interaction patterns (W. Hauser and W. Singer, M. Banerjee, M. Weiner, R. Roy and P. Wallace etc.). In spite of the fact that parliamentary debates are in the focus of attention, the parliamentary debate in the UK as a speech genre that represents the unity of interrelated verbal and nonverbal communication means characterized by a number of the differentiating structural, semantic, pragmatic and cultural features have never been the subject matter of

linguistic investigations. This fact determines the necessity of the research to envisage the whole spectrum of peculiarities inherent in the UK parliamentary debates that presuppose the nonverbal components of such debates. To fully understand verbal communication in the UK parliament as the main decision-maker of the nation, the multifaceted analysis of nonverbal components of MPs interaction should be considered. The *purpose* of this research is to study nonverbal means of parliamentary interaction in the UK that stipulate the effectiveness of the MPs interaction and fail-safe functioning of the UK parliament. The *subject* of the article encompasses proxemic, oculesic and tacesic parameters of MPs nonverbal interaction in the UK parliament.

High focus on different aspects of political communication, the appearance of new branches of political discourse analysis and its realization practices leads to the need for working out a new branch of political linguistics that considers parliamentary institutions. Taking into consideration the results of modelling the political discourse of the UK parliamentary debates', I formulate *parliamentary discoursology* as a new branch for analyzing the peculiarities and parameters of the parliamentary interactions within the scope of political discourse studies. Parliamentary discoursology unites the classical and modern approaches for analyzing political language within the political discourse, its peculiarities and functional potential. This branch focuses particularly on parliaments as highly conventional, structured and normalized political institutions with a number of interaction models and standardized verbal and nonverbal communication patterns.

This study is based on a wide variety of research principles and methods that help to analyze the UK parliamentary debates. They include cognitive mapping, genre modelling, contextual

interpretation analysis, linguistic, stylistic analysis and componential analysis. *The cognitive mapping* specifies the genre, interactions of the participants in the debates and the conceptual structures within the discursive field of the UK parliamentary debates. *Genre modelling* defines the basic patterns, standards and norms, clarifies parameters of the UK parliamentary debates' modelling. *Contextual interpretation analysis*, together with *linguistic, stylistic analysis* and *componential analysis*, help to draw semantic meanings and stylistic means of lexical units in communicants' interactions. It is essential to focus on the contextual environment of the procedures of the debate. R. L. Heath and J. Bryant (1992) stress that the context of each communication event shapes it. In this sense, communication is embedded in a context, and interactive messages can only be fully understood by taking cognizance of the situation in which they occur (p. 57). Thus, it is necessary to study interpersonal communication within the parameters of what O. Hargie (1997) referred to as the person-situation context (p. 58).

To determine the genre peculiarities of the parliamentary debates, the analysis of the UK published Hansard reports, and the collection of recordings of the parliamentary procedures are used to deepen the conception of nonverbal aspects of communicants' interactions. To verify the correction, authenticity and objectiveness of the data received, the analyzed material includes parliamentary reports of the leaders of both Conservative and Labour parties in the post-Thatcher period.

Thus, a comprehensive analysis of the proceedings of the debate in the UK parliament presupposes an understanding of correlations of conceptual structures, language signs, nonverbal signs, contextual situation parameters, long-term

established behavioural patterns and social structures. Understanding the nonverbal communication patterns in parliamentary debates contributes to a better understanding of the procedural peculiarities in the UK parliamentary life uncovering the peculiarities of the British national character.

Research

Political discourse reflects relations between the political agents and societies, being formed by means of power institutions and society integration, on the basis of the long-term established political culture and national political picture of the world that show national peculiarities of conceptualization and categorization of the reality. Parliamentary debates serve as a prototypical genre of political discourse due to their central place in the structure of this discourse, and their primary function is fighting for conquering, preserving and strengthening power. Such debates serve to intensify provision for the dominant position of political agents (communicants) in the political life of a nation.

Parliamentary debates are a complex communicative event in the form of a gradual deployment and with strict time and themes under discussion limits. They are characterized by a set of specific development patterns that involve theme and time regulators. This political discourse genre means the involvement of several communicants who are active participants in political interactions. They have strictly determined status-oriented hierarchical roles and functions. Communicants get involved in the discourse field of the debates, being united on the basis of common interests and solving existing socio-political issues within the country and abroad. *Main purpose* of the UK parliamentary debates is a constant participants' opinion interchange to

solve existing issues in domestic and international politics. *The more specific purpose* of the communicants during the debates is an attempt to reach domination in the communicative interaction, gaining a leading position to demonstrate one's own problem-solving skills in the political, economic or social spheres for attracting electorate and increasing political power.

The parliamentary life in the UK is strictly stipulated by the norms encompassed in Erskine May that got the naming "the Bible of parliamentary procedure". This naming highlights the importance of this treatise in organizing the parliamentary life, structure, rights, norms, obligations and duties. For the UK parliament, where every meeting starts with prayers, the association of this treatise with the Bible demonstrates its status and importance in day-to-day parliamentary procedures. The participants in the parliamentary debates strictly follow norms and rules without violations, attempts to change, challenge or discuss them. The naming of the document is formed via metonymy as its author, Thomas Erskine May, created norms and rules of the British parliament. Later these norms turned to be called Erskine May. The peculiarities of the UK parliamentary debates are based on the Erskine May regulating the whole structure of the parliamentary life.

The political discourse of the UK parliamentary debates is researched within the scope of discourse analysis that aims at a complex study of genre and interactive features of this discourse genre. According to K. L. Hacker (1996), political, linguistic discourse analysis is a form of political communication research that focuses on how power and language are interrelated. It encompasses the correlation of power, cognition, communication and behaviour within the political discourse. The relations between state and

society in the UK are based on democratic principles that determine certain communicative behaviour in political communication with the dominant open communication patterns. Such communication is predominantly directed towards bilateral interaction of competing parts, and active ideas exchange during the debates and mutual respect among participants in the parliamentary debates. The authoritative style of political communication means total control over thoughts expression, ideas interchange, and negative attitudes towards different opposing opinions. Turndown on initiative contradictory ideas in authoritative style leads to avoidance of prolonged discussions on existing issues. Compared to the authoritative type, the democratic style suggests rejection of oppressions and limitations of communicants' rights and freedoms during the parliamentary debates; it aims to create a balance of competing ideas and set equal participation, involvement, and opportunities for all Members of Parliament (MPs).

As a result, political discourse of the UK parliamentary debates is produced, developed and modified via rule of consensus through optimal balance and equality of MPs rights. This feature of the parliamentary debates in the UK influences the involvement of language structures within the discursive field of politics. The balance of political forces, their status in the debates is shown in the nonverbal communicative features and is reflected in the language forms of the terminological units.

The research of the UK parliamentary debates suggests a focus on genre peculiarities of the debates as the type of political discourse. Considering their structure, *parliamentary debates* are a specific dialogical unity that encompasses relative ties among the participants of political communication, peculiarities of their com-

municative interaction aimed at the construction of political reality. Communicants in the parliamentary debates relate to each other through a set of long-established rules, norms and patterns of interparty relations that are based on hierarchical conventions. The primary mediator in such relations is verbal and nonverbal signs that reflect a strict, well-organized and structured system of the UK parliamentary debates.

Nonverbal parameters of the communicative process stipulate the peculiarities of the UK parliamentary debates' modelling. Nonverbal means of communication give the addressees some information, highlight the specific features of the cultural code of any nation, and traditions and norms of interaction; they show emotional state and speakers' attitude towards each other.

Nonverbal communication includes a set of nonverbal communicative means, signs, symbols and codes that play an essential role in understanding communicants' interaction. As has already been said, verbal communication, taken without context consideration, does not contain enough structural and semantic features characterizing their communicative status, and nonverbals help to promote better information understanding and decoding by showing communicative intentions. Nonverbal means add more meaning, expressiveness, and argumentation to the words communicants say. These means represent the ways of communicants' behavioural peculiarities in interactions, stipulating the additional meaning of speech acts, communicative moves, strategies and tactics of communication. Regarding their role in regulating the parameters of communication, such means of expression support a balanced level of communicants' interaction and indicate their communicative status.

Communication means conveying information through signals, as described by F. Man-

del. We use body language without being aware of it, perceive and interpret other people's body language. Nonverbal phenomena are most important in the structuring and occurrence of interpersonal communication and the movement regulation of the interaction. Nonverbal signs help regulate the system, cueing hierarchy and priority among communicators, signalling the flow of interaction (Mandal, 2014).

Regulating the parameters of communication, nonverbals become one of the key elements of psychological interaction and hierarchical relations of the communicants during parliamentary debates. Such parameters have a strong influence on the procedural processes in the UK parliament.

A wide range of scholars claims that nonverbal behaviour is highly influenced by culture differences (e.g., Hall, E. T. & Hall, M. R., 1990; Ekman & Friesen, 1975; Matsumoto, 2006). Nonverbal means display traditionality, cultural code and norms of behaviour patterns of a certain language community, ethnos or group of people and help reconstruct their identity. The analysis of the parliamentary debates in the UK proves that nonverbal communication has a strong cultural and historical basis regarding following traditions and customs deeply embodied in the peculiarities of MPs interactions. They are motivated by the institutionalized norms and rules inherent in the political discourse type and are grounded on the old parliamentary laws and norms of debates procedures, reflecting the cultural code of participants in the parliamentary debates.

Model of the UK parliamentary debates is formed by nonverbal means including proxemics that encompasses the use of space embodied in distances and placements; tacesics expressed through touch behaviour; time regulators; physical appearance and behaviour of the communi-

cants in the debates that form the base of all processes and functioning of all parliamentary procedures.

Proxemics as spatial orientation and status identification means of nonverbal communication is regarded as the basis of the UK parliamentary debates, showing the hierarchical roles of the MPs, their status in the procedures of the debate. Deepening knowledge of space usage helps to understand the UK parliamentary procedures better and to attract more public interest to the parliamentary life.

As stated earlier, nonverbal communication is highly influenced by cultural parameters. E. T. Hall, the cultural anthropologist, stresses that culture plays the definitive role in determining how individuals use personal space, e.g. that people from contact cultures choose closer distances, maintain more direct eye contact, touch each other more frequently, and speak more loudly than those from non-contact cultures (Hall, E. T. & Hall, M. R., 1990). A. Brown and K. Starkey (1994) consider culture as a pattern of meanings inherited from the past which provides a means for interpreting the present. Culture in this sense refers to the traditional way of behaving in any particular context (Hargie, 1997, p. 58).

The UK parliamentary debates' genre model shows their normativity, processing patterns, hierarchical status and roles of their participants envisaging the ethnocultural features of the British. The model of the UK parliamentary debates embodies a unique system of communicants' status-motivated physical space usage, reflecting traditional features of the British national character and peculiar traits of the British political culture, associated primarily with traditionality shown in constant following and respecting the traditions and customs.

The participants in parliamentary debates

assume specific political roles stipulated by their assignment in one of the two houses in a bicameral parliament. Space-motivated component is realized via communicants placements according to their position into the authority, opposition and non-factional MPs. Communicants allocation in the House of Commons and the House of Lords is unchangeable.

The Speaker's chair in the House of Commons is traditionally elevated, demonstrating his / her dominating status as a person who shapes all parliamentary procedures, controls debates issues and legislation, sets regulations, norms, and rules. The Chair is placed between the Government and the Opposition benches to imply that the head of the House governs all the processes during the parliamentary debates remaining politically impartial and preserving equality in rights and obligations of all MPs. Such a Speaker placement provides for complete effectiveness of the regulatory mechanisms in the debates, especially during hot and sharp discussions in the House of Commons. Unlike the Speaker's elevated position in the House of Commons, the chair of the Speaker in the House of Lords is on the ground level that shows the equality of his / her status towards all the MPs. This norm is stipulated by the tradition of debates regulations that limit the Lord Speaker's interference with the House discussions as the MPs themselves are given the right to control and resolve all procedures.

Political life in the UK, especially its parliamentary system, is characterized by a strict following of the traditions, norms and customs. The peculiarities of the MPs allocation in the House of Lords and the House of Commons are in great relevance to the government and opposition. All political parties are precisely allocated in certain parts of the Chambers. The key figures

– Her Majesty’s Government and the Official Loyal Opposition Shadow Cabinet – are placed in the centre of the House of Commons, on the front benches, facing each other from the opposite sides; as a result, they are used to be called *frontbenchers*. Despite the leading parties, placed closer to the Speaker, parties’ representatives who do not form the government or opposition, belong to other opposition parliamentary teams and do not strongly affect the country’s legislative process get the remote places far from the Speaker of the House at the far end of the House (House of Commons Procedure and Practice, 2009), and they are called *backbenchers*.

The lexemes *frontbenchers* and *backbenchers* imply two components of meaning: in direct meaning, they suggest the placement of the MPs in the Chambers; in figurative meaning, they represent their status and role in the political life of the UK. For instance, in the debates on the election of a new Speaker, the communicant emphasizes the Speaker’s role as the defender of the MPs rights and guarantee of their equality. The future Speaker has a commitment to keep a balance between the Government and the Opposition without referring to one party as the leading and humiliating the rights of others, as well as supporting one side of the parliament:

I know that you will be dedicated, that you are 100% committed to this House and that you will be fair to Front and Back Benchers (HC Deb 18 May 2010: Column 4).

Such namings are formed via the choice of motivator correlating with various terms in the propositional structure. In the case of MPs namings, they are represented by the activation of the locative term. Locative is considered as a space component in the propositional structures. The Prime Minister, together with the Leader of the Opposition, never changes places, unlike the

other MPs who can change their location. Government officials from the sides of Her Majesty’s Government and Her Majesty’s Opposition are placed in the centre directly facing each other. The adversarial layout is influenced by tradition as it has been peculiar to the first permanent House of Commons in St. Stephan’s Chapel (Commons Chamber, n.d.).

The placement of sits for the MPs realizes the idea of the competitive atmosphere for better questions and critical remarks’ exchanging and peculiar political, theatrical performance staging to reach the communicative effect. The involvement of theatrics in the political sphere lays the basis for gaining and maintaining power in society. Political performance is conducted in a certain surrounding and with the usage of various communicative means according to strict rules and scenarios and is staged by actors/agents of the political life who pursue certain goals (Combs, 1981; Woods, 2006). K. Burke considers politics as a study of drama composed of many acts. The scholar points out that we view political action as a drama on a stage (Burke, 1967). This specific staged performance is, in fact, a competition where two leading sides are constantly opposing each other by means of demonstrating their strong sides and revealing weak sides of the opponents. They use various strategies and tactics involving face-saving and face-threatening acts. Such parliamentarians are called frontbenchers; this naming reflects their direct placing either in the House of Lords or the House of Commons. But it is also connected with the metaphorical association, based on their function, as these members of the British Parliament perform the leading function in the parliamentary procedures.

The first row on the right side from the Speaker is also named *Treasury Bench*. This

naming is based on a metonymy according to the function of some MPs sitting on that bench – Lord of the Treasury, who is in charge of economic policy in the country and perform an important role of political agents in the UK parliamentary life:

It is fair to say that over the last couple of days, exceptionally important matters have naturally dominated, but I hope that those on the Treasury Bench will have noted what has been said (HC Deb 17 Nov 2015: Column 552).

One more group of MPs that is also functionally important for the British parliament is called *crossbenchers*:

Independent Crossbenchers L. Hennessy of Nympsfield and L. Bilimoria spoke in this debate (HC Deb 9 October 2012: Column 1085).

Their status in the parliament determines the location of the crossbenchers: having no political parties' affiliation, they are situated between and perpendicularly towards the Government and Opposition. This naming shows that they are "on the crossroads" between the power and the opposition, belonging to no political party, and independently participating in political proceedings without sharing any common ideas. This group of MPs that encompasses life and hereditary peers becomes a differentiating feature of the House of Lords and is not inherent in the House of Commons.

As a result, the party affiliation and the political role in the UK parliamentary life are highlighted in the strict allocation of the MPs. Location stipulates communicants' participation in the procedures of the debate and provides well-organized functioning of the Houses. These traditionally-inclined peculiarities are reflected in the language forms and the terms used to denote the MPs in the UK parliament perform some pragmatic functions: 1) to name the MPs; 2) to

shape the parliamentary system into a well-ordered structure; 3) to support hierarchical functioning of the debates; 4) to reflect on the status and role of MPs in the political life of the UK. In the modern democratic British society, where the public has full access to law-making processes via open sessions of the Parliament, the basic terminology system provides for a better public understanding of the procedures of the parliamentary debate and intensifies information dissemination. It stimulates social engagement and public interest in the political life of the country.

Thus, space parameters influence the system of language namings stipulated by some fundamental notions formed as the result of event perception and spatial cognition. Language is considered the means of passing cultural and political values within or between generations of people, provides a group or individual with a means of identification with a specific culture, values, or political entity (Denton & Kuypers, 2008, p. 35). As referred to by G. Lakoff and M. Johnson, such lexical units as orientational metaphors are different from other metaphors because instead of structuring one concept in terms of another, they organize a whole system of concepts with respect to another. They function in correlation with the action of our body in the world (Lakoff & Johnson, 2003). Language sings that structure political reality in the UK parliamentary life become major symbols accumulating certain traditions, patterns and roles that are long-established and well-checked through centuries of the well-oiled mechanism of parliamentary procedures. They help to determine spatial orientations in the UK political life.

The Speaker is in charge of communicants' placement during the debates. Distanced from the Speaker places are close to *the Bar of the House*, marked by a white line on the floor

across the width of the House to identify the established boundaries for the visitors, i.e. the electorate and reporters, who are given the right to be present during the parliamentary meetings. Visitors are never allowed to voluntarily pass such boundaries; otherwise, it causes breaks of the parliamentary discipline. In the House of Lords, the Bar of the House is marked by a railing (UK Parliament, n.d.).

Communicants' distancing is stipulated by the two-sword lengths apart measure between red lines (3,96 metres). Red lines are drawn in front of governmental and oppositional benches to avoid trespassing that can cause physical contact during hot discussions in the debates. This peculiar feature of the debates is verbally expressed through the phraseological unit *toe the line* ("accept the authority, policies, or principles of a particular group, especially unwillingly" (Oxford Dictionaries, n.d.). This phraseological unit incorporates two meanings, denoting the process of limiting the members of the House movements during the debates and functioning the rule of strict party-line following.

Communicants in the parliamentary debates have the right to change their party affiliation willingly. In terms of political idioms, this right is denoted by the phraseological unit *crossing the floor*. Its motivation is two-faceted: this unit is based on the locative of communicants' placement, as they sit opposite each other and are subdivided into the government and opposition. Change of party affiliation means the placement change due to crossing the floor of the Parliament to join the party on the other side. At the same time, this lexical unit implies party affiliation change as MPs get the other status, new rights, obligations and functions, start to perform new political, and social, role in the United Kingdom.

Space also determines the naming of the House of Commons, Dispatch box, that is based on metonymy and features its function: the major participants in debates address from the wooden chair. Due to this, speaking from the dispatch box denotes the location of speakers in the House of Commons. In spite of the fact that the naming dispatch box is formed via metonymy, as this lexeme means "*a container for official state or military dispatches*" (Oxford Dictionaries, n.d.), the only official document that the dispatch boxes contain is the Bible ("*and other items used when Members take the oath*" (UK Parliament, n.d.).

Highly related to the proxemics is one more type of nonverbal communication termed *oculesics* and is related to eye contact, eye behaviour and vision-related aspects of communicative means. Eye contact, as a nonverbal means of communication, is usually used to set emotional contact between the communicants and to analyze the reactions to certain information provided. Considering the role of eye contact in the UK parliamentary debates, oculesics serves as a tool of attention-trigger and a determiner of MPs location.

Communicants' placement in the House of Commons during the parliamentary debates stipulates the opponents' eye contact as they are sitting face-to-face. According to A. Pease and B. Pease (2004), eye contact with opponents helps to reach understanding quicker (p. 175). This factor becomes an essential tool for reaching a compromise or getting support from all communicants in the parliamentary debates. It promotes an unobstructed implementation of amendments to the bills, stipulates changes in the course of actions or popularizes certain images of the MPs.

The House of Commons has a specific feature of attracting the Speaker's attention for par-

ticipating in the parliamentary debates. In particular, to get the opportunity for debating, MPs need to turn Speaker's attention to them to be called to the Bar. To reach it, communicants usually raise from their sits to be seen by the Speaker. This performance is termed *catching the Speaker's eye*, as only such "catching" gives communicants a chance to ask questions or provide comments in the debates. For example, the communicant stresses the importance of catching the Speaker's eye to discuss some issues during the debates:

If the hon. Gentleman catches your eye, Mr Deputy Speaker, I am sure that we shall hear that Brighton, too, would benefit from a more flexible licensing regime (HC Deb 18 June 1999: Column 458).

Visual perception plays an important role in setting space parameters of the MPs and conducting the debates. As a result, the colours of the House of Commons and the House of Lords stipulate long-term established traditional namings that bear some strata-based symbolic meaning. Specifically, following the tradition of certain colour serves as a mediator in determining the locative of the Houses. Its usage in MPs benches, in official documents or reports, is obligatory. Green colour characterizes the House of Commons, and the red colour is traditional for the House of Lords.

The choice of green colour is deeply symbolic for the English ethnos, as a number of important factors stipulates it. Firstly, this colour is associated with nature, its fertility and gifts, and the peasants, people of non-noble origin. Secondly, green colour sets a connection with the historical past of the nation and religion, as during the Middle Ages, the English kings used to choose this colour in building churches and chapels (House of Commons Green, 2010). The red col-

our in the House of Lords symbolizes the royal power, and it is widely used in the official royal ceremonies (UK Parliament, n.d.).

Since the MPs in the House of Commons are placed on the green benches, one of the widespread namings of the communicants is Green Benches. This naming is formed via metonymy associated with a characteristic feature of agents' location on the specific places coloured green:

Her Majesty's Green Benches – once such a proud fighting force, now cruelly depleted (the Daily Telegraph, 17 October 2013).

The colour of the location of the parliamentary debate is reflected in the details that show MPs placement. In particular, in the process of law approval, it is sent from the House of Commons into the House of Lords for further discussions. The document is wrapped with a ribbon that is coloured, either green or red. The colour of the ribbon helps to differentiate between the Houses, as the green colour symbolizes the House of Commons, and the red colour is distinctive for the House of Lords.

Tacesics becomes one more powerful means of MPs interaction during the parliamentary procedures in the UK House of Commons. Tacesic peculiarities as communicants' expressive-emphatic movements and actions in dynamic communicative interaction show complete firm respect towards traditions and norms of parliamentary practices meetings.

MPs placement determines and supports competitive spirit, strengthened by the team spirit as communicants with the same party affiliation are sitting together and have an opportunity to support each other during the debates in the UK parliament. The tradition demands their placement on special long benches touching each other's shoulders to feel support and unity.

After prolongation of the term in office or

after the announcement about parliament's dissolution in case of parliamentary elections, all MPs shake hands with the Speaker before leaving the Chamber. In other situations, it is completely forbidden to shake hands with the higher-ranked MPs.

Speaker's appointment also supposes a certain performance that involves physical contact. The newly-elected Speaker is actually grabbed and pulled to rush him/her to take the Speaker's chair and preside over the procedures of the debate.

This tradition roots in the historical times when the Speaker of the House of Commons had to tell the monarch about the parliamentary events, and the monarch's disagreement with the political decisions could have led to the Speaker's execution. As a result, newly-elected Speakers rejected to take their position, and they were forced to preside in the House of Commons physically.

As the British reluctantly abandon their traditions, the ritualized act of the Speaker's appointment is still preserved, though its negative connotation is lost, and the process itself looks like a theatrical performance. The result of this theatrics is a considerable evaluation of an MP to the highest position in the House of Commons.

Despite quite an expressive behaviour of the British politicians during the parliamentary debates, exuberant ovations are non-typical. This norm in the House of Commons is stressed by the Speaker in the situation with discipline break when the MP has decided to support other communicant's words by means of clapping:

May I say at the start of the Parliament that the convention that we do not clap in this Chamber is very, very long established and widely respected, and it would be appreciated if Members showed some respect for that convention? (HC

Deb 27 May 2015: Column 55).

The Speaker immediately reacts to such support expression calling to keep order in the House of Commons. The Speaker highlighted the traditionality and conventions in MPs behaviour during the debates. He uses general question with arising intonation to add expressiveness to his words and simultaneously show impossibility to deviate from the existing long-term established norm and suggested following the traditions. Here several markers of strengthening the importance are used: iteration of lexeme *very* that intensifies the meaning of the word combination *long established* and denotes its deep-rooted usage, expressive lexeme *widely* (used in the meaning "*extensively and by many people*") (Oxford Dictionaries, n.d.) to underline the importance to respect the norm by a certain group of people, and a repeated use of lexemes *respect* and *respected*. The Speaker also reminds about traditionality in debates procedures, and he attracts attention to the fact of norm-breaking in the Chamber due to an immediate detail of MPs location *this Chamber of the House of Commons*.

According to the Select Committee on the Modernisation of the House of Commons, spontaneous reaction of support realized in long-standing ovations does not interfere with the speech but can cause biased evaluation. Long-standing ovations show greater support due to the length of applause. A speech of communicants is estimated without its content, but considering the duration of clapping. In particular, norms and rules regulating MPs behavioural patterns during the debates in the UK parliament give detailed explanations on such a ban:

While we agree that spontaneous clapping at the end of a speech could in no way be interpreted as disturbance of the speaker, there is a danger that such a practice might be open to

abuse and could lead in certain circumstances to the orchestration of what would amount to standing ovations with the success or failure of a speech being judged not by its content but by the relative length of the ovation at the end (Conduct in the Chamber, n.d.).

An expressive noun *orchestration* in the comments on clapping in the British parliament, taken from the musical sphere, strengthens negative attitude to applauses in the Chambers. The lexeme *orchestration*, used in the meaning “*organization of something to achieve a particular result*” (Cambridge Dictionary, n.d.), designates staging character and subjectivity of such an action that contradicts the position of the parliamentary debates objectivity.

Thus, this behavioural norm of applauses non-usage focuses primarily on objectivity in speeches perception and equal opportunities provided for all governmental and oppositional communicants. Applauses, in their turn, usually demonstrate complete support that leads to subjective opinions, break of the order and demonstration of opponents disrespect. Such actions in the Chambers undermine equality of all communicants’ rights and impede the main principle of the parliamentary life – to hear everyone (*hear him or her*).

There are only several known recorded examples of clapping in the parliament, with the Speaker not intruding into the process. It happens in case of extra important events in the UK parliament, such as key bills approvals, prominent politicians’ position appointment or resignation. For example, prime-minister T. Blair got long-standing ovations on his resignation day and left the House of Commons. The other example of the tradition break is ovations got by Sir R. Rodgers on stepping down from the position *House of Commons Clerkafter* 35 years of ser-

ving to organize parliamentary procedure. House of Commons Clerk is the main counsellor on procedural issues in the parliamentary debates and is in charge of state funding expenditures. This position is traditional, as proved by the appearance of the clerk, who typically wears silk robes, a white collar and a wig (UK Parliament, n.d.). The important status and a long term in office provoked respect to the official. However, MPs reaction to such a rules break was ambiguous. The Conservative Party representative G. R. Mogg considered applauses in the House of Commons innovative, and this fact is usually against well-established norms and is not positively accepted by the conservative British society.

Conclusion

Proxemic parameters as a unique system of status motivated relations of the communicants in the UK parliamentary debates are based on traditionality and a long-term established cultural code. Proxemics peculiarities of the parliamentary debates are highly reflected in the language political terms used to name the communicants in the debates. These namings rely on the location of the MPs in the parliamentary Houses. Thus, orientation towards the centre of the Chambers determines the roles and statuses of the participants of the debate, as the main communicants are placed in the middle on the front benches that demonstrates their leading participation in the debates.

Oculesics is reflected primarily in the eye contact peculiarities of the MPs. Visual contact becomes the basis of influence on the political opponents and the tool of establishing a connection with the Speaker of the House of Commons and communicating with the prominent partici-

pants in the debates. Triggering Speaker's attention is key for participating in the discussions during the parliamentary debates. Colour becomes highly symbolic and is motivated by traditions and social class; it plays a crucial role in determining spatial parameters of the debates communicants and the location of the parliamentary procedures.

Tacesics plays an important part via MPs tactic support due to their close placement during the procedures of the debate. Tacesics implies status-oriented hierarchical relations between the MPs and the Speaker of the House; it also shows traditionality in parliamentary communicative processes during ritualized Speaker's appointment procedure.

Thus, the nonverbal interaction in the UK parliamentary debates serves as a special communicative code shared by the MPs. This code is stipulated by the traditions, customs and norms developed within the centuries; they encompass the peculiarities of the British character and form the British political picture of the world, influencing the organizational structures and patterns of the parliament as the powerful decision-making political institution.

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POLITICAL IDEAS PRESENTED BY LEADERS OF THE “NEW GENERATION” CHARISMATIC MOVEMENT REGARDING THE FORMATION OF POSTSECULAR TRENDS IN UKRAINE

Abstract

The article is devoted to analysing political ideas presented by leaders of Ukrainian communities of the International New Religious Movement “New Generation” related to the aggravation of conflict in the Ukrainian community’s public life within deepening post-secular trends. The negative attitude of a particular part of the Ukrainian student community towards charismatic leaders’ political strategies was identified in the analysis process. It was based on the criticism of personal qualities and manipulating practices employed by the movement leaders.

The term “political theology” is used by the Ukrainian “New Generation” charismatic leaders to outline and describe the nature of the movement’s political ideology. It is based on ideas of the “New World Order” by O. Lediaev and some Christian extremism features. Criticizing the “New Generation” leaders’ theocratic ideas, the authors focused on their influence on the formation of strategies for developing Ukrainian communities of new generations. It was noted that most leaders of Ukrainian communities are aware of the utopian and conflict-generating nature of the idea of creating a theocratic state in modern Ukraine.

Keywords: new religious movement, neocharismatics, new world order, theology of prosperity, theocratic state, public conflict.

Introduction

The relevance of the research problem for the study presented herein is concerned with the new challenges that arise for the Ukrainian community in the globalized world. Inter alia, post-secularism that has become deeply incorporated into Western society after the events of 9/11, is often being “imported” into Ukraine together

with the new religious movements. Supplementing local social and cultural context undergoes transformation, interconnects traditional and non-traditional religion, and takes on new forms. Bearing in mind a special role of new religious movements in deepening post-secular trends in Ukraine, it was underlined that public recognition of the inevitable non-confrontational coexistence of representatives of both traditional and

new religious beliefs becomes particularly relevant herein.

New religious beliefs, which have become widespread in Ukraine since the 1970-1990-s, offer their own perspective of the sense of human life and the way of public life organization. They are based on some ideas and principles that encourage critical analysis by the society of the outlook and political strategies of its own further development.

Neo-charismatic groups become especially active and prominent among other new religious cults nowadays. It concerns, in particular, the International neo-charismatic movement “New Generation” with its branches now operating in many Ukrainian cities. In the Dnipropetrovsk Region, inter alia, the movement has its affiliated organizations in Mykolaivka, Nikopol, Novomoskovsk, Ordzhonikidze, Pavlohrad and Pershotravensk. Cult groups also operate in Odesa, Olevsk (Zhytomyr Region), Ochakiv (Mykolaiv Region), Lviv, Kyiv and other Ukrainian cities and towns. The organization celebrated its 30th anniversary in 2019.

It is worth mentioning that the analysis of political ideology and activity of Ukrainian communities of the International charismatic movement “New Generation” will foster a better public understanding of profound principles and motivations of contemporary neo-charismatic religious movements in general. It will also help to reveal the negative aspects of their activity to prevent the destructive impact of neo-charismatic movements on the lives of Ukrainian people and the further evolution of the Ukrainian state.

The state of theme research shows that, though the International new religious charismatic movement “New Generation” is rather widespread in our country, no profound research on the topic has been carried out yet by our humani-

tarian research school. Political and in particular theocratic ideas as the conflict aspects of dogma and the engagement of the movement representatives in Ukraine are not analyzed. Analytical studies worth paying attention to include research publications by N. Dudar, V. Yelenskyi, M. Zakhovich, A. Kolodnyi, L. Fylypovych and O. Yartys. These researchers developed new theoretical and methodological approaches to the analysis of new religious movements. The studies of L. Fylypovych (1998) are crucial for the coverage of the problem. She explored the mechanisms of the emergence of the new religion in comparison with the system of traditional religious values, dogma and religious relations and mentioned that the latter are not always able to satisfy the spiritual needs of a modern person. It is essential to note the studies of V. Yelenskyi (2002), who dedicated a certain amount of work to the status of religion in post-communist communities. I. Grabovska, T. Talko and T. Vlasova (2020) examined the influence of new religious cults on the formation of post-secularism in Ukraine. I. Grabovska and T. Talko (2015) analyzed the gender aspects of new religious dogma and drew attention to their intrinsic essentialism approaches to the solution of problems of marriage and family life. V. Rogatin (2016) referred to the positive and negative effects of new religious movements on the political life of the country. V. Voynalovych and N. Kochan (2014) investigated new religion in the context of its influence on ethnic political processes in Ukraine. Y. Yuvsechko (2015) described the impact of postmodernist paradigm on the state of contemporary religious evolution of the communities. The studies of the leading Ukrainian researcher of the charismatic movement “New Generation” V. Tytarenko (2017; 2009) are far-reaching, they define the peculiarities of a number of religious phe-

nomena, inter alia: prophecies, charisma and charismatic leadership. In cooperation with A. Tyshchenko she analyzed the specific features of the organizational structure of the Ukrainian charismatic movement “New Generation” (Titarenko & Tishchenko, 2020), outlined the fundamental trends of the formation of modern charismatic theology (Tyshchenko & Tytarenko, 2017).

The research was based on the fundamental indoctrination with the sermons and scientific works by the senior bishop of the Union of Ukrainian Orthodox Churches “New Generation” A. Tyshchenko, who devoted his studies to the history of the charismatic movement (Kolodnyy & Tyshchenko, 2010), described the essence of modern charismatic theology (Tyshchenko, 2017^a). His publications on the impact of charismatic movements on the social and spiritual spheres of public life and the establishment of state-confessional relations in Ukraine are of particular interest (Tyshchenko, 2015-2016). He commended the influence of charismatic churches on the establishment of state-confessional relations in Ukraine (Tyshchenko, 2017^b), highlighted the main problems which arise in the sphere of aforementioned relations (Tyshchenko, 2017^c). He also explored the particularities of the “New Generation” regional organizations and their development (Tyshchenko, 2018^a; Tyshchenko, 2018^b), examined the essence of charismatic leaders’ political theology (Tishchenko, 2019; Tyshchenko, 2019). One of the most prominent researchers of the theological branch is M. Mokiyenko (2018), who drew a comparative analysis of the Pentecostal and Charismatic churches.

National researchers, who assess the activity of new religious movements as destructive, admit that it leads to the elimination of common lifestyle and spiritual and cultural values of a

country, conflicts in ethnic confessional relations and degradation of the community. Some Ukrainian researchers tend to use more simplified thinking based upon unequivocal condemnation of new religious movements and call them “destructive totalitarian sects”, with their worshippers being called “sectarians”. The reasoning of such a simplified approach among the local humanists is the concern of the transformational process of the Orthodox outlook, which is traditional for the Ukrainian people. M. Davyduh stresses that the Ukrainian society in a state of crisis and especially young generation are the frameworks for the emergence and rather successful activity of new religious sects. The researcher considers that modern young people, who are mainly socially disoriented, digest negative religious guidelines and demonstrate their inability to confront the sects’ psychological influence. Moreover, the crisis in public existence and the absence of a socially acceptable way of employment opportunities given to young people hinder the process of their full-fledged socialization and lead to the state when a certain amount of them tend to assert themselves and reach self-realization via quasi-religious practices. The scholar also highlights the fact that current legislation facilitates the dissemination of sects because the state itself cannot withhold their registration as far as they do not clearly declare anti-social positions or principles. Therefore, reconsideration of legislation in the sphere of religion becomes urgent because the state should have the ability to protect its citizens from any interference in their private life and mentality (Davyduh, 2012).

The abovementioned opinions and warnings undoubtedly should be taken into consideration. When it comes to destructive totalitarian sects, all of the previously said is entirely true.

Nevertheless, it is hard to agree with the inclusion of all new religious associations into totalitarian sects and the attempts to deal with the problem by silencing and preventing young people from getting acquainted with the essence of new religious guidelines and cults. It should be noted that representatives of the Orthodox Churches have been present in our universities for a long time, and the issue of the effectiveness of preventing the involvement of young people in sects by banning adherents of new religious cults in secondary schools is contradictory and, in fact, is a somewhat controversial solution to the problem. It appears to be a much better possibility that a qualified teacher interprets the fallacy of a presented doctrine than try to leave a young person uninformed, away from school or university on his own with a charismatic and artistic preacher of a new religious cult.

Quite interesting in terms of examining the problem are the studies of Russian and Belarusian scholars E. Balagushkin, V. Martinovich, Y. Ryzhov, who in particular established the relationship between the crisis periods of the community and the active spread of new religious movements. Belarusian researcher V. Martinovich (2015) devoted his in-depth analysis to the problem of migration of new religions. V. Ingotov's (2018) research is devoted to post-secularism in relation to the value of human existence.

The study of the work of the founder of the “New Generation” movement O. Lediaev (1994; 2000; 2002; 2005) became a necessary foundation upon which the analysis of the problem was built upon.

Particular attention in terms of understanding the peculiarities of the doctrine interpretation of the “New Generation” by representatives of the Orthodox tradition was given to a study by

V. Selivanovsky (2013) “Charismatic heresy. Analysis of the teachings of the religious organization “New Generation” in Blagoveshchensk”.

Notable works by foreign researchers include the study of the influence of religious leaders on the growth of global Christianity by B. Christenson and R. V. Flori (2017); K. Resane's (2017) thoughts on the phenomenon of a miracle in the charismatic movement. Charismatic evangelical identity in terms of its transformation was considered by Francis Muller (Müller, 2015). Researchers of Allan Anderson (2013), John Weaver (2016) and Sarah Hinlicky Wilson (2016) became the pillar for understanding the essence of the charismatic transformation of Protestantism.

The aim of the research is to identify the conflict-generating potential of political ideas and strategies of the leaders of the neo-charismatic movement “New Generation”.

Achieving the aim of the article requires the attainment of the following objectives:

- to define the semantic scope of the political theology of the charismatic movement “New Generation”;
- to reveal the features of the implementation of political ideas in the activities of charismatic communities;
- to find the conflict aspects of the political theology of the “New Generation” and the ways of their neutralization.

The object of the research is the doctrine and cult activities of the International charismatic movement “New Generation”.

The research subject is the theocratic ideas of the leaders of the “New Generation” and their influence on the political life of the Ukrainian community.

The research methods are used due to the principles that have become the most efficient in

analysing conflict-generating aspects of political ideas and activity of the charismatic movement “New Generation”. The principles of objectivity, tolerance, pluralism, historicism, impartiality, non-acceptance of tendentious interpretation of religious phenomena etc., determined the essence of the study. Since the principle of legal protection of freedom of conscience in the life of modern European communities is particularly important, it is advisable to use the following methods in studying the phenomenon of the neo-charismatic movement “New Generation”: a historical method that allows studying the cult in its origin, formation and development in the context of correlation between the societal development patterns and the specific circumstances of the movement formation; sociological method, through which it is possible to explore the charismatic movement as an object of external effects and at the same time the subject of influence on various social institutions. The study of the invariance and continuity of certain cult features was due to the typological method. The peculiarities of the new religious cult’s reflection required specific philosophical methodologies, such as the ascent from abstract to concrete, the coincidence of historical and logical, dialectical and method of reconstruction, and phenomenological methodology.

An experiment. As part of the present research, students of several humanities faculties of the Oles Honchar Dnipro National University passed several tests. The experiment’s essence was to find out the attitude of Ukrainian students to the theocratic ideas of the leaders of the “New Generation”. A total of 134 answers were received to the question as follows: “Do you support the presence of representatives of the neo-charismatic movement “New Generation”, who promote theocratic ideas, in the Ukrainian state

institutions?”

It turned out that none of the respondents supported the desire of leaders of charismatic movements to be present in the country’s political institutions. The test results showed a negative attitude of young people towards the leaders of all neo-charismatic movements in Ukraine. They gave detailed explanations to their answers in tests.

Students consider the representatives of the aforementioned formations as scam artists whose moral qualities do not allow them to be present in the Ukrainian authorities. For example, one of the students in his post claimed that the “apostles” of the charismatic movement manipulate their followers’ consciousness to enrich themselves. Therefore, all their ideas simply cannot be trustworthy. Student N. suggested that charismatic and new religious organizations in the Dnipropetrovsk region are second in terms of representation after the Orthodox Church, emphasizing that she condemned those who harm the life and health of individuals and society as a whole. From her point of view, charismatic leaders or any representatives of this movement are not needed in politics. Student S. wrote in the explanation of his position the following, “... I do not care about their views and beliefs, but I do care that these people are the bearers of ideology that the government will promote in our state”. It was also mentioned that the idea of a theocratic state is obsolete for modern international politics. Then the predominance of one faith will infringe on the rights of other believers and violate current legislation. The statement that we did not need to have religious people in politics because of their irrational outlook gained ground. Student I. emphasized that he was against “...the promotion of these religious beliefs in public administration and public policy because politics must

be rational in detecting and solving the problems of the state”¹.

According to the results of this testing, an online discussion was held in order to clarify the opinion of students about the most theocratic ideas of the leaders of the “New Generation” and the possibility of creating a new type of society in the country on the basis of these ideas. The discussion was focused on the fact that a theocratic society is formed based on the supremacy of religious norms, and when all power in the state is in the hands of priests or clergy, and the head of such a state is the prominent leader of a religious group or church that holds power and claims for the role of the “God’s Viceroy on Earth”. Apart from that, it was emphasized that the leaders of the “New Generation” believe that it is possible to change the world through strict observance of biblical commandments and instructions. At the same time, many provisions of the Scripture are interpreted unconventionally, mainly in accordance with the “theology of prosperity”.

A comprehensive discussion of this problem showed that students’ attitude to the ideas of neo-charismatic leaders remained negative. Testing and further discussion clearly showed that the student youth, even without real experience of partaking in neo-charismatic communities, is deeply convinced of the manipulative nature of the attitude of leaders of quasi-religious groups to the members of their groups. There is an apparent parallel between the negative, manipulative practices of current political authorities in Ukraine and authoritarian, totalitarian leadership in neo-charismatic communities. It is emphasized that authoritarianism and the cult of the leader in neo-charismatic formations are generat-

ed not exclusively with ideologies, strategies and practices of life organization imported mainly from the USA, but are primarily invoked by low personal culture and lack of high moral qualities of the majority of emerging “apostles-preachers”, local charismatic leaders. A striking example is V. Muntyan, the founder of the Renaissance Church. Thus, students assess the neo-charismatic movement as a manifestation of sectarianism in general and call the leaders of this movement swindlers and rascals who, under the guise of God’s name, try to take money out of the pockets of the Ukrainians for their own personal enrichment. Accordingly, the idea of creating a theocratic state in our area is considered a utopia, the possibility of which can be believed only by zombified members of neo-charismatic sects.

The Main Part

It should be noted that one of the essential signs of deepening post-secular trends in Ukraine is the institutionalization of new religious communities. Andriy Tyshchenko, the leader of the Ukrainian communities of the “New Generation”, mentioned that a significant event for the Spiritual Administration of Evangelical Christians of the “New Generation” Ukrainian Christian Church was the decision of the State Committee for Religious Affairs to grant them the status of a denomination. Thus, in December 2006, the Ukrainian Christian Church “New Generation” received the highest registration status and became on a par with the Orthodox and Catholic Churches (Tishchenko, 2014, p. 22).

Researchers astutely observe that, despite the revivalist ideology, the mystification of doctrine and lack of a clear governance structure, in the beginning, the “New Generation” Church in Ukraine has become an influential mass organi-

¹ Manuscript of tests. Archives of the author T. M. Talko.

zation over the past 30 years whose spiritual and political activities significantly influence social, cultural and political processes in the country (Tytarenko, 2009; Titarenko & Tishchenko, 2020, p. 28).

The church belongs to the so-called “apostolic movement” of the Euro-American tradition. It originated from Pentecostalism and Baptism. One should state that the governing structure of the “New Generation” Church is built on the episcopal principle and consists of five “Gifts of Service”, which means that the governing body of the church is the apostle, prophet, evangelist, pastor and teacher. Scholars emphasize that according to this model of governance, the charisms of the “New Generation” copy the governing structures of the Roman Catholic Church. Accordingly, there is a projection of the idea of the highest spiritual authority of the Pope on its founder – “apostle” Oleksii Lediaev – which raises most of the problems of the movement. Lediaev created the first neo-charismatic community in Latvia in 1989. The lack of collegiality in governance led to authoritarianism and the cult of the leader. Gradually, the authoritarian personality of the pastor gained more weight from the followers than the original theological concept created by him. He is endowed with absolute power, solves personnel issues by himself and manages the church budget on his own. V. Tytarenko notes, “The charismatic church “New Generation”... is built on the “Revelation” by the founding pastor Oleksii Lediaev, which is brought into the life of separate religious communities. Thus, the concept of “baptism by a pastor” emerged and was finally formed. ...The pastoral vision and its embodiment by all members of the community are unquestionable...” (Tytarenko, 2009; Titarenko & Tishchenko, 2020, p. 30).

Researchers identify several principles upon

which the activities of charismatic churches are based. In particular, it is the principle of revivalism, constant modernization, constant quantitative and qualitative growth of the church, the principle of constant active participation of each member of society in the life of the church, constant pastoral care of each believer by his spiritual mentor (Tytarenko, 2009; Titarenko & Tishchenko, 2020, p. 30).

It should be emphasized that not only at the start of its existence, but nowadays as well, the Ukrainian communities of the “New Generation” are under the influence of O. Lediaev, who formulated the basic doctrines of the “New Generation”. He occasionally proclaims a “new revelation”, which significantly changes the fundamental ideas of the doctrine. Thus, in the 1990s, Lediaev focused on the dissemination of teachings of the Word of Faith among his followers, and afterwards, he focused on the theology of prosperity. According to the essence of the latter, the adherents of the movement must be rich, successful and healthy, and this can be achieved through personal effort and devotion to their faith. V. Selivanovsky marks the differences between the theology of prosperity and the teachings of the Word of Faith. “The distinction between the theology of prosperity and the teachings of the Word of Faith can be explained by the categories of purpose (health and prosperity) and means (profession of faith). All leaders of the Word of Faith are at the same time the “teachers of prosperity”, but not all “teachers of prosperity” are supporters of the Word of Faith (Selivanovskiy, 2013, p. 15). O. Lediaev, in his sermons, insists that God did not produce poverty. “All human beings were prosperous. Jesus became poor for us so that we could live in abundance”, the pastor preaches (Ledyayev, 2019). The founder of the movement in 2002 was intro-

ducing the ideology of the new world order. The “new world order” is based on the ideas of theocracy and active intervention in the world of politics. Researchers note that by initiating the foundation of a “theocracy” in Latvia, O. Lediaev tried to spread the ideas of the “new world order” in neighbouring countries, which was the reason for his ban from entering the Russian territory. While spreading his political theology in Ukraine among some other “deeds”, he stipulated the ministry of the infamous pastor of the Embassy of the Blessed Kingdom of God for All Nations Sunday Adelaja, whose activities eventually became criminal and are now outlawed. 4,013 people were confirmed as deceived because of the pastor’s activities. Some of the deceived committed suicide. The first president of Ukraine L. Kravchuk called the “pastor” a rascal. The Ukrainian Interchurch Council condemned the activities of the “Embassy of God”. It is quite alarming that some domestic media started to talk about the possibility of the return of the “handsome pastor” and the new stage of preaching in order to fool and zombie people again.

One of the most fundamental became the ideas that are persistently repeated today in the sermons of the founder of the movement and his followers, establishing the pattern of a “new theology”. They reflect not only the authoritarianism of the leader of the “New Generation” and his totalitarian thinking but also the political ambitions and aspirations of gaining political power, the focus on penetrating state political authorities. The theocratic transformation of the ideology of the “New Generation” began with the cultivation of loyalty to its leader and the prohibition of his criticism. O. Lediaev proclaimed, “Whoever protects the life, authority and dignity of his leader, he will be honoured. When our faith is depleted, we care only for ourselves, for

our safety. Nevertheless, when our faith is reinforced by God’s promises, we are able to protect, to care for those who are leading. If one reliably and faithfully fulfils the role of the second, then sooner or later God will give them the honour and authority of the first” (Ledyayev, 2010). Here are some more similar statements: “If you criticize a leader, you are blaspheming the divine right via whom the Holy Spirit speaks”. The pastor takes himself seriously not just as a leader of the movement, but as a God’s representative on Earth. He states that adherents must undergo the “Baptism into Moses”, which will allow them to acquire the ability to unquestioningly love their “apostle” up to the level of identifying themselves with him, “The baptism into Moses is a mandatory moment of any pedagogy. Baptism is immersion, which means the identification of any disciple with his teacher. If a student is not baptized into a teacher, he is a bad student. Baptism into Moses is an emulation based on love. One will not be nice through violence. If a student loves his teacher, he will subconsciously “reproduce” his teacher. Here is how Paul the Apostle formulated his pedagogy’s main postulate, “Imitate me as I imitate Christ”. This is just the essence of the doctrine of the baptism into Moses” (Ledyayev, 2009^a).

Special worship practices of the “Toronto Blessing” have been introduced in the worship of this church. There are statements in the sermons that raise the question of whether a person is aware of the limits of what is allowed. For example, O. Lediaev stated, “Christ is our main coach, the standard of development of perfection”. Proselytism is instilled and encouraged among the adherents as well. “We need to direct our people to serve. Bless your team to go and preach”. A number of the pastor’s statements testify to the attitude of the adherents of the “New

Generation” to the conflict of relations not only with the traditional church, but also with society in general. In his sermon of June 30, 2019, the pastor said, “You should not preach the Church, you should only preach Jesus”; “Enemies are those who destroy your doctrines”; “New beginnings do not always look tolerant. One of the scandalous beginnings of Jesus Christ was that he did not bring peace but a sword. He did not ask – he fought. It is time to expel from the Church those who have created a den of robbers on its territory” (Ledyayev, 2019).

Theocratic ideas have been popular in O. Lediaev’s sermons since 2012. Since then, the leader of the “New Generation” has been trying to subdue and control all pastors of the “New Generation” communities, demanding payment of tithings to the “mother” church. He declares, “The Church desperately needs money... Let us take our sacrifice and propose it in the name of new beginnings” (Ledyayev, 2019). The sermons insist that the believer should give the pastor \$ 100, and instead, according to the rule of retribution read by the pastor from the Bible, he will receive \$ 10,000 from God, multiplying his capital a hundredfold. If a believer presents an aircraft to a pastor, he will receive a fleet of aircraft from God (Selivanovskiy, 2013, p. 23). O. Lediaev claims that the head of an organization or church advertises (that is the word – advertises) his God. According to his prophecies, people will not go to church to a poor pastor who has no money car and lives in an old “Khrushchev-built” accommodation. He cannot offer them anything. Instead, the pastor promises his patronage. He declares, “Patronage is an attribute of any authority. Power means to control, while patronage means submission. If the husband is under the head of Christ, he is under the protection of the Lord and obeys Him. If the wife is

under the head of the husband, then she is under the protection of the husband and obeys him. If children recognize the authority of their parents, they are under their protection, obeying their father and mother. The Father and I are one person. This is the main credo of patronage. The one who has seen Me has seen the Father, the one who has heard Me, has heard the Father: this is the way people who know what both physical and spiritual protection is thought (Ledyayev, 2009^b).

Theocratic aspirations of the “apostle” of the “New Generation” are clearly stated in his reflections on democracy and liberalism. He emphasizes that the spirit of democracy, which merges with anarchy, humiliates today the secular life and church life. O. Lediaev, obviously imagining himself a political strategist of God, states that God never existed in a democracy. “God has always existed in a monarchy and a theocratic order”, the preacher emphasizes. “And all churches involved in on democratic grounds will decline and disappear from Earth. Because God will respect only His laws” (Ledyayev, 2009^c). He stresses his anti-liberal attitude, drawing parallels between an excellent demanding coach who overloads the athlete for the sake of his championship win and a bad – a liberal coach who is convenient for idlers. O. Lediaev talks about the need to establish God’s kingdom on Earth, which is possible only through theocracy. He identifies theocracy with the “power of God” and insists that it is the most acceptable political strategy, the only thing that makes churches strong. “Theocracy” is “Divinity”, says the “apostle”. “When a leader obeys God, and his team obeys the leader, and everyone else obeys the team, then we can establish the Kingdom of God on Earth” (Ledyayev, 2005).

Ukrainian leaders of the “New Generation”

note that “at the beginning of the XXI century a charismatic “political” theology was formed” (Tyshchenko, 2019, p. 189), emphasizing that an important part of their fundamental writings is the understanding of human rights and interpretation of Protestant denominations in political life. A. Tyshchenko notes that the separation of church and state does not prevent it from “getting involved in the development of social projects and their implementation”. He emphasizes, “In general, we can say that the church wants to actively cooperate with both the state and public organizations in the social sphere. Today, the “New Generation” Churches in Ukraine are members of the Ukrainian Interchurch Council, and its representatives are members of the Council’s governing bodies. It is worth mentioning that the social doctrines of modern Protestant churches have developed the principles of cooperation with society and the realization of each civic duty by each believer” (Tyshchenko, 2015-2016, p. 168). Pastor A. Tyshchenko points out not only thematic services and joint prayers for the well-being of the country as a whole and individuals who particularly need help as peculiarities of the church’s activity. He emphasizes philanthropy for those in prisons, drug dens, hospitals, train stations and disadvantaged areas (Tyshchenko, 2014, p. 23).

In 2014, an Internet channel of the movement was created. In 2016, the New Christian TV channel was launched, which has been issued a license for satellite broadcasting for a period of 10 years. A. Tyshchenko (2015-2016) notes, “The programs of the TV channel are aimed at the creative potential, spiritual revival of society, the promotion of Christian values, the formation of a positive reputation of Christian churches” (pp. 170-171). Emphasizing the need for constant development and modernization of

church life, the leader of Ukrainian charismatic believers emphasizes, “Systematic changes in society and the formation of its “informational” image encourage the search for new ways of representing charismatic views in Ukrainian society. The newest information technologies, new forms of presence in and influence on the Ukrainian society via information platforms are used as well” (Tyshchenko, 2015-2016, p. 171).

Conclusion

The analysis of the sermons of the pastors of the “New Generation” and the ideas outlined in print and online publications leads to the conclusion of the formation of new motivational guidelines for believers, which can be defined through the concept of “profitability of belief”. The sermons of the leaders of the neo-charismatic movement clearly present the signs of consumerist ethics; believers are suggested with motivational guidelines based upon the need to achieve economic success, the consumption of many goods and services as a positive thing, whereas thrift and austerity are considered to be erroneous ideas.

The active formation of charismatic political ideology dates back to the beginning of the XXI century. It is based on the ideas of O. Lediayev’s “New World Order” and has signs of Christian extremism. The totalitarian nature of the “New Generation” community guidelines, the interpretation of biblical principles in a postmodernist way leads to ethical relativism, while the criticism of traditional religion leads to the aggravation of interreligious relations.

Leaders of the Ukrainian “New Generation” communities recognize that political strategies based on implementing the theocratic state ideas are utopian in modern Ukraine. The positive as-

pects of their activity include mobility in reaction to important public events, focus on the movement modernization, education and interaction with the scientific community of the country, constant interaction with the Ukrainian Interchurch Council facilitate positive transformations of the charismatic movement political ideology.

The evolution of the charismatic movement “New Generation” in Ukraine is clear evidence of the deepening process of building a civilized democratic country, the embodiment of freedom of conscience and profound post-secular trends in public life.

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AXIOLOGICAL COMPONENT IN POLITICAL DISCOURSE AND ITS ANALYSIS IN THE PROCESS OF TRAINING MASTERS OF POLITICAL SCIENCE

Abstract

This article analyzes approaches (philosophical, linguistic and historical) to the concept of “value” in the political discourse. When some critical events occur in the country or in the world, there is the transformation of axiological concepts. The article substantiates the point of view that the process of identification with a sociocultural community is clearly seen in modern political leaders.

Based on philosophical and historical analysis, the authors disclose the transformation of the concept of “value”.

In each language, one can trace the component of categorization and assessment of political reality. Modern problems of transforming society and ensuring its sustainable development lead to the evaluation of the value system.

The application of various scientific methods (including theoretical analysis of the provisions of philosophical, historical, pedagogical, sociological, cultural science) made it possible to perform this study.

Keywords: linguistic map of the world, linguistic, political space, concepts, socio-cultural self-identification, value orientations, political values, political ideals.

Introduction

In order to reveal the essence of the transformation of the axiological concept in political discourse, it is necessary to turn to the concept of the “linguistic picture of the world”.

“Linguistic picture of the world” is an integrated set of images of reality that exists in the individual or collective consciousness and is reflected in a communicative activity.

The linguistic picture of the political world is a complex combination of mental units (concepts, frames, domains, gestalts, scenarios, conceptual vectors, fields), which are related to the political sphere of communication and political discourse. Most of these units are fixed in the language with the help of words, compound words, phrase units and impose on a person a certain vision of the world, especially in terms of its categorization and evaluation.

The linguistic picture of the political world exists in mind.

Political consciousness is the subject's perception of that part of reality associated with politics, with the issues of power and subordination, with the state and institutions (Gozman & Shestopal, 1996, pp.113-125).

It is accepted to follow a particular scheme of generating political behaviour in political psychology. One should take into account a number of things: the external environment, which sends incentives to the subject of behaviour. Shestopal E. pays attention to the motives which lead the individual or the group to perform some activity. These motives are values, orientations, attitudes, beliefs and goals of the subject; personal characteristics of the role, style of decision-making, style of interpersonal relations, cognitive style; actual actions and deeds; feedback between behaviour and conditions (Shestopal, 2000, pp. 463-467).

The individual develops certain political attitudes as a result of the influence of the factors as mentioned above. These political attitudes are called political mentality.

The mentality is understood as "a way of perceiving and understanding reality, determined by a set of cognitive stereotypes of consciousness. These cognitive stereotypes are characteristic to a particular person, social or ethnic group of people" (Popova & Stermin, 2003, p. 7).

Consequently, the political mentality is a way of perception and understanding of political reality by an individual, social, ethnic group and the whole people (ethnos). It is important to define the concept of linguistic picture of political reality. This concept embraces such mental fields as a political struggle, subjects of political activity, state authorities etc. Each field contains concepts that refer to this field, for example, political

organizations, political parties, political leaders, voters, citizens represent the mental field "subjects of political activity", concepts elections, demonstrations, meetings refer to "political struggle and its forms", concepts representative, executive, judicial, federal, regional refer to "state authorities" etc.

The expressed meanings in every language form a particular unified system of views. The way of conceptualizing reality peculiar to this language is partly universal, partly nationally specific. The speakers use different languages, and that is why they can see the world a little differently. The picture of the world changes in the course of historical development – influenced by the subject's sphere of activity. That is why it would be wrong to recognize the uniformity of the picture of the world. Therefore, it would be right to speak not about the picture of the world in general, but the pictures of the world as a reflection of the reality of people of different cultures and eras, people of different professional backgrounds.

Theoretical Framework

The concept of a linguistic picture of the world includes two related but different ideas:

- 1) the picture of the world which is offered by the language differs from the "scientific" one (in this sense, the term "naive picture of the world" is also used);
- 2) each language "paints" its picture, depicting reality somewhat differently than other languages do (Apresyan, 1995, p. 38).

The reconstruction of the linguistic picture of the world is the critical problem of linguistic semantics nowadays, which deals with the reconstruction of an integral system of representations reflected in a given language, and explores

individual (linguistic-specific) concepts that are characteristic of a given language. These concepts are so-called “keys” to culture. These key concepts in one culture do not have equivalents in other languages very often, and therefore translators use different ways of translating these realities (transcription and transliteration, creating a new/complex word, contextual translation, similar translation, hyponymic translation).

For example, a *maverick* is a statesman who takes a position different from others; *address* - speech at plenary meetings of the General Assembly, etc. (Amirkhanova & Dudochkina, 2019, pp. 293-295).

Realities, referring to the elements which have no equivalents in the other language, are difficult to translate. They are connected with background knowledge. Realities are words (and phrases) that name objects which are characteristic of the life (everyday life, culture, social and historical development) of people of one country and alien to another country.

These words express national and/or historical colour; they, as a rule, do not have exact equivalents in other languages, and, therefore, they cannot be translated just by applying standard rules. They require a unique approach.

The political space is part of the entire communication space. Communicative space and political space are related as a whole and a part. The political space is characterized by a dynamic structure because it is a material resource for politics. It is the space for the struggle of parties, slogans, theories, and movements to observe the relationships between actors (people, states, classes, systems). Karnaukhova M. V. (2000) notes that “these actors communicate and contradict, parties and interests clash. Sometimes they find the opportunity to cooperate, and they stop risking and struggling. These political processes can

differ in intensity and depth because they depend on many things: the nature of horizontal and vertical ties, relations between the centre and the periphery, relations of subjects, the concentration of economic, military, social, political, ideological forces and factors acting in the sphere of the world (regional and local space, international and national, global, international” (pp. 29-34).

Every society is characterized by dynamism in political life. There are a centre and a periphery in the political organization of any system. The political life of society always unfolds in space and time.

Understanding political discourse presupposes the knowledge of the background, the expectations of the author and the audience, ulterior motives, plot patterns that exist in a particular era. Political discourse is directly related to value orientations in society. Value categories are often viewed as semantic and cognitive constructs (Shapochkin, 2012, p. 59).

While studying the theory of political culture or its features, analyzing the problems of political participation, it is necessary to focus on the specific political values of certain social groups. The problem of reflecting this phenomenon in the complex of its components is also worth mentioning.

A value is considered to be everything that has a certain significance, personal or social meaning. Accordingly, “anti-value” is perceived as undesirable, harmful, against which the political activity subjects are fighting.

This capacity can be an object, process, person, event, all the variety of objects of human activity, social relations and natural phenomena, assessed by an individual or group in terms of its importance for the life of the subject. The methods and criteria based on which the assessment of the relevant phenomena is carried out are

fixed in the public consciousness and culture as “subject values”, expressed in the form of normative ideas and serving as guidelines for the subject’s activity. Since the value is directly related to the purpose and motivation of activity, it is not only a stimulating, “nudging” but also a directing component of it (Lukyanova & Danilov, 2014, pp. 680-687).

Value orientations are an ordered system of values, hierarchized according to the criterion of their significance for the subject. It can be individual or collective. Value orientations can be easily changed because they are influenced by political and socio-economic changes. The world is very dynamic and what was of no value at one time becomes significant, and people have to rethink and reassess values.

Modern problems of transforming society and ensuring its sustainable development lead to the necessity to rethink the value system. The difficulty in defining value orientations lies in the change of cultural paradigms and in the fact that “different peoples use the same names for values, but put up different semantic content in them.

The concept “value” was understood by different researchers in different ways.

The sociological concept of values interpreted the value as a norm, a way of being, which is significant for the subject. M. Weber (1990) applied this concept to explain social action and social knowledge (p. 33).

The famous American psychologist A. Maslow (1997) believed that value is an electoral principle, a selective attitude that is taken from needs (pp. 61-68).

The German philosopher H. Rickert (1998) thought that the problem of value is the problem of “significance” (p. 74).

Another German sociologist, philosopher, social psychologist, psychoanalyst E. Fromm be-

lieved that values contribute to a fuller development of specific human abilities, supporting life (Fromm, 1993, p. 44).

The representative of the American sociological theory, the head of the school of structural functionalism, T. Parsons (1998), believed that “norms and values are the basis of social life” (p. 76).

Much attention was also paid to values in the works of Soviet and Russian scientists. The Soviet and Russian psychologist B. S. Bratus (1988) believes that values are the conscious meanings of life (p. 92). The Soviet and Russian philosopher and culturologist, an expert in the field of philosophy, history of culture, theory of value, theory of aesthetics, expressed his point of view on this problem: “Value is the meaning of a given object for a subject, this is a specific relationship, because it does not connect the object with another object, but it connects the object with the subject... Value arises in the object-subject relation, and it is neither quality of an object, nor an experience of another object (a person)” (Kagan, 1997, p. 29).

Value is a set of social and natural objects (things, phenomena, processes, ideas, knowledge, samples, models, standards, etc.). The value determines the vital activity of a person, the society within the objective laws of development of a person or society.

Value arises from the comparison, which is expressed with the help of thoughts in a particular judgment, ideal images of the world of reality. The value determines the development of a person and a community.

There are numerous scientific theories about understanding value. The objective naturalistic theory considers value as an objective property of the object itself. The objective-transcendental theory asserts that value exists outside the act of

assessment as a transcendental being that dictates a norm of behaviour to a person. The Marxist theory links the concept of value with social being and practical activities of people, explaining the objective, socio-historical nature of values. Subjective psychological theory is based on the assumption that value is not an inherent property of the object. It is the mental attitude of the subject to the object.

All these philosophical ideas about the nature of values influenced the study of values significantly in the context of other sciences.

Thus, in pedagogy, values are considered in a wide variety of contexts (for example, through the prism of family relations (Donina, Salikhova, Aryabkina, Chernova, & Kovardakova, 2019, pp. 58-68); as an important component of a teacher's professional competence (including cultural and aesthetic competence) (Aryabkina, 2015, p. 214), etc.). Some researchers emphasize the importance of art in forming the value bases of cultural and aesthetic perception of the surrounding reality (Aryabkina, Spiridonova, Kapranova, Savaderova, & Mayorova, 2019, pp. 514-520).

The study of values in political science and linguistics is very important for us.

Value representations exist, as a rule, in a verbalized form and are reflected in the language of people. The system of values can vary significantly from culture to culture, and the principle of cultural relativity seems to be quite relevant in this case.

Political values are understood not only as ideals but also as clearly described norms, legalized regulations that must be observed.

Political anthropologists from different countries, in their studies, conclude that the idea of the uniqueness of political forms and traditions of different peoples, which they should preserve

as a particular value, appeared in political science. The world of every person has a bright socio-cultural colouring, and so does the political sphere. Each civilization develops and cultivates certain personal qualities in people, and children learn these cultural values from an early age.

V. I. Karasik divides values into external and internal. External values include material objects of culture which are significant for its representatives. Inner values are a system of beliefs and ideas about good and bad. For cultural linguistics, the values of the second type are of greatest interest due to the diversity of their linguistic implementation and ambiguity of interpretation (Karasik, 2002, p.85). V. I. Karasik proposes the classification according to which values are divided into individual, macro-group, ethnic and universal.

The famous American psychologist M. Rokeach devoted his life to the study of personal and social values. He believed that human values are relatively few, and they are organized into a system. He believed that all people operate with the same set of value concepts, although not to the same extent. M. Rokeach divides values into terminal, that is, those values that are related to the goals of individual existence, and instrumental, which are associated with the ways of achieving goals. In addition, M. Rokeach suggested that all values be organized hierarchically and have different meanings for individuals of different sex, age, wealth, etc. The works of M. Rokeach demonstrate the transition from the perception of values as abstract concepts of morality to their concretization in connection with the daily activities of a person. M. Rokeach (1973) defines values as a deep belief that a particular behaviour or final state is individually or socially conditioned and preferable in comparison with the opposite behaviour or the final state (p. 72).

If a person from any country identifies himself with this particular culture, the values of this culture become his personal. The process of identification means not only the acceptance of these traditions but also the transmission of these sociocultural traditions from one generation to another.

The French philosopher G. Le Bon visited many countries and described his impressions from these travels. He thought that every nation had soul, feelings, thoughts, beliefs and everything expressed in art (Le Bon, 1995, p. 14).

Traditionally, faith is very important in Russian culture. The individual was also important but less than faith. People lived and died with this faith. A person is ready to believe in an idea and serve it. Folk proverbs and sayings reflect the archetypal traits of the Russian character: "Open the soul" (the archetype of honesty, sincerity, frankness). Radicalism is also one of the most ancient archetypes of the Russian national character. Russian character can manifest a desire to take everything to extremes. Russian people can demonstrate a rigid line of behaviour, and then suddenly they change their minds "with all the breadth of their souls". Another folk proverb says: "Russians harness for a long time, but they go fast". It means that Russian people are characterized by a certain slowness from the very beginning, and then they can suddenly fulfil all plans, catch up and even overtake.

Western civilization considers a person, his mind to be the greatest value. Suppose something is created by a person, then it deserves evaluation. This civilization never supported anything collective. Another concept is worth mentioning. That is material progress. Every individual is responsible for the welfare of society. People are born to work in Western civilization. The prosperity of one person can lead to prosperity in

the whole country. Thus material progress is encouraged and respected by this society. Material values are preferable in the West. Private property is sacred there.

G. Lessing (2017) wrote that a German was "born to act" (p. 41). The Germans themselves admit their obsession with work, which is unknown neither to the British, with their conservatism, nor the French, with their love of life, nor the Italians, with their playfulness. The Germans are capable of working with an iron determination without weakness and fatigue. The Germans themselves note that their culture is a culture of perseverance, where the technique easily degenerates into schematism. A sense of duty is decisive for the German mentality. Even among Europeans, Germans stand out for their selfishness and individualism (Lessing, 2017 p. 41).

The main value of the "Confucian" East is clan solidarity. This solidarity gives rise to patriotism, love for the homeland, a desire to work in its name. There is a sacralization of political power in the East. Religion is closely connected with the state in many Eastern countries. The state is separated from society and does not depend on it. Moreover, the state in the East has always been given a sacred character. The power-property dominates, and politics and morality are often not separated from each other (Vasilenko, 2011, pp. 257-267).

American sociologist N. Smelser (1994) notes that American culture asserts such values as self-confidence, self-control and aggressiveness (p. 56). Americans believe sincerely that the United States is a chosen nation, blessed by the Providence to save the world, which is in sin.

Today, the messianic style in US foreign policy is manifested especially strongly, which is associated with the claims to the role of global leadership. The cult of leadership is a characteris-

tic feature of Americans. N. D. Totmyanin, who researched the problems of political socialization in the West, cited the data of opinion polls. When US citizens were asked to determine which of the political values – freedom or equality – was more important, 72% of them opted for freedom, and only 25% chose equality. The Americans have a very developed cult of success and competition (Totmyanin, 1995, pp. 29-41).

Identification methods largely depend on the historical era, political system and political ideology. During the period of Antiquity, the politician identified himself with the community of free citizens since civil society and the state were not yet separated. In the epoch of the Middle Ages, divine providence was recognized as the source of political power, and the monarchs identified themselves not with their subjects but with the institution of the state. This found expression in the famous phrase of Louis XIV: “The state is I!” (Vasilenko, 2011, pp. 257-267).

The identification of national interests with state interests reached its ultimate level in the totalitarian states of the XX century. A politician cares “about the welfare of the people” in such a society. He emphasizes the right of the ruling party (or the leader of the people) to a priori knowledge of “great truth”.

Liberal democracy requires that politicians identify with their constituents. As noted by G.G. Diligensky (1994), in these conditions, it becomes possible “for identification on the basis of empathy. There is a leader’s orientation to meet the needs of the people led by him, to include their will and aspirations in the process of making political decisions” (p. 210). At the same time, a politician retains his identity with the institution of power (the state) in a democratic society. The demonstration and assertion of “great power” and the power of the state are often the

main goals of modern democratic leaders.

Sociocultural self-identification of a politician takes place within the framework of duality in a democratic society: a politician feels himself to be both a representative of the government (state) and a representative of the will of the majority of voters. These two often divergent identities overlap with his personal motives and political goals (Diligensky, 1994, p. 210).

The history of each civilization presents us many examples when, in an unusually short time, under the influence of circumstances, the political convictions of people underwent sharp changes. In the era of significant religious and political crises, ideals and values can be easily changed.

American political scientists G. Almond and S. Verba, in their work “Civic Culture. Political Attitudes and Democracy in Five Countries”, emphasize that there is a nationwide consensus on basic values in the West, which gives political culture a profound homogeneity (Almond & Verba, 1963, pp. 323-374). Within the framework of such culture, there is no single universally significant picture of the world: each person builds a hierarchy of values around his specific “I” here since it is individuality that is primary and valuable in itself. The values are considered to be true if they can be affirmed in the course of rational argumentation. Thus, values turn into a derivative of his interests. Values are fixed in various forms if they are based on moral activity, moral behaviour, attitudes, consciousness or forms. They are illustrated by the content of the beautiful, perfect, ideal if it somehow relates to the aesthetic side of social consciousness and activity. They can be the canons of certain religions, and they can be related to the confessional life of a person or society.

Value orientations are a stable expression of

moral consciousness. The change in the content of value orientations that determine the general direction of human activity and his interactions with the world and with people is due to socio-economic and political changes which take place in the world, in the country, and it becomes the starting point for rethinking and reassessing the main values.

A person “lives” in a socio-cultural space, which is the unity of the experience of activity and the experience of his relationship to the world, to people and to himself. It is necessary both for the reproduction, broadcasting of this experience and for the development of their ability for moral creativity, for the crystallization of moral values.

Political science, like any fundamental scientific field, proceeds from well-defined and strict laws and principles and any human activity, including political. It is based and guided by values. Values establish the conditions for the development of society, which give stability to it.

The value interpretation of the world, representing perspective assessments, enables people to navigate the world. The world of politics is formed through assessment and measurement. Any political analysis is based on certain value prerequisites that cannot be chosen arbitrarily but are always correlated with social ideals and are significant for society. When value assumptions are selected and clearly defined, they, combined with factual analysis, make possible conclusions that, in turn, can form the basis of any rational policy. Despite the recognition of the special meaning-forming and guiding role of values in real politics, the concept of political values is one of the most contradictory and insufficiently defined in political science.

It is well known that the development of any science, including political science, is carried

out on the basis of conceptual tools. Concepts are the essence of knowledge. These logical constructions contribute to obtaining clear ideas about the studied phenomena. Through visual perception, we cannot decide whether we should analyze values in terms of the ideal or the real, subjective or objective, as a relation or as a quality.

Reflection on political phenomena opens up certain promising opportunities for productive analysis of the problem as a whole, and it also defines the contours of new problem areas. This is one of the main channels for the development and enrichment of scientific knowledge.

When analyzing the concept of “political value”, values are the most important. The nature and essence of the phenomenon of value cannot be revealed only from the standpoint of politics or economics, law or morality, in the context of which values manifest and function. Values do not determine the essence of a particular sphere of human activity – political, economic, legal and any other.

It is necessary to use the potential of modern axiology, psychology, sociology, anthropology, i.e. those scientific disciplines that develop value problems in order to make a comprehensive development of the problem of political values. It should be recognized that building an interdisciplinary approach to values is the only sensible strategy because this approach can provide us with the necessary data and will give us the opportunity to analyze the value concept better.

The main purpose of the interdisciplinary approach is to develop a common understanding. Constructive axiology often comes instead of the classical philosophical theory of values nowadays. Constructive axiology is based on such postulates as historicism and the understanding of the need for constant renewal of values in the

process of development of society, as well as the variation in the context of various cultural environments.

The founder of Rome Club, A. Peccei (1988), who largely determined the direction and priorities of the research, spoke about the prospects of “establishing harmony between outdated value systems and continuously changing reality” (p. 23).

Political phenomena are complex in nature, and they manifest themselves in a variety of ways in various cultural and historical contexts. The definition of political concepts is characterized by complexity, multidimensionality, and it has different values. Conceptual disputes aimed at finding the primacy of a particular definition are normative (evaluative) in nature since the expression of a certain value is an integral part of the concept itself.

Conceptual debates are also a form of political activity. They clash not only with the theoretical preferences of analysts but also with the political perspectives which they support. Political values are represented in social ideals, which are the creation of public consciousness. These values concerning different spheres of political life are generalized, and an ideal mental model is presented. This ideal mental model becomes the norm, which is hard to perform. This is a goal for achieving, and it needs planning, direction, methods, etc.

Political ideals exist in the public consciousness in a particular society because they reflect the political experience of this society, and the realization of these ideas can change peoples' lives. There is a great difference between the real political values of a society and ideals. Political ideals are expressed in ideological theories, and they can be the driving force to unite the country, open new perspectives to ac-

tivity and consolidation, they can show the direction of development.

Some ideals are really valuable. Each nation should have a goal, which can activate energy, power and desire. When the country faces some difficult situation, these ideals encourage to work even more, and they became vital.

In order to achieve some ideals a society needs norms, that is, methods and means. Political values are hard to achieve; they are like a dream or a model. Though they are difficult or impossible to get, they are desirable by everybody. For example, political ideals for human rights, personal freedom, civil society and many other political ideals are fixed in many documents, manifests (norms) nowadays. Many documents will appear later, and they will influence the behaviour, attitude of citizens in many societies.

Methodology of the Implemented Research

The study was based on methods of theoretical analysis of the provisions of philosophical, historical, pedagogical, sociological, cultural studies. The retro-specific analysis of Soviet, Russian and foreign experience in the use of the axiological concept in political discourse, theoretical methods (comparison, analogy, analysis, synthesis, abstraction, concretization, classification), traditional pedagogical methods (observation, questionnaire), methods of programmed training (presentation of information, execution of programmed tasks, monitoring and correction) have been used for the research. The statistical method was applied for quantitative analysis.

Results

Every person identifies himself with a par-

ticular socio-cultural community (social group, culture, state), and this process of identification takes place in the psyche of any person.

This process is especially evident among political leaders and politicians because they represent party, class, culture, state. At the same time, the emphasized identification of a politician with his country, nation, culture is not only a psychological but also a professional characteristic.

The political behaviour of each politician, to one degree or another, is a reaction to events taking place in society and in the world. Each politician chooses his position, focusing on the historically established political organizations, parties and institutions.

The text of a political speech, as a rule, is dedicated or contains a reference to an event that forms the relevance of a political statement. In addition, politicians turn to the most significant value concepts since this tactic allows them to achieve the greatest persuasiveness of the speech and ensures the implementation of the main pragma-communicative goal of the speaker.

Thus, the analysis of speeches of political leaders made in difficult, critical periods helps to determine and trace the relationship and interdependence of such categories as value and event, determine which value concepts are the most important to people during a crisis, or, conversely, economic well-being, as well as to identify what value concepts seem to be the most powerful and influential in terms of impact on the audience.

For our analysis, we took the speeches of three leaders of the countries: V. V. Putin (Russia), D. Trump (USA) and Xi Jinping (China). The undergraduate students who study in the speciality "Political Science" in Ulyanovsk State University were asked to answer the following

questions: to what period the speeches of V. V. Putin (Russia), D. Trump (USA) and Xi Jinping (China) belong, what helped you to determine the right time of the creation of these speeches, what is the object (or objects) of these speeches and what value concepts were used in them. All speeches were taken from the plenary meeting of the Jubilee, 75th session of the United Nations General Assembly, held on September 22, 2020.

The speeches of Xi Jinping (China) and D. Trump (USA) were presented to the undergraduates in Russian translation. The task of the analysis was not only to identify value concepts but also to place these concepts according to classification.

These speeches were dedicated to the 75th anniversary of the United Nations and the global coronavirus pandemic. Our goal was to prove that the global coronavirus pandemic is represented in the discourse as the event that forms the value-event picture in the world. The most important for this study was to show the tactics of building value hierarchies.

At the first stage, the undergraduates identified the main value concepts in the speeches of the leaders of three countries.

At the second stage, the undergraduates calculated the concepts, especially those which they met more than one time. It was important to determine the high frequency of words denoting the corresponding values in the given speeches.

At the third stage, it was necessary to arrange the concepts in accordance with the proposed classifications of values: 1) The highest values are humanity, man; 2) The second group is represented by material values. We can refer to tools, labour, natural resources and, of course, the products or tools which are important for mankind for its reproduction; 3) The main values of social life are in the third group. The common

values are state, class, nation, family. These values can change from country to country, and for example, “family” can be the main value in one country but can be of no value in another; 4) This group is represented by the main concepts of cultural and spiritual values. The common values are moral, philosophical concepts, scientific knowledge; 5) This group represents political values. We usually refer to human rights, democracy, freedom, the rights of the nation, etc., to this group.

From the point of view of the importance of objects for society and a person, it was necessary to determine: 1) absolute values – objects or properties that everywhere and always preserve the value of unconditional value for people: life, health, knowledge; 2) relative values – objects and their properties, the value of which changes for any reason (historical, class, etc.) (Chudinov, 2009, pp. 36-37).

In the context of belonging to a certain time period, all the speeches of the leaders were certainly related to the events of 2020, since the main problems discussed at the plenary session were the 75th anniversary of the United Nations and the global coronavirus pandemic. All the undergraduates could define the time correct.

As for the object of assessment, here, the objects were different. Within the framework of V. V. Putin’s speech, the objects of speech were: the UN Security Council, the UN, the UN Charter, the League of Nations, the World Health Organization and the global coronavirus pandemic. The undergraduates could estimate these objects through the author’s special attitude.

The objects of D. Trump’s speech were: the USA, the World Health Organization, China, the UN, and the global coronavirus pandemic. The objects of Xi Jinping’s speech were: UN, the USA, China and the global coronavirus pandem-

ic.

The central place of V. V. Putin’s speech was dedicated to the 75th anniversary of the United Nations Organization (15 concepts) and to the struggle with the coronavirus pandemic. The undergraduates identified the main concepts, which concerned the coronavirus pandemic: “epidemic” – 1, “pandemic” – 5, “virus” – 5, “vaccine” – 4, “the World Health Organization” – 3, “health” and “healthcare” – 2, “personal protective equipment” – 1, “quarantine” – 1. Thus, 22 concepts are associated with the greatest problem of humanity, that is, with the coronavirus pandemic. The undergraduates found 11 concepts connected with “international law” and “world order” in the speech of Russian President V. V. Putin. The concepts “integration growth”, “integration associations”, “innovations”, “new technologies” were used 10 times.

In D. Trump’s speech, the undergraduates revealed a high frequency of the usage of such concepts: “we” – 29, “the USA” – 11, “I” – 10. Eight concepts are associated with the greatest problem of humanity, that is, with the coronavirus pandemic: “virus” – 4, “pandemic” – 1, “vaccine” – 2, “the World Health Organization” – 1. The undergraduates identified 9 concepts of “China” in D. Trump’s speech. A particular feature of D. Trump’s speech was the frequency of the usage of concepts related to “human rights” – 11 concepts. Environmental problems were also voiced by D. Trump. The number of concepts is 5. The United Nations was mentioned 4 times in D. Trump’s speech.

Xi Jinping’s speech also touched upon the most important problem of the whole world – the struggle with the coronavirus pandemic. The undergraduates recorded the following concepts: “epidemic” – 11, “pandemic” – 7, “virus” – 6, “the World Health Organization” – 1, “vaccine”

– 1, “healthcare” – 1. Thus, there were used 27 concepts, and this indicated the leader’s great concern about the pandemic. Xi Jinping noted the great role of the United Nations – 11 concepts, and he also used the concepts of “global challenges”, “economic globalization”, “global governance” 14 times. Environmental problems turned out to be the least used concepts – 2. The Chinese leader mentioned his country 7 times, and the USA was mentioned only twice.

As a result of the analysis, the following conclusion can be drawn: the coronavirus pandemic is now central to the policies of three states. It was proved that the global coronavirus pandemic is represented in the discourse as an event that forms the value-event picture in the world. The undergraduates placed the concepts related to the global coronavirus pandemic to the highest values because the lives of people all over the world depend on the effective struggle with this illness. It was also proved that the process of identification with a sociocultural community could be clearly seen in modern political leaders because the high frequency of words denoting the corresponding values showed that. All leaders noted the special role of the UN. As for other problems, here, each state has its own problems and tasks that require attention and solution.

Conclusion

The linguistic picture of the political world is a complex combination of mental units (concepts, frames, domains, gestalts, scenarios, conceptual vectors, fields). It is expressed in words, compounds, and phrase units. The political space is part of the entire communication space. The political space is characterized by a dynamic structure because it is a material resource for politics.

The concept “value” was understood by different researchers in different ways. It should be recognized that building an interdisciplinary approach to values is the only sensible strategy.

Value representations exist, as a rule, in a verbalized form and are reflected in the language of people. The system of values can vary significantly from culture to culture, and the principle of cultural relativity seems to be quite relevant in this case.

Value orientations can be easily changed because they are influenced by political and socio-economic changes. The world is very dynamic and what was of no value at one time becomes significant, and people have to rethink and reassess values.

Every person identifies himself with a particular socio-cultural community (social group, culture, state), and this process of identification takes place in the psyche of any person.

This process is especially evident among political leaders and politicians because they represent party, class, culture, state.

The speeches of the leaders at the plenary meeting of the jubilee 75th session of the United Nations General Assembly held on September 22, 2020, were chosen as the material for studying the value aspect of political discourse. These speeches were dedicated to the 75th anniversary of the United Nations and the global coronavirus epidemic. In the course of the research, special attention was paid to considering the linguistic representation of the value category. It was concluded that the category of value exists in the consciousness of the individuals. It was proved that the global coronavirus pandemic is represented in the discourse as an event that forms the value-event picture in the world. The undergraduates placed the concepts related to the global coronavirus pandemic to the highest values. Thus

the transformation of the value concepts takes place when there are socio-economic and political changes in the world, in the country, and it becomes a starting point for rethinking and reassessing values.

The philosophical and historical analysis of values shows that there are many theories and approaches to this problem.

The prognostic potential of the study is in contributing to solving an important scientific problem of defining value in political discourse. It opens a direction to scientific researches in this subject.

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POWER AS A FACTOR OF EDUCATIONAL AND SOCIOCULTURAL PROCESSES

Abstract

The article is devoted to the analysis of the interaction of power and education. The authors disclose the presentation of meta-structures formed at the crossroads of education with other areas of social life. It is shown that the socio-educational movement, expressing the interests of society in interaction with the authorities, does not cover the whole variety of deep objective processes. The necessity of acquisition and transfer of experience from person to person, from generation to generation, becomes the most important vector of the process and contributes to the integration of various areas of social life. The purpose is to investigate the structure and functions of power in the context of educational and socio-cultural processes, to identify the most important trends in the evolution of power in education, to disclose the specifics of power relations, their role in the functioning and development of the society.

Keywords: power, education, society, violence, personality.

Introduction

In connection with the general complication of the social system, the tasks of its maintenance and improvement become relevant, that is, problems related to power, management of society, organization and self-organization. Recent decades have been marked by an unprecedented increase in interest in the phenomenon of power. The problem of power is especially acute in light of the ideal of the liberation of man. The axioms of classical rationalism, declaring the unity of reason (knowledge) and freedom, were called

into question by representatives of the Frankfurt school and representatives of postmodern philosophy. Intense discussions are underway on the relationship between power and violence. Attempts to establish a climate of tolerance dramatically clash with the rise of fundamentalist tendencies. Moreover, in the context of globalization, in connection with the formation of the information society and the improvement of techniques for manipulating consciousness, the means and manifestations of domination are becoming more sophisticated and diverse. Meanwhile, not one of the existing approaches to

power (individualistic, normative, structural-functional, psychological and others) provides a holistic, all the more, comprehensive understanding of it. The interaction of power and education has become crucial for the future of our being. Recently, various aspects of power relations in education, in the educational process, in the field of education have received coverage in the works of representatives of various philosophical sciences and philosophical directions. The ideas of M. Horkheimer, T. Adorno, M. Foucault, J. Derrida, J. Baudrillard, J. Deleuze, P. Freire, J. Habermas, and other prominent representatives of Western post-non-classical philosophy, organically fusing the topic of power with the problems of science and education, rethought and developed by famous authors: Viktoruk E., Matvienko T., Kravchenko O. Being a factor in educational and socio-cultural processes, power turns out to be an integral condition, prerequisite and means of social progress. Progress is understood as a development from simple to complex, from lower to higher, expansion of the scale of the phenomenon. Almost all classics and modern authors agree that social progress implies an increase in the degree of human freedom, humanization of law and politics, objective growth of needs and human opportunities, primarily to technological, economic, sociocultural, but also other changes. It is easy to see that the progressive development of education and science is implicitly contained in any of these aspects. The concept of social progress is largely intersected with concepts of cultural progress. Accordingly, referring to the influence of power on all spheres of society, one can trace this influence in accordance with the specified directions. Education aims to enrich a person with knowledge and liberate, and the improvement of power is means

emancipation, on the personal level and on the macro-social.

Development

The power relations that organize the educational process contribute to the assimilation, accumulation and transformation of knowledge and skills in accordance with specific goals, requirements, standards. The primary means of exercising power, of course, remain physical and moral violence, coercion in various forms, brute physical strength. The pace of development of power is directly related to the increased activity of subjects of education who are actively involved in the acquisition and dissemination of knowledge in the transformation of the world, other people and themselves. The unity of the moral and educational process was shown by S. Hessen (1913), who understood freedom as the ontological (not just sociological) basis for the interaction between teacher and student. The consequence of this approach is attention to the method, but not to the factual side of the matter, not to knowledge, which is always relative. The task is to introduce the personality to the culture, to make it capable of independently making decisions, acquiring and disseminating knowledge, apply the method. The principle formulated by Hessen (1913) is also well known: "in education, discipline is realized through freedom, and freedom through the law of duty" (p. 196). Thus, morality fits into education at the level of the deepest ontological regularity, not through a set of prohibitions, but through freedom, which is inseparable from morality, regardless of specific historical conditions. The phenomenological approach allows overcome the limitations of narrow empiricism, give the concept evidence of

necessity and universality.

The expansion and improvement of production, ensuring the effectiveness of the process of obtaining knowledge and skills are influenced by power production, is largely transformed into an experimental and training laboratory, more precisely, in a network of information structures. In a situation where information becomes the main product, goods and condition of production, it is impossible to reduce the relationship between people to those production relations that prevail in the era of industrial society. Informational, communicative interactions have a pedagogical (teacher-student) component, regardless of the will and consciousness of themselves participants in the process.

The educational power, which formalizes, holds and improves pedagogical interaction, accordingly complicates the structures of society, adds social roles, activities, institutional ties, etc. The man turns out to be superfluous in the conditions of a traditional political organization because individuality, originality cancelled by levelling violence by the state or other subjects of power. Ultimately, hierarchical structure domination leads to the extinction of society since it is difficult to implement the creative potential of an individual or social groups. Only a change in the principle of organization of society to non-violent, non-suppressive, dialogical can ensure the advancement of mankind to the next, higher stage of historical development (Nietzsche, 1990).

The special importance of pedagogical power at this stage of development of society can be illustrated with simple but vivid examples. Making a person live long is much more difficult than awakening in him a free desire for long life. Violence is not effective in the treatment and in skilled education. Education designed to enrich a

person with knowledge and liberate him. In the 18th century, it became real social progress. Pedagogical power is not only influenced by other types of power, but, as was shown above, it itself has an opposite effect on them. It is the ideal of power relations. Power creates, generates objects of cognition, and draws up the entire educational space.

The need to acquire and transfer experience from person to person, from generation to generation, becomes the most important vector of the historical process. However, experience covers all areas of a social being. It's not just about production and about cognitive processes, but also about political, moral experience, aesthetic and any other. The area of contact between education and the political sphere, their interpenetration and mutual transition becomes, of course, educational power. She not only sets a certain pedagogical space, its boundaries, objects, processes taking place in it but also, in a certain way, modifies political power, becomes a point of its growth and progressive transformations. Let us turn, for example, to the topic of education in a multicultural world. Exactly traditional political power was a prerequisite for antidemocratic pedagogical ethnocentrism (be it outright racism-chauvinism or mild forms of discrimination and segregation). However, modern challenges, today's imperatives of cross-cultural or intercultural education corresponds to the form of power that we consider pedagogical (Viktoruk, 2004, p. 226). It is she who, not being total in her direction, creates favourable conditions for interethnic dialogue in pedagogical practice. Meanwhile, globalization and the universalization of education are the second most important feature of its evolution. Exactly, it is a free moral ideal that is part of the structure of pedagogical power along with traditional normative complex, which is its

essential feature that provides the ability to maintain orderliness pedagogical space despite its multipolarity. Pedagogical power helps a little Japanese and true Chinese their potential in the European educational space without prejudice to anyone. Pedagogical power allows not to ignore the presence of national minorities for the sake of like-minded monocultural education, but at the same time maintain the principle of discipline and structurally organized integrity. Multicultural education is the first step towards a tolerant, multicultural society, towards a new statehood and some new nationalities, whose structure should already be far from the classical scheme domination-subordination and begins to change in the direction of the model “Teacher-student”. From the system of antagonistic classes, united generations, competing professional groups, etc., nationality is being transformed into an educational continuum, where any groups, whether it be different generations, professional groups or any or other, are connected by teacher-student relations.

It is legitimate to indicate as another feature of the evolution of education its economic feasibility since here we are faced not so much with a pronounced trend, how many with a range of persistent problems (for example, in complete compliance of the education system with the demands of the economy, the dissonance between the goals of the individual and the expectations of society, etc.).

Way out of this continuously deepening crisis is seen in the fact that the economy transforms into a post-economy with a more pronounced cognitive, and therefore, the educational component. The latest phenomena, such as cognitive capitalism, triple spiral, increasing significance of horizontal interactions, have been pointed out quite thoroughly. The teacher-student relationship becomes for the economic system as

attributive as the producer-consumer relationship, or “Director – subordinate”. The scientific and educational content of the economy and the economic content of the educational process associated with complicating the nature of the organization of this educational and economic space. The factor shaping this space is pedagogical power. After all, the usual patterns of domination, coercion dictate become inapplicable in a virtualized economy, its increasing dynamism, and perhaps most importantly, in the face of the complexity of interpersonal relationships, corporate ethics and system pluralization values. Post-economy, like any other social, economic or value-normative system, cannot function outside the organizer fields of power. But this power can no longer be effective if it has not radically changed its nature. The director’s power is replaced by the power of the ideal, standard, expert, power-ministry, “the situation of justice as the use of force universal into the space of freedom”, that new type of social interactions, which we designated as pedagogical power (Freyre, 2017). The moral obsolescence of traditional “dictate” coercive power in relation to education, I have to admit Maggie Melo. “The formation of power as a social control over power and over education is complicated by the fact that people who somehow control education and power themselves become involved in these institutions. Borders between the “ruling minority” and the “creative minority” are transparent and blurred. It turns out that some decision-makers must control themselves. Of course, the idea of separation of power has long been known. You can follow the path of organizing competing groups, mutually checking and evaluating each other to create a system of “checks and balances”, with which you could somehow organize social control in the field of the education authority. The education system

itself acts as such “checks and balances”. To overcome the crisis phenomena, civil freedom is required “in all forms of educational activity, contributing to the formation and development of creative abilities of all its participants; not only among units but almost among the masses, for such an indispensable requirement of culture and knowledge-based expanded reproduction real living conditions of people...” (Melo, 2018). Such freedom implies the absence of strict regulation in terms of forms, means, methods of educational work, as well as communication with local forms of self-government, which implies the existence of a developed civil society. In our opinion, this perspective fully meets the imperative of expanding and strengthening pedagogical power in society. The root of the crisis is the suppression of its traditional political power, based on coercion, on imposing another’s will. In this situation, only the formation can help wide power space based on the principles of striving for self-denial of power to overcome domination in all its real and possible forms. In the history of society, a moment comes when further social progress is impossible without decisive changes in the most fundamental principles of social organization institutions. The Institute of Education, despite all the crisis phenomena, has specific experience in modifying power relations, which would be useful to extend to other areas of public life. Based on the ideas of Kravchenko, as well as the work of other sociologists, educators and philosophers who comprehend the evolution of social institutions in the context of the general laws of social development, methodologically useful to give an idea of meta-educational structures emerging at the intersection of education with diverse social fields. Such structures there are many whose significance depends on the specifics of a particular society. Recall at least

the role of language standard and language education in countries hosting large migrant flows, the importance of knowledge of English to advance in the modern world, especially in an Anglophone environment that captures the planet.

An analysis of current trends in social development shows that the future of statehood is associated with its final transformation into a scientific-educational and educational system (one of the eternal ideals of socio-philosophical thought). Informatization, not militarization and not even the world division of labour is now becoming a decisive factor of globalization. The dissemination of knowledge and technology, including training, ahead of the pace and the importance of the distribution of goods and services, and even more, demographic changes and labour migration of the population of Ukraine suggests new rules for students. Knowledge and skills easily overcome not only the state but also cultural and geographical, regional and economic, confessional, class, gender and age boundaries.

Live generational connection, free imitation of the teacher, action according to a specific behavioural model that cannot be reduced to the transfer of information, to text, to knowledge, Kant and Mendelssohn fits into the pedagogical structure. Free imitation of the teacher allows the student to be in that element, in that reality, which is understood before he’s not yet capable of the fully reflect and be rather than seem and is unlikely to understand ever properly whether he will remain in the position of an external observer who assimilates knowledge verbally or visually but not practically. Kantian teaching itself provides a quite reliable foundation for pedagogical power as conditions conducive to the transformation of both political and religious, and other social institutions in the direction of progress of freedom. The best about

this is evidenced by the very famous Kantian definition of self: "...This is man's emergence from his self-imposed nonage. Nonage is the inability to use one's own understanding without another's guidance. This nonage is self-imposed if its cause lies not in lack of understanding but in indecision and lack of courage to use one's own mind without another's guidance" (Kant, 1966). However, the presumption of the unity of reason for all cultures and civilizations can retain its humanistic content only if this mind is human (from the point of view of Kant, as you know, pure mind is practical, moral). However, in the current technocratic context, instrumental understanding of rationality when knowledge is substituted information, happiness - pleasure, etc., such a broad wording may already be insufficient. That is why "determination", "courage" and "minority" (also "laziness", "cowardice") should not be considered just like some optional metaphors, analogies, art images, but as fundamentally important signs, behind which the main thing is hidden the content is the intuition of a person who is not reducible to "reason". This intuition can be substantially explained in the concept of teacher-student interaction and, of course, pedagogical power with all its specifics and irreducibility to political power. Moreover, functionally pedagogical power here occupies a place precisely political power, and partly that which is immanent to a religious community, so say, theocratic power, more precisely, confessional and priestly. The tendency to replace the old relations of domination and submission with a more progressive form of organization, in this case, is obvious, and its trend can be interpreted as progress. As the history of the twentieth century has shown, like many other enlighteners, Kant was mistaken and seriously inferior in insight to

Mendelssohn, and Cohen and, possibly, I. Herder (Rodriguez, 2013). Teaching Power - this is not only a factor that brings a person into a state of freedom, but also a factor supporting this condition in the future, preventing its degradation to totalitarianism and all those phenomena that have been thoroughly investigated representatives of the Frankfurt School, and then representatives of many other philosophical directions. A peculiar paraphrase of the Kantian position, the words of E. Fromm sound: "The human brain lives in the twentieth century; the heart of most people - still in stone. In most cases, a person is not mature enough to be independent, reasonable, objective. A man is unable to bear that he is left to his own strength, that he himself must give meaning to his life, and not get it from some higher power, so people need idols and myths" (Tardif, 2005). It is difficult to agree with such a position. Fromm is certainly right when speaking of existential-personal aspects of being, about the fears and hopes of a lonely human, but such a model does not work on the macro-social, on the social ontological level, because it does not allow us to comprehend history otherwise than in terms of the 18th century: "matured", "not matured", etc. People are moving forward with ideals, not idols. Thus, the whole history of Western thought can regard as a constant advancement of the imperative of rationality and continuous attempts to limit the power of the mind, incessant doubts about his power. Let us turn to the formulation of the universal imperative: "If you want to take power over everything, give power to your mind! You will command many if the mind commands you" (Paechter, 2011). Today, appeals of this kind are often touted as metaphysical, totalitarian, metaphysically oriented, metanarrative, etc.. However such interpretations themselves de-

pend on the chosen coordinate system, impose dogmatic reading of the texts of ancient and even later classics. Eurocentrism, scientism, universalism, unrestrained optimistic mood are criticized. However, criticism of the modernist project by postmodernists, anti-globalists or religious authors is accompanied by a steady reaction that does not allow those who speak about the decline of the modernist project to be disappointed in the possibilities of science and technology. Analysis critical theories, in particular the texts of M. Horkheimer, T. Adorno, E. Fromm, shows that one way or another, it is always associated with critical consideration power relations, establishes the connection of the negative consequences of a different kind of progress (primarily technical) with the preservation or even consolidation of relations of domination and submission (Fromm, 2006). Violence, Coercion, Dictatorship are thought of as the main obstacles or disappointments with which confronts the theory of progress. It is logical to assume that it is overcoming traditional forms of violence in society and replacing them with those relationships which were designated as pedagogical power can serve as modernization, updating the classical ideas of social progress, the salvation of faith in progress. "...Violence and non-violence can also be interpreted as various stages of a single process. In terms of transition from one stage to the other, from violence to non-violence, our time is critical when a qualitative shift forward is required, equivalent to a change in the foundations of life. Speech is not it is about a one-time or complete elimination of violence - violence has irreparably deep roots in historical and psychological experience, in human ontology. This is a qualitative change in the vector of conscious human efforts - individual and, in particular, collective

and social" (Paechter, 2011).

The intensification and diversification of information flow, as well as an increase in the mobility of related structures (including the educational system, professional and academic associations, "Teacher-Student" role relationships) and people themselves, is a very important manifestation of an increase in the degree of freedom of a person and society as a whole as an integral criterion social progress. The reverse process is also possible, extremely negative when political power can absorb pedagogically. In the long historical perspective under the guise of external progress (prosperity training institutions, budget growth and technical equipment) may take place fundamental regression leading to the degradation of the education system, and then of the whole society, to quasi-science, to quasi-formation, finding expression, in particular, in the catastrophic onset of testing, ratings and them similar trends. M. Foucault considers the education system in terms of political power and not pedagogical power. According to Foucault's theory, the role of universities is increasing precisely because they are agents of power (Fuko, 2010). The school exam becomes a sacred practice and, at the same time, documented discourse. On the contrary, Pyatigorsky says that a child is an independent person and that in the Jewish educational institution (as in the entire Jewish environment), no places of competition, public evaluations. Here one must also remember the special cultural significance of the Jewish community in the development of world science and education in general, about its specific gravity and impact on world history. In our opinion, Pyatigorsk speaks of completely different power, also related to the educational process. This power is an alternative to the one along which it moves the

world education system, including official university. But education as an ontological, personal, existential-personal, and also a social phenomenon transforming the whole foundation on which it is formed: the state, politics, church, economy – the framework is growing official education system, seeks to transcend it. Foucault and Pyatigorsky, as well as representatives of European humanistic pedagogy, speak of different types of power or, perhaps, of different stages of its evolution (Matvienko, 2012).

Conclusion

In general, considering and evaluating power relations in the diachronic aspect, we can state the following. Power evolving from a form hopelessly political and at the same time pedagogically hopeless in form, in the future pedagogical and, at the same time, politically promising. Globalization and informatization, scientific and technological progress do not guarantee the advancement of humanity along the path of genuine democracy to the ideals of freedom, justice, comprehensive development of personality. A deep transformation of all is needed interhuman relations, the most important of which are relations dominance and submission and which should acquire a different character, preserving, however, organizational, restrictive and, at the same time, incentive nature. Power provides the integrity of the human person and the integrity of society to which the individual belongs. Provides familiarity with tradition and, at the same time, encourages moving forward. If traditional political power can reduce a person to the position of a slave, then educational power does not allow this by definition, as it is mainly rooted in culture, dialogue, in the cultural anthropological dimension of our being.

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SOCIO-PHILOSOPHICAL ANALYSIS OF OBJECTIVE FACTORS OF MODERNIZATION OF EDUCATION SYSTEM IN RUSSIA FROM THE STANDPOINT OF NATIONAL SECURITY PRINCIPLES

Abstract

The article reveals the nature and essence of objective factors, the nature of their impact on education, the emergence of possible risks and threats in the system of education and the training of new generations of the country from the standpoint of their safe existence in changing social conditions. Education is a process in which there is a purposeful translation of the system of social relations, while it makes it possible to form in a person significant for social norms of behaviour and activity, which together reproduces the entire system of socio-cultural relations. However, there is a high dynamics of development in society at all levels of the system of relationships, so many factors of different levels affect education. The purpose of the study is to determine the current external and internal factors of the modernization of the Russian education system. To achieve this goal, it is necessary to solve problems based on a socio-philosophical understanding of the factors of modernization of the educational space. An objective analysis of the current crisis in the national education system shows that it needs to be modernized.

Keywords: modernization, education system, objective factor, national security.

Introduction

Currently, the analysis of the ideas of modernization of national education is presented in numerous works of scientists, namely in the works of V. Baidenko (2010), N. N. Bolshakov (2007), A. P. Valitskaya (2010), E. F. Moros and V. V. Goncharov (2020), A. S. Savvin (2012), O. N. Smolin (2011), N. M. Churinov (2007). However, the complex of objective factors of modernization of the education system in Russia from the point of view of ensuring national security is not currently identified. Permanent reform of education over the last quarter of a century without improving its quality is carried out in isolation from the real needs of the individual, society

and the state. It does not strengthen, but rather weakens the security of both the education system and the national security of Russia as a whole. Socio-philosophical understanding of the objective factors of modernization of the modern education system in Russia will allow us to deal with its systematic development, determine the main goals and ways to strengthen it and its long-term development.

Methodology

The research is based on a philosophical methodology. In the preparation of this article, General scientific and special socio-philosophical research methods were used: analysis of sci-

entific literature, comparative, system and complex analysis, induction, deduction, generalization, the method of historical Parallels, forecasting and modelling. All the above methods allowed us to identify external and internal objective factors of modernization of the education system, identify dangerous crisis phenomena for the Russian education sector, and develop recommendations for their overcoming and prevention.

Research Results and Discussions

Today in Russia, there is a completely new system of external and internal challenges and threats to the national security of society, the state and the individual, as well as the security of the educational space, which is not directly related to the traditional image of the enemy. Purposeful introduction of globalist types of behaviour and thinking into the Russian education system, education reform focused on the standards of Western countries, imitation of Western media, etc. – all this and much more negatively affects Russian society and gradually leads to the loss of national identity.

This, first of all, relates to the issue of waging an information and psychological war against Russia, which involves the so-called “intangible weapons” (or the concept of “soft power”). This term means that the impact on people occurs through the use of special methods and means of aggressive manipulation of public consciousness to demoralize and latent control the behaviour of individuals, social groups, and public authorities, including the armed forces, law enforcement agencies, and special services. All this became possible due to the active activity of the media, grant support, and non-profit foundations that

use technological achievements to introduce destructive ideas, standards, and ways of thinking into the public consciousness.

In addition to national culture, morals, and traditions, there is also intelligence and knowledge. In this regard, it is possible to designate as a certain set, mainly scientific, ideological, information security, intellectual (educational) security of society, which is a significant component of national security.

According to A. V. Vozzhenikov (2000), such security implies the protection of intellectual values and national cultural heritage and the protection of an adequate traditional ideology of society (p. 25). We see education as the basic element of protecting the national cultural heritage as the main tool for forming an intellectually developed individual and society as a whole.

We fully agree with the opinion of V. V. Mironov (2008), noting that the most dangerous are the threats leading to the decline in education, the decline of scientific potential and intellectual level of society, loss of moral values, acting directly conditions affecting the security of the state as a whole (p. 68). Modern changes in socio-political realities, new economic trends (in the context of anti-Russian sanctions) lead to the need for serious social changes that objectively make the issue of reforming education one of the main problems for Russian society, on the resolution of which, for the most part, its subsequent preservation and development depend.

Education is a controlled social process in which a permanent translation of the corresponding system of relations is carried out, and in person, it allows you to form socially important qualities, norms and rules of behaviour and activity, which, in turn, ensure the reproduction of the entire system of socio-cultural relations. From the point of view of preserving the security of the

state, it is education that acquires special, key importance.

Currently, the transformation and (or) modernization of the national education system, taking into account its long-term and, as it already seems to the scientific and pedagogical community, endless, unsystematic and uncontrolled reform, should be interpreted as a long-term crisis of the education system. In connection with these circumstances, there is a need to search for reasons and options for overcoming the current crisis stage in the development of national education based on the principles of ensuring national security (Belyaeva, 2012, p. 124).

This search, according to the author, is associated with a socio-philosophical analysis of the problems and opportunities of education, which allows identifying essential contradictions (for example, between the growing private nature of the appropriation of means of production and the public nature of the educational system), correlating them with real social practice and making an adequate and objective prediction.

From the perspective of social philosophy along with the philosophy of education acquires a new status – a prognostic branches of humanitarian knowledge and expertise is able to determine the prospects of development of not only education but also national security of our country, sustainable development of the state in the increasingly complex global relationships.

At the same time, the modern information society is becoming more and more dynamic at all levels of its organization – global, international, national, at the level of individual spheres of the country's life – economic, political, informational, etc. In this regard, education is objectively affected by many factors of different levels, different strengths, and different vectors.

First, these are the factors of increasing glo-

balization of the world space, which can unify the educational process of different countries, either on the model of a unipolar or multipolar world.

Second, there are a number of international agreements (for example, the Bologna agreement) that dictate changes in the structure, content of education, and teaching methods based on Western models, essentially ignoring the specifics of national and state educational systems.

Third, these are macroeconomic and microeconomic factors within the country, which can significantly affect, for example, the education budget, the different distribution and redistribution of financial and economic resources at different levels and branches of the educational system in different regions of the country, determine the growth of differences in the level of urban and rural education, small cities and megacities, etc. In relation to the Russian education system, all these factors are external, objectively acting and largely changing the quality of educational relations and the system of education management.

Awareness of the fact that the deepening of existing contradictions is an objective factor in the modernization of the Russian education system, indicating the inability of the modern education system, which implements a specific type of educational practice in the created educational paradigm, to solve the existing contradictions, led to the conclusion that the prevailing type of educational practice requires replacement.

The complexity of accounting for objective factors consists of their different levels, diversity, and often in the inconsistency of the impact of heterogeneous factors. This leads to the formation of complex, ambiguous, often conflicting situations in the educational environment and in the educational space of Russia. Leads to defor-

mation of the educational system as a whole, creates risks, threats and demands to comprehend the situation not only from the standpoint of the quality of the organization of the entire system in a complex educational environment of the country, but also from the standpoint of safety education, and national security of the Russian Federation because the scope of education has the fundamental role of the current and future generations for productive lives in society and the realization of the power of the human factor in the sustainable development of the state.

The initial moments of overcoming the crisis of education from the standpoint of the national philosophical and educational paradigm are fundamental guidelines in the development of knowledge, humanisation of thinking and continuity of the educational process, which, in the form of meaningful foundations for building new educational systems, contribute to optimizing the process of mastering a new educational paradigm.

Helping to solve the growing contradictions in the relationship “education – society”, “education – science”, “education – culture”, this triad provides a high-quality socio-pedagogical process of education reform in the form of human inclusion in society.

Objective impacts can have a pronounced positive character. Thus, the factor of humanisation in the process of modernizing modern education provides for overcoming a narrowly scientific, technocratic, mechanistic approach to understanding education; solves the problem of subjectivity in education as a way to gain a creative, active position of a person in life; solves the problem of losing the integrity of being a modern person. Indeed, the very concept of “education” gives an idea that the person himself is both the

object and subject of education and therefore of humanisation.

Humanisation is a tool for overcoming the alienation characteristic of modern society. Humanisation in education generates the formation of humanitarian thinking as the basis of human nature (Veryaskina, 1997, pp. 204-211).

Education is not only a tool but also a goal of human development. Education accompanies a person throughout his life, forcing him to continuously learn and learn new things in a complex and rapidly changing world. The organization of continuous education is also a necessary modernization that allows not only to overcome the discreteness of educational levels by optimizing the continuity in the acquisition of knowledge but also to provide conditions for meeting the educational needs of the individual at all stages of his life.

This significantly increases the role of self-education as a means of self-development and self-realization, which in turn, is essential for the formation of educational policies aimed at the formation and development of a system of ensuring national security of society, state and personality.

Education “includes” a person in a specific historical and cultural framework, sets norms and rules of social behaviour and professional activity, and therefore the continuity of education allows you to adjust the process of learning new knowledge and skills. Education throughout life determines the individual’s desire for permanent self – determination and self-development, and it is very important that this process does not result in the formation of exclusively independent, autonomous individuals-individualists. Therefore, this area of education also needs constant monitoring.

The quality of social and professional characteristics of the individual responsible for its involvement in socio-political and economic processes is a measure of education, and more specifically, of the “educational product” being formed. In this sense, education is aimed at the development of society through the reproduction of social norms as the embodiment of social patterns in public institutions, structures, relationships, processes, as well as at the reproduction and development of the individual as a carrier of cultural patterns (Wolfson, 1991, pp. 124-130).

Education, in fact, is responsible for the formation of a subjective picture of the objective world, hence the requirements of a worldview and epistemological nature. The ideological aspect of the requirements for education as the formation of a subjective picture of the objective world is associated with both General cultural norms and values and with ideological representations in society at a specific historical stage of its development.

Epistemological requirements presuppose the formation of a subjective picture of the world that would coincide as much as possible with the objective picture of the world. And the effectiveness and efficiency of educational activities depend on how exactly they will coincide.

An important role is played by the question of “belonging” to educational activities and the nature of socio-cultural interaction of the subjects of this activity. Issues of professional content of education, its social significance and responsibility form the relevant state institutions, which should be responsible for compliance of the content of education with the state policy in this area and for timely control over the activities of other subjects of education. Depending on this, the socio-cultural type of education is distinguished not only as a cultural transfer but also as a cultural

producer, and, consequently, creating a person as a basic element of social development.

The formation of the content of education from the standpoint of its socio-cultural type captures the interaction and mutual development of such elements as educational knowledge, humanitarian thinking, and lifelong learning. With this approach, the focus of the socio-cultural type of education is on the individual with his desire for self-development and self-realization, and the educational process itself is an instrument for forming the essential qualities and needs of a person. These qualities include both an objective attitude to the external world, which, in turn, acts as the driving force of his life, and the inner world of the individual. The dialectic of the mutual transition of the external (objective) and internal (subjective), implemented in the process of human activity, implies the unlimited development of its essential qualities.

The formation of the content part of education from the standpoint of its socio-cultural type involves the use of adequate educational technologies, the purpose of which is the formation of such universal superprofessional competencies as teamwork, critical, system thinking, and others.

And “if the educational process is built on the desire to develop the thinking of the emerging person, then this can only be done through an appeal not to the thing, but to another thinking” (Dneprov, 2001, p. 81).

Here we come to a new understanding of the content of education as the formation of personal competencies, which ultimately individualizes its assignment.

And as a result, it changes the entire educational process.

Socio-philosophical understanding of the educational process leads to the need to take into

account the cultural factor when individualizing the assignment of educational results. In this sense, along with professional competencies and General cultural competencies, the formation of supra – professional, universal competencies is a necessary stage of humanisation of education, since the skills they set for working with people, creative thinking, effective professional and intercultural communication, and project work are responsible for the formation of a full-fledged personality. At the same time, it is taken into account that this person exists and reveals his / her social competence in a certain cultural space. And thanks to modern information technologies, this space is expanding to a global level.

In our study, it is vital that the social-philosophical understanding of the educational space taking into account the factor of culture allows preserving national identity and integrity of the state, helps to implement education policy so that she found understanding and support among the population.

If we start analyzing the process of modernization of Russian education based on objective factors, we can say that there are two points of view on the social and cultural opportunities for the development of society. First, the change in the educational environment follows the path of its socio-cultural essence. In other words, it searches for certain concepts that are later used for its design. Secondly, we consider the readiness of Russian society to accept such potential and adopt it. This is mainly about the contradictions between the new type of education that Russian society needs and the existing old model of education that has been inherent in the system for decades. Therefore, the reform of society and the education system should go simultaneously, and this will manifest a certain socio-cultural resonance. In this regard, it is worth introducing the

concept of “points of development”. By points of development, we will understand the relationship between society and the education system. One such point will be the quality of education since it immediately expresses both the result of activities in the field of education and the potential for social development (Kolin, 2013, p. 45).

It is important to note that the above-mentioned point of development cannot be reduced to literacy, competence acquisition, or education. The listed indicators of the result of educational activity not only reflect its quality but also describe the system of relations individual – production – culture – society. It is not for nothing that in the current conditions, education is called a treasure that needs to be found and extracted. In other words, education is not limited to performing its functions to society; its main goal is to preserve and ensure the social system. The social phenomenon of education is considered only from such positions.

As any other educational scheme, the possibility of sustainable social development is expressed. From the point of view of this position, the educational process leads to the strengthening of the integrity of society and the development of its self-organization. In addition, there is preservation and reproduction of new social values that acquire qualitatively different ideals of education, as a result of which society gets additional opportunities to compete within the framework of world civilization (Lednev, 2011, p. 40).

If we talk about the structure of the quality of education and its impact on the individual, it can be represented as a pyramid hierarchy with many different levels. The construction of such a structure is based on the philosophy of education, which is reflected in the anthropological approach. This approach is aimed at self-determination, design and implementation of each indi-

vidual. At the very bottom of such a pyramid will be common abilities for all since they relate activities to needs. With the help of subject-specific, General-subject competencies to the super-subject competencies that are key. At the top of the pyramid are social confidence, the ability to compete, and cultural creativity that are in demand by society and culture, accumulated in self-realization.

Note that this understanding of the basic elements of a quality education system cannot be considered human as the most important element of the socio-educational structure from the point of view of developing social development. On the one hand, we are talking about the presence of two important aspects that guide the vector of success in the mutually dependent influence of the individual and society. On the other hand, innovation, project thinking and culture act both as the social opportunities that education provides for each individual and as the main factors of sustainable social development, in which the individual is the main driving force.

But the impact of negative objective factors is also great. For example, the introduction of globalist types of behaviour and thinking focused on the standards of organization of life in Western countries into the domestic education system, imitation of Western media in promoting standards of global consumerism, devaluation of spiritual and moral values, and forgetting the principles and knowledge of the General scientific picture of the world negatively affects the public consciousness of Russian society.

Such influence disorients the behaviour of citizens, disrupts the necessary consolidation of the population's activities on the domestic principles of a common cause, and gradually leads to the loss of national identity, i.e., to the undermining of the country's national security. Modern

changes in socio-political realities, complex international anti-Russian sanctions for Russia and growing information wars lead to the need to increase the stability and intellectual level of the country's human potential, which is directly related to the modernization of the education system based on its own socio-cultural traditions and the best achievements of modern world pedagogical experience.

It is important to note that not only law enforcement agencies, the armed forces and special services, but also various public organizations, public institutions and the media provide counteraction to external aggressions that violate the security of society and the state and their prevention. Note that various organizations and social groups of civil society form two large groups. The first group includes secular groups and organizations, and the second – religious, which is reflected in the legislation of the Russian Federation.

The objective factors of changes in the educational environment of the Russian Federation are also influenced by the fact that the prosperity of the state is provided primarily by relations between representatives of different faiths and nationalities. They are the basis for the stable development of society in the Russian Federation. In order to preserve the unique mentality of all peoples living in Russia, it is important not to lose the existing traditions and culture of small ethnic groups. Unification of culture will cause serious harm to the development of Russian society.

It is worth noting a sad fact. In the Russian Federation, at the present stage of its development, mass culture is widespread almost everywhere. Russian mass culture exactly copies its Western counterparts (movies, TV series, music), and there is widespread propaganda of alien

images and patterns of behaviour. An important role in this is played by the mass media, which are budgeted from the state Treasury. This situation is fundamentally wrong and does not correspond to the principles of an independent state.

To solve this problem, it is necessary to create such associations and organizations that would ensure security in the field of information. Coordination between the state and civil society of their interests in the sphere of social interests, relations between various social groups, including information security, will result in the creation of a more effective system for ensuring the security of the state and the nation.

The value of civil society institutions lies in the fact that they are not dependent on state structures. They are independently engaged in developing and making decisions on a particular problem. If we talk about religious and secular associations, such organizations are created artificially and gather under their own auspices conjuncturists. Society does not accept such formal institutions of civil society, and people openly dislike them. Therefore, instead of consolidation and unity, we get the separation of social groups. Society needs models of education and development that are understood and accepted by different social groups. People intuitively feel that they need to be together and together, so you should think about supporting and implementing this feeling.

V. A. Avksentiev (2006) notes that a modern resident of the Russian Federation comes to religion and religious institutions not for the purpose of spiritual search, but with a great desire to feel their ethnic and cultural identity. This example clearly shows that at present, the unification of the mentality of all peoples living in Russia is proceeding at an active pace (pp. 41-47).

Agreeing with the opinion of this scientist,

we believe that the Russian nation intuitively feels the impending threats, so some members of society are looking for support from authorities, looking for answers to emerging questions in religion.

At the same time, in our opinion, it is necessary to actively develop in society unifying Patriotic feelings, which, as it seems to us, are significantly based on religious views. In General, the unity of the information, national and educational space in the Russian Federation is ensured by the activities of formal and informal, Amateur associations, which are represented by historical clubs, Patriotic, religious and cultural organizations. All of the above forms the basis of the spirituality of Russian society creates a unified information environment for maintaining the mentality of the peoples inhabiting Russia. In addition, the activity of such associations is most acute and necessary during crises, when society and the state begin to confront each other. The contradictions in politics, society, and Economics that manifest themselves in such times are smoothed out by maintaining a dialogue between civil society institutions and state authorities.

It should be emphasized that currently, popular mass media play an important role in the world community and in public relations. They also educate and educate the younger generation, but not always in a positive and constructive way. In our opinion, within the framework of the state educational policy, it is necessary to develop mechanisms that prevent the negative influence of the media on the formation of personality.

Currently, at the state level, attempts are being made to protect children from information that can harm their health (mainly by limiting the time of broadcasting a number of programs, blocking access to certain Internet resources,

etc.), but this is not enough, work in the information space should be carried out in a comprehensive and systematic manner.

A society with a highly developed system of information technology substitutes mass culture for national culture. Scientists who have studied the problem of the relationship and mutual influence of mass media and mass culture since the middle of the last century Express their concerns and sound the alarm. At the moment, the current state of Affairs in modern Russia leads to the destruction of the nation's inherent types of thinking, the destruction of historically established cultural, ethical norms and values.

The emergence of the global Internet, which now covers almost all segments of the population in all countries and continents, globalizes relations between social groups and individuals, has an increasing impact not only on the consciousness of the entire population of the planet but also on the self-consciousness of each individual.

The activity of the information space and cybersystems has the main goal of destroying moral orientation, stimulating primitive biological instincts. Under the influence of information and communication technologies, the entire population turns into a "world village", which is limited by the interests of its narrow group and cannot notice the impending threats and challenges of modern society. Low-quality information that is widely available to Internet users, destructive and delinquent video games, movies, TV series, websites and portals contain propaganda of deviant behaviour and pose a threat to our society. Therefore, in order to ensure the information and psychological security of society, it is necessary to control the virtual space.

Currently, an attempt is being made to create a virtual supranational mentality. Actions aimed at achieving this goal have been actively

carried out over the past decades. Such activities are aimed at creating tolerant models and stereotypes of behaviour and thinking, which are essential characteristics of personal and group identity within all faiths, nationalities and cultures.

This is largely facilitated by specially developed models that are introduced into the consciousness of each person through the media, which has tragic consequences in Russian society. Modern society has almost lost its moral and spiritual guidelines, which was a consequence of Russian ideals, including those cultivated in the Soviet Union. The new educational environment creates values that are included in the process of disintegration. In this regard, the most acute conflict is between the officially imposed mass culture and the financially, politically and economically impoverished population. All this is hard for the creatively active part of the denying moral and spiritual guidelines, and the negative aspects of life aimed at spoiling Russia, propagandize the media. The media creates a false and virtual space that is not connected with reality and is full of destructive information. The existence of such a false space causes serious damage to Russia in the sphere of national, psychological and informational information.

Due to the lack of state censorship, the promotion of cultural values that are not peculiar to the peoples of Russia is actively carried out, and only the interests of narrow groups are put at the forefront. Such activities are funded and encouraged by the special services of anti-Russian opponents and competitors in the international arena, who introduce unified stereotypes, values and patterns of behaviour into the minds of the residents of the Russian Federation. The current state of Affairs is a threat to the national security of the Russian Federation. Today, the provision

of information and educational security in Russia is very numerous. The state needs to create conditions that aim to convey complete and truthful information to every member of society.

To preserve the values of education and upbringing, it is impossible to do without state-owned, patriotically oriented mass media. For the purpose of the comprehensive development of the individual and a healthy society, a unified information space should be created. In the process of creating and designing such a unified space, it is necessary to use electronic media in every possible way. This situation will be contrasted with the destructive media spread on the Internet, whose activities are aimed at destroying the traditional Russian mentality, promoting anti-social ideology, religious sects and extremist groups. At the present time is a priority, the monitoring and verification of the Internet space. It is worth noting that specialists carry out such work. However, an insufficient number of highly qualified specialists of the armed forces of the Russian Federation, law enforcement agencies and special services are involved in solving the problem.

The Russian Federation needs such mass media that would be engaged in Patriotic education, education of the population of the country and at the same time, ensure its national security.

It is worth emphasizing that we should counteract all diversions carried out against the Russian Federation aimed at undermining national security and carrying out network wars and cyber attacks. In contrast to the prevailing commercial media, government officials should create Treasury-funded Newspapers and magazines that highlight intellectual achievements, ethical, moral, and aesthetic norms and values.

Taking into account the mentioned objective factors, the crisis of education acts as a kind

of reflection of the multidimensional, multi-level, largely uncertain and contradictory process of modern transformation of society itself. It is in this transformation of the global society of the 21st century with its ambiguous strategies that objective impacts on the pedagogical sphere can be multi-vector and even chaotic. This makes it necessary to analyze and group objective factors from the standpoint of both ensuring Russia's national security and the principles of preserving security from destructive processes and the security of Russian education.

Conclusion

Thus, socio-philosophical understanding of objective factors of modernization of the education system external (global and international) and internal nature, must be implemented on the basis of the main principles of Russia's national security: guaranteeing its sovereignty; the country's sustainable development due to the high intellectual, civic, spiritual and cultural potential of the population; creative labour enthusiasm of citizens defined by the state ensured a decent standard of living human creative labour.

The objectively determined state of the crisis in education leads to an awareness of the need for optimal modernization of the system and concept of Russian education. Modern educational policy should be largely aimed at overcoming the crisis, taking into account the global crisis of general civilization, the crisis of international social systems, the systemic crisis of the Institute of education, and the crisis of a number of sectors of public life. Ways to overcome the crisis should be understood at the socio-philosophical level and included in the content of the socio-philosophical concepts of the development of domestic education and the concept of educa-

tional security.

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NATIONAL IDENTITY: FORMATION AND REALISATION THROUGH POETRY

Abstract

National culture, especially literature, contains invaluable nation-building potential and is an effective factor in influencing the development of the national identity of the individual and the ethnic group as a whole. In the process of forming literary works, the author's consciousness and subconscious play an important role, so they are not only one of the best ways of expressing a creative personality and a form of its reaction to events occurring in the outside world, but also one of the most important means of forming the national identity of the recipients. Therefore, such a literary work contains a modus of national identity. The main content of this concept in the literature is revealed in the article. Its theoretical components and their functional aspects in the text are defined and analysed. The *modus of national identity* is formulated as a way of realising the identity of one with his nation through certain aesthetic elements and structures at all levels of literary work as an artistic system. Such element-dominants are motives, artistic imagery, lyrical character as the main expression of the author's thoughts, as well as archetypes, symbols and place names.

Keywords: the modus of national identity, poetry, motives, archetypes, symbols, place names.

Introduction

A characteristic feature of modern sciences is the increased attention to the problems of national identity. This has been facilitated by the social, cultural, historical, political, economic, and other circumstances of life in a globalised and multicultural world. The deepening interest of scientists from different fields is quite natural and is connected firstly with the understanding of values of the new century, increasing tendencies towards conscious growth of national consciousness, awareness of its necessity as a basic component of state formation. Moreover, a formed,

well-established, and strong national identity is a peculiar method of resisting the encroachment of other nations on sovereignty, the forcible seizure of territory by assimilation and the imposition of another identity, etc.

Culture is an integral part of the phenomenon of national identity and one of the tools for building civil society and for the qualitative development of the nation. Art, in particular literature, aims to create, preserve, restore and develop the national-cultural organism of society and thus to influence the formation of its national identity. The artist's connection, his work with the nation and its culture, is immanent and per-

manent, explicit and implicit at the same time. Any artistic creation comes from ethnic backgrounds, so it has the appropriate character and aesthetic features. Artworks, in the process of formation of which the author's consciousness and subconscious play an important role, are not only one of the best ways of expressing a creative personality and a form of his reaction to events taking place in the outside world, but also one of the most important means of creating a national identity.

The purpose of the research is to conceptualise the concept of "modus of national identity" in fiction, to determine the theoretical constituent-constructive dominants of its aesthetic embodiment and the functional aspects of their implementation in poetic work.

The Analysis of Sources and Recent Researches

The question of defining the concept of "identity", as well as the associated ones – "identification" and "self-identification", still remains difficult. Let us turn to the achievements of those sciences that dealt with the study of the outlined phenomenon, in particular, psychology (J. Howard, M. Leary, J. Tangney, E. Erikson, S. Freud, etc.), philosophy (M. Kozlovets', O. Lisovy, F. Medvid, etc.), sociology and anthropology (N. Glebova, M. Gibernau, H. Dyserinck, E. Smith, etc.), that study "identity" as a general category; sociology, ethnology, political science, and cultural studies, etc. (J. Sitrin, O. Shmorgun, A. Hadfield-Amkhan, J. Laszlo, etc.), the subject of interest of which is national identity.

The study of this question in the field of psychology is mainly related to S. Freud and E. Erikson. The first introduced the term into scientific circulation, and the study of the second was

crucial in forming the outlook of other researchers on this problem. The term "identification" (from Latin *identificare* – to identify) is interpreted by psychologists as an emotional-cognitive process of identifying a person with another person, group, model on the basis of emotional connection, incorporating them into their inner world and accepting as their own norms and values, so as a result of which one's own personality is formed and manifested. Therefore, in psychology, it is defined as a mechanism of socialisation, which is appeared in the acceptance by an individual of a certain social role when joining a group, in the awareness of group membership, the formation of social attitudes, etc.

In psychoanalysis, the term "identity" is used to explain the phenomena by which the "super-ego" of the individual is formed. The person assumes a certain social role, which is considered as one of the mechanisms of psychological protection that consists in unconsciously likening itself to another object that causes negative experiences. The author of the theory of the protective mechanisms of personality is Anna Freud. Her research is associated with the emergence of the term in the psychology of personality. Later, they formed the basis for the therapeutic practice of psychoanalysis used by the proponents of H. Hartmann's "ego" psychology, H. Kohut's psychology of self, and K. Horney's Neo-Freudianism. It is from these practices that research has penetrated into the plane of self-development and self-identity of the individual and subsequently into personal (individual) and social (group) identification.

The next stage in the development of the concept of "identity" can be considered a psychosocial concept by E. Erickson, based on the peculiarities of interaction between individual

biological changes and the sociocultural environment. The author of this concept has divided the self-development of the individual into eight stages, characterised by biological and psychodynamic changes and imposing specific social requirements on the individual. At each stage, the identity of the individual evolves, completion of which means a sense of self-efficacy and psychological well-being.

At the present stage of the development of psychological science, there are different approaches to the study of the phenomenon of identity: psychoanalytic, behavioural, cognitive, existential-humanistic, structural-dynamic. Proponents of the cognitive approach view the concept of “identity” as a cognitive system that has two subsystems: personal and social, and therefore explore their relationships and manifestations of personality. In particular, in a joint study by American psychologists R. Ashmore and L. Jussim *Self and Identity: Fundamental Issues* (1997), this aspect was one of the defining aspects of the problem. They did not only reveal the peculiarities of the antinomy of the personal and social nature of the concept but also determined that it is a potentially complex phenomenon, one of the conceptual and empirical tools for exploring an even more complex concept – “personality” (Ashmore & Jussim, 1997, pp. 3-23).

American psychologists M. Leary and J. Tangney, exploring personal identity, explain the term as a capacity for self-reflection and self-awareness. Based on studies of the interaction of self-determination and socialisation of personality, the formation of identity in the context of social interaction, they concluded that the development of identity is still impossible beyond the synthesis of identifications that were formed in the process of socialisation (Leary & Tangney,

2003, pp. 2-21).

The Belgian comparatist H. Dyserinck came to a similar idea. He devoted his exploration to social identity, exploring it through the connection of personality psychology, the structure and function of the social groups to which he belongs. He found that people have a need to be part of a community, and because of that sense of belonging, they feel protected (Dyserinck, 2003).

American sociologists P. Thoits and L. Virshup (1997), exploring this aspect of the problem, have determined that individual identity (“I-identity”) includes role identities and collective identity (“we-identity”) contains group and social-categorical identities (pp. 106-133).

Hungarian psychologist J. Laszlo in his work *Historical Tales and National Identity: An Introduction to Narrative Social Psychology* (2014), also considered this concept in a social context. He observed that in the humanities, personal identity is contrasted with social identity. The author draws a distinction between personal and social identities from the concept of the psychologist W. James, according to which the personality consists of “I” (subjective component) and “me” (objective component having a social origin). In other words, each personality has a certain set of roles that he performs in society. Therefore, the nature of the process of personal identification is determined by the society in which the development of the individual takes place (Laszlo, 2014, p. 200).

While the issue of personal identity is about individual identification and is related to the ego of the individual, the concept of social identity is related to the phenomena that arise through the collective way of life, which in turn determines assimilation of the values and goals of the group by the member whom he considers himself. The

theories of social identity by British psychologist H. Tajfel and the self-categorisation of American sociologist J. Turner (1979) explain the group behaviour of people (pp. 33-47).

Social identity is the result of social comparison, in which people seek to perceive their own group in order to be different themselves not only from other groups but also to be better than them. Identity is not a negative phenomenon because the social categorisation (according to J. Turner) that underlies it does not in itself mean discrimination but is an easy way to attach a certain meaning to a person in the social world. Thus, the identity of a person or a collective (as a whole organism) is determined on the basis of difference from others. The presence of two common types of identity in the individual – social and personal – is confirmed by sociologist J. Howard in her study *Social Psychology of Identities* (2000). Social, in her opinion, is determined by membership in different social groups and personal – by idiosyncratic properties that distinguish one person from another (Howard, 2000, pp. 367-393).

Thus, the term “identification” is defined as the emotional-cognitive process of identifying an individual with another subject, group, or pattern that develops non-linearly throughout one’s life. The result of this process is the identity that a person acquires in the process of his individual development; a dynamic system that has a complex hierarchical structure and is determined by the person’s desire for integrity, belonging to a particular group (social, ethnic, etc.), a sense of owning himself (at the level of cognitive, emotional-evaluative and behavioural components) in society.

Identity determines the peculiarities of self-perception and self-control, attitude towards other people and behaviour of the individual. The

process of its formation goes through a number of phases of development from childhood to the end of life, filling with a certain sense of personality’s “I”. Identification as a psychological process is very important in the behaviour and mental life of the individual because it provides an expansion of the range of experiences, enriches the internal experience, allows overcoming fears, feelings of weakness and inferiority.

Identity is a human need and justified by the necessary processes of socialisation, self-realisation, self-development and self-improvement. The process of formation and revealing identification by a creative personality distinguishes among others by the special depth of perception, emotionally, high vitality, non-standard thinking and so on. For example, poets who interpret reality model the feelings of their lyrical hero, investing in him the specifics of their own essence, their identity.

One of the varieties of identity personality that is considered the most debatable and problematic in society today is national identity. In understanding the meaning of this term, the important role plays the concept of “nation” as one of the most important reference groups; the natural social community of people, which has its name, territory, language, origin (generic community), a cultural information field with codes and symbols that can distinguish the members of this nation. For its inner unity, the culture is essential. It gives people an awareness of their community (oneness). The originality of national culture is manifested through traditions, customs, rituals, folklore and language that preserve the specificity of national spirituality for transmission to the next generations.

A significant national identity researcher E. Smith (1991) defined it as “a continuous reproduction and new explanation of the characteristic

people, symbols, memory, myths and traditions which form the personal heritage of the nation, as well as identifying individuals with these traits and constituents of culture” (pp. 23-24). In addition, he differentiated each personality’s “I” into different identities and roles – family, territorial, class, religious, ethnic, etc. The scientist identified national identity as a key cultural identity and identified its main features: historical territory (native land), common myths (historical memory), common culture, economy, legal rights and obligations for all members of the community.

National identity, in fact, is an associative attribute that not only helps to identify the specificity and direction of cultural development, politics, and other spheres of a nation’s life but ultimately to protect them.

National identification, like any other human process, has a philosophical and psychological basis. The philosophical basis is determined by the outlook, place of birth, religion, the culture of the person, the choice of life landmarks, the correlation of social and personal values; psychological basis – by the internal psychological processes, the peculiarities of reactions to external events as stimuli, psychological characteristics, temperament, person’s character, etc.

National identity is the result of the process of consciously-subconsciously identifying one’s personality with one’s own nation, of the process of self-affirmation personality as a carrier of a corresponding culture, of realising own involvement in the system of one’s values (language, ethics, cultural heritage, etc.).

The common culture, history, love of the land, myths and symbols that can generate emotional connections are, from the point of view of Catalan researcher M. Guibernau (2007), the “core” of national identity, its main components.

Ukrainian sociologist N. Glebova has come to a reasonable conclusion that national identity is correlated with both objective and subjective reality. Among the objective identities, she calls to the place of birth and residence, geographical area, social group, ethnic group, national community, language, traditions, customs, rituals. Identifying people with them or actually belonging to them leads to being interpreted as “their own” (Glebova, 2012, pp. 119-122).

J. Laszlo emphasises that the formation of national identity takes place in at least three channels: historiography, collective memory, art (particularly literature). At the same time a representative of narrative social psychology notes that certain patterns and characteristics of identity are mediated by folklore historical narratives (Laszlo, 2014). Therefore, there is no doubt about the connection between the psychosocial concept of “national identity” and fiction. E. Smith also emphasised this in his time. He believed that literature is an important source of becoming and formation of national identity since it accumulates the depth of human consciousness, historical memory, mentality, the national character of the people, etc. The creativity of any artist is in one way or another an expression of his worldview, his philosophy of life, and therefore a reflection of his identity, including national (Smith, 1991). Therefore, the existence of a modus of national identity in literary works is reasonably well-founded. The purpose of such literature is to form the national consciousness of society, to influence its development, to promote its consolidation.

National Identity in Poetry

The concept of “modus national identity” in an artwork is explained as a way of identifying a

person with his or her nation through certain literary elements and structures at all levels of literary work as an artistic system. It is based on the national type of thinking of the author, who is the bearer of the national spirit and the implementer of the national idea.

Today, many scientists around the world are exploring issues of national identity in the literature of representatives of different nationalities. For instance, Khalil Hasa Nofal from Philadelphia University researched how the concept of national identity is portrayed in Mahmoud Darwish's (1942-2008) poetry, one of the most prominent Palestinian poets. He explored the identity through different things: language, homeland, roots and ancestors, belonging, nature, culture, traditions etc. K. Nofal focused attention on those themes in Darwish's poetry that connected with the concept of homeland illustrated by references or images of mother, geography, history, and folklore heritage. Nofal (2017) also explored the expression of the concept of national identity in poetry by an Irish writer William Butler Yeats (1865-1939) (pp. 67-77). Alice E. Popowich (2013) investigates the role Ausiàs March's (1397-1459) oeuvre played in the creation of the distinct national identity of nineteenth-century Catalonia.

Many scholars have also investigated this issue in Ukrainian literary studies. In particular, S. Adrusiv (2000) explored the modus of national identity in the works of Western Ukrainian writers, and L. Senyk (2002) – on the example of Ukrainian novels of the 1920s, and Yu. Marynenko (2004) – in Ukrainian prose of the 40s-50s of the 20th century. M. Ivanyshyn (2015) tried to outline the peculiarities of the development of national interpretation in postcolonial literary criticism and the productivity of its application in

the Ukrainian historical-literary works of modern scholars.

The modus of national identity is expressed in textually both semantic and formal levels of literary work. The writer discovers his own ideas in the context of his nationality, embodying thoughts in national motives, images rooted in tradition, folk poetical symbols and archetypes through symbolic structures of mentality. These dominants transpose national traditions, customs, rituals, features of the national character, peculiarities of national consciousness and mentality. They reveal the modus of national identity in a literary work.

At the semantic level, it manifests itself in the motives through which the author conveys his thoughts and feelings. The realisation of any motive depends on the emotional "I" of the author, who is his lyrical hero. Therefore, one of the characteristic determinants of the modus of national identity in poetry is the lyrical hero, who identifies himself with his nation and represents the specialities of the national existence of the author.

At the structural (formal) level, the modus of national identity is expressed through the presence of national images, symbols, archetypes, place names. Among the formal features are worth noting the immersion of this modus in ethnic memory, mythology, ceremonial acts, the presence of poetry in the folklore, symbolic subtext and archetypal content. In poetic language, aesthetic meaning and artistic ideas are revealed primarily through the images. National images are peculiar markers that, at the poetic level, adopt the concept of "national identity" and appeal to the national identity of the author and the reader. These images are their cultural manifestation.

Many poets are characterised by the formation of imagery on the basis of national-outlook need. The key concept here is the country with which the author associates, and the attributes corresponding to it, are the dominant figurative complex of the lyrics. Together, they form a holistic picture of being a people with whom the author identifies himself. The functioning of national-centric images in poetry testifies to their presence in the minds of poets and, therefore, to the well-formed authors' national identity.

Poetry that contains a modus of national identity also has a distinct multi-associative sub-text due to place names, personalities, various features of a particular ethnic group. The folklore and ethnographic foundations of the imagery of these literary works should be emphasised. Appeal to folk sources, in particular to folklore, is quite logical because it hides the centuries-old experience of being a people.

The lyrical hero is not only the subject of the statement in the poetic text but also the carrier, a form of artistic presentation of the author's consciousness, which fully reveals the poet's outlook. The peculiarities of his implementation in the poetic text, his character, temperament, attitude to the outside world, etc., make it possible to reveal the poet's artistic world.

National identity and the author's consciousness have a well-founded connection psychologically. Since this identity is part of the concept of the author's personality, it is fair to speak about the peculiarities of its formation in the lyrical hero and his national determination, and therefore the textualisation of his national identification.

The lyrical hero plays an important role in the system of dominants of the modus of national identity. He is a direct form of expression of the author's consciousness because he is character-

ised by the concentration of the poet's thoughts on a certain range of problems.

The lyrical hero is a peculiar alter ego of the author, which is why he embodies his ideas the best. And, therefore, the poet's national determination, and in accordance with the national self-identification, is conveyed to him.

Such a hero is in the works of the modern Ukrainian poet from Volyn I. Pavlyuk, the author of the poetry collections "Islands of Youth" (1990), "Glass Tavern" (1995), "Allergy to Eternity" (1999), "Revolt of Holy Water" (2005), "Magma" (2005), "Rebellion" (2006), "Ukraine in Smoke" (2009), and others. He is nation-centric by nature: he identifies himself with the Ukrainian nation, his native land, the place where he was born. As a native of the village, his lyrical hero is characterized by a strong connection with the land and nature. He openly expresses his civic position, identifying himself with his native land: with his "small" homeland – Volyn and "big" – Ukraine. Like the author, the lyrical hero is deeply rooted in his land, the land where he was born:

*I've been through the ages hundreds of times –
And hundreds of times, this land is dear to me*
(Pavlyuk, 2006, p. 23).

The modus of national identity in the literary work on the semantic level is expressed primarily in the motives, through which the author conveys thoughts and emotions. They are respectively realised through a series of macro- and micro images, images-symbols, archetypes, place names (toponyms), etc., and characterised by ethnonational specificity. The historical events of a country certainly influence the formation of national images in its literature. They construct the national identity of the depicted characters, landscapes or historical past, presenting some of their characteristics as typical for the

concerned country and characteristic for the whole its people. Modern imagology notes the close relationship between the national identity and the national image: national identity influences the formation of national images, and they, in turn, construct it.

Poets artfully model many eternal and more contemporary topics relevant to society, such as love, betrayal, immorality, spiritual degradation, space, God, philosophy, etc. The motives and images of their creativity are diverse, but they enter into poetic contexts that rely on a deep national basis, in particular on folklore, the creativity of the classics of national literature. These artists present with their lyrics a national identity that reflects all the changes that are happening with the nation.

In the artistic space of poetic texts with a modus of national identity, we find motives rooted in our homeland, deep love for the “small” and “big” Motherland, devotion and sacrifice, motives of freedom, preservation of the national spirit and at the same time ideas, rebellion and struggle, kind and childhood, artist and art, continuity of traditions, as well as the motives for the loss of national values, the lack of spirituality and feeling rooting of society as a nation, alienation, non-belonging to the people of their land, spiritual occupation of the Motherland, the development of the country in the conditions of the latest denationalisation, spiritual and physical death of the people in conditions of the not-freedom, denial of the complex of national inferiority, minorities and marginality, passivity of the people and many others.

The motives of poetry containing the modus national identity are realised through nationally rooted images, such as the steppe, land, forests, mountains and their marked equivalents. The predominance of one or the other depends on the

geographical topos of the people’s existence that influenced the formation of their mentality, character and, ultimately, identity. The images that emerge from the poetry of I. Pavlyuk, P. Volvach, I. Andrusyak and other Ukrainian contemporaries – the family, topos of land, steppe, national historical and cultural figures, etc. – also testify to the existence of the author’s national self-determination and its implementation in the lyrics.

Archetype as One of the Striking Markers of the Modus of National Identity

The creativity of the writer is ambivalent for its nature. On the one hand, it is completely individualised and, on the other, full of archetypal patterns. In the process of creativity, the human psyche returns to the subconscious, to the encoded information that is revealed in the literature mainly through archetypes. They are one of the determining national identification factors in poetic texts.

Archetypes are prototypes (primordial images) or ideas that emerge on the “surface” of consciousness while reading a text, actualising the universal characteristics inherent in the national mentality and human race. The concept has become widespread in literary theory and criticism through work in the field of psychoanalysis by Swiss researcher C. G. Jung. He explained the nature (form) of the archetype through its resemblance to a crystal whose axial structure determines the structure of its formation but not its material expression. Carl Jung (2005) wrote that the archetype itself is empty, purely formal, and is only a possibility of imagination, the ability to discover what is given a priori (p. 214). In other words, the archetype is a model that is implemented in different ways but has no specific

meaning, an image that acquires specific meaning only through conscious experience.

In psychology, the archetype is seen as a collective unconscious, in cultural studies – as a basic element of culture, forming the moral imperatives of the spiritual life, and in literary criticism – as a concept in which basic, universal for all humanity, images, topics, plots are realised in the text through archetypal images. The archetype contains a priori knowledge. Its main feature is the ability to constantly reproduce. It is a representation of the collective unconscious, historical memory of humanity. The archetype does not function within only the same text or one author's texts, which is why they are considered universal concepts (structures). But the archetype is also a subconscious manifestation of ethnogenetic memory and is closely linked to such concepts as national character, mentality, heredity, continuity. In addition, it certainly plays an important role in preserving the spirituality of the nation. Each national culture has its own specific content (that is, a set of archetypal images) of such a universal structure. In each culture, archetypes are enriched by their own national specificity, expressive features of the nation's mentality. They have layers of ethnic traits, cultures of a particular people. The ethnonational archetypes are passed down from generation to generation as a genetic memory of the people and the experience of previous generations. Literature has a direct connection with them through folklore, myths, ethnography.

One of the main functions of using archetypes in work is to return to historical memory, to the sources of national consciousness of the people, to connect the past, present and future. Archetypes demonstrate the unique psychological personality of the nation, which is related to the peculiarities of outlook, the nature of artistic

creativity, and the historical fate of the people.

In the lyric, which contains a modus of national identity, we consider the presence of ethnocultural archetypes as one of the artistic categories of poetic text, which is manifested in a number of national images. In addition, the same images in different contexts may explain different archetypes. Constant archetypes that implement the modus of national identity in the poetic text are considered the Archetype of the Genus, the Archetype of the World Tree, the Archetype of the House, the Archetype of the Mother, and the Archetype of the Word.

The Archetype of Genus is associated with the cult of ancestors, so its figurative and symbolic structure is manifested in homage to deceased relatives. It represents the union of dead ancestors, living descendants, and the future, unborn generation. This archetype is associated with the glorification and the exaltation of the genus. The main images that reproduce this archetype are relatives and family, that is, images of a mother or a grandmother (as the keepers of ancestry), grandfather, and older ancestors. The deep rootedness of the Archetype of Genus in the author's subconscious is found in Pavlyuk's works, in particular in the poems "In our house", "On the wormwood infused fog", "Such deep blood", where it is realized through warm and bright images of family elders, oven and utensils of the house.

The Archetype of the World Tree is a unique model of the universe where each creature, object, or phenomenon has its place, thus embodying the universal concept of the world. In poetry, it's objectified in different archetypal images depending on the mythologies of different nations, including the tree of life, the tree of the genus, etc. In every specific national literature, this image is different, for example, *égig éró*

fa in Hungarian mythology, the oak in Slavic, Yggdrasil in Norse mythology, the Tree of the knowledge of good and evil in Judeo-Christian mythology, the olive tree, named Moriai, in Greek mythology and so on.

The Archetype of Home is embodied not only in the house but also in the native land, “small” and “big” Motherland, in the image of one’s hometown or village, native street or quarter, the area where sweet and bitter memories, happy and sad events are related with childhood and adulthood. This archetype is the epitome of the spatial world, the centre of every person’s emotional life. The parental home’s topos is its materialised embodiment. Moreover, this image can both embody shelter, protection from the terrible world, harmony and manifest through images of a wasteland and a destroyed house, symbolising the destruction of harmony of national space. In Ukrainian poet P. Volvach, the image of the native land as the Archetype of the Home is concretized through the steppe region of Ukraine – the South-East and Zaporizhia. His lyrics depict the boundless steppe space, which symbolizes freedom, independence and defiance. This place endowed his lyrical subject with the traits of invincibility and rebellious spirit of a Ukrainian Cossack. His city is industrial, smoky, smoky and completely Russified, with a marginalized society, but it is his home, and it is rooted in this city. He believes in “the special purpose of this land”, because here “passionate blood infused with wormwood”, “Azov-Black Sea waves”, “planetary mystery of the Steppe”, “muffled blunt hooves”, “iron-coal power” (Volvach, 2002, p. 5).

The Archetype of the Mother manifests itself in images that are connected with the idea of fertility and embodied in the macro-images of

mother-earth, mother-nature, and ultimately the mother-woman. Earth is considered the mother of all things and is portrayed through the image of the “big” and “small” Motherland, represented by micro-images, which form a peculiar micro-cosm of the poet – his native village or city, his parents’ house, forest, steppe, mountains, marked by distinct ethnogenetic feature. Nature paintings are sometimes depicted through psychologically filled synesthesia micro-images, familiar to the writer’s heart landscapes. Most often, it is alive, anthropomorphised, empowered to move, think, and feel.

The Archetype of the Word in poetry is revealed through the images of the artist and his creation. Poets have always pondered the purpose of creativity, their place in society. The actual questions remain: “What and for whom should a poet write?” After all, the *WORD* is a powerful weapon: it calls for a fight, raises the national spirit, opens the truth, saves in a variety of situations. This archetype is also represented in poetry by images of prominent figures of this nation who, in their own words, supported the development of national culture. They are the bearers of the code of national memory, and therefore help to shape the national consciousness of future generations, which, in turn, preserves the belief in self-insights, self-awareness, and ultimately the prosperity of the people.

Archetypes express the author’s national identity at the structural level of the art text. Although they are universal units, they have a clear national specificity and appropriate content. The subconscious manifestation of ethnogenetic memory, expression of ethnic features, and their saturation with traits of national character occur through them.

Traditional and Individually-Authorial
Images-Symbols as Elements of Expression
of National Originality in Creativity

Symbols are a kind of figurative and psychological formations that function as certain mental codes that accumulate the historical experience of a people, contributing to its preservation for future generations. They are the bearers of the cultural, historical, psychological, and aesthetic heritage of the nation. In literary studies, a symbol is considered a specific type of artistic image that goes beyond its own borders, makes some sense, closely fused with the image, but not identical, pointing to some fundamentally different object.

This specific literary category is characterised by ambiguity (impossibility of unambiguous interpretation), emotionality, suggestibility, multilevel, multiplicity, and inexhaustibility of meanings. An image-symbol in a work of art performs several functions at the same time: informational, emotional-expressive, axiological (evaluative), etc. An image-symbol in a work of art performs several functions at the same time: informational, emotional-expressive, axiological (evaluative), etc. It contains a secret internal link to what it indicates.

Symbolism – both traditional and individual-authorial – is an important factor in creating a national-cultural picture of the world in the text: traditional – because of its folklore basis, individual-authorial – through the reproduction of nationally predetermined features of the author's thinking.

Symbols have a generalised meaning (intertextuality), but on every other national ground, they have intermediate meanings and develop new figurative associations. Each nation has its own specific national system of cultural symbols,

which is connected with the peculiarities of thinking and consciousness (understanding), language, and culture of this nation. National traditions, customs, rituals, beliefs, common traits, artists' level of national consciousness are often reflected precisely in the symbols. Symbols, both traditional and individual, are not only an important fragment of the aesthetic picture of the writer's world but also those concepts that reflect the modus of national identity in poetic works. Among these symbols can be distinguished some of their groups: religious (images-symbols of the crucifixion, Jesus Christ, God, paradise and hell, icons), pagan (images of Perun, Kurgan stelae), floral (viburnum, cornflower, featherweed, wormwood, mallow), bestiaries (horse, stork, crane), symbols for designation of objects (candle, sabre), etc.

Echoes of pagan culture seem to pass through the soul of the lyrical hero by I. Pavlyuk. Here next to him are mythological and demonological characters - mermaids, monkeys, witches, and others ("Witches", "Scythian", "Mavka", "River", "That's how my life will pass", "Again about the witch", etc.). I. Pavlyuk introduces human into the coordinate system of the natural world, reveals its essence as a part of nature. The reason for this is the author's inherent pantheistic understanding of the world, the roots of which in his native Volhynia, where human has long merged with nature, formed a single whole with it. Among the pagan symbols dominant in his works are the images of a stone woman who can "*carry the crosses of space work*" (Pavlyuk, 1994, p. 29) or to act as the foundation of a meadow that "*stretches a hand to someone*" (Pavlyuk, 1994, p. 62).

Symbolism as a form of expression of the author's intention is also considered literary-aesthetic dominant of the textual expression of

the modus of national identity in a poetic work. The essence of the national spirit and the national specificity of literature are expressed in symbolism. National symbolism embodies the system of ideas, opinions, and beliefs that the ethnos has produced over the centuries; they form the ideological basis of its life, culture, spirituality. The system of such images creates a kind of national-symbolic metadiscourse. National symbolism as a sign system aims at expressing and shaping the national identity of the people, their worldview, and their own picture of the world.

Geographic Nominative of National Space in Poetry

The writer's worldview is formed due to many factors, among which the dominant place is taken by the environment, in particular the region (small homeland) where he grew up, learned to perceive the world, realised himself as a person. In the consciousness and the subconscious, the territory is formed through certain images and is reflected through toponyms, which are peculiar documentary facts in the canvas of an artwork, where they mark the national specificity of these poetic texts.

Artistic onomastics is an important source of information in comprehending the textual and subtextual content of a literary work, one of those lexico-stylistic elements of the structural-semantic organisation of the text, which, specifying the general figurative content, creates a special space in work and forms a complete picture for recipients. Considering the frequency, nature, and functional load of the poetonyms used by the author can determine his outlook, aesthetic taste, the circle of his connections, influences, or inclinations. A special group in this context is place names (toponyms). They ac-

cumulate significant extralinguistic information: point to a time or event, act as symbols of historical events, categories of space and temporality, and so on. Because of their emotionally rich connotations, they are another manifestation of the writer's national identity.

The set of place names forms a certain toponym space in the author's poetic system of speech. It is unique to every writer, which defines for the reader another important detail in the author's biography – his geographical space. The toponymy of nationally-identified writers is largely structured by the names of the local area of their origin and is aimed at forming a holistic image of their country. Such territorial attachment to the terrain is formed by the characteristic toponymy (hydronyms, oykonoms, oronyms, horonyms, etc.).

Place names, first of all, perform a spatial function in a literary work (localisation of objects and actions). Due to them, the territory, natural and geographical conditions of formation and existence of the nation are delineated. They give realism to the image of reality, convey local features, create visual images of a particular area.

These geographical nominatives also carry implicit information and act as a symbol. Such a symbolic representation of the ideological content of a literary work means that all place-names are certain symbols, and therefore they conceal the hidden meaning and purpose that the recipient must decipher. In addition, every real place-name used by the writer is a kind of linguo-cultureme (or ethnocultural concept), which nominates an important cultural meaning and is used in the text canvas to create a unique national-cultural atmosphere.

Toponyms also perform a characteristic function. That is, in the text of a literary work, they are used as auxiliary elements of character-

creative modelling image of the lyrical hero, his experiences. They concretise the imaginative representation, enhance the impression, create the integrity of the artistic image. Toponyms also perform information-historical and nominative-identification functions when they act as a chronotope with reference to a particular historical epoch or event.

Another function of place names is socio-deictic, the peculiarity of which is that the events that happened at a certain time in a certain place, the author passes through his consciousness, and therefore we perceive the social phenomena described in the poetic text, through his vision and appreciation. Horonyms – the names of countries and regions – have the highest frequency of use and special importance in the writer's literary works. They form the core of the native land image, and through them, the lyrical texts emphasise the connection with the territory in which their aesthetic consciousness and worldview was formed.

Poetic place names often outgrow the boundaries of connotative localisation, saturated with new meanings, symbolised and become an important means of the emotionally-shaped unfolding of the artistic structure of a poetic work. Such toponyms preserve the semantics that has been shaped by history-related changes in the country's past. They have artistic-aesthetic significance in poetry. Toponyms are also used in the locally topographic function to give the depicted realistic accuracy.

Place names in a particular context, localising an action or object in space, concretise the imaginative representation of the recipients, create visual images of a particular terrain, enhance the impression, give a realistic accuracy to depicted, convey the local features and the desired emotionality. Toponyms are an important

linguistic-stylistic element of poetry, as they are often associated not only with a sense of love for a small homeland but also with the national identity of the author's lyrical "I".

Writers' poetic creativity is saturated with geographical and topographic names of their countries. Hydronyms, oykononyms, oronyms, horonyms and other toponyms are peculiar national codes that, through the texts, reflect the writers' national identity. The self-identification of these writers, as well as of their lyric characters, is undoubtedly linked to the local topos and is primarily due to the awareness of themselves as part of the people and the unity of their own destiny with that of their native land.

Conclusion

Considering the theories of different scholars, we define the term "identity" as a dynamic system that develops nonlinearly throughout human life, acquired during its individual development, has a complex hierarchical structure and is determined by the desire of the individual for integrity, belonging to a particular group (social, national, professional, etc.), the sense of owning one's self "I". National identity is the result of the emotional-cognitive process of consciously-subconsciously identifying one's personality with own nation, the process of self-affirmation of one's personality as the bearer of own culture, the realisation of one's own involvement in the values system.

National identity means the individual's self-determination and self-orientation in the world through the prism of the original culture of his nation, is part of the process of forming the individual's self-determination in society, connected with the formation of social relations of the individual in the structure of the nation with

which he identifies herself. In this way, the process of formation of cultural, moral, and value orientations, ideals, and norms of behaviour inherent in the mentality of this nation, certain qualitative and quantitative changes in the identity of the individual, occurs in the development of personality. That is, a peculiar process of self-affirmation of the individual as a carrier of the respective culture is carried out.

National identity is important for the political, social, and cultural spheres of a nation's life since its level of formation determines the overall state of development of society. National culture and art show invaluable nation-building potential. Literature, which contains energy power, plays a significant role in the becoming of national consciousness and the formation of the identity of the nation. National culture and art show invaluable nation-building potential. Literature, which contains energy power, plays a significant role in the becoming of national consciousness and the formation of the identity of the nation. Concentrating on the most significant aspects of national life, conducting an in-depth and systematic artistic understanding of the situation of both the past and the present, and in some places predicting the future, the art of the word preserves national spirituality, affirms questions of national identity, identification, awareness of the cultural, historical, moral and aesthetic-ethical value of the property of society.

Based on the generalisations of literary studies by S. Andrusiv, O. Veretyuk, M. Ivanyshyn, P. Ivanyshyn, L. Senyk, K. Nofal, Alice E. Popowich and many others concerning national identity in literary studies, the concept of "modus national identity" was defined in literary work as a way of identifying personality with his nation through certain literary elements and structures at all levels of the literary work as an artistic sys-

tem. The modus of national identity is realised in lyricism due to the specificity of the sensations of the lyrical hero, which are formed within motifs and images through archetypes, symbols, the topos of the "small" homeland, and the "big" homeland, folk reminiscences, etc. It is expressed both textually at the content (motives, ideas, problems) and formal (images, archetypes, symbols, place names, etc.) levels of the text. The lyrical hero has a particular place in this system. For the most part, he is the bearer of the author's worldview and feelings and therefore acts as the main representative of his national identity in the text.

Poetry that contains a national-centric core is a carrier of the modus of national identity, which manifests itself through a system of connected dominants, in particular, the subject sphere represented in poetry by the lyric hero. This category in literary criticism is characterised by a concentration of consciousness, a kind of the author's alter ego. National identity is part of the concept of the author's personality, and his expression in the text is primarily a lyrical hero.

Another dominant in the system of expression of the modus in a poetic work is motive. It is a component that implements the author's ideas and conceptions. Certain motives in the writer's work testify to the identity of the author in more ways than his biographical data and activity since they capture precisely those aspects of social life that bother him very much. Among the motives that embrace the modus of national identity are motives of genus, childhood, the role of artist and art in society, depictions of national-historical realities, national-patriotic, depictions of realities of life of modern society, which are revealed through social, political, historical-cultural, spiritual-moral aspects, etc.

Motives, in turn, are realised through a se-

ries of macro- and micro-images, images-symbols, archetypes, place names united by ethnonational specificity. The archetype, as a representative of the collective subconscious and displaying ethnogenetic memory, is one of the determining national identification factors. It is closely related to such constructive concepts as national character, mentality, heredity, and so on. Other expressions of modus in the poetic text are symbols that retain in their connotations the historical experience of the people, the cultural-aesthetic values of the nation, its psychological and mental features. The lyrics include both traditional and individual characters. They reflect the national specificity and emphasise the national-cultural basis of the poets' artistic thinking.

An equally important dominant factor in the expression of the modus of national identity is the geographical nominative of space, that is, toponymic names, which are categories of spatiality and temporality that accumulate mostly extra-linguistic (subtextual) information. The writers' self-identification, as well as their lyrical characters, is associated with those territories that denote the toponyms named in the texts, in this way, expressing their own position about the nation and their native land – the “small” and “big” Motherland.

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PEDAGOGICAL CHALLENGES OF TRANSHUMANISM: POSSIBLE THREATS IN THE CONTEXT OF DIGITALIZATION

Abstract

The article focuses on issues related to the pedagogical challenges of transhumanism. The authors consider possible ways to ensure that students will have a high level of economic literacy in combination with morality. This will allow students to develop an idea of ethical consequences which arise from management decisions made in the context of digitalization. When teaching subjects related to economic cycles, a lecturer faces various challenges formed by the modern transhumanist concept. One of the challenges is to work with the “digital generation” without its knowledge and orientation to moral and ethical principles, especially when students are from non-humanitarian universities. The ability to feel and be aware of fairness and to prefer justice to unjustness is a characteristic gifted to a human being to maintain his or her own internal interests. Transferring this attitude to the company will influence and form its ethical and moral principles in creating and promoting a product aimed at removing the obstacles associated with physical inability. Ethical postulates in teaching economic disciplines will ensure that students realize the concept of acceptable limits for generating income from technological innovations in various sectors of digital economics. In addition, the article presents the advantages and disadvantages of such concepts as variability and alternative education, its national character, continuous education, and intercultural communication.

Keywords: artificial intelligence, challenges, company ethics, digital economy, economic disciplines, economic literacy, ethical & moral principles, pedagogical challenges, permissible limit, transhumanism.

Introduction

Nowadays, in the digital era, such topics as design and high-tech production are playing a crucial role and changing our world. Over the course of this century, technology is becoming extremely important for human development. One of the important aspects relates to the automatization of processes in the global digital

space, which concerns a person’s ability to design systems, machines, software that can work separately without human participation and implement a variety of smart processes. The basis for such transformations is the concept of transhumanism, which raises a number of questions for lecturers of economic subjects, where ethics and morality should play a key role in making managerial decisions when achieving positive

business results (Cortina, 2005).

However, in the lecturing process, a teacher faces various challenges formed by the modern transhumanist concept. Today, human nature is boiled down to its empirically observable qualities, to the biological and mechanistic vision of human. The transhumanistic vision denies the classical prospect of human nature and considers it as a permanent self-construction, using science and technology as allies. Transhumanism opposes itself to Christian morality (Diéguez, 2017), and is based on the search for the possible use of unlimited improvements, challenging ageing and death by using achievements of science and technology, which provide the appropriate and necessary tools to reach transhumanism goals (Vorontsova, Arakelyan, & Baranov, 2020). One of such goals is the change in human values and way of thinking, including its confessional and cultural affiliation. This movement deconstructs established and accepted moral values. The negative effect of transhumanism can be estimated only if a student has significant knowledge for forming criteria that allow him (as a future manager) to predict the consequences of his future management decisions in the sphere of **artificial intelligence**. In other words, transhumanism provokes the transformation of students conscious (Bloom, 1987), which eventually leads to the fact that goal of education will no longer relate to the comprehension of the truth (Dugin, 2016).

To find a solution, it is necessary to identify problems that have a powerful impact on the formation of moral and ethical principles of Russian students from economic faculties. It is equally important to analyze dual meanings in notions used by transhumanism in the field of education.

Pedagogical Challenges

The problems have become more widespread, especially for lecturers who are teaching humanitarian subjects in non-economic universities. These problems are stimulated by the development of information technologies and the formation of the “digital generation” (Feltrero, 2018). As a result of digital technologies’ impact on brain development and the health of a new generation, scientists have begun to pay more attention to the problem called “digital imbecility” (Spitzer, 2016). This also becomes a challenge to a lecturer, who is obliged to work with students who are not able to think critically, argue, and concentrate on one subject for a long time. An imbalance starts to appear between the teaching and learning models. There takes place also a change in the interaction between a lecturer and a student. Therefore, the dynamics of the presentation of material in the classroom is changing due to difficulties in perception. In addition, the methodology of interrogation with such learners requires collaborative actions from both sides: lecturer-student (vertical communication) and student-student (horizontal communication) as they should share ideas and be able to negotiate, i.e. to approach the learning process transversally. The basis for such interaction is the deeper understanding of main economic concepts and their roots in philosophical and religious concepts. This is necessary for future work in the company, as future management decisions consist of competent work with micro - or macro-economic problems and solutions to organizational or personnel problems that arise in companies for which it is vital to develop the concept of corporate social responsibility (further - CSR). CSR is a compendium of ethical and moral val-

ues, which helps any organization to build its internal and external identity.

The introduction of transhumanism idea into the educational process has also resulted in fragmentation of knowledge, which does not allow students to develop critical and analytical thinking fully (Jacoby, 2008). These skills allow students to generalize various information and link different types of data via correlation, as well as determine the degree of their direct influence. At the same time, most Russian universities prefer to give inductive rather than deductive knowledge based on the practical examples from specific companies (real and specific experience of companies that are partners of the educational institution: Google, Toyota, etc.). During CSR analysis, one can see that it is often based on ethical and moral values (religious tolerance, justice, honesty) that characterize each of the values. Besides, this creates an opportunity to generate abstract knowledge that can be transferred to other business contexts. In addition, emergence and active lobbying transnational and intercultural technologies (Gil Martínez & Vorontsova, 2020), which are accessible to any social layer, penetrate into all types of organizational entities and families without taking into account their political, ethical or religious differences, and appear to be another most difficult pedagogical challenges (Chetverikova, 2018). Meanwhile, the boundaries between national and global are blurred, and individual and transcendent values which build up cultural

identity are ignored. Therefore, it is extremely important for a lecturer of economic disciplines to make sure that students acquire and learn to be guided by ethical and moral principles that allow them to actively use technological innovations while maintaining the balance between ethics and business profit.

Analysis of Definitions Presented by Transhumanism in the Sphere of Education

Transhumanism has a decisive influence on the study of disciplines, including economic ones, due to the ambiguity of definitions proposed by its concept in the sphere of education. In order to increase the level of economic knowledge among students, when considering alternative management solutions, including the study and analysis of the application of moral and ethical principles, it is necessary to assess the significance of these definitions that characterize the transhumanistic approach to education.

The study of literature has shown that the key definitions of transhumanism in education (Transhumanismo, los arquitectos del futuro, 2012), including economic ones, are variability and alternativeness, the national character of education, openness, and continuity. These definitions are dualistic (having both positive and negative meaning – Figure) and can have diametrically opposite goals:

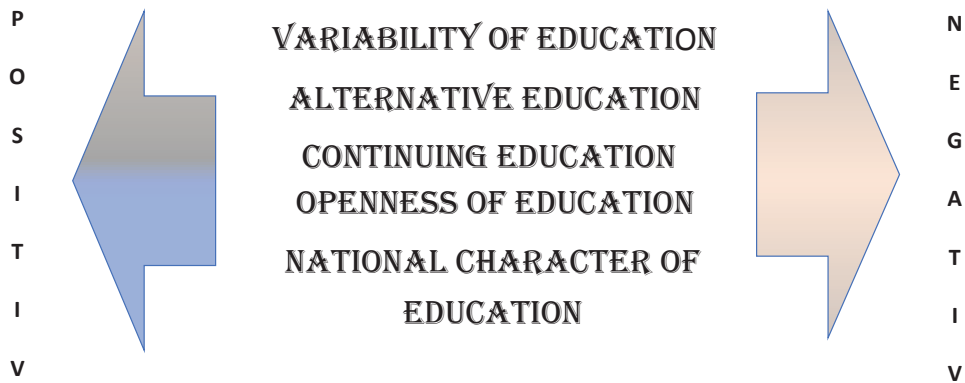


Figure. Dual Meaning of Definitions Presented by Transhumanism in the Sphere of Education.

- Variability of education implies a choice of educational subjects for students, which is a positive point. This allows students to study those subjects that are interesting for them and will be useful in the future. However, in practice, students make their choice in favour of more easy-to-understand disciplines or a less demanding lecturer, who, according to the concept of transhumanism, is no longer a source of knowledge for his students but rather appears to be a moderator who supports learning (Chetverikova, 2018);
- alternative education involves the use of non-traditional teaching methods. An alternative learning environment develops independence and creative thinking, and learning is a continuous lifelong process (Cortina, 2019). On the one hand, the path of self-development constantly changing and developing world of innovative technologies destroys traditional education system excepting possibility for a student to get necessary deep system pieces of knowledge that are being replaced by skills;
- continuing education lies at the heart of alternative education. As already mentioned in the analysis of the definition of “alternative education”, a person is forced to study all his life. However, what is he learning? The concept of transhumanism implies continuous learning as a process of human adaptation to rapidly changing external global conditions of existence. Constant training makes a person be dependent on his constantly changing activities. In such conditions, a person is deprived of having an opportunity to lead a contemplative lifestyle, as he finds himself to be on the lower stages of the Maslow pyramid. This definition is closely connected to alternative education and, as a result, its global goal makes a person dependent on external conditions of dynamically changing environment, regardless of a person’s inclinations, abilities and age;
- the openness of education implies transparency of a person’s education throughout his or her life. This is closely related to the definition of continuous education and the consequences that follow the definition. Openness allows any interested person to track a person’s successes/ failures throughout their life, which is a hidden form of control over an individual;

- the national character of education. Blurring of borders and transition into global education according to the concept of transhumanism absolutely excludes the possibility of educating our children on traditional/national values that ensure continuity of generations. And here, transhumanism represents itself as a religion of modern global society (Santos, 2017).

Formation of Ethical and Moral Principles in Students

Given the information above, a lecturer needs to maximize positive aspects proposed by the concept of transhumanism and to minimize negative ones. To follow the idea, students of economic faculties should actively study various philosophical/religious trends and their ethical and moral principles, learn to distinguish between right and wrong and think critically. This becomes necessary in economic research, as it will be the basis for future business decisions when searching for the balance between purely human decisions and company goals.

Focusing on moral and ethical concepts, a lecturer of economic disciplines will direct views and efforts of students (future managers) to create a structure in which their management decisions will serve for obtaining technological innovations based on their maximum utility and benefits, on the one hand, and people's well-being, on the other hand. There is also an interesting point that even Elon Musk called the state (mostly graduates of economic universities) to interfere in the process of creating and developing innovative technologies (Morris, 2017). Therefore, the future manager should understand limits and permissions for using technological digital innovations rather than chase super high profits

on their basis. For this purpose, one should be trained to measure the security level of using innovative technologies in the production and improvement process. Such measurements should be carried out by highly qualified personnel at the technical level and with the direct participation of the state as a regulatory body. This thesis also concerns the creation and use of artificial intelligence as one of the areas formed by the transhumanistic concept. And this is the main task of a lecturer. The ability to feel, reflect on justice, distinguish between fair and unfair is a human characteristic that makes it easier to understand the necessity of these actions. Justice, truth, and morality are valuable by themselves, and not only to the extent they are useful for life (Ortega y Gasset, 1963). If this principle is transferred to management decision-making, it can be very useful in creating, launching and promoting products that help fighting human physical defects. In other words, if these ethical principles of justice, truth and morality respect the local character of a project and absolute freedom of an individual, this will be a success for a lecturer of economic disciplines who faces problems outlined by transhumanism. In addition, guided by ethical principles in relations to balance and interdependence, one can talk about the maturity of global CSR, public and corporate benefits.

Discussion

The scientific novelty developed by the authors consists of conceptual and methodological propositions for organizing work with students of economic faculties within the framework of transhumanism concept, considering expansion of the humanitarian component in teaching of economic cycle disciplines. The authors have developed a number of pedagogical proposals that

positively influence strong economic knowledge acquired by students under ethical and moral principles for their future work, in which management decisions will provide benefits from using technological innovations in terms of increased business profitability and balance for people's well-being.

Conclusion

Considering pedagogical challenges addressed by transhumanism which are associated with a fragmented knowledge of students, their weak ability to think critically and argue, the authors concluded that it is necessary to introduce the humanitarian component in teaching economic disciplines, which includes the study of subjects that can form students' moral and ethical principles. Transhumanist vision of education has a positive impact on individual development and related business achievements, but it does not promote individual freedom. Maximizing positive aspects of transhumanism notions and minimizing the negative ones, a lecturer guided by ethical principles of balance and interdependence will help students to create a system of social responsibility for governmental and corporate benefits in the future.

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PHILOSOPHY OF LAW

COMPLICITY AND THE DOCTRINE OF “COMMAND LIABILITY” FOR COMMITTING WAR CRIMES

Abstract

The article analyzes the mechanisms of bringing the servicemen of the opposing party of the armed conflict to criminal responsibility through the doctrines of “joint criminal enterprise” and “command responsibility”, which are dealt with International criminal law considering that the acts committed by this category of persons are usually subject to investigation by international bodies of criminal justice on the basis of definitions developed by international practice. The analysis carried out by the author enables to propose scientifically substantiated recommendations on the qualifications of acts committed by servicemen of the opposing party of the armed conflict that constitutes *corpus delicti* of various war and international crimes.

Keywords: international crimes, international criminal law, International Criminal Court, qualification of war crimes.

The specificity of war crimes lies in the fact that such acts are planned, organized, encouraged, instigated, or, less likely, are not prevented, are tolerated or are not able to be suppressed by persons who hold the highest political and military posts in a State. In fact, the commission of war crimes would not be possible without the participation of high-ranking officials, since it is they who develop plans and give commands, therefore such persons should bear more responsibility than subordinates who directly committed the act (UN International Law Commission, 1996).

In the course of the investigation of war crimes committed by an opposing party of an armed conflict, it is necessary to take into account the volume, nature, system, tactical and technical characteristics and locations of the weapons used, the degree of thoroughness of the

analysis of the selected ground targets, the number of personnel involved, adherence to the procedure established for this, the extent of ignoring the norms of international humanitarian law, the degree of military, political and propaganda training, planned, organized and sanctioned directly by the highest command personnel. Therefore, it would be a paradox to punish only the executors of criminal orders, specific servicemen, artillerymen, snipers, intelligence officers, etc. The commanders who gave the criminal orders should also be held responsible for these crimes.

The scientific community on the creation and application of the Joint criminal enterprise doctrine was divided, *inter alia*, into diametrically opposed positions in assessing the effectiveness of the practical application of the JCE doctrine under consideration (Dershowitz, 2012,

p. 23; Poweles, 2004, pp. 606-619).

Although the JCE doctrine is the most complicated and controversial theory in International criminal law, in our opinion, International criminal law provides for individual criminal responsibility of a person both for the direct commission of international crimes and for other complex forms of complicity aimed at realizing a common goal, plan or project, including the indirect participation to facilitate the commission of a crime, where the person does not have to share the intent of the accomplices.

The provisions that the person who planned, instigated, ordered, committed or otherwise aided or abetted in planning, preparing or committing a crime is personally responsible for this crime are reflected in Article 6 of the London Charter, Article 5 of the Charter of the Tokyo Tribunal, respectively in paragraph 13 of principle VII and Article 2 (3) of the Drafts of Code of Crimes against the Peace and Security of Mankind (1954) and (1996), in Article 7 (1) of the Statute of the International Criminal Tribunal for the Former Yugoslavia (hereinafter ICTY) (UN Commission of Experts, 1992), (ICTY Statute, 1993); in Article 6 (1) of the Statute of the International Criminal Tribunal for Rwanda (hereinafter ICTR) (ICTR Statute, 1994), in Article 6 (1) of the Statute of the Special Court for Sierra Leone, in Article 29 of the Law on establishing the Extraordinary Chambers in the Courts of Cambodia for the consideration of crimes committed during the existence of Democratic Kampuchea, in section 14 (3) of the Regulation of the UN Transitional Administration in East Timor No. 2000/15, Article III (e) of the Convention on the Prevention and Punishment of the Crime of Genocide (Adelkhanyan, 2006).

But the most detailed list of types of complicity in an international crime is listed in Arti-

cle 25 (3) of the Rome Statute of the International Criminal Court (hereinafter ICC) (Matveeva, 2015, pp. 54-64; Bothe, 2002; Aldrich, 2000; Cryer, 2005).

Thus, in accordance with Article 25(3) of Rome Statute of the ICC, a person shall be subject to criminal responsibility and punishment for a crime within the jurisdiction of the Court if that person: a) commits such a crime individually, jointly with another person or through another person, regardless of whether the other is subject to a person of criminal responsibility; b) orders, instigates or induces the commission of such a crime, if this crime is being committed or if there is an attempt on this crime; (c) in order to facilitate the commission of such an offence, aiding, abetting or in any other way facilitating its commission or attempt on it, including providing the means for its commission; d) in any other way contributes to the commission or attempted commission of such a crime by a group of persons acting with a common purpose.

Such assistance must be provided intentionally and either: (i) in order to support the criminal activity or criminal purpose of the group where such activity or purpose is related to the commission of an offence within the jurisdiction of the Court; or (ii) in the knowledge of the intent of the group to commit an offence; e) in relation to the crime of genocide, directly and publicly instigate others to commit genocide; f) attempts to commit such a crime by taking an action that constitutes a significant step in its commission, but the crime remains unfinished due to circumstances beyond the control of the person concerned. However, a person who refuses to attempt to commit a crime or otherwise prevents the completion of a crime shall not be punished in accordance with this Statute for attempting to commit that crime if that person has completely

and voluntarily abandoned the criminal purpose”.

Thus, 5 types of participation in a crime are described: direct commission, ordering, planning, instigating, as well as aiding and abetting.

Direct commission of a crime corresponds to the concept of “perpetrator” in Armenian criminal law. In this case, the act can be expressed both in action and in inaction or in insufficiently effective action. Thus, in the judgments of the ICTY Trial Chamber in the cases of Kordić and Čerkez, Kvočka, Vasiljević, Kunarac, as well as in the judgments of the ICTR in the Rutaganda, Musema, Semanza cases, the direct commission of a crime requires the direct personal or physical participation of the accused in the actual actions that constitute a crime¹, and the ICTY decision in the Stakić case notes that the accused must participate, physically or otherwise, directly or indirectly, in the material elements of the crime, which are expressed in positive actions or omissions based on the duty to act, individually or in association with others. The accused should not be directly involved in all aspects of the alleged criminal behaviour.²

Criminal ordering: commanders and other chiefs are criminally responsible for war crimes committed on their orders, which are provided for by the legislation of many States, including

Article 47 of the Criminal Code of the Republic of Armenia (hereinafter referred to as the RA CC) (Criminal Code of the Republic of Armenia, 2003). The practice of States establishes this rule as a rule of customary international law (rule 152) – applicable regardless of the type of conflict and has found its expression in a significant number of ICTY and ICTR judgments.³ A criminal ordering is a war crime⁴ committed by a commander or other superior, i.e. persons who, due to their official position, have the ability to give orders and expect that such orders will be executed by people under their control. Thus, in the decision of the Trial Chamber in the Blaškić case, the ICTY stated that “there is no need for the order to be given in writing or in any other specific form. It can be explicit or implicit. The fact that the order was given can be proven through circumstantial evidence”⁵, for example, an analysis of the behaviour of the military units subordinate to the accused. Thus, for example, in the Galić case, considering the evidence of systematic sniper and artillery shelling of the civilian population of besieged Sarajevo, the Court found, “in sum, the evidence leads to the conclusion that General Galić, who, although being notified of the crimes committed by his subordinates, over which he had full control, and who consistently and over a long period of time was unable to prevent the commission of crimes and

¹ See: ICTY. Judgment of the Trial Chamber in the Kordić and Čerkez case, 26 February 2001 (IT-95-14 / 2-T), paragraph 376. ICTY. Judgment of the Trial Chamber in the Kvočka case, 2 November 2001, paragraph 251; Judgment of the Trial Chamber in the Vasiljević case, 29 November 2002, paragraph 62; Judgment of the Trial Chamber in the Kunarac et al. case, 22 February 2001, paragraph 390. See also: ICTR. Judgment of the Trial Chamber in the Rutaganda case, 6 December 1999, paragraph 41; Judgment of the Trial Chamber in the Musema case, 27 January 2000, paragraph 123; Judgment of the Trial Chamber in the Semanza case, 15 May 2003, paragraph 383.

² See: ICTY. Judgment of the Trial Chamber in the Stakić case, 31 July 2003, paragraph 439.

³ See, for example: ICTY. Judgments in cases Delalić et al., Blaškić, Kordić and Čerkez, Krstić. See also: ICTR. Judgments in Akayezu, Kayishema, Ruzindana cases.

⁴ Article 49 of the First Geneva Convention, Article 50 of the Second Geneva Convention, Article 129 of the Third Geneva Convention, Article 146 of the Fourth Geneva Convention, Article 28 of the Hague Convention for the Protection of Cultural Property, Article 2 of the 1996 Draft Code of Crimes against the Peace and Human Security establish the responsibility of the superior official who gave the order to commit an international crime.

⁵ See: ICTY, Judgment of the Trial Chamber in the Blaškić case, 3 March 2000, paragraph 281.

punish those responsible despite this knowledge, promoted a campaign of unlawful violence against civilians through orders passed down the chain of a campaign with the primary goal of spreading terror among the civilian population of Sarajevo.⁶ At the same time, the execution of the order of the chief does not relieve the subordinate from criminal responsibility if the subordinate knew that the action he was ordered to perform is illegal or should have known about it due to the clearly illegal nature of this action.

In our opinion, most war crimes are clearly illegal, and such a question will never arise. This principle is called the “principle of responsibility of the subordinate” or “the principle of the inadmissibility of reference to the order of a superior chief”. State practice establishes the principle of subordinate responsibility as a rule of customary international law. The inadmissibility of reference to order is established by the Charters of the Nuremberg and Tokyo Tribunals, Article 8 London Charter, Article 4 (b) of the Law of the Control Council number 10, Article 6 of the Statute of the Military Tribunal for the Far East, Nuremberg Principle IV, Article 7 (4) of the ICTY Statutes, Article 6 (4) ICTR Section 21 Ordinance Establishing a Special Panels for Serious Crimes in East Timor, Section 6 (4) Statute of the Special Court for Sierra Leone, Article 33 of the Rome Statute of the ICC. An analysis of this provision in the listed statutes shows that a person is exempted from criminal responsibility not because he has fulfilled a legally binding order for him, but because of the absence of a subjective element of the crime caused either by an error in law, or an error in a fact, or both factors together. This interpretation of the issue of responsibility for the execution of an order finds its

⁶ See: ICTY, Judgment of the Trial Chamber in the Galić case, 5 December 2003, paragraph 749.

justification in the practice of states. The military regulations and the national law of most states speak of “clearly illegal orders” (Henkerts & Doswald-Beck, 2006, pp. 721-725). This approach is also implemented in the RA Criminal Code. At the same time, there is also a practice that does not require the executor to know about the illegality of the order. Thus, in the Blaškić case, the ICTY Trial Chamber ruled that “it is irrelevant whether the illegality of the order was apparent on its face”.⁷

However, this practice is not widespread and uniform enough to establish a rule of customary international law (Henkerts & Doswald-Beck, 2006, p. 726). At the same time, in the decisions of the ICTY and ICTR Trial Chambers, respectively in the case of Kordić and Čerkez and in the case of Gakumbtsi, it is sufficient that the “chief-subordinate” relationship actually existed, i.e. that a person has de facto the political or military power to give orders, and a formal relationship of subordination is not required.⁸

Thus, a criminal order differs from such forms of participation in a crime as instigating, aiding and abetting by the presence of a sign of coercion, which a person exercises on the basis of either official or actual authority, or on the basis of the use or threat of physical violence. At the same time, the execution of the order of the superior does not relieve the subordinate from criminal responsibility if the subordinate knew that the action he was ordered to perform is illegal or should have known about it due to the clearly illegal nature of this action. The fact that

⁷ See: ICTY, Judgment of the Trial Chamber in the Blaškić case, 3 March 2000, paragraph 282.

⁸ See: ICTY, Judgment of the Trial Chamber in the Kordić and Čerkez case, 26 February 2001, paragraph 388: “No formal chief-subordinate relationship is required to establish an “order” when it is demonstrated that the accused had the power to order”. ICTR, Judgment of the Trial Chamber in the Gakumbtsi Case, 17 June 2004, paragraph 281.

the person acted in pursuance of the order may be considered a mitigating circumstance. Most of the main war criminals who were convicted by the Nuremberg Tribunal cited the execution of the orders of their superiors as defence arguments. The Tribunal rejected the reference to the orders of the superiors and noted: “The provisions of Article 8 of the Charter are consistent with the laws of all nations. The fact that a soldier killed or tortured on orders in violation of international laws of war was never considered a defensive argument against charges of these atrocities. The very fact of the existence of an order can be exposed only as a mitigating circumstance when imposing a punishment”.

State practice establishes the principle of subordinate responsibility as a rule of customary international law applicable to crimes, regardless of the type of conflict. It is closely linked to the rule that every combatant has a duty to disobey an unlawful order and to the imperative duty to comply with international humanitarian law (Henkerts & Doswald-Beck, 2006, pp. 721-724, 631-635).

The same approach is implemented in Part 3 of Article 47 of the RA Criminal Code, that failure to comply with a clearly illegal order or instruction excludes criminal responsibility. The UN International Law Commission clarified that although the person issuing the criminal order bears special responsibility for the crime, “the guilt and inevitable role played by the subordinate in the actual commission of the criminal act cannot be ignored. Otherwise, the legal force and consequences of the prohibition of crimes under international law would be significantly weakened by the absence of any responsibility or punishment of the actual perpetrators of these heinous crimes, any factor deterring potential violators”.⁹

nous crimes, any factor deterring potential violators”.⁹

Planning refers to the substantial projecting (formulation or approval of a criminal plan) of the commission of a crime, both in the preliminary phases and in the phases of its execution¹⁰, which can be proven, including through circumstantial evidence¹¹. To charge a person with planning, it must be proven that the crime was actually committed (Kibalnik & Martirosyan, 2015; Guskova, 2012, p. 544).

Instigating is the inducement¹² of another person through deliberate pushing, persuasion or another way of encouraging¹³ the commission of a crime, either by explicit or implicit behaviour, either action or inaction, but in the latter case, he must be endowed with the obligation to prevent the crime.¹⁴ Thus, mere presence at the scene of an atrocity may constitute incitement if the accused is a representative of the authorities and does nothing to prevent or stop the crime¹⁵

⁹ See: the project of the Code of crimes against peace and security of mankind, 1996, Article 5, Commentary, p. 3.

¹⁰ See: ICTY. Judgment of the Trial Chamber in the Blaškić case, 3 March 2000, paragraph 279. Judgment of the Trial Chamber in the Krstić case, 2 August 2001, paragraph 601. See also: ICTR. Judgment of the Trial Chamber in the Akayezu case, 2 September 1998, paragraph 480. Judgment of the Trial Chamber in the Rutaganda case, 6 December 1999, paragraph 37. Judgment of the Trial Chamber in the Musema case, 27 January 2000, paragraph 119; Judgment of the Trial Chamber in the Bagilisham case, 7 June 2001, paragraph 30.

¹¹ See: ICTY. Judgment of the Trial Chamber in the Blaškić case, 3 March 2000, paragraph 279.

¹² See: ICTY. Judgment of the Trial Chamber in the Krstić case, 2 August 2001, paragraph 601. Judgment of the Trial Chamber in the Blaškić case, 3 March 2000, paragraph 280.

¹³ See: ICTY. Judgment of the Trial Chamber in the Orić case, 30 July 2006, paragraph 271, also see the paragraph 274.

¹⁴ See: ICTY. Judgment of the Trial Chamber in the Orić case, 30 July 2006, paragraph 273. Also see: ICTR. Judgment of the Trial Chamber in the Rutaganda case, 6 December 1999, paragraph 41.

¹⁵ See: ICTY. Judgment of the Appeal Chamber in the Tadić case, 15 July 1999, paragraph 198. See also:

(Greenwood, 1996; Henkaerts & Doswald-Beck, 2005, p. 689). In the *Aleksovsky* case, the ICTY argued that a person’s position of power must be considered an important sign for establishing that mere presence constitutes an act of intentional participation. The presence at the scene of a crime of a person who has undeniable power over the perpetrators of an unlawful act, under some circumstances, can be interpreted as an approval of their behaviour (the effect of “approving spectator”¹⁶). Instigating does not have to be “direct and public” or involve the presence of the instigator at the crime scene. The influence of the instigator can be carried out both directly and through intermediaries, both on a small and on a large group of people.¹⁷ Instigating differs from participation in a crime in the form of an order; it does not imply any subordinate relationship between the instigator and the direct perpetrator of the crime. At the same time, it is noted that the exercise of influence is hardly possible without a certain ability to exert influence on others.¹⁸

The criteria for aiding¹⁹ and abetting²⁰ were defined by the ICTY in the *Furundžija* case,

where *actus reus* is an act or omission that consists of practical assistance, support or moral support that has a significant effect on the commission of a crime, and *mens rea* - knowledge that these actions help to commit a crime²¹. In the decisions of the ICTY and the ICTR, respectively, in the cases of *Kvočka et al*, *Akayezu*, *Ntakirutimana et al*²², it is emphasized that aiding is helping someone through the provision of funds, and abetting is facilitating an illegal act, for the commission of which the abettor feels “sympathy” through actions like “encouragement” of the main culprit. Meanwhile, the contribution of an aider and abettor to the commission of a crime must be substantial, i.e. must have an actual impact on the commission of the crime (UN International Law Commission, 1996, p. 24). Moreover, for the onset of criminal responsibility, at least one of these forms of participation in a crime is sufficient. Article 25 (3) (c) of the Rome Statute prescribes that the purpose of aider and abettor should be in facilitating the commission of a crime. An aider and abettor should not share the intent of the main offender but must be aware of this intent and the main elements of the crime.²³ At the same time, there

Judgment of the Trial Chamber in the *Kordić and Čerkez* case, 26 February 2001, paragraph 387. Judgment of the Trial Chamber in the *Blaškić* case, 3 March 2000, paragraph 280.

¹⁶ See: ICTY. Judgment of the Trial Chamber in the *Aleksovski* case, 24 March 2000, paragraph 65. See also: ICTY. Judgment of the Trial Chamber in the *Blaškić* case, 3 March 2000, paragraph 284.

¹⁷ See: ICTR. Judgment of the Appeal Chamber in the *Akayezu* case, 1 June 2001, paragraphs 474-483. Also: ICTY. Judgment of the Trial Chamber in the *Orić* case, 30 July 2006, paragraph 273.

¹⁸ See: ICTY. Judgment of the Trial Chamber in the *Orić* case, 3 July 2006, paragraph 272.

¹⁹ Aiding corresponds with the notion of “physical aiding”, which is characteristics of Armenian criminal law.

²⁰ Abetting corresponds to the concept of “intellectual complicity” adopted in Armenian criminal law, which consists in facilitating the commission of a crime with advice, instructions, and also a promise made in advance to hide the offender. An intellectual accomplice only strengthens the determination to commit a crime, while the instigator by his actions induces such deter-

mination. “Aiding” generally refers to some form of physical assistance in committing a crime, but of a “secondary” nature, while “abetting” implies support or other form of moral coaxing.

²¹ See: ICTY. Judgment of the Trial Chamber in the *Furundžija* case, 10 December 1998, paragraph 249.

²² See: ICTY. Judgment of the Trial Chamber in the *Kvočka et al*, 2 November 2001, paragraph 254. See also: ICTR. Judgment of the Trial Chamber in the *Akayezu* case, 2 September 1998, paragraph 484. See also: Judgment of the Trial Chamber in the *Ntakirutimana and Ntakirutimana*, 21 February 2003, paragraph 384.

²³ See: Judgment of the Trial Chamber in the *Furundžija* case, 10 December 1998, paragraph 245. See also: Judgment of the Trial Chamber in the *Aleksovski* case, 24 March 2000, paragraph 162. Judgment of the Trial Chamber in the *Vasilyević* case, 29 November 2002, paragraph 71. See also: Judgment of the Trial Chamber in the *Vasilyević* case, 29 November 2002, paragraph 71.

is no requirement that the aider and abettor know exactly what kind of crime was being prepared and was actually committed. If a person knew that at least one of the many crimes was likely to be committed, and one of them is actually being committed, and he intended to facilitate the commission of such a crime, then that person is guilty as an aider or abettor.²⁴

A person's guilt can be established on the basis of various circumstances, in particular, such as the person's position as a superior and his presence at the crime scene. Moral or verbal support, or even mere presence at the crime scene, may in some cases be sufficient to conclude that the accused was involved in the crime.²⁵ The act of assisting a crime, expressed in "aiding and abetting", can occur before, during, or after the crime is committed. It can take the form of providing the means to commit a crime or promises to take certain actions as soon as the crime is committed. Therefore, "the act contributing to the commission of the crime and the commission itself may be geographically and temporally distanced".²⁶ Thus, in the Rutaganda case, the ICTR noted that the act of assistance might be geographically and chronologically unrelated to the actual commission of the crime²⁷, and in the Tadić case, the ICTY noted that the aider and abettor are responsible for all the naturally occurring consequences of the criminal act.²⁸ The ICTY Appeals Chamber determined that the mere knowledge of an aider and abettor that his actions are helping to commit the underlying crime

is sufficient to establish guilt²⁹ (Jones, 2000; Puzireva, 2014).

In the case of Nasser Orić, the ICTY Trial Chamber determined that incitement, in the sense of the term "instigation", differs from "aiding and abetting"; the former requires some influence on the main offender through pushing, persuasion or another way of stimulating the commission of a crime and must contain more than just facilitating the commission of the crime by the perpetrator, which may be sufficient to aiding and abetting.³⁰

In this case, the inaction of the person, including the commander, can be willful and negligent. In the case of deliberate inaction, the person (commander), knowing that his subordinate is committing or preparing to commit a crime, realizes that if he does not interfere, the natural and foreseeable consequence will be the commission of a crime and being obliged to suppress the actions of the subordinate, such inaction has a significant effect and support crimes, which may be perceived by subordinates as approval of their crimes. Thus, the objective side of aiding and abetting is committed, but in our opinion, in such a situation, the actions of the person (commander) should be qualified as a co-perpetrator of this crime. This approach is implemented in the decisions of the ICTY Trial Chambers in the cases of Kordić and Čerkez, Blaškić, Vasiljević.³¹ In a situation where a person (commander), knowing about the crimes committed

²⁴ See: ICTY. Judgment of the Trial Chamber in the Furundžija case, 10 December 1998, paragraph 246.

²⁵ See: ICTY. Judgment of the Trial Chamber in the Aleksovski case, 25 June 1999, paragraph 62.

²⁶ See: ICTY. Judgment of the Trial Chamber in the Tadić case, 7 May 1997, paragraph 687.

²⁷ See: ICTR. Judgment of the Trial Chamber in the Rutaganda case, 6 December 1999, paragraph 43.

²⁸ See: ICTY. Judgment of the Trial Chamber in the Tadić case, 7 May 1997, paragraph 692.

²⁹ See: ICTY. Judgment of the Appeal Chamber in the Vasiljević case, 25 February 2004, paragraph 102.

³⁰ See: ICTY. Judgment of the Trial Chamber in the Orić case, 30 July 2006, paragraph 271; also see: paragraph 274.

³¹ See: ICTY. Judgment of the Trial Chamber in the Kordić and Čerkez case, 26 February 2001, paragraph 371; ICTY. Judgment of the Trial Chamber in the Vasiljević case, 29 November 2002, paragraph 70; ICTY. Judgment of the Trial Chamber in the Blaškić case, 3 March 2000, paragraph 284.

by subordinates, refuses to punish and encourages subordinates in the form of submission to military awards, promotions and other measures, stimulates further crimes, then such an act, in our opinion, can be qualified as a more active instigating.

Thus, in the decision of the ICTY Trial Chamber in the case of General Radislav Krstić, inaction was clearly demonstrated, which constituted a form of aiding and abetting. The court found that the accused did not order the murders. Neither he nor any of his subordinates personally participated in the murders and was not at the scene of the murders. However, he allowed his commander, General Mladić, to use the personnel and vehicles of his corps to prepare massacres (to transport future victims from places of detention to places of executions; for the illegal expulsion of women and children, etc.). In addition, although he gave an order not to harm Muslim refugees, he took no action to ensure that the order was carried out.³²

In International humanitarian law, separately from other forms of compliance, is also prescribed “command responsibility doctrine”, which, in essence, is a form of the commander’s responsibility for his own inaction or omission, in a context where international law imposes a positive obligation to act, rather than for the actions of the perpetrators. In accordance with this doctrine, commanders and other superiors are criminally responsible in cases of crimes committed by their subordinates if they knew or should have known that their subordinates intend to commit or are committing such crimes, but did not take all necessary and reasonable measures within the limits of their authority to prevent them, or, if such crimes have already been

³² See: ICTY. Judgment of the Trial Chamber in the Krstić case, 2 August 2001; ICTY. Judgment of the Appeal Chamber in the Krstić case, 19 April 2004.

committed, to punish those who committed them. The responsibility of higher commanders for the crimes committed by their subordinates is due to the great power of commanders over subordinates and the ability to prevent violations of international humanitarian law, which are provided for in Article 86 (1) and Article 87 (1) of Additional Protocol I to the Geneva Conventions, in military charters, in the legislation of a number of States, including those that are not parties to Additional Protocol I. Moreover, the practice of States establishes this type of responsibility as a rule of customary international law, regardless of the type of conflict. Such a norm is reflected in Article 7 (1) of the Statute of the International Criminal Tribunal for the Former Yugoslavia (hereinafter ICTY), in Article 6 (3) of the Statute of the International Criminal Tribunal for Rwanda (hereinafter ICTR), in Article 6 (3) of the Statute of the Special Court for Sierra Leone, in section 16 of the Regulation of the UN Transitional Administration in East Timor No. 2000/15, in Article 29 of the Law on establishing the Extraordinary Chambers in the Courts of Cambodia for the consideration of crimes committed during the existence of Democratic Kampuchea, in Article 28 (1) of the Rome Statute of the ICC, and expressed itself in a variety of judgments, including in the cases of Delalić et al., Aleksovsky, Blaškić, Kunarac, Kordić and Čerkez, Krstić, Kvočka, Strugar et al., Martić, Hadžihasanović et al., Karadžić and Mladić.³³

³³ See: ICTY Judgment of the Trial Chamber in the Kordić and Čerkez case, 26 February, 2001, paragraph 401; Judgment of the Trial Chamber in the Blaškić case, 3 March 2000, paragraph 294; Judgment of the Trial Chamber in the Delalić et al, 16 November 1998, paragraph 346; Judgment of the Trial Chamber in the Stakić case, 31 July 2003; Judgment of the Trial chamber in Blagojević case, 17 January 2005, paragraph 790. See also: ICTR. Judgment of the Trial Chamber in the Bagilishem case, 7 June 2001, paragraph 38.

To establish the responsibility of higher superiors for the actions of subordinates, the ICTY case law developed the main features of the responsibility of a superior in connection with the criminal acts of his subordinates: 1) the existence of a chief-subordinate relationship between the accused and the person who directly committed the crime; 2) the subjective side can be expressed from intent to criminal negligence and includes an obligatory element of “knowledge”, i.e. the chief knew³⁴ that the subordinates were going to commit, commit or have committed crimes (the so-called “factual knowledge”) or the chief did not know, but should have known that subordinates are going to commit, commit or have committed crimes³⁵ (so-called “constructive” knowledge), i.e. inaction of the chief; 3) inaction or omission of the commander in a situation where he could prevent a crime or punish those responsible³⁶, i.e. had the opportunity and obligation to take all necessary measures to prevent or suppress the crimes of his subordinates, including report the crime to a superior chief, the competent authorities, initiate an investigation or punish the perpetrator himself and did not take such measures; 4) the exercise of effective control (possession of power implies effective control if

no evidence to the contrary is given³⁷), i.e. the ability to prevent the commission of a crime or to punish for it, to take measures to bring criminals to justice³⁸, the official position of the accused, even if “actual power” is not determined only by his formal position³⁹, the power to give orders and punish for non-compliance⁴⁰, the forces involved (by the commander) in conducting military operations⁴¹, the power to impose disciplinary measures⁴², the power to control the nomination of personnel⁴³, the participation of the accused in negotiations regarding the actions of the troops⁴⁴, etc.⁴⁵

At the same time, the ICTY and the ICTR later began to adhere to the practice of applying a less strict subjective criterion “had reason to know”, which implies that the commander has a certain minimum of initial information about the possibility of his subordinates committing

³⁴ ICTY. Kordić and Čerkez/trials/26 February 2001/para.427. The term “knew” is understood as the realization that the relevant crimes were committed or should have been committed.

³⁵ See: ICTY. Judgment of the Trial Chamber in the Delalić et al, paragraph 386; Judgment of the Trial Chamber in the Naletić and Martinović case, 31 March 2003, paragraph 70-71; Judgment of the Trial Chamber in the Blagojević case, 17 January 2005, paragraph 792.

³⁶ See: ICTY. Judgment of the Trial Chamber in the Kordić and Čerkez case, 26 February 2001, paragraph 401; Judgment of the Trial Chamber in the Blaškić case, 3 March 2000, paragraph 294; Judgment of the Trial Chamber in the Delalić et al, 16 November 1998, paragraph 346; Judgment of the Trial Chamber in the Stakić case, 31 July 2003; Judgment of the Trial Chamber in the Blagojević case, 17 January 2005, paragraph 790. Also: ICTR. Judgment of the Trial Chamber in the Bagilishem case, 7 June 2001, paragraph 38.

³⁷ See: ICTY. Judgment of the Appeal Chamber in the Delalić et al, 20 February 2001, paragraph 197.

³⁸ See: ICTY. Judgment of the Appeal Chamber in the Blaškić case, 29 July 2004, paragraph 69. Judgment of the Trial Chamber in the Hadžihasanović et al, 15 March 2006, paragraph 82; ICTY. Judgment of the Trial Chamber in the Delalić et al, 20 February 2001, paragraph 252, 266, 302-303.

³⁹ See: ICTY. Judgment of the Trial Chamber in the Kordić and Čerkez case, 26 February 2001, paragraph 418.

⁴⁰ See: ICTY. Judgment of the Trial Chamber in the Kordić and Čerkez case, 26 February 2001, paragraph 421. Judgment of the Trial Chamber in the Strugar case, 31 January 2005, paragraph 394-396, 406, 408.

⁴¹ See: ICTY. Judgment of the Trial Chamber in the Strugar case, 31 January 2005, paragraph 394.

⁴² See: ICTY. Judgment of the Trial Chamber in the Delalić et al, 16 November 1998, paragraph 767. Judgment of the Trial Chamber in the Strugar case, 31 January 2005, paragraph 406, 408.

⁴³ See: ICTY. Judgment of the Trial Chamber in the Delalić et al, 16 November 1998, paragraph 767. Judgment of the Trial Chamber in the Strugar case, 31 January 2005, paragraphs 404, 411, 413.

⁴⁴ See: ICTY. Judgment of the Trial Chamber in the Strugar case, 31 January 2005, paragraph 398.

⁴⁵ See: ICTR. Judgment of the Trial Chamber in Kayishema and Ruzindana case, 21 May 1999, paragraph 229-231, in reference to paragraph 378 of the Judgment of the Trial Chamber in the Delalić et al, 16 November 1998.

crimes, and does not provide for responsibility for the inability to obtain such information due to the commander’s improper performance of his duties, and the ICC (Article 28 (a)) adheres to the practice of applying the more stringent criterion “should have known”. We share the position of the ICC, because otherwise the commanders, in order to evade responsibility, may refer to the impossibility of obtaining information about the illegal behaviour of their subordinates.

Criminal negligence can be in the case when the commander did not know but “should have known” that his subordinates were going to commit, are committing or have committed crimes. In this case, the chief was obliged to be aware of such crimes, checking all the necessary information that could indicate to him the possibility of crimes, and control the actions and behaviour of subordinates. If he ignores this standard of conduct, he acts with gross negligence and is therefore responsible for it (Cassese, 2003, p. 172; Cassese, 2008).

We fully share the position of the ICTY, formulated in the Krnoelac and Blaškić cases that if it is impossible to reveal the identity of the direct perpetrators of crimes by name, it is sufficient to identify the unit to which the criminals belonged and show that the accused exercised effective control over this group.⁴⁶ At the same time, several superiors may be responsible for the same crime committed by the same person if it is established that the perpetrator of the crime was at the time of its commission under the command of several commanders.⁴⁷ Moreover,

as pointed out by the UN International Law Commission, the principle of responsibility of higher officials “applies not only to the immediate superior of a subordinate but also to other higher officials in the military command system or in the state hierarchy, if there are appropriate criteria”.⁴⁸

Thus, the difference between the doctrine of the commander’s responsibility and the doctrine of joint criminal enterprise, as well as cases of execution, order, planning, instigating, aiding and abetting, is that under the doctrine of the commander’s responsibility, a person is not a participant in a crime and is only responsible for his own inaction, which in fact is a form of commander’s responsibility for his own inaction or omission, in the circumstances, when the International humanitarian law imposes positive obligation to act, and not for the actions of the crime perpetrators. While under the doctrine of the JCE and other types of complicity, a person in one form or another participates in a crime and bears responsibility for this crime. However, the application of the doctrine of commanders’ responsibility, in our opinion, is more resource-intensive and ineffective in comparison with the application of the JCE doctrine. The problem is the difficulty of proving the subjective side, the element of “knowledge”, and the relationship “chief – subordinate”. Our opinion is confirmed by the small number of convictions using the doctrine of commanders’ responsibility in its pure form, where rare examples are demonstrated, including in the decisions of the ICTY Trial Chamber in the Strugar, Hadžihasanović et al.⁴⁹ cases and

⁴⁶ See: ICTY. Preliminary Judgment of the Trial Chamber in the Krnoelac case in a form of indictment act, 24 February 1999, para.46. See also: ICTY. Judgment of the Appeal Chamber in the Blaškić case, 29 July 2004, paragraph 217; Judgment of the Trial Chamber in the Hadžihasanović et al, 15 March 2006, paragraph 90.

⁴⁷ See: ICTY. Judgment of the Trial Chamber in Krnoelac case, 15 March 2002, paragraph 93; Judgment of

the Trial Chamber in Blaškić case, 3 March 2000, paragraph 303.

⁴⁸ See: the project of the Code of Crimes against Peace and Security of Mankind, 1996, Article 6, Commentary, p. 4.

⁴⁹ See: ICTY. Judgment of the Trial Chamber in the Strugar case, 31 January 2005; ICTY. Judgment of the

numerous convictions using the JCE doctrine, which has many of the same provisions as the command responsibility doctrine, but without the requirement to establish a chief-subordinate relationship (Grigoryan, 2018, pp. 282-284).

In our opinion, the analysis of the actions of planning, preparing, instigating, abetting, aiding, issuing criminal orders, providing and executing them, depending on the circumstances, despite the fact that they may be qualified with reference to Article 38 of the RA Criminal Code, according to the rules of complicity stipulated by the national legislation, as an organizer, leader, aider and abettor, and in those rare *corpus delicti* where such a form of participation as an organized criminal group⁵⁰ and criminal association is provided as a qualifying feature, according to the corresponding aggravating factor, in aggregate of crimes, under Article 384 “Aggressive war”, part 1 of the Article 387 of the RA Criminal Code “The use of means and methods of war prohibited by an international treaty in military actions or armed conflicts”, Article 390 of the RA Criminal Code “Serious violations of the norms of international humanitarian law during armed conflicts”, point 13 of the part 2 of the Article 104 of the RA Criminal Code “Murder motivated by national, racial or religious hatred or religious fanaticism”, and in some cases under Article 391 “Inaction or issuance of a criminal command during armed conflict” (Grigoryan, 2020, pp. 128-129).

The problem of bringing such persons to criminal responsibility is due to the fact that rep-

resentatives of the military-political leadership of States do not directly participate in the commission of war crimes, real murders and rapes, do not personally pull the trigger, do not evict anyone, are not present at the places of executions and other crimes, do not personally give orders to commit war crimes, do not sign documents, and crimes are committed far from their offices. Therefore, it would be a paradox to punish only the perpetrators of war crimes, protecting the organizers from criminal responsibility (Gaeta, 2002, p. 983).

Thus, in our opinion, in order to prosecute the commanders of the opposing party of armed conflict, if we do not consider various military-violent scenarios, it is necessary to implement the provisions of the Rome Statute of the ICC and the JCE doctrine into the national legislation of the Republic of Armenia, while establishing a special procedure for on war crimes on the basis of the principle of compulsory universal jurisdiction, as well as to organize interaction and cooperation between States, international and national criminal justice bodies, since at present the only international judicial body capable of considering such cases is the International Criminal Court.

In order to ensure these proposals, we propose, among others, to incorporate into Chapter 34 “War Crimes” of Section XIII of the drafted RA Criminal Code the Article 28 of the Rome Statute of the ICC and, in relation to war crimes, develop the types and forms of complicity to the provisions of the JCE doctrine and other types of complicity, i.e. to criminalize such methods of participation in the commission of crimes, when several people have a common criminal purpose, which is realized either jointly or by some members of this group, in accordance with the practice of international criminal justice bodies.

Trial Chamber in the Hadžihasanović et al case, 15 March 2006.

⁵⁰ A crime is recognized as committed by an organized group if it was committed by a stable group of persons who have united in advance to commit one or more crimes. An organized group is distinguished from a group of persons by prior conspiracy by signs of stability and organization.

In addition, in order to identify the persons that should be brought to responsibility, it is necessary to develop a vertical algorithm and establish a military hierarchical connection in the state, as well as a mechanism for transmitting orders downward through officials at all levels along the chain of military instances to the perpetrators of the crime.

It is also necessary to establish this connection in the reverse order, i.e. to establish the perpetrators of the crime, and if it is not possible to reveal the identity of the direct perpetrators by name, it is enough to determine the unit in which he serves and rise through the chain of military instances through different levels of the military hierarchy to the military leadership of the country (soldier, leader of the squad, platoon, company, battalion, regiment, (brigades), divisions (corps), head of the directorate of certain types of troops, commander of the branches and types of troops, Deputy – Chief of the General Staff, Chief of the General Staff, Minister of Defense, etc.).

Thus, in order to hold responsible commanders of the opposing party of armed conflict accountable for committing war crimes, due to legal certainty and evidentiary prospects, national legislation should adopt the positive experience created by the practice of international criminal justice bodies regarding the institution of complicity, the JCE doctrine and the doctrine of command responsibility.

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PHILOSOPHY OF ART

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ANTHROPOLOGICAL DIMENSION OF SMART CULTURE

Abstract

To carry out socio-philosophical conceptualization of the phenomenon of smart-culture as the newest sphere of human being, which emerges and develops in the era of informatization and technologization of society. The authors prove that the concept of “smart culture” is an evolutionary stage and unity of meanings of theoretical approaches to understanding the essence of modern society (information, virtual, global, etc.). It is proved that the condition and consequence of the emergence of a smart society is the development of a smart culture, which emerges as a unity of value models and technical and technological levels of development of civilization, which, in turn, forms a new subject - a smart person who tries to be realized as an individual through scientific advances, the latest information and communication technologies in a new living space. It is substantiated that the modern world is in a state of systemic, large-scale transformations, the result of which is in the emergence and development of new relations such as human-world, human-society, human-city, human-community, etc.

Keywords: culture; smart culture; society; smart society; smart human.

Introduction

History of the development of anthropological teachings, especially in the XX century, provided a diverse range of concepts for understanding the essence of a man. For example, these are homo ludens (Huizinga, 2011), homo insciens (Ortega y Gasset, 1997) and so on. In the XXI century, modern philosophical anthropology has been replenished with new conceptual approaches to human understanding. In particular, such concepts as “posthuman” (Hayles, 2013; Fukuyama, 2004), “transhuman” (Epstein, 2009; Ku-

tyrev, 2015)¹, smart-human (Voronkova & Kyvliuk, 2017) have appeared.

The opinion of well-known anthropologists, A. Helen and G. Plessner, is quite correct that man does not simply exist, but above all, he/she *leads a life*, thus creating various opportunities and ways of their realization. In other words, a person is what he/she does with themselves. In general, the development of modern philosophical anthropology is conditioned by two basic concepts. The first is the “concept of life”, its founder can be considered F. Nietzsche, and the

¹ See also: Zizek Slavoj. No Sex, Please, We're Post-Human! (<http://www.lacan.com/nosex.htm>).

second - the “concept of existence”, initiated by S. Kierkegaard. The first tradition states that man is, above all, a living being and is a part of nature. According to the conclusions of the second tradition, the man is a creature who, on the one hand, is doomed to “self” and on the other - to “catch” him/herself in being for granted. These concepts have defined the development of philosophical anthropology as a separate field of knowledge. But each of the representatives of philosophical anthropology justified their own vision of the essence of the human. In particular, M. Scheler (1988) argued that man occupies a special, exactly human place, separating it from the “natural” sphere. It represents the unity of the unreasonable impulse of life and mind, which it denotes by the term “spirit”. That is, because of this, the man is distinguished from all over the animal world in that he is able to creatively relate to all processes and phenomena of reality. Continuing M. Scheler’s line, G. Plessner argues that human essence cannot be reduced only to the body or only to the soul or consciousness. It is a psychophysically neutral being. The essence of man is the search for certainty through his/her comparison with other living beings. That is, a man is a creature that is able to organize his or her life through their activity, and they become who they are from the very beginning of their existence. Another theorist, A. Gehlen, substantiated the philosophy of human solely from the philosophy of nature. The man is seen as a creature lacking instincts and a being with non-specialized sense organs. This is the reason for human activity. The result of this activity is the artificial world - culture. This is precisely the world in which man is able to survive. Culture, in turn, contains a gap between the aspiration and the action. It has the ability to form an “artificial” aspiration, as opposed to instinct. Summarizing

his scientific research, A. Helen concludes that man is a social being, and therefore institutions replace instincts. They perform an adaptive function, helping to navigate the world, direct human activity in the appropriate direction, and so on. E. Rothhaker critically rethinks the legacy of his predecessors and argues that a person is a specific individual and always defined by an appropriate life (linguistic, cultural, ethnic environment), which has specific traditions, attitudes, values and more. The author uses the term “lifestyle” to refer to this.

Thus, it can be argued that modern person is no longer asserting him/herself, opposing him/herself to the world of nature, and increasingly self-actualizing in the world of “artificial” (society), actively using the achievements of civilization (information and communication technologies, gadgets, social networks, etc.). This is, first of all, due to the high dynamicity of all processes of life of society and to the new levels of its existence and development, which is connected with the processes of intensive technology and informatization of the society as a whole, and of being an individual in particular.

Therefore, modern civilization progress can be characterized as a smart society, which has such predicates as rational, technical, innovative, the basis of which is the latest scientific and technological heritage of mankind. This leads to the emergence of the concepts of “smart-man”, “smart-business”, “smart-state”, etc. The concept of “smart-society” also indicates the presence in the modern person of ample opportunities for direct participation in the development of the community, city, state due to the constant “inclusion” in all processes of life of society. As a consequence, a new dimension of the existence of society emerges - the smart culture, which is a symbiosis of traditions, value structures and

newest achievements in order to ensure comfortable living conditions and development of a person. The latter simultaneously acts as the creator of the new world and an active consumer of the benefits of civilization.

Analysis of recent research works. That is why research of the smart society as a further evolutionary development of the information society is becoming increasingly relevant today. In particular, these are the works of such researchers as A. Andriienko, V. Voronkova, O. Kyvliuk, T. Romanenko, R. Andriukaitene (Voronkova, Romanenko, & Andriukaitene, 2017; Voronkova & Kyvliuk, 2017), S. Chukut, V. Dmytrenko (2016), A. Kusiak (2018), C. Wittenberg, B. Bauer, N. Stache (2020), M. A. Martignelli, J. A. Achcar, M. Hoffmann (2020). These approaches mainly focus on different vectors of smart-society development and forms of expression of “smart” (organizations, cities, manufacturing etc.).

The presented study focuses on the formation and development of smart culture as the basis and consequence of the formation of relevant social relations, mediated by the scientific, information and communicative achievements of civilization, without which the existence of modern person seems impossible.

The study involves the use of methods such as dialectical, hermeneutic, structural and functional, analysis, synthesis, which allow revealing the essence of smart-society, smart-culture from the standpoint of identifying new opportunities for human development. The synergistic approach allowed us to consider new scenarios of smart development in the context of the transformation of scientific, socio-cultural, economic foundations of human and society.

Goal. To carry out socio-philosophical conceptualization of the phenomenon of smart-

culture as the newest sphere of human being, which emerges and develops in the era of informatization and technologicalization of society.

The major material to be introduced: the emergence of new conditions of human being, values, norms and patterns of behaviour in the process of development of a smart society determines the formation of the corresponding smart culture.

According to Ukrainian researchers V. Voronkova and O. Kyvliuk (2017) “smart culture is not an independent entity: it is an integral part of information culture, media culture, is based on them and develops them, contributing to human development as the creator of an innovative environment” (p. 92).

The development of smart culture is not possible without technology. They are at the same time the basis, the determining factor, which allows both to improve the existing and create new tools and opportunities for the development of a smart society. For example, projects such as smart-house, smart-cars, smart-appliances (TVs, telephones, watches, cleaning equipment) are becoming quite popular today. That is, the most comfortable arrangement of human space is made possible through the use of technical and technological achievements of civilization. This is realized through a kind of synthesis of culture and technology. Space (home, apartment) is seen as a kind of mechanism that can be controlled remotely by connecting to the Web, from cleaning and cooking to security, comfort, etc.

The new conditions of being, which resulted from the active introduction of modern technologies, also led to the emergence of the phenomenon of “smart-city”. The latter is regarded as a three-tier model of the social world: 1)

smart-city is characterized by the improvement of smart-technologies; 2) smart-city is a system-structural, innovative world; 3) smart-city as socio-micro / socio-macro world of everyday life (Voronkova, Romanenko, & Andriukaitene, 2017, p. 128).

Technologies of smart-city are actively developing all over the world, especially for metropolitan cities with well-developed Internet, which stimulates the emergence and development of social technologies. The smart city is primarily a city where public services become available through online mobile platforms, through mobile phones, with relevant pre-installed programs and applications, with heavy use of the Internet. Smart cities create the following conditions for the development of a “people-city” relationship in which an open government, accessible banks, active interaction with heads of cities, businesses, et are present.

Since 2014, a number of smart cities development initiatives have been developed in Ukraine. For example, the Smart-City project was implemented by the Dnipropetrovsk Regional Council. The basis of this project was the European model of European Smart Cities. This model encompasses six interconnected spheres of community life: smart governance, smart economics, smart mobility, smart people, smart environment, smart living (Voronkova & Kyvliuk, 2017, p. 91).

It can be stated that in the metropolitan areas of Ukraine, these mandatory points are fulfilled to a certain extent. For example, “smart governance” involves the creation of portals of administrative services for both citizens and businesses and the formulation of urban policies with public participation. “Intelligent life” has components such as e-hospital, in particular, in Kyiv, almost every hospital has its IP-addresses, where

it is possible to make an appointment with a doctor at a convenient time; there are also achievements in creating a single educational space; City security requires video surveillance in preschool, high schools, colleges, universities, public places, and more. The Smart People section provides for the creation and development of websites for community governance initiatives, web sites for distance learning and more. The Smart Environment section provides for appropriate public oversight of emissions and waste. This is a pressing issue for a number of industrialized cities in Ukraine. Smart Mobility is implemented through the creation of accessible Wi-Fi zones both in educational establishments, transport and free access to information for the entire population of cities, towns and cities. And the last of Smart-City’s proposed terms of development, “smart economy”, involves the creation of urban socio-economic technology for obtaining, processing and storing information about objects with their spatial characteristics (Voronkova & Kyvliuk, 2017, p. 92).

In this context, the modern researcher A. Andriienko notes that today the scientific discourse needs clarification of such concepts as “smart-city” and “e-city”. “Within the study of different aspects of sustainable urban development, there are two main approaches to considering the term of the modern city. These are smart cities and e-cities. And while 5 years ago, these concepts could be clearly distinguished, there is now a complete transformation of approaches to understanding the essence of these concepts” (Andriienko, 2018, pp. 26-27).

Indeed, the rapid development of technology, the dissemination of information, and community involvement in the city’s life requires appropriate theoretical generalizations in order for these factors to be effective in both urban and

community development, personality, and people. “Smart city is a concept that is directly related to the automation of city life and its certain robotization” (Chukut & Dmytrenko, 2016, p. 89).

So, today there is a radical change in the attitude of personality - society, personality – community, personality - city. Every citizen gets the opportunity to participate directly in the life and development of their own area, city, state, equipping the environmental world with the help of technologies that change social life in the direction of creating the most comfortable conditions of development. The basis of such transformations is the rational attitude of the person to reality, the awareness of their responsibility for the actions. As a result, there is a tendency in society to gentrification, reconstruction, renovation of old, abandoned buildings in unattractive parts of the city. For example, in the US in New York, the Bushwick Industrial Area has become a graffiti museum. In the United Kingdom, the Tate Modernist Gallery of Contemporary Art is operating on the site of the former Bankside Power Station. Ukrainian society also has significant gains in this area. In particular, the most progressive cities are Kyiv, Lviv, Kharkiv and others. In the capital, a striking example of gentrification is the National Cultural and Artistic and Museum Complex “Art Arsenal”. In the XVIII century, there was a “gun yard” in which the artillery equipment was manufactured and repaired, and later this building was used as a weapons storage facility. By the beginning of the XXI century (in 2006), The Arsenal was used for industrial purposes, and in 2009 in the renovated building, with the support of the President of Ukraine V. Yushchenko, the first exhibition of items of the Ukrainian cultural heritage, called ‘From Depths’, was held. Currently, various exhibit-

ions, fashion shows, contemporary art demonstrations, lectures, training, etc., are regularly held in the Arsenal.

Another such example is the Expocenter of Ukraine National Complex, which did not function for a long time after the collapse of the USSR. Since the 2000s, various exhibitions have been regularly held here, and many films have been filmed, the concert hall is constantly functioning and so on. In the first building of the complex, there opens a permanent museum of Science, which will broadcast not only already known achievements but also the latest information and technical “breakthroughs” of domestic scientists. In August 2017, an electronic music concert was held at the Metrobus plant in Kyiv, where more than 50 performers performed, on 5 grand stages, where the most modern technical equipment was used. There are more and more such places and places that have received a “new life”.

The development of a smart society transforms all spheres of human life, including manufacturing. Smart manufacturing is emerging and developing, the leaders of which are, for instance, Japan, the United States, and the EU. The proper functioning of smart manufacturing requires the proper development of technics and technology, with the ongoing involvement of the Internet, as smart manufacturing becomes possible through close international cooperation. Smart manufacturing involves the use of wireless technology, a variety of sensors, which can accelerate data analysis. “As manufacturing is becoming digital and virtual, much of the creative and decision-making activities will take place in the digital space. While at some level, the digital space may be highly transparent, the physical manufacturing assets with their know-how will be protected. This digital-physical separation will

allow for shared use of resources across businesses, including the ones that compete” (Kusiak, 2018, p. 511).

The introduction of smart manufacturing is changing the relation of “human-machine”, “human-technique”, which determines the appearance of virtual engineering, “virtual twins”, and supplemented reality (Wittenberg, Bauer, & Stache, 2020, p. 161). Branches such as computational neuroscience, virtual worlds and society, cognitive science and systems are emerging. Intelligent governance is emerging and evolving, prompting the emergence of a new paradigm of learning, namely, the use of new smart technologies in the educational process, which causes the ethics of machine management of knowledge (Wittenberg, Bauer, & Stache, 2020, p. 163).

It should be noted that such a sphere of culture as education today is also undergoing significant changes. The use of information and communication technologies in the educational process makes education accessible, effective enough, actively involving the applicant. New forms of educational services are emerging – “distance learning”, “e-learning”, etc. According to scientists, the active use of electronic and communication technologies in education will contribute to the formation of an active, responsible and independent personality. “It forms smart citizens who are highly educated, as they use modern technologies, act collectively and take part in government”. “At the heart of smart education is the formation of the subject’s smart competence as an integral part of information competence: knowledge about the smart environment and how to interact with it; ability to search and use smart-resources, smart-technologies. Interaction in a smart environment should be carried out in the context of interaction with the media environment and cyberspace, which

involves the implementation of multilingual modal logic. The formation and development of smart education involve the formation of a culture – smart interaction in the smart environment, smart security, computer and information ethics. In the context of increasing the volume of information flows, shortening the life cycle of knowledge, increasing requirements for professional characteristics of the individual, the rapid nature of social change, etc. education loses its basic one-dimensional nature and acquires the properties of a consistent, systematic, continuous process” (Voronkova & Kyvliuk, 2017, pp. 88-95).

So really, all higher education institutions around the world have their own web pages, which contain all kinds of information. Ukrainian universities are no exception, and the websites of Ukrainian universities offer information about the institution’s history, administration, reports, events; Every university structural unit has its sites, for example, institutes, faculties, departments; information is also available and constantly updated for students: schedules, session schedules, etc., as well as for students with a schedule of meetings with the administration, teaching staff of the faculty they wish to attend. For example, the site of the Faculty of Philosophy of Taras Shevchenko National University of Kyiv.

Researchers of transformation processes in the educational field believe that today, the university space network has expanded significantly, despite the fact that it is controlled in some way but is still open to all kinds of events (Hanke, 2016, p. 155).

That is, innovative education is now a determining factor of the development of the individual, the steady progress of society, its main resource.

Conclusion

Considering all of the above, it must be stated that the achievements of mankind in the technosphere have created new effective conditions for the development of modern society and man. The latter rationally and usefully arranges its space, various devices make its life comfortable, convenient and allow to unload the person that gives a chance to it as much as possible useful and pleasant to spend time. At the same time, it creates appropriate challenges to which the individual is often unprepared.

First, modern man is increasingly forced to self-actualize in the “artificial” virtual world, actively using information and communication technologies, gadgets, social networks and more. Thus, human socialization in virtual reality is carried out in the context of the interaction of two processes: the assimilation of individual norms and patterns of behaviour which people perceive in the primary social reality and the internalization of norms, values, settings of virtual space. At the same time, a person who returns to the primary social reality faces the problem of finding his or her own identity. And the urgent task of society is to optimize the relevant identification processes.

Secondly, smart-culture is a set of comfortable conditions of human existence and development created by modern society with the help of the latest technologies in symbiosis with scientific achievements and valuable achievements of civilization. Under such conditions, the effective development of personality is possible in resolving socio-cultural and ideological contradictions in the presence of sufficiently developed material and spiritual prerequisites. The main guidelines for human development are the values of individuality, continuing education, entrepreneur-

ship, which must be cultivated and maintained by the entire system of social institutions.

Third, the development of smart culture is not possible without technology. At the same time, they are the basis, a powerful factor that allows both to improve existing and create new tools, opportunities for the development of smart-society. This is due, first of all, to the high dynamics of all life processes of society, the emergence of qualitatively new levels of its existence and development, which is associated with the processes of intensive technology and informatization. In this regard, such personality characteristics are updated as professionalism (in the direction of using modern technologies); spirituality as the predominance of spiritual and moral, intellectual qualities (values) over material ones; social responsibility as a measure of compliance of actions of social subjects with mutual requirements, current legal and other norms and common interests; ability to creatively build and implement their own life project through direct participation in the life and development of their district, city, state.

Fourth, rapid socio-cultural change poses challenges that neither the education system, nor the upbringing system, nor all past life experience has prepared for. It can function successfully only with the appropriate personal qualities and behavioural skills, among which are: creativity, activity, readiness for a large number of options, responsibility, professionalism, competence, competitiveness.

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EMOTIONS OF MYSTERY IN GOTHIC NOVELS AND THRILLERS

Abstract

The article is dedicated to the study of the emotions of mystery in Gothic novels and thrillers. For many years, beginning with ancient times and up to modernity, mysteries and secrets were under thorough investigation by scientists. Mysteries, secrets and silence are associated with horror and happiness. That's why they became the object of the proposed article. According to the linguacultural approach, the concepts were studied as complex phenomena, with composite meaning peculiar to the concepts under analysis. The concepts MYSTERY, SILENCE and SECRET, were considered as the typical situations, the structure of which consists of such spheres: actants, predicates, attributes, quantifiers, space and time. Each of these spheres represents part of the characteristics and makes it possible to create a general understanding of the concepts under analysis as of complex phenomena, which are most vividly revealed in Gothic novels and thrillers. These novels disclose the emotions of mystery as unknown, horrific and tense situations are the main feature of these genres. Mystery has the key role here and is the inseparable part of their understanding. It was demonstrated that the concepts under analysis represent positive and negative features which denote their ambiguous and binary character at the same time.

Keywords: concept, frame structure, mystery, the Gothic novel, the thriller.

Introduction

The problem of existence, life and death, love, happiness and mystery has been under the analysis of scientists for a great number of years and centuries. The constant process of development and understanding of the world made people study everything which was strange and unknown to broaden the horizons of conscious and lessen the amount of foreign in our world. All these lead to the combination and merging of everything unfamiliar into one segment of reality. A lot of philosophic works were dedicated to this problem (Abbott, 2010; Schinkel, 2019, p.

293). As H. Lovecraft (2000) mentioned: "the oldest and strongest emotion of humanity is fear, and the oldest and strongest type of fear is the fear of the unknown" (p. 78).

According to the cognitive approach to language, the process of thinking appears due to the concepts, which are encoded with the help of verbal means. Language units represent different parts of the conceptual content of human consciousness and relate them to the semantics of one or other concepts.

Based on the psychological and philosophical approaches, the notion of the mystery or "suspense", which occupied one of the central

places in psychology and psycholinguistics in 1980-1990 years, is determined as the emotional state, emotional reaction to the narration, emotion, which exists along with the development of actions (Bozhko, 2017, p. 38).

Research methods. The necessity of the complex analysis determined the usage of such methods of investigation as the method of general sampling and descriptive method – for inventorying and interpretation of the language units; conceptual analysis, in particular – frame modelling, for revealing of the semantic structure of the concepts under analysis; the analysis of the dictionary definitions to identify conceptual peculiarities, which are lexicalized; contextual analysis was used to study the language embodiment of concepts MYSTERY, SILENCE and SECRET in Gothic novels and thrillers.

Results of the Study

The semantical (component) (Alefirenko, 1999), (Popova & Stermin, 2002) and contextual approaches (Karasik, 2012), (Kubriakova, 1994) are used in the modern linguistics for the analysis of the language units' content and structure as well as for systematization of knowledge about them.

In our study, we use the linguacultural approach to the understanding of the concept, which is based on the notion that a concept is the basic unit of culture. Scientists agree that it is possible to distinguish informative, image and interpretational parts in the structure of each concept.

The informative (or notional) part is created by the complex of cognitive features, which correspond to the meaningful characteristics of the object of studying (object or phenomenon) from the speakers' point of view. The image compo-

nent is formed via perceptive and cognitive images and unites perceptive (visual, auditory, olfactory, taste) cognitive features, which were created as a result of the metaphoric comprehension of the conceptualized notion. The interpretational (evaluative) part combines cognitive features, which correspond to the general, emotional, aesthetic and other evaluations of the speakers (Prykhodchenko, 2017, p. 58).

The study of the concepts MYSTERY, SILENCE and SECRET is topical because it was mentioned both by Ukrainian (Galych, 2011), (Lukin, 1992), (Yefymenko, 2015), and foreign (Hoffmann, 1982) scientists. The most peculiar, to our mind, is the understanding of the atmosphere of mystery in the Gothic novels and thrillers through the prism of emotions, as far as their obscure, mystical and irrational nature creates that atmosphere of terror and suddenness, which most fully reveals all the peculiarities of the concepts under analysis.

The aim of our study is discovering the peculiarities of emotional perception of the atmosphere of mystery in Gothic novels and thrillers.

The object of the study is the atmosphere of mystery in Gothic novels and thrillers.

The peculiarity of the emotional perception of the atmosphere of mystery in Gothic novels and thrillers is *the subject* of the study.

Some Peculiarities of Gothic Novels and Thrillers

The gothic novel, as the variety of novels, was completely formed at the end of the XVIII century and was connected with the aesthetics of pre-romantics. One of the main peculiarities of this time was the interest in Gothic, which included not only the Mediaeval style of architecture but also the spirit and the gloomy mood of

this epoch, the fantasy, chivalry, mysticism, fairytale character, horror and mystery.

According to E. Birkhead (1963), belief in the supernatural was transmitted from one generation to another during a long period of time, but the fear and horrific feelings, legends, which were connected to it, were not minimized. They were transformed into literary works (p. 14). The constant connection between the person's understanding of the outer world and perception of strange, mysterious facts of reality is explained by the fact that "the initial function of the human psyche is implemented in the frames of the inner and first architectural categorical opposition 'good – evil'" (Berestnev, 2000, p. 112).

H. Lovecraft expresses a similar understanding of the world in his works: "it is clear that horror literature is as old as the human mind or language. The cosmic horror appears as part of the earliest folklore of all nations. It is easy to notice it in the ancient ballads, chronicles and Holy Scriptures" (Lovecraft, 2000). Describing the story of gradual entrance of the "supernatural" into the literary works, H. Lovecraft (2000) recalls some ancient authors, west European Medieval epos, "The Divine Comedy" of the "pioneer in the classic mastering of the mysterious atmosphere – A. Dante", the poetry of E. Spenser, tragedies by W. Shakespeare and others. The researcher shows the natural character of the peoples' interest in everything, which is terrific. This fact gives an impulse to the literature of horror and finds its display in the literature of different times, and not only at the border of XVIII – XIX centuries (Prykhodchenko, 2017, pp. 46-48).

The thriller as a genre of literature comes from English "to thrill" – 'to cause to experience a sudden sharp feeling of excitement' (*Merriam-*

Webster Dictionaries online), and its main task is to cause the feeling of anxiety, agitation and fear, which are interchanged with happiness, and is characterized by critical feelings, which are peculiar to each stage of the plot development (D'jakova, 2013).

According to J. Patterson (2006), "if the thriller cannot tickle nerves, it means that it doesn't cope with its task". The main elements of this genre are mystery and tension. Due to them, the development of the plot is created, its tension and the unexpected finale, denouement of which becomes explicit only during the reading of the novel. All mentioned above makes the Gothic novels (B. Stoker "Dracula", S. King "Salem's Lot") and thrillers (T. Harris "Red Dragon" and "The Silence of the Lambs") the most actual material for the study of MYSTERY, SILENCE and SECRET concepts' verbalization.

Frame Modeling of the Concepts MYSTERY, SILENCE and SECRET

The most relevant for the study of the concepts MYSTERY, SILENCE and SECRET will be the frame modelling. Frame, in our work, is understood as the typical situation, which "is connected with real psychological processes of perception, belongs to the inner layer of social consciousness and is characterized by such features as schematic and rootedness in the consciousness of the members of the society" (Sullivanova, 2000, p. 101).

In general, concepts MYSTERY, SILENCE and SECRET are analyzed as situations, the definitions of which are given in the dictionary, for example, 'silence' – "the quality or state of being mostly or completely unknown", 'mystery' – "something hard to understand or explain" and 'secret' – "not known or meant to be

known by the general populace; something hard to understand or explain” (*Macmillan Dictionaries online*). The concept of SILENCE is the most general one, according to its meaning, and combines all the characteristics, which are peculiar to other concepts under analysis.

If we speak about the etymology of the lexemes under analysis, the oldest usage of the lexeme ‘mystery’ (dating back to the 14th century) was its association with the region – ‘religious truth via divine revelation, hidden spiritual significance, mystical truth’; lexeme ‘secret’ (beginning with the 14th century) was used to denote something concealed, private – ‘set apart, hidden, private’; lexeme ‘silence’ (since 1200) denoted silence – ‘state of being silent’ (*The Etymological Dictionary of the English Language*).

The content of the concepts MYSTERY, SILENCE and SECRET is determined via semantic analysis of the key nominations of the concepts (their names) and systematization of cognitive features, which reflect the parameters of the conceptualization of such phenomena as mystery, silence and secret and are understood by the culture’s bearers.

In order to find out the key names and other nominations of the concepts MYSTERY, SILENCE and SECRET the data from different lexicographic sources are analyzed with the help of the method of general sampling. The language unit receives the status of the name of the concept according to the next criteria: it should be from the lexico-grammatical class of nouns; it should have an abstract meaning, functional neutrality, duration of existence in the language system and the high level of adoption (which is represented by the productivity in the process of word-creation and presence of phraseological units (Prykhodchenko, 2017, p. 62).

The names of the concepts MYSTERY,

SILENCE and SECRET are presented by the nouns *mystery*, *silence* and *secret*. Firstly, these nouns are abstract and denote such notions as ‘events’, ‘state’ and ‘mystery’, i.e. the characteristics of realia – *mystery* “an unexplained or inexplicable **event**”, *silence* “the **condition** or quality of being or keeping still and silent”, *secret* “a **mystery**”.

Secondly, they are the main units in the rows of synonyms (*mystery* – *enigma*, *problem*, *riddle* etc.; *silence* – *muteness*, *peace*, *secretiveness*, *stillness* etc., *secret* – *code*, *enigma*, *puzzle*, *mystery*, *secrecy* etc.), and in the functional sense, they are characterized by neutrality.

Thirdly, the units *mystery*, *silence* and *secret* are stable and function in the system of the English language during a long period of time: *mystery* from Engl. *misteriē* “close eyes”, *silence* from Engl. *silence* “to be silent”, a *secret* from Engl. *sērētus* “to set aside” (*The Free Dictionary*).

One more evidence of the fact that the process of conceptualization and forming of the concept’s name has being finished is the word-forming productivity of lexical units. The development of the word-forming and semantical derivatives and also the inclusion of the lexeme into the structure of phraseological units, which occurs only after the deepening of the notion: *mystery* > *mysteries*, *mysterious*, *mysteriously*, *mystic*, *mystical* etc., *wrapped in a mystery*, *a mystery to (one)* etc.; *silence* > *silent*, *silently*, *silencer*; *code of silence*, *the conspiracy of silence*, *silence is gold* etc.; *secret* > *secrecy*; *best-kept secret*, *dark secret* etc. (*The Free Dictionary*).

In order to study the peculiarities of the concepts MYSTERY, SILENCE and SECRET the Gothic novels and thrillers were chosen, as far as the atmosphere of mystery and obscurity is represented there most fully and vividly.

The analysis of the concepts MYSTERY, SILENCE and SECRET in the texts of the Gothic novels and thrillers confirms the relevant character of the key verbalizers *mystery*, *silence* and *secret* both for Gothic linguoculture and for the space of thrillers. On the one hand, these units are characterized by the highest index of usage in the texts under analysis (*mystery* – 41, *secret* – 62, *silence* – 193).

On the other hand, they are the productive base for creating other nominations of concepts: *silent*, *silently*, *silences*, *silencer*, *silenced*, *mysteries*, *mysterious*, *mystifying*, *mysteriously*, *mystical*, *secrecy*, *secretly*, *secretive*, *secretively*, *secrets*, *desecrate*, *desecration*.

The system of direct nominations of concepts is enriched with the help of phraseological units:

“*be a mystery to sb*” (Stoker, 1994, p. 32; King, 2011, p. 9), “*heart of a mystery*” (Stoker, 1994, p. 50), “*held up finger for silence*” (Harris, 2002, p. 100), “*years of silence*” (Harris, 2002, p. 110), “*in silence*” (King, 2011, p. 134; Stoker, 1994, pp. 34, 41, 103; Harris, 2002, p. 223; Harris, 2000, pp. 171, 233), “*stay in silence*” (Stoker, 1994, p. 13), “*keep silence*” (Stoker, 1994, pp. 216, 258; King, 2011, p. 172), “*break the silence*” (Harris, 2000, p. 151; Stoker, 1994, pp. 178, 181), “*keep a secret*” (Harris, 2002, p. 114; Harris, 2000, p. 39; Stoker, 1994, pp. 47, 128; King, 2011, pp. 146, 280), “*in secret*” (Stoker, 1994, pp. 27, 175).

The most frequent amount of usage of lexeme *silence* proves our thought that the concept of SILENCE is the most generalized one and includes the characteristics of other concepts under analysis – MYSTERY and SECRET. The fragments of information, which are included in the content of some concept, are characterized as the general unit and exist in some particular in-

terrelation. But, different concepts are described with fragments, which are peculiar only to them.

Spheres of the Concepts MYSTERY, SILENCE and SECRET

According to scientists (Kozlova, 2015), the most effective spheres in studying the concepts MYSTERY, SILENCE and SECRET were singled out: actants, predicates, attributes, quantifiers, space and time. They were chosen because they reveal all the peculiarities of the concepts under analysis most vividly and fully, show their interconnection and opposition.

ACTANTS of the Concepts MYSTERY, SILENCE and SECRET

ACTANTS of the spheres MYSTERY, SILENCE and SECRET indicate their connection with mystery, uncertainty and secrecy, which is verbalized with the help of nouns denoting people or proper names:

“...write to *Mr Hawkins* ... *in secret*...” (Stoker, 1994, p. 27), “*Professor* wished ... kept *secret*” (Stoker, 1994, p. 128), “*The Count* shall not yet know my *secret*” (Stoker, 1994, p. 34), “*Count’s mystery* frightened me” (Stoker, 1994, p. 30), “...the *secrets of God*” (Stoker, 1994, p. 88), “*father* ... kept the *secret*” (King, 2011, p. 34).

It is necessary to mention that in one of the analyzed novels (‘Salem’s Lot’ by S. King), the city itself was characterized as a living creature, which was obliged to keep its secrets, to conceal everything, known because of vampire Barlow’s arrival to the city and all his deeds

“These are the *town’s secrets*, and some will later be known and some will never be known” (King, 2011, p. 147).

With the help of personal (“*I know the secret now...*” (Stoker, 1994, p. 72), possessive (“...yet know *my secret*” (Stoker, 1994, p. 34), “...learn *his secrets*” (Stoker, 1994, p. 205), “...kept *its secrets*” (King, 2011, p. 280), “...takes *their silence*” (Stoker, 1994, p. 53), “...to notice *my silence*” (Stoker, 1994, p. 171), “...of a silent *mystery of their own*” (Stoker, 1994, p. 219), and indefinite (“*there should be no secret...*” (Stoker, 1994, p. 88), “*we need have no secrets*” (Stoker, 1994, p. 190), “...that’s *no secret*” (Harris, 2002, p. 83) pronouns demonstrative determiners (“...of *this mystery*” (Stoker, 1994, p. 178), “...*this silence*” (Harris, 2000, p. 132) the belonging of secrets, mysteries and silences to some specific people or their complicity to them is shown.

The usage of the definite article *the* is the indicator of the fact that spheres MYSTERY, SILENCE and SECRET enclose some concrete realia

“...all that broke *the silence*” (Harris, 2000, p. 151), “...*the mean secrets of his life*” (King, 2011, p. 221), “...of *the terrible mystery...*” (Stoker, 1994, p. 128).

Abstract nouns *burden* (‘a source of great worry’), *spell* (‘a bewitched state or trance’), *net* (‘sth that entraps’), *beat* (‘pulsation or throb’) are used to denote everything unknown and horrific, which is usually peculiar to mysteries, silence and secrets:

“...*burden of silence*” (Stoker, 1994, p. 222), “...*secret of darkness*” (King, 2011, p. 286), “...*spell of silence*” (Stoker, 1994, p. 180), “...*horrible net of gloom and mystery*” (Stoker, 1994, p. 27), “...*beats of silence*” (Harris, 2002, p. 4).

The combination of the noun *silence* with the word-combination *weed-choked back yard* intensifies that unpleasant, mysterious and depressive atmosphere, which was created with the

help of concepts under analysis –

“*Ben Mears stood in the great silence of the weed-choked back yard...*” (King, 2011, p. 231).

So, the usage of the nouns, which denote the people or proper names, personal, possessive and indefinite pronouns and also demonstrative determiners, the definite article *the* and abstract nouns shown the mysterious and not certain character of the concepts MYSTERY, SILENCE and SECRET in the novels under analysis.

PREDICATES of the Concepts MYSTERY, SILENCE and SECRET

PREDICATES of the concepts MYSTERY, SILENCE and SECRET mostly represent either the action or the state, which are shown with the help of the active or passive voice of the verbs.

For the representation of the analyzed concepts, the words of mental activity (*know, notice* etc.) are used. They indicate some degree of understanding and knowledge:

“*know ... secret*” (Stoker, 1994, p. 34), “*know ... mystery*” (Stoker, 1994, p. 163), “*to notice silence*” (Stoker, 1994, p. 171).

The verbs of physical activity (*drive, come, return, ride*) indicate the length and duration of mysterious things and atmosphere in time (for example, during the journey):

“*drove in silence*” (King, 2011, p. 176), “*come in secret*” (Stoker, 1994, p. 15), “*in silence we retuned*” (Stoker, 1994, p. 41), “...*had ridden in silence*” (Harris, 2000, p. 171).

The verbs, which indicate the ending of something (*end, break*) is explained by the fact that everything strange, unknown and mysterious has its final point, after which everything became vivid and clear:

“the silence was **broken**” (Stoker, 1994, p. 178), “all that **broke the silence**” (Harris, 2000, p. 151), “to **end this mystery**” (Stoker, 1994, p. 163).

The proof of this fact is the usage of the verb *see*, which means ‘to come to know’:

“had **seen** ... *secrets*” (King, 2011, p. 286).

So, the predicates, which are used to denote the concepts MYSTERY, SILENCE and SECRET, confirm their mysterious and uncertain characters, but, at the same time, they denote their duration and possibility of an investigation.

ATTRIBUTES of the Concepts MYSTERY, SILENCE and SECRET

ATTRIBUTES of the concepts MYSTERY, SILENCE, and SECRET reveal the meaningful and inalienable features of the actualized phenomena with the help of adjectives, which correlate with different categories.

Qualitative adjectives are used more often for the representation of the analyzed concepts to denote both positive (*new, blessed*) and negative (*uncomfortable, agonizing*) evaluation of the sphere of mystery. Direct, immediate characteristics of objects and phenomena are also represented with their help.

All concepts under analysis are, to some extent, defined by adjectives with negative meaning. All of them are characterized by more or less degree of ‘mystery’ and ‘horror’. SILENCE is depicted as *uncomfortable*, such as warns about something (usually about the danger) – *warning, agonizing, dogged, profound, desert, utter, hunched, awful, heavy, eerie, grim, dead, big, aching, void*:

“**uncomfortable** silence” (King, 2011, p. 137), “**warning** silence” (Stoker, 1994, p. 269), “**agonizing** silence” (Stoker, 1994, p.

236), “**dogged** silence” (Stoker, 1994, p. 229), “**profound** silence” (Stoker, 1994 p. 219), “**desert** silence” (King, 2011, p. 8), “**utter** silence” (King, 2011, pp. 13, 42), “**hunched** silence” (King, 2011, p. 77), “**awful heavy** silence” (King, 2011, p. 118), “**eerie** silence” (King, 2011, p. 264), “**grim** silence” (Stoker, 1994, p. 11), “**dead, grim** silence” (Stoker, 1994, p. 300), “*silence – big, aching, void ...*” (Stoker, 1994, p. 180).

But, there are also adjectives with positive meaning, which characterize the concept SILENCE – “**blessed** silence” (Harris, 2002, p. 223), to denote the blissful silence, which brings the end to the sorrows and torments, and also, to show the respect to the dead people –

“in **respectful** silence we took the places assigned to us close to the tomb” (Stoker, 1994, p. 179).

Attributes, which indicate the concepts MYSTERY and SECRET, appear not so frequent, but they also give both positive – “**new** mystery” (Stoker, 1994, p. 141) (the new mystery can be good and not terrific), and negative characteristics – *dark* – “**dark** mystery” (Stoker, 1994, p. 190), *deep, dark, mean, embarrassing* – “**deep, dark** secret” (King, 2011, p. 27), “**mean** secret” (King, 2011, p. 212), “**embarrassing** secrets” (Harris, 2002, p. 19).

The usage, mostly, of the adjectives with negative meaning for indicating the features of the analyzed concepts, underlines the fact that mystery evokes anxiety, uncomfortable feelings and fear, which are the result of negative emotions caused by them.

QUANTIFIERS of the Concepts MYSTERY, SILENCE and SECRET

QUANTIFIERS of spheres MYSTERY,

SILENCE and SECRET are represented by the denotation of quantitative relations. The verbalizers are non-productive and, in most cases, refer to the plurality of the notions under analysis, in particular, by the usage of the pronoun *all* – “*all the secrets*” (King, 2011, pp. 107, 122), “*all our secrets*” (Stoker, 1994, p. 46), word-combination *one more* (which shows the presence of some similar objects or notions) – “*one more mystery*” (Stoker, 1994, p. 73), and pronoun *another* – ‘one more, an additional’ – “*another silence*” (Harris, 2000, p. 45).

The indication of the possibility of multiple usages of the notions under analysis underlines the reality of peoples’ fear about the uncertain and unclear character of events, which can be caused by these phenomena.

SPACE and TIME of the Concepts MYSTERY, SILENCE and SECRET

The verbalizers of SPACE and TIME were effective only for the concept SILENCE, which can be explained by the fact that this concept is the most frequent in the analyzed novels and combines the characteristics of two other concepts.

SPACE of the sphere SILENCE is represented by the description of:

- ‘closed, limited’ space (inside) – “*silence in the room*” (King, 2011, p. 217), “*silence fell in the room*” (King, 2011, p. 246), “*silence ... for one floor*” (Harris, 2000, p. 66);
- ‘restricted’ space – “*silence inside her*” (King, 2011, p. 229), “*silence over everything*” (Stoker, 1994, p. 219);
- ‘open’ space (outside) – “*...silence of the night*” (Stoker, 1994 p. 183).

The presence of verbalizers, which characterize space both as closed/restricted and open,

means that silence is all-absorbing. It is present in all places and spheres of our lives and influences our understanding of the outer world, filling it with some uncertainty and mystery.

TIME of the Sphere SILENCE is
Represented with the Help of such Means:

- nouns *moment, couple* and adverbs, which are used to denote very short periods of time:
“*a moment of silence*” (King, 2011, p. 205), “*for a couple of minutes there was silence*” (Stoker, 1994, p. 244), “*during his silence*” (Stoker, 1994, p. 290), “*through the silence of the night*” (Stoker, 1994, p. 300);
- the noun *years* to denote the period of time, which lasts for several years – “*years of silence*” (Harris, 2002, p. 110);
- adverbs, which contain the same ‘starting point’ in their lexical meaning and are used to show the border with other actions – *after, until, hereafter, till*:
“*after a few minutes’ silence*” (Stoker, 1994, p. 63), “*...in silence until they were on the turnpike*” (King, 2011, p. 176), “*...silence until he asked again*” (Stoker, 1994, p. 176), “*hereafter in the silence*” (Stoker, 1994, p. 183), “*silence, that lasted till we entered...*” (Stoker, 1994, p. 201);
- word-combinations which denote the beginning of some specific period of time: “*silence ... for the ten minutes...*” (King, 2011, p. 46), “*...the silence ... into the day*” (King, 2011, p. 212), “*...half an hour of silence*” (Harris, 2000, p. 95), “*...for three hours in silence*” (Harris, 2000, p. 233).

The verbalizers for the sphere SILENCE show its transience and the presence of some

starting point, which means its duration at the same time.

Personification of the Concepts MYSTERY,
SILENCE and SECRET

It should be noted that all three concepts are verbalized with the help of personification – they are provided with some characteristics of alive creatures. For example, the sphere SILENCE is represented as the one that:

- can move: with the help of verbs of motion ‘*creep back*’ – to crawl with the body near to or touching the ground backwards, ‘*follow*’ – to go after, ‘*descend*’ – to move from a higher to a lower place:
“*silence crept back*” (King, 2011, p. 212),
“*silence follows...*” (Harris, 2002, p. 4),
“*silence descended...*” (King, 2011, p. 181);
- can be static: with the help of verbs ‘*lay*’ – to stay in a particular position, ‘*spun out*’ – to prolong or extend:
“*silence lay...*” (King, 2011, p. 13), “*the silence spun out*” (King, 2011, p. 141);
- is possible to feel: with the help of verbs, which denote human feelings ‘*listen*’, ‘*feel*’:
“*listen to the silence*” (King, 2011, pp. 229, 193), “*...felt its silence*” (Harris, 2002, p. 37);
- can horrify: ‘*startle*’ – to alarm or frighten:
“*silence startled*” (Stoker, 1994, p. 219);
- can jeer at somebody (‘*mock*’), make some pressure (‘*press on*’) and stay above (‘*behind*’):
“*silence can mock*” (Harris, 2002, p. 101),
“*silence pressed on them*” (King, 2011, p. 156), “*silence behind him*” (Harris, 2002, p. 115).

Sphere MYSTERY is understood as the part of something alive, which is proved by the

usage of the lexeme ‘*heart*’ to denote the living creature, which has the heart – the main organ of human’s body functioning, the presence of the possibility to exist and feel:

“*the heart of this mystery*” (Stoker, 1994, p. 50).

Sphere SECRET is also compared with the living creature, which can be ‘*betrayed*’ or ‘*woken up*’:

“*betray ... a secret*” (Stoker, 1994, p. 128),
“*wakened a secret*” (King, 2011, p. 32).

It is also interesting to mention that all the concepts under analysis are connected with the atmosphere of fear, horror and uncertainty.

As illustrated in the example, some secret has changed the existing fear into terror in people’s eyes, which was caused by the fact of non-understanding and obscurity:

“*They looked into each other’s eyes and saw that fear had been changed to near terror by some secret*” (King, 2011, p. 68).

Sphere SECRET is connected with such lexemes as *hell* (‘the place of eternal punishment for the wicked after death’); *darkness* (‘opposite of light part of the day, usually characterized by sth scaring’), the *devil* (‘the major personified spirit of evil, ruler of hell’):

“*all the secrets of hell*” (King, 2011, p. 122), “*all the secrets of darkness*” (King, 2011, p. 286), “*...his secrets...where the devil claims...*” (Stoker, 1994, p. 205).

Sphere SILENCE is used along with adjectives *marked* – ‘clearly defined and evident, noticeable’ and *eerie* – ‘inspiring inexplicable fear, dread or uneasiness’:

“*the silence was so marked...*” (Stoker, 1994, p. 65), “*the house had eerie silence*” (King, 2011, p. 264).

Sphere MYSTERY is marked with the help of adjective *silent* – ‘characterized by the absence or near absence of noise or sound’, *dark* –

‘sullen or threatening’, *terrible* – ‘causing great fear or alarm’, which shows the silent, concealed, dark and horrific character of mysteries:

“...merged together in one *silent* mystery” (Stoker, 1994, p. 79), “...to this *dark* mystery” (Stoker, 1994, p. 190), “...utter ignorance of the *terrible* mystery” (Stoker, 1994, p. 128).

This connection proves the mysterious and uncertain character, which is peculiar to the spheres of MYSTERY, SILENCE and SECRET, and changes into the lack of understanding and fear in front of those things, which are concealed by secrets, silence and mysteries, as far as they are unknown and evoke the natural self-preservation instinct.

Conclusion

All the concepts, which are represented in the analyzed novels, are characterized both from the positive and negative sides. This is determined by peculiarities of the genre of thrillers and Gothic novels, the main feature of which is to conceal the mystery and to keep the intrigue up to the end of the story. The perspective is the analysis of the representation of fears, which are caused by the atmosphere of mystery.

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HISTORY OF PHILOSOPHY

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THE TRAITS OF SOCIAL IDEAL IN RUSSIAN PHILOSOPHY OF THE XIX CENTURY

Abstract

Russian social philosophers developed ideas and disputed them with the European philosophers and social thinkers of the XIX century. The main characteristics of Russian philosophy were the natural synthesis of religious, philosophical and scientific knowledge about the society. That is why any phenomenon of social life had to be analyzed from the point of view of ideal start, theoretical example, to which the practice of social action should correspond.

Keywords: social values and norms, social ideal, spiritual experience, religion.

Social values and norms in the history of Russian philosophy were the object-matter of close and systematic analysis. Russian thinkers in the field of social dynamics, in forming of social ideology studies give priority to mental and moral insights of peoples as a whole and individuals in particular on questions of reproduction and development of the society. Starting from the 30-40 years of the 19th century, Russian social philosophy was in the same current of establishing European ideas on social progress. Therefore it would be wrong to claim that social philosophy in Russia is a unique phenomenon that appeared unexpectedly and unpredictably.

Russian social philosophers continued, developed and argued the ideas of European philosophers. It is known that the classics of Sociology A. Cont, E. Durkheim, V. Pareto made a

break between philosophy on the one hand and sociology on the other. Sociologists of the beginning of the XIX century tried to get rid of notional philosophical operations, being false and useful. They recommended getting rid of philosophical and religious notions in the scientific language, which could not be exposed to empirical analysis and practical measurement. Among such notions was the definition of social-political ideal.

Russian social thought took another way. Its main characteristics were the natural synthesis of religious, philosophical and scientific knowledge about society. Therefore any phenomenon and the fact of social life is subject to systematic analysis from the point of view of ideal start, of notional example, to which practice of social activity should correspond.

Social life started and got the sense, being based on social-political ideal (socially important spiritual and moral values), which was the aggregate of moral notions about the appropriate social order.

For Russian social philosophy, social ideal research became one of its subject-matters. Up until now, modern philosophers, sociologists, state and political leaders turn to this problem research. In other words, everyone wants to understand what is the driving force of social development and what is the role of ideal factors in the historical process. It is important to understand that the whole history of humanity is a long and hard way to search for an ideal social state. Russian people have rich historical experience of falls and rises in the process of understanding of its social order.

Studying Russian history, traditions and national psychology, Russian philosophers came to conclusions, which could be considered to be the basis of notions about the Russian ideal of social order :

- in Russian social consciousness, moral principles and virtues of a person dominate over his material wellbeing and social welfare;
- the goal of the life of a person and society as a whole has a messianic character of searching for the greatest truth on earth and serving it. Russian thinkers who defended this position appealed to Alexander Nevsky, who asserted one of the main moral statements, “Not in the power of God and in truth”;
- experience of the historical development of the Russian society testifies that practical realization of social world order ideal often acquires the traits of political utopia, and Russian people easily became hostages of their mistaken ideas and ideals;

- no other peoples of the world in the new history could demonstrate as much temperament, will, energy, ideological commitment in the field of historical and social creativity. Therefore thousands of years of experience of Russian civilization can be considered as a social-political and spiritual experiment in the arrangement of their existence on Earth.

Russian thinkers logically constructed their assessments, expressing the common spiritual experience of Russian people, studying the social ideal for which Russian society aimed. But it should be noted that Russian social philosophy represents in itself many different trends, each of them presenting its own way of social development and seeing its own way of problem-solving. Neither of the most influential and system-forming Russian trends of social philosophy, such as Slavophilism, Westernism, Conservatism, Left Radicalism, can fully present the specificity of Russian social ideal.

S. L. Frank (1996, p. 162) analyzed the development of Russian philosophical thought in the XIX century and distinguished 30-50 years as the time when Russian world outlook tried to form into a whole system of views about the world and correlated itself with the main trends of world culture. During this period social thought in Russia divided into two intellectual trends - Slavophilism and Westernism. Between these two philosophical trends, there were the most intensive but useful arguments. Until now, ideological disputes of Slavofilists and Westernists are on the basis of thoughts of Russian philosophers, politologists and political leaders.

On the cusp of the 19th and 20th centuries, there appeared in Russia a number of philosophers who studied and logically substantiated in the specificity of their work of the Russian social

arrangement, trying to make a concept of social-political ideal, according to which it could be possible to solve problems that appear not only in Russia but also all over the world. These thinkers are well known not only in Russia but also in the world: they are S. L. Frank, P. I. Novgorodcev and S. N. Bulgakov. These philosophers wrote about the problems of the social-political ideal and developed a methodology of studies of it.

It should be taken into account that activity and research analysis of social development of Russia in the works of Russian philosophers were closely connected with the spiritual searches of great Russian writers of the XIX century. It is well known that in Russia, a writer was more than just a writer. Pushkin, Dostoevsky, Turgenyev, Tolstoy were moral authorities in Russian society. The social ideal is presented in Russian literature, and this should be taken into account because Russian social philosophy constantly addressed literature and many philosophers expressed their views in literary form. The majority of the mentioned philosophers actively discussed the questions of social life with prominent writers of that time and sometimes considered them as the active founders of the Russian national outlook and dedicated to the important part of their research in the field of social philosophy.

The religious factor is a specific trait of Russian social philosophy, and it is the basis of the outlook of the majority of Russian thinkers.

The Christian Orthodox outlook is an ideological core in the boundaries of which all philosophical and social problems of Russia is formed. S. L. Frank characterized this trait of national philosophy in such a way: "Russian philosophy is a world outlook theory to a greater extent than Western European philosophy. Its essence and main goal are never in a purely theo-

retical and impartial perception of the world but in the religious and emotional explanation of life. And that it can be understood from this point of view by going deeper into its religious and world outlook roots" (Frank, 1996, p. 162).

Christian faith for some social philosophers turned from the object of theoretical analysis into a sphere of spiritual serving and into a kind of activity, for example, for S. N. Bulgakov, who became a priest. We should take into account that Russian religious-philosophical thought in questions of social development founding solved a very complicated philosophical and ethical task of correlation between the material and spiritual ideal and values, between human goals and agency of Providence and predestination.

The social-political ideal in Russian culture was the result of spiritual experience, which is difficult to understand and determine by means of rational cognition methods. It is necessary to bear in mind that the category of the social-political ideal in Russian philosophy was considered not as a construction of rationally based social ideas that can be disputed, rejected, changed, but as a universal constantly and unchangeably existing ideal model of social development.

P. I. Novgorodtsev (1991), one of the researchers of Russian social-political ideal, wrote: "When the sovereignty of people, parliamentarism, socialism, etc. are the only saving ideals of social construction, it becomes evident that in this case concrete means of implementation of the absolute ideal, predicted by some difficulties and needs of social life, are perceived as the ideal itself" (pp. 119-129).

But absolutization of the ideal model of the social ideal can turn into a social utopia, one of the variants of human mistake about social changes' mechanisms. The complexity of the problem of the social ideal is in the fact that social-

political ideals can be true and false. People can realize false ideal as appropriate and unquestionable. Historical practice becomes the main judge, determining if the ideal is real or false.

Unfortunately, this happened in Russian history. Marxism Leninism as a political ideology of socialist economy construction, of overall social equality and justice, which in practice was absolutized as the unchangeable and the only possible social-political ideal of society existence, turned for Russian people and the Russian state of being a tragedy. The historical experience of the nation made a judgment, showing the false ideals that seemed to be absolutely justified scientifically.

Many researchers paid attention to the ambivalent nature of the social ideal, which regenerates into an Idol because of unconscious mass absolutization. This Idol is an object of mystical worship for an individual and an instrument of ideological influence of totalitarian power on the society. V. Soloviev was the first to address this problem in his work "Idols and ideals" (Solovyev, 1995, p. 220). Later S. L. Frank, S. N. Bulgakov, N. A. Berdiaev, P. I. Novgorodcev and others paid a lot of attention to this question.

Studying social ideal, it is necessary to take into account the peculiarities of social thinking of Russian people. Early Slavofilists A. Khomiakov and I. Kireevsky paid attention to this:

- Russian people cannot think with patterns of objective reality. They tend to the harmony of faith and reasons and so to "overall reason";
- discussing the problems of social life, Russian people don't follow just pure logic, but always ready to appeal to an ideal, to such notion as "truth" which doesn't always coincide with the notion "fact";
- "truth" for Russian people is more prefera-

ble and more often used notion because it unites ethical, formal-logical and legal. S. L. Frank (1996) wrote: "Truth is a unity of justice, godly life and theoretical fact, that is the adoption of real existence" (p. 209). The search for "truth" is equal to search for the ideal for Russian people.

Despite the specific traits of the Russian social ideal, we cannot say that it is a product of purely Russian spiritual culture and doesn't depend on other trends and tendencies of European philosophical tradition. The social ideal of Slavofilists, for example, was formed under the certain influence of German idealism. German idealism gave a lot of theoretical material for Russian philosophy. Russian philosophy turned to German idealism, seeing in it not only the peak of philosophy but also everything that is close to the Russian outlook. The idealism of German philosophy at the beginning of the 19th century turned to be closer to Russian thinkers than empiricism and materialism that dominated western people consciousness at this time. Russian philosophy, as well as classical German philosophy, realized the power of spirit, idea and ideal. Many Russian philosophers developed a philosophical culture based on German idealism.

Russian neo-Kantianism was a bright example of turning to German idealism. It appeared largely due to appearing crisis in the theory of social cognition. The crisis was connected not only with positivism but also with subjectivity and relativism in social sciences. Neo-Kantianism tried to overcome these shortcomings and find a method that could present a really scientific picture of the social world. P. I. Novgorodcev, in his book "About a social ideal" (1991), proceeded from the Kantianism idea about the relativity and imperfection of all the forms of subsistence, including social ideal in its

historical forms.

The undoubtedly social ideal is a system of values that in various forms exist in practically every developed philosophical system and national tradition of thought. Russian original philosophy appeared in a serious dialogue with Western philosophical thought. Getting acquainted with the system of overall human and Western values, refusing or accepting them, Russian social school moved towards the ideological, philosophical synthesis of science, religion and philosophy.

If we analyze problems, ideological trends of Russian and Western philosophy, especially at the end of the 19th – beginning of the 20th century, it will be clear that we have a comparable and greatly close philosophical tradition. In the West, as well as in Russia, anti-positivist, idealistic and axiological tendencies became stronger. They revealed most clearly and consistently in Russia among the representatives of the religious and philosophical trend. This trend of Russian thought became most productive in the understanding of the problem of Russian social ideal (Put, 1992).

Russian religious philosophy deals with absolute, ideal principles, which constitute its main subject. Representatives of religious philosophy tried to substantiate the religious bases of a social ideal. S. L. Frank was very consistent in this in his work “Religious bases of civil society” and continued that search in another more exhaustive work “Spiritual bases of the society: introduction to social philosophy” (Frank, 1992). He wrote about the role of religious principles in the life of society: “We should remember that, no matter if we want it or know it or not, our life is administered by some spiritual principles, which are independent of any human ideas, not subject to any fashion or historical influences, and that it de-

pends on us not to create or change them, but to know about them and either consciously lead our life according to them or break them and die from the punishing results of our ignorance and wickedness” (Frank, 1992, p. 10).

S. L. Frank was sure that religious bases were the core of the society around which all other elements of the society group. Russian thinkers, after the fruitless search for ontological bases of social existence and its ideal forms, came to a conclusion that ideal forms are possible only in the religious sphere.

Orthodox-religious ideal differs from the social-carnal by the fact that carnal presupposes happiness and perfection in future. The social ideal is always turned to the future and is an ideal form to which humanity should aim but which it cannot reach. Orthodox ideal allows us to solve this contradiction because serving God gives an opportunity to be with the ideal – God himself now and here. Through charitable life and prayers, a trusting person gets an opportunity to touch with the ideal in real life. The orthodox church offered this way to reform social life. Russian philosophical thought also called to follow this way.

Calling to follow an orthodox ideal, Russian religious philosophy determined ideal as a certain social model which served to reform a reality. At that, orthodox social ideal didn't correlate with real problems of social life. There was a great distance between the problems of social development and the problem of a social ideal. Social myth creation is natural for social consciousness and to a great extent for philosophy. As S. L. Frank pointed out, social ideal can't be universal and applied to any political, social and other problems: “...Policy of narrowing down complicated and lively variety of life to one abstract example is a destructive doctrinarianism,

despotic aspiring to ruin life” (Frank, 1991, p. 373). Social-political ideals, as he said, should correspond not only to eternal principles of social life but also to the material, spiritual state of the society, its social stratification and to a historical task of the society. Frank warns that faith in absolute meaning and applicability of concrete social ideals (a certain form of administration, certain social order) is the transformation of relative into absolute, which is idolatry.

The general conclusion that S. L. Frank made about the nature of social ideals is that “neither of them is an absolute truth realization, but only a relative and partial realization of it. The best state is always only a relatively but not absolutely best state” (Frank, 1991, p. 374). He thought that trying to formulate and realize the social ideal, and it is necessary to remember that evil cannot be eliminated completely - in the framework of historical experience until people and the world are changed completely.

Hvostov V. M. (1920) also wrote about this in his monograph “Bases of Sociology” (pp. 55-60). In particular, he wrote about a logical process of ideas’ creation, their struggle, synthesis, expansion by means of imitation and turning of the rational idea into an ideal, which will be then realized in social life. As well P. I. Novgorodcev and V. Vundt considered that implementation of ideals (reforming of the society) could never be realized absolutely, there will always be a falsification of sense, the appearance of unexpected consequences because of complexity and constant changes in the society, the relative imperfection of social science and certain heterogeneity of social ideals.

Hvostov V. M. understood the problem of the social ideal as a contradiction between an individual and society. An individual is trying to fulfil his own interests. At the same time, society

demands that the members of society correlated their personal goals with the norms of society as a whole. Hvostov V. M. thinks that these contradictions could be overcome by means of the creation of social ideals according to which mankind can reconstruct life. Though there are various ideals, their essence is reduced to a notion of “social justice”, that is, to the reconciliation of personal freedom and social prosperity.

Ideological struggle in society is reduced to the establishment and subversion of social ideals. Society should be interested in forming ideal models of social development and people’s behaviour which would be in the interests of social development, state preservation and personal establishment. If a social ideal is formulated wrongly, it can ruin society.

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NATIONOSOPHICAL TYPE OF HERMENEUTIC THINKING IN THE ESSAYS OF YEVENH MALANIUK: PROPAEDEUTIC ASPECTS

Abstract

Some important propaedeutic aspects of the analysis of the national philosophical interpretation (“national approach”) in the essays of one of the prominent representatives of the vistnykivska tradition Yevhen Malaniuk are considered in the article. On the basis of the previous hermeneutic generalization and definition of national-existential methodology, a propaedeutic outlining of the necessary epistemological thesaurus is proposed, which determines the possibility of comprehending the essence and structure of the author’s “national approach” that is a national philosophical type of interpretation in the essays of Ye. Malaniuk. It is confirmed that the diverse and versatile publicistic and scientific works of Ye. Malaniuk (literary-critical, cultural, political, historical, philosophical, nation-logical, etc.) is cultural and philosophical in its thematic horizons. In ideological and aesthetic plan, it is rooted in the ideology of volitional nationalism and the national philosophical theory of art (“Shevchenko’s aesthetics”). In a methodological sense, the writer’s essays emerge as a “national approach” (or method) structured by national imperative and can be considered as one of the invariants (alongside the experiences of D. Don-tsov, Yu. Lypa, M. Mukhyn, etc.) of vistnykivska national philosophical (or national-centric) hermeneu-tics.

Keywords: Yevhen Malaniuk, hermeneutics, national philosophy, national approach, essay, literature, vistnykivstvo.

Introduction

An in-depth study of the poetic heritage of Yevgen Malaniuk (1897-1968), undoubtedly one of the greatest Ukrainian writers of the twentieth century, allows with confidence to go beyond the stereotypical outlining of him as an “intellectual” or a “singer” and to turn to more precise interpretations. These interpretations will inevitably outline a prominent writer for us as a thinker and

hermeneut. In the case of Ye. Malaniuk, the ancient observation, most clearly formulated probably by Martin Heidegger (1991), is confirmed: “Philosophy and poetry stand on opposite peaks, but they say the same thing” (p. 154). Another confirmation of the writer’s interpretive depth of thinking may be the essayistic discourse, the spiritual and historical expanses of which subject him as primarily cultural philosophical or, using the terminology of the author himself, “geocul-

tural”.

The Analysis of Sources and Recent Researches

Despite of a rather large number of Malaniuk's-knowing works, authored by O. Bahan, Yu. Voychyshyn, M. Krupach, N. Lysenko, M. Nevrylyi, O. Omelchuk, V. Prosalova, T. Salyha, etc., they have almost no interpretation of hermeneutical experience in the poet's essays. On the other hand, in modern hermeneutical studies of S. Kvit, B. Kyrianchuk, Yu. Kovaliv, Z. Lanovyk and others Malaniuk's interpretive concept also didn't find its comprehension. Indirectly to the hermeneutical potential of Ye. Malaniuk's essayistic thinking, one can go out by pushing off from the paradigmatic for vistnykivtsi experience of D. Dontsov, which, in the opinion of Sergii Kvit (2000), “belongs to the romantic tradition of the hermeneutics of Friedrich Schleiermacher and Wilhelm Dilthey (p. 58). A doctoral study on this topic (“Literary essays by Dmytro Dontsov: national-hermeneutical aspects” (Lviv, 2018)) was recently proposed by Victoria Kolkutina. Hryhorii Klochek (1998) was one of the first in the post-colonial period who noted the genetic link of Ye. Malaniuk's methodology and nationalist essays of D. Dontsov, when “every literary phenomenon is recognized, interpreted and evaluated from nationalist positions” (pp. 25-26).

The Purpose of the Article

Thus, the urgent necessity of comprehending the philosophical and hermeneutical expanses of Ye. Malaniuk's essays as a discursive and artistic expression of his thoughtful comprehension of meaning or truth of national existence arise. Our propaedeutic interpretation will be

based on a somewhat phenomenological understanding of some basic concepts that have structured the author's hermeneutic thinking. Consideration of similar regulatory principles within the epistolary and writer's notebooks is also sufficiently perspective, as well as comparing the obtained results with a comprehension of poetic hermeneutical experience (Ivanyshyn, 2008).

Not least because of Ye. Malaniuk was a deep artistic interpreter of existence, that is, above all, a unique practitioner-hermeneutist; he managed to approach the interpretation of the artistic (wider – cultural) reality from the true, philosophically and scientifically correct, hermeneutical positions. Here, first of all, the successful interpretation of the hermeneutical essence of artistic writing, its interpretive function, that is, the tendency to discover the sense, the deepened meaning of being, sinks in the eye. Characteristic, for example, is the examination of the literature on the example of Shevchenko's creative work as the art of word-logos, that is, a word not as a communicative means, but as an evangelical phenomenon, the Word, “fire”. Here the poetic interpretation of literature in I. Franko as “fire in the garb of the word” comes to the aid of Ye. Malaniuk. Therefore, it is necessary to be able to distinguish, feel, and, as the essayist's example shows, to interpret, not only academically, scientifically, rationally-positivistic, or “analytically”, “word-material”, but above all to go to the basis for artistic reality dimension of “word-Logos”, “word-fire” (Malaniuk, 1962, pp. 70-71).

This Logos is all the more important to realize that, as Ye. Malaniuk states in his thought about Lesia Ukrainka, “a real artist... is, at the same time, a discoverer”. In this way, he interprets the philosophical and hermeneutical essence of artistic creativity - the discovery of deep meanings in the world, the figurative demonstra-

tion of the true essence of things: “Before him, everyone looked at that, and it seemed to them they saw everything. But as long as the artist objectifies and is aware of the consequences of that vision, then he discovers and shows – and thus is convincing”. And convinces not by argument or sophistication, but by “the most alive type” (Malaniuk, 1962, p. 92). Such position of the orientation of literary cognition on ontologically-fundamental semantic layers clearly took shape in the author in the interwar period: “Art in general, poetry – specifically and above all – stand on the border of insights, seeing through the phenomenality of reality, feeling the entelechy of being (Aristotle’s term)” (Malaniuk, 1962, p. 393).

As we can see, the hermeneutic type of thinking, discovered by the writer in poetry, organically transfers into the sphere of essayistic reasoning. That is, in the field where, according to modern scholars (S. Kvit, O. Bahan), essays are formed as a special type of interpretation or criticism, for which, paraphrasing the deeply respected by Ukrainian author, Czech critic Frantisek Shalda, the personality of the author (that is, the hermeneutic scale of his thinking), not one or the other method (Malaniuk, 1966, p. 16), becomes the main methodological basis for cognition. That is similar to the essays of M. de Montaigne, G. K. Chesterton, T. S. Eliot, F. Junger and others.

Vistnyk’s circle of litterateurs-nationalists, which was founded by D.Dontsov, the editor-in-chief of the Literary and Scientific Vistnyk (later – Vistnyk) (1922-1939) in the interwar period, becomes the natural environment of final maturation, flourishing and growing up of both poetic and essayistic thinking of Ye. Malaniuk. Based on the tradition of Shevchenko’s national idea, this philosopher succeeded to work out his own system of ideas of “volitional” (or “valid”) na-

tionalism, the ideology of “self-rule of the nation”, ideology of human-, national- and state-building, that is adequate to the tasks, which the catastrophic loss of the Liberation Competitions of 1917-20 had set before the people. In the cognitive, epistemological sense, the thinker develops a national-centric philosophy of art as “Shevchenko’s aesthetic” and corresponding to it national-centric hermeneutics as a theory and practice of national-existential interpretation (Ivanyshyn, 2005). Dontsov’s ideas had considerably influenced the formation of the original methodology and style of thinking of the vistnykivtsi (writers who were published in the journal “Vestnik” and collaborated with D.Dontsov), though not each of them afterwards admitted it. It’s not by chance that in 1958 Ye. Malaniuk mentioned that for him and his congeners, the existence in the camp of interned soldiers of UNR Army was divided into two periods: “before the LNV (and thus – D. Dontsov) and after the LNV”. And Dontsov’s “The reasons of our politics” became “if not the gospel of a generation..., then one of the much books that stood on the verge of a new era and not only Ukrainian” (Malaniuk, 1966, pp. 375-376).

However, as a matter of fact, learning of Dontsov’s ideas, his “national ideology” and aesthetics became not a restriction, but rather a stimulus of creating by vistnykivtsi their original concepts, which were not in all identical with the concepts of the thinker. As for Ye. Malaniuk, manifested itself already in the camp period of creative activity and poured out in short-term polemics in 1923. Understanding of this polemics needs separate researches, but it will be important for us to emphasize the outlook and the ideological community, the national-philosophical homogeneity of the members of disputation. In the article “About Dynamism (About Dr D.

Dontsov's article "About the Young"), Ye. Malaniuk directly points out that they ("young" authors from "The Rainbow") with D. Dontsov "talk about one thing and we also want one thing: a strong Ukrainian literature, a dynamic Ukrainian "poetry" that would create the Ukrainian Revolutionist from the people, and not "worker-peasant" material for Moscow imperialism". And the difference he quite properly saw in the aspect of consideration of problems: young writers spoke about literature as writers (creators), and D. Dontsov as a political philosopher: "... Dr Dontsov puts demands to literature as a politician and from the politician's point of view, we, the literary youth of emigration, treat it from the point of view of art, as artists" (Malaniuk, 2017, p. 219). Therefore, though D. Dontsov's concepts are often broader and structurally clearer in historical-philosophical and state-building dimensions and criteria, Ye. Malaniuk's reflections, especially those concerning the individual authors, are more refined, elegant, not always maximalist and categorical (in contrast to his poetic interpretations).

Not satisfied with the available concepts, Ye. Malaniuk develops his own theory of art. He does this throughout his life, based, like D. Dontsov, above all on *national philosophy* as a philosophy of national idea, philosophy of national existence. First of all, it is about such his works as "Notes about National Art" (1921), "Thoughts about Art" (1922-1923), "Pro Domo Sua" (1923), "The Last Day of Our Literature" (1931), "Creativity and Nationality" (1935), "The Attack of Microbes" (1935), "Poetry and Poems" (1936), "F. K. Schalda"(1937), "Literature and Creativity" (1958), "Overdue Generation"(1958) etc. Ye. Malaniuk's aesthetics can be described as neo-romantic and can be roughly characterized as follows. Art for him is rooted in national

spirituality, the culture of the people. The art country is "deeply anti-democratic", Genius is dominated in it as an immutable monarch and his "squires" – talents. The soul of art is "movement-rhythm-music", which spiritualizes the material and turns it into a work (Malaniuk, 2017, p. 267). The deepest being of every creativity is life, the "life-giving-building truth of the Nation". The end of XIX – the beginning of XX century is a period of spiritual crisis, enlightenment and pseudo-modernism, the decline of the divine, the human and the national in the art. In the Ukrainian context, it is also about the imperial "complex of Little Russian" as "national hermaphroditism", "devastated soul" and "creative feebleness", which can be cured radically by "only one's own state" (Malaniuk, 1966, pp. 30-38). Therefore, the national array of artistic creativity is divided by the author in the formally-aesthetic plan into "technically valuable and technically worthless" literature, and in the national-semantic plan into "Ukrainian ... and pseudo-Ukrainian" (Malaniuk, 2017, p. 388). In a situation of without-statehood, national art must become a powerful "spiritual weapon" in the struggle for the "sovereignty of the nation" (Malaniuk, 2017, p. 212).

The theory and practice of interpretation directly depended on this kind of national-centric philosophy of art. In D. Dontsov (2009), it focused on a completely hermeneutical manifestation of meaning, "spirit", "mystery" of the work (p. 297). The experience of the philosophy of life and the spiritual and historical school of V. Dilthey and his followers also became paradigmatic for the vistnykivska interpretation. For them, literature emerged as an interpretation of life, history, and the writer as a "historical being" who "explores history" and "creates history". First of all, the writer interprets the "life-spiritual bases

of his own people” (Vrubel, 2006, pp. 56-114). Another characteristic feature national philosophical hermeneutics of D. Dontsov and vistnykivtsi was her interdisciplinary character. That is, at the methodological level, it entered into a dialogue with philosophy, psychology, political science, cultural studies, sociology, historiography, religious studies, and other spheres of cognition.

The most expressive was the dialogue of this interpretive system with politics and such disciplines as political philosophy, political science and geopolitics. And this is entirely justified because, as Hans-Georg Gadamer (2000) points out, one of the important prerequisites of interpretation is the “concrete-hermeneutical situation” in which the interpreter is and with which the subject of understanding is directly got contact (p. 301). The political phenomena such as liberation war, without-statehood, occupation, denationalization, national liberation struggle, national revolution, etc., belonged first of all to the dominant constituents of this situation for vistnykivtsi. Therefore, for example, the presence of one’s own national state for Ye. Malaniuk is a prerequisite for a full-cost literary process: “Only free, healthy development of a nation in an Independent State is a prerequisite for free and healthy poetry” (Malaniuk, 2017, p. 273).

The important for the national-centric discourse problem of cultural nationalism as a strategy of ensuring the national-spiritual identity, the identity of a nation that is so actively (and often controversially) interpreted by modern political science and post-colonial criticism is characteristic for the writer’s national-philosophical thinking. Already in 1923, Ye. Malaniuk comprehends culture (and above all art) as the main guarantor of an independent political and state

existence of a nation: “Neither the army, nor the finances, nor politics can be believed as factors that fully ensure the independence of the state. Borders, economic activity, industry and trade are all just the frames within which real living life takes place. And this real life is the inner life of national culture, the life of the immortal and eternal ideas (and the ideas of art in the first place), because the course of historical events, war, victory and defeat, the heyday and decline of states and peoples, the whole lively mass of history is only the materialization of one or the other ideas” (Malaniuk, 2017, p. 275).

However, the expressive political (as well as religious, historical, cultural, metaphysical, etc.) component does not cross out the literary and hermeneutical nature of the essayist’s reflections when he disagrees with the art of the word, with, quite in the spirit of Friedrich Schleiermacher, the divinatory (intuitive) search of its meaning, truth, spiritual essence. So, for example, criticizing the attempts of researchers of that time to comprehend T. Shevchenko’s creativity by the formal-aesthetic methods, Ye. Malaniuk compares their efforts with the efforts to comprehend the soul of a person by “a surgical knife” that is quite in a spiritual and historical spirit. Instead, his “soul”, “national essence”, “national individuality” is basic in a genius and in his poetry since he is “the first and greatest manifestation of the independent Ukrainian spirit” (Malaniuk, 2017, pp. 342-343, 346). Because the main thing in the literature is contained not in the mechanical “doing” or belonging to the fashion direction, but in the “irrational, divine inspiration of feeling, talent given by God, inspired creative temperament, therefore, in the factors of spirit, not matter” (Malaniuk, 2017, p. 581).

It is noticeably that Ye. Malaniuk, although it is not the duty of the extra-academic essayist,

was not only able to characterize the essence of the hermeneutical method of Academician Stepan Smal-Stotskyi successfully as “a national approach”, but also involuntarily to offer a successful outlining that should be applied to the national-centric *vistnykivska* hermeneutics (and also to the essayist’s approach himself): “In his (S. Smal-Stotskyi. – authors) ardent struggle for the real Shevchenko ... the direction to the great truth is given: understanding of Shevchenko’s creativity and elucidating of his personality are only possible with the national approach to the national genius” (Malaniuk, 1962, p. 37).

Let us consider now the national-centrism as the basic concept that defines the essence of Malaniuk’s hermeneutic method – *the national approach* – as the author’s concretization of *vistnykivskyi* way of understanding.

Nation-centrism emerges as a structure of core methodological principles or Kant’s “regulative ideas”, which determine the ways of traditionalist comprehending and cognition of reality from the position of the national idea or the truth of national existence. From the hermeneutic point of view, nation-centrism emerges as a general-humanitarian, based on the national imperative, national-existential methodology of thinking “in the categories of protection, development and prosperity of the nation, personal and social rank in the name of its freedom and establishment” (Ivanyshyn, 1992, p. 122). In hermeneutics, such a complex of ideas is outlined as a thesaurus – a system of pre-experience principles – pre-judgements or pre-knowledge. The national imperative in the essayist is the core principle of the nation-centric interpretation. D. Dontsov introduced this term into the Ukrainian philosophical tradition in his treatise “Nationalism” (1926). In modern national philosophy, this concept is seen as a categorical order in the sphere of think-

ing, which impels the understanding consciousness to verification (checking) cognition with religion (Christianity) and the idea of freedom of the people (Ivanyshyn, 2007, pp. 58-59).

In the essays of the writer, we see diverse categorical orders that express the nation-centrism of cognition and understanding of various spheres of national being. The sphere of ideology as a social worldview (“...the European nationalism is and will remain the general idea of our time” (Malaniuk, 1966, p. 254)) and the sphere of the civilizational choice of Ukrainians (“Either Russia or Europe – and the third is not given” and the conclusion: “...only the West” (Malaniuk, 2017, p. 389)), and the sphere of national-state building (“...independent Ukraine grows out of Independent, Sovereign Culture” (Malaniuk, 2017, pp. 293-294)), and the sphere of art of the enslaved people (“...the struggle for the nation and statehood is carried out not only by a sable and cannon, but also by pen and brush...” (Malaniuk, 2017, p. 240)), and the sphere of Ukrainian literature (“Ukrainian poet... by his nature cannot not be a citizen and... a soldier, even against his wish” (Malaniuk, 2017, p. 285)), and the sphere of interpretation of separate authors (“...the only cure, the only rescuing against all... our national diseases is namely Shevchenko’s poetry, fiery, volcanic, terrible for its national demonism, – and until this time – only it one and no other” (Malaniuk, 1962, p. 75)) and others. It is no by chance that, among other cultural experiences Ye. Malaniuk (1966) searches for the opinions in those authors who are close to his formulas of national imperative, for example, in the mentioned F. Shalda: “...outside the nationality there is neither art nor truth” (p. 18).

In the ontological-existential dimension, we can interpret Ye. Malaniuk’s interpretive pre-

experience as a system, in H.-G. Gadamer's terminology of true pre-judgements of the existential-historical type (Ivanyshyn, 2005, pp. 27-45). This pre-experience is structured by two main nation-centric reflections, which follow from the general formulation of *the national-philosophical hermeneutic circle*: man and art as parts can be understood only in the context of national existence as a whole, and vice versa. *The first* of them says that the nation is that defining reality that causes the existence of the individual and his hermeneutic ability. In his reflection "Creativity and Nationality" (1935), comprehending the crisis of European art, the culturologist explains the organic, immanent connection between the non-devastated personality and his national existence, getting rid of which man loses his own essence and humanity. Ye. Malaniuk (1966) notices that the internal causes of the crisis of the last 40-50 years "are directly connected with the universal crisis of the Personality, which, in spite of the mechanistic-materialistic sorcery of the second half of the XIX century and later experiments, however, remains and can only be a national personality, and not a hieroglyph of not-national "all-humanism" or a differential of international "classism" (p. 24).

The second pre-judgement witnesses the fundamental role of national literature for national existence. Ye. Malaniuk writes most clearly about this in his essay "The Last Day of Our Literature" (1931), interpreting literature as a powerful spiritual-creating, nation-building and history-creating phenomenon: "...for us, our literature is a manifestation of the spiritual power of our nation, a laboratory of national ideas, a prophecy about future or a synthesis about the past ways of our history, and finally... a subtle apparatus, so to speak, "a biometer" that allows us to observe

and measure the strain of national activity in the deeper and broader meaning of this word" (Malaniuk, 2017, p. 371). That is why the strong art of the word is considered by the hermeneutists as a guarantee of the future liberation of the people: "Art in general and poetry, in particular, is always a measure of the strength of the national spirit of the people. The nation which gives the great poets always gives the great national leaders – this is an undeniable law". And he adds: "The word, the fiery, the inspired, the powerful word always gives birth to a powerful and inspired work" (Malaniuk, 1966, pp. 278-279).

Other national-philosophical concepts: idealism, voluntarism and heroism, which should be researched more carefully in other studies, coordinate with nation-centrism as a dominant hermeneutic idea (imperative, pre-judgement) in Ye. Malaniuk's hermeneutics.

Conclusion

Thus, even our partial propaedeutic considerations allow us to draw some conclusions. The diverse and versatile publicistic and scientific works of Ye. Malaniuk (literary-critical, cultural, political, historical-philosophical, nation-logical, etc.) is cultural and philosophical in its thematic horizons. In ideological and aesthetic plan, it is rooted in the ideology of volitional nationalism and the national philosophical theory of art ("Shevchenko's aesthetics"). In a methodological sense, the writer's essays emerge as a "national approach" (or method) structured by national imperative and can be considered as one of the invariants (alongside the experiences of D. Dontsov, Yu. Lypa, M. Mukhyn, etc.) of vistnykivska national philosophical (or national-centric) hermeneutics.

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HISTORY OF IDEAS ROLE IN IMPLEMENTING MODERN CRISES

Abstract

The history of ideas is a relatively new concept, which has not only the theoretical inherent in it but also in the spirit of modernity is able to reveal its own applied potential. The article shows the role of the history of ideas in the search for answers to the crises of the modern world, which makes it possible to establish some regularities in the functioning of intellectual constructs and their social embodiment. The author examines the basic provisions of the research concepts of the adherents of the history of ideas A. Lovejoy and I. Berlin. Using the conceptual foundations of their theories, the author applies them to a deeper understanding of the specifics of such megatrends as the COVID-19 pandemic, armed conflicts and information wars. It was revealed that the specificity of the global world transforms the content of events that traditionally affect one sphere and now spread to various spheres of the nonlinear and fragile world. In conclusion, the author sums up the research results and notes the methodological possibilities of the history of ideas for further study of the logic of social processes.

Keywords: ideas, history of ideas, society, crises, modern world, globalization.

Introduction

Of course, we can agree with those who believe that philosophy is concerned with the study of thinking and its evolution. Therefore, she cannot lose sight of the very results of the activities of various intellectuals, the limiting content of which about something is fixed in the category of "idea". As a rule, in the process of comprehending various objects, new ideas arise that are most directly related to the comprehension of the essence and ways of realizing these objects. Absolutely all great ideas always have their own destiny: some quickly find universal responses, while some have to struggle to make their way. We believe that each of the researchers of the social at least once wondered why people recognize the a priori correctness of some seemingly

hopeless ideas and at the same time show scepticism about the content of other intellectual constructs that have become the result of longer reflections. The applied nature of modern social philosophy seems to be a significant understanding of how intellectual ideas can be interpreted and applied in practice in social, political, cultural and other reality. Thus, a critical analysis of research concepts to determine the vectors of using their provisions in order to solve certain social problems explains the relevance and significance of this study.

History of Ideas:

Theoretical and Applied Aspect

Determination of opportunities for the applied use of the provisions of certain concepts

predetermines some initial theory, which places intellectual constructs at the centre of its research. One of these is Arthur Onken Lovejoy's "history of ideas" project, for which ideas have not only broad but sometimes extended content. In his book "The Great Chain of Being", Lovejoy (1936) forms the idea of the intellectual history of mankind as a set of separate teachings and systems, each of which has its own historical and cultural significance. The rationale for this thesis lies on the surface: the ideological inspirers and mentors of the American philosopher were pragmatists and evolutionists, whose research methodology was largely reflected in the demands made to modern philosophy.

Indeed, today it is pragmatic foundations, as opposed to abstraction and abstractness, that are becoming the determining principle of the viability of concrete ideas. As forms of human intellectual activity in the contexts of certain historical periods and societies, ideas, in their own way, depending on understanding, interpretation and application, set the principles of explaining and constructing the world: "Behind any private intellectual and philosophical ideas, there is a phenomenon or several phenomena that are elementary, basic and deeper than any general idea" (Hludneva, 2003). From the presented logic, it follows that any established conceptual system is a consequence of the development of a common ongoing and socio-culturally predetermined history, significantly affecting the development of social processes. In this regard, as Lovejoy himself rightly asserts, along with the variety of ideas existing at a certain interval, the search for common foundations acquires value, allowing theoretical concepts to form and, after that, to solve urgent social problems at a practical level. According to the history of ideas, all theoretical concepts can be interpreted as events that oc-

curred in the intellectual life of a particular society or all of humanity.

In this case, the category "event" is interpreted in a postmodern sense since its content expresses a certain essence of specific social phenomena. Since the modern social system is developing at a rather rapid pace, the events themselves, as forms of preserving the content of the meanings prescribed to social phenomena, are transformed along with the nonlinearity of the processes taking place. Postmodernity makes it possible to identify events and concepts that reveal "real events of social life, identical to this concept" (Pilyugina, 2014). It is along this trajectory that the so-called "philosophy of the event" takes shape, where the world and society are considered as a set of actions and should be understood exclusively as the end result of concrete development in certain existing conditions. Alain Badiou is a prominent representative of this search. In his philosophy, the world is thought of as a plurality, in which thought exists in conditions of polymorphism and pluralism, and it is for this reason that it is difficult to find any universal foundation in society (Badiou, 2014).

We dare to assume that from now on, an unambiguous definition of an event with the help of reason and clear cause-and-effect relationships is losing its relevance because now other ways of denoting social facts are being implemented. E. V. Pilyugina (2014) summarizes that in Badiou's reasoning about the ways of comprehending an event, the following forms can be distinguished:

1. Mathema (direct rational naming, naming an event);
2. Poem (contextual name, reduction to common images);
3. "Invented policy" (the name of an event that is exploited by the authorities);
4. Thoughts about love (exploitation of the

basic sexual instinct).

As a result of the breakdown of the relationship between these options, it becomes possible to provide descriptions of any event with almost any meaning. For example, the event of power can be portrayed as thoughts of love (scandals around the private life of the political establishment) or through poetics through the glorification of specific heads of state (Badiou, 2014).

We see that the philosophy of events opens up a wide range of possibilities for describing modern society and the interactions taking place in it. In a similar way, Lovejoy proposed analyzing the formation of the history of intellectual ideas. In this case, it is always necessary to pay attention not only to the totality of rational ways of signifying but mainly to analyze the conditions due to which specific phenomena received certain meanings (Hludneva, 2005). So there are options for explaining topical social processes and identifying the reasons that contribute to their emergence, and understanding the principle of functioning. In this sense, any intellectual scheme, regardless of the coordinates of the historical era and the conditions of its emergence, becomes applicable to the modern world.

When forming the conceptual foundations of any worldview, the so-called “ideas-units” become basic, to which Lovejoy (1936) refers:

1. Implicit preferences as more or less unconscious habits that determine the mental activity of entire generations;
2. Nodal intellectual constructions of a specific community or individual subjects;
3. Thoughts expressing an emotional attitude;
4. Historically defined teachings formed on specific historical periods;
5. Hypotheses reflecting hope for a definite future.

The presented concepts underpin the ideo-

logical foundations of the individual, networks of intellectuals, and in potency can reach the level of the whole society and the world, setting the basic principles of action for a relatively long period. Indeed, today in various intellectual systems, one can find a huge number of confirming examples: philosophy, religion, ideology, the humanities and social sciences, where unit ideas can migrate an infinite number of times from one phenomenon to another, transforming its content in a natural way. A separate example of the implementation of the presented concept is the thesis that Plato’s basic ideas about abundance, having passed through the centuries, significantly influenced not only the history of philosophy of the Western world but also largely predetermined its modern appearance (Zhuravleva, 2013). And such examples of ideas can be found in absolutely any cultural era and philosophical tradition: G. V. Leibniz predetermined phenomenology from E. Husserl to the present day. For this reason, the leading meaning of activities for the study and practical application of ideas (but not in their pure form, but only, as follows from the theory of interpretation, their modifications) can be formulated as follows: search and selection of basic intellectual products with the subsequent highlighting of provisions and testing of their applications in a specific area depending on the degree of congruence.

Close in spirit to Lovejoy are the views of the British thinker I. Berlin, for whom the basic position of intellectual history is ideological pluralism, in accordance with which people choose the priority principles for implementing actions from the “menu of intellectual constructs” strictly based on the current context. On the basis of this, a subjectivist understanding is formed not only of the value world but also of the historical process, which allows one to fully express and

take into account all the wealth of ideas available and associated with certain spheres of human existence (Berlin, 2001).

According to Berlin, this principle allows activism to be manifested as the main essence of a person, determining the ability of each individual to form his own unique living world. Undoubtedly, this approach is largely close to the maxims of existential philosophy, but Berlin manages to translate the idea of activism further and wider mainly through statements about the competitive nature of intellectual history, which is a space of confrontation of ideas, the nature of which is rooted in the very essence and functioning of mental activity. The so-called “radical choice”, that is, “carried out without rational guidelines that guarantee the “right” choice, or justify the wrong one, is of paramount importance here” (Granovskaya, 2015).

Berlin’s (2001) thesis of radical pluralism is extrapolated to the levels of ethics, values and cultural forms, which highlights the applied possibilities of using ideas in relation to any social. And if the ethical and value levels of radical pluralism find a predominantly individual manifestation, thereby allowing each person to express themselves and come to the most comfortable form of their existence, then the cultural level is able to lay conceptual foundations that determine the possibilities for the deployment of transformation processes. The presented provisions apply not only to individuals who actively produce ideas or are active in a specific area but also to entire groups, communities and civilizations, defining the institutionalization of the main characteristics of social interactions.

Ongoing Debate about COVID-19

The analysis of the views of prominent the-

oreticians of the considered direction of intellectual searches provides a rich toolkit for considering the ideological content of current social processes. Considering that intelligence is becoming the most demanded resource that determines the general evolutionary scenario of development, we believe that in moments of crisis for the existence of the world society, ideas acquire decisive importance for relevant and timely responses to the challenges and threats facing states. It is important to take into account the unequal nature of the manifestation of these negative markers, depending on socio-cultural and historical conditions, and even with reference to specific geographic coordinates in which the (macro) regions are localized.

Let’s consider several topical megatrends of the modern world, which have really become large-scale in their coverage of the global society and require timely and unique responses to resolve current difficulties and minimize destructive consequences. One of these manifestations, which seemed at the very beginning of its manifestation to be an insignificant event, is the Covid-19 (SARS-COV-2) coronavirus pandemic, which has swept the whole world to this day. In the special medical literature, it is noted that the aetiology and epidemiology of this virus are associated with a group of coronaviruses, among which by the end of 2019, there were already four varieties that led to the emergence of acute respiratory viral infections, damaged the upper respiratory tract and did not differ clinically from other acute respiratory viral infections. Numerous studies have shown that SARS-COV-2 originated from the bat coronavirus, but its “intermediate host” has not yet been identified (Shamsheva, 2020). During the pandemic, the coronavirus has demonstrated that it can quickly transmit from person to person and spread between

states, regardless of the preventive measures taken. It was the speed at which the new coronavirus spread, as well as the suddenness of its scenarios, that led the World Health Organization to declare a public health emergency of international concern.

The SARS-COV-2 virus is new and turns out to be quite dangerous for human life in conjunction with concomitant diseases: “The category of high mortality risk from COVID-2019 should include elderly patients with concomitant diseases, especially with damage to the cardiovascular system” (Romanov, 2020). However, this one does not at all contribute to calm and balanced reactions in the search for answers. In the context of the transparency of the world, it is not only and not so much about SARS-COV-2 itself, but about its informational and political descriptions, as well as in connection with the number and polarity of its assessments in conjunction with the rapid transformations of the worldview.

The essence of the political and information megatrend called COVID-2019 is that, from the point of view of the medical expert community, the virus is far from the most dangerous among others, both in historical retrospect and in modern society. A. Gromyko notes that in the history of the 20th century, not to mention earlier periods, there were viruses that were much more dangerous to human health and life. In particular, he cites statistics that by 2019 HIV alone had claimed more than 30 million lives, but at the same time, the world community is relatively calm, having come to terms with the idea of its incurability (Gromyko, 2020).

The most significant in the discussions around COVID-2019 is the presence of controversial and mutually exclusive points of view about its origin, distribution and consequences. It seems problematic that such controversies have

an extremely difficult impact on the popular mindset. It can be seen with the naked eye that in terms of the effect of its multidirectional impact, the new coronavirus has actually left behind the scale of the global world. The main reasons are the instantaneous spread of the disease and the ideological struggle of various political structures that unfolded in the transformed media space.

Today, mass media technologies make it possible to spread information extremely quickly, changing the plastic and very sensitive consciousness of a modern person. We agree with Gromyko that the COVID-2019 pandemic “demonstrates the vulnerability, if not the illusion of freedom of movement as a given. Having got used to it, people were not prepared for the side effects of this freedom. The question arises whether the realization will come that freedom to live in a world without major wars and freedom of movement, like all other freedoms, are not absolute and not guaranteed to us from birth, but are conditioned by the behaviour and actions of each new generation of people” (Gromyko, 2020). Indeed, one might wonder if this state of affairs might not change relations between states, not to mention the status of human rights and freedom of movement?

We observe how rapidly the role of national states is changing, which has conditioned the vital nature of the need to establish partnerships with supranational institutions, not only not allowing but also not suggesting an antagonistic scenario for the development of events in the near future. The issue of the need to mobilize resources to combat the pandemic is quite acute in the world. It is reflected in the functions assigned to the executive authorities and special services, which in the vast majority of countries have already acquired additional powers and formed additional instruments of coercion. In

this regard, it is important to note the sceptical sentiments of researchers and citizens, who are directed to the fact that the powers and instruments of coercion obtained in a state of emergency will remain with the relevant services forever. Such ideas of critical political realism reflect the facts that if at the medical level the pandemic can recede, then at the political level, it will not go anywhere, which will manifest itself in maintaining a high degree of control over society.

Based on the above, the essence of the COVID-2019 megatrend can be formulated in several positions:

- Inversion of the “balance of power” prevailing in the global world, contributing to an increase in the role of national states and executive authorities;
- The multivariate nature of achieving the desired goals as a natural reaction to a single threat: the political establishment seeks to simultaneously reformat the economy, regional politics, law, culture, demography.
- Practical implementation of a new phase of the information war: the pandemic is becoming a propaganda tool and reveals the essential characteristics of ideology, first of all, double standards and discrediting opponents.

The megatrends of the modern world, which include COVID-2019, tend to go beyond the only sphere of their objectification (in this case, medicine), producing complex fluctuations and requiring multidimensional planning of responses. A distinctive feature of such events is the instability of the still unformed world-system, in which the usual institutions are destroyed, and there is simply no time left for effective transformations and adjustments of mechanisms since the conditions of new challenges

and threats are imposed on the resolved problems (Shumilin, 2020). Global informatization leads to the fact that rumours and the Internet as the most accessible and understandable tools of mass use fall into the category of reliable sources, along with official information (Sadykov & Ahmetyanova, 2020). It is thanks to the intersections of technological innovation and the intellectual culture of the mass consumer, prevailing in many countries, that uncritical anchorage of information labelled as “true”, and “reliable” is provided, which interferes with the selection and transmission of important data.

War Faces in the 21st Century

Another megatrend is associated with transformations in the nature and methods of warfare. First of all, the formation of this megatrend is associated with the reluctance of modern states to wage regional or world wars. An indicative illustration of what has been said is the following opinion: “The prevailing idea of the modern military policy of the American state is the transition from the idea of mutually assured destruction in the course of a war with available nuclear weapons to the idea of guaranteed destruction of the enemy” (Radikov, 2015). The interconnectedness and nonlinearity with the simultaneous fragility of modern realities make it possible to assert that modern states are no longer guided by the war of global destruction of mankind as the crudest form of political influence on other states and entire regions since their political establishment itself realizes the riskiness of its own existence. Today countries form their offensive and defensive policies based on the desire to narrow their interests, as a result of which “local wars” are spreading.

So, if in the modern world it is possible to

talk about the conduct of hostilities, then they acquire the framework of very limited territory, making the war insignificant in terms of informational effect, but a rather promising event in terms of benefits and results from the standpoint of the participants. The factors influencing the formation of local wars include minor internal troubles over the uneven distribution of monetary resources or legislative initiatives of subjects seeking to retain power for as long as possible through new legal norms. By the way, this also includes the importance of intellectual influence from the outside, perceived by influential actors as an advanced experience of state-building, as a result of which war is seen as a necessary condition for achieving social success. The analysis of the events of modern events is rich in examples of the so-called “asymmetric” wars when one of the parties (most often the attacking one) of a military conflict turns out to be much stronger in terms of numbers and technological equipment than the other side of the conflict (the defenders).

One of the forms of manifestation of this type of military clashes is the use by the aggressor countries of the entire arsenal of technological capabilities to accelerate hostilities. These changes in the nature of armed conflicts are manifested in the formation of two asymmetries (1) strength and (2) weakness (Myunkleg, 2003). In practice, stronger states seek to end the war as soon as possible in order to minimize their own costs, while a weaker participant seeks to drag out hostilities for a longer period to voice any territorial or other preferences that are the personal interests of specific actors than the entire state.

In addition, the status of national states as participants in military conflicts is changing. If earlier the war was seen as a matter exclusively of the state, since it was it who could afford to

quickly mobilize resources to protect or conquer resources, then in the 21st-century, conflicts are waged with the involvement of other actors, one of which is private military companies. Some researchers rightly show that in the modern world, states have lost their monopoly on the conduct of hostilities, and in their place have come ethnic or religious communities and even entire national organizations. A significant reduction in the cost of weapons itself, as well as the actual absence of costs for training the army, are mentioned as the reasons. As a result, the war is not only a confrontation between the state against the state but, to a greater extent, a commercial project (Afanasyev, 2014). It is self-evident that the ideas underlying the megatrend of the transformation of the essence and forms of warfare are rooted in the already mentioned multidimensionality, when “local” political claims correspond to the economy, culture and the sphere of spiritual production.

A correlate to military action is information warfare as another megatrend of our time. As a form of interaction between various subjects, information warfare has acquired a special scope and specific value in the modern world. Refusal to wage global wars in favour of local states, in the event of an initiative to unleash wars, are forced to somehow explain and substantiate the motives of their aggressive behaviour and the need for the presence of a contingent of troops in a particular region or state.

Various scientific developments note that information warfare as a form of influence on the enemy is an ancient invention, but the modern format of this type of war is that they become a kind of replacement for the usual “hot” wars. The transformation of information wars took place mainly due to the use of modern technical and electronic means to solve the assigned tasks

related to inflicting damage in order to weaken opponents or destroy them (Kibardin, Denisenko, & Saruhanyan, 2015).

The particular importance of waging information wars is that in the modern world community, they allow not only supplementing but also consolidating the success of military operations. The victory in the information war makes the influence of one state on another more effective. We can say that the paradigm of modern information warfare by developed countries is to oppose scientific and technological revolutions to socio-political ones. It is in this logic that the strengthening of the countries of the world “core” takes place, receiving the best resources from the states of the semi-periphery and periphery (Sinchuk, 2018).

In this regard, one cannot but mention the transformations of the technologies of conducting and the direction of information wars. By and large, weak countries have nothing to oppose due to the backwardness of technical and technological equipment, which predetermines the unidirectional nature of the spread of information flows. The method of “colour” revolutions, implemented in the countries of the former Soviet Union and a number of other states, is becoming a new method of influence. This technology offers numerous (from successful to failure) options for adapting liberal-democratic ideas to the national context with the replacement of the government regime (Sinchuk, 2017). For the most part, modern information wars are associated with ideological collisions between states.

Thus, the ideological foundations of this megatrend are the possibilities of using the technical and technological level of modern culture and civilization used to deliver the necessary information and apply a set of methods of intellectual influence on certain groups. The result of

this use of the technical side of modern society is the consolidation of the success of practical actions in the worldview, ideology and public opinion of a particular society. Part of the idea of information warfare is that it is a means of replacing classical warfare in order to achieve the desired results.

Conclusion

Absolutely all great ideas always have their own destiny: some quickly find universal responses, while some have to struggle to make their way. We believe that each of the researchers of the social philosophy at least once wondered why people recognize the a priori correctness of some seemingly hopeless ideas and at the same time show scepticism about the content of other intellectual constructs that have become the result of longer reflections.

In general, we see that the history of ideas, within the framework of which the significance of historically determined grounds for the formation of specific concepts and actions based on them, is recognized is quite effective in describing modern processes. In many ways, Lovejoy was right in noting that great ideas are possible not only in philosophy. We see the main difference in the ideas produced by representatives of various research directions in the connections established in these intellectual constructs from the appropriate angle of view and the scope of application of these results. Representatives of the history of ideas pay attention to the importance of intellectual constructs for the reason that in their social embodiment, their individual elements can be adapted to realities, allowing them to obtain qualitatively new phenomena.

It can be argued that the concept of the history of ideas becomes a kind of methodological

basis for the interpretation of the causes and methods of formation of specific social phenomena that are relevant for each historical era. This approach makes it possible to form a methodology of actions and counteractions, which greatly facilitates the system of interaction between various actors in the modern world.

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CHAIR OF YOUNG SCIENTIST

EXILED WRITER IN MIGRANT LITERATURE

Abstract

The purpose of this paper is to reveal the phenomena of the exiled writer in migrant literature. The perceptions of homesickness, identity, belonging, multiculturalism, otherness, and exile help us to highlight a number of psychological realities that the exiled writer faces becoming a migrant. With the help of mythological, sociological and psychological categories, we tried to open hidden layers of migration. Migrant literature is individual, subjective, diverse, but the causes that make writer become migrant are sometimes similar.

Keywords: exile, migrant literature, homesickness, identity, multiculturalism, psychological self-image, integration, assimilation, stranger, otherness.

In the contemporary world of rapid transformation, the problem of belonging remains imperative. However, our roots try to keep us in our place. The main protagonist in turns to be the migrant.

Migration has actually become a norm and has resulted in a profound renegotiation of the concepts of identity, belonging and home. Generally speaking, the migrant experience is reflected in literature in terms of three major categories – mythological, sociological and psychological (King, Connell, & White, 1995, p. 163). Of course, it depends on who you are, but the fact that the 20th century was an age of migration is out of the question. But let us start from the questions with the help of which we will reveal what is migrant literature.

1. From where migrant literature came?
2. Where are the roots of migrant literature?
3. What problem does it solve?
4. Why do we need migrant literature?
5. Is it a separate type of literature or not?

6. What is the language of migrant literature?
7. What culture does the migrant writer belong to?
8. How will history solve the problem of small nations?
9. What language and how is the writer going to tell the world about his culture?
10. How do we distinguish is the migrant literature or not?
11. What units authors and their works?
12. Will the migrant literature disappear one day or not?
13. Who is a migrant writer?
14. What is it like to be a migrant writer and be or not be?

The term migrant literature was first introduced in the early 1890-s by French-Canadian critics searching for a moniker to distinguish the poetry and prose of a new generation of immigrants to Quebec who could neither be categorized as Canadian nor Quebecois (Connell, King, & White, 1995, p. 216).

Are migrant writers only victims of social processes or the voices of their homeland?

First of all, they are part of the community, nation, society. But becoming migrant, they cut off from history and from a sense of place. It fails to portray nostalgia, anomic, exile, rootlessness, restlessness.

The migrant writer is seen as the critical participant-observer into his own condition, enabling powerful insights to be made into the insider-outsider dichotomy and the real lived experiences of migration. The emigration perspective is self-reflexive about the society of origin. Once migration takes place, the migrant may never be quite sure where home is, ever again. Migrant literature is individual, subjective, diverse (Longhi, 2014). It reflects but also may exaggerate or even invert the social experience that drives it. Migration is not a mere interval between fixed points of departure and arrival but a mode of being in the world – migrancy.

Migration can change people and mentalities. The changes we can see in culture – new forms of dress, new styles of music and poetry, new forms of literary production. What happens with the migrant, his personality or psychological self-image? Can we say that the migrant is already lost long before he left? Can the words migration and change be regarded as synonyms in this context? Can the word otherness describe the migrant? Migrants have several options – to re-create elements of former lives, to attempt to integrate or assimilate completely, to create a new identity that is characterized by a feeling of independence from both the society of origin and the social structures of the destination. A common feature of many migrants is ambivalence. The ambivalence towards the past and present, towards the host society, standards of behaviour, choices.

The migrant voice tells us what it is like to feel like a stranger and yet at home. To live simultaneously inside and outside one's immediate situation, to be permanently on the run to think of returning but to realize at the same time the impossibility of doing so since the past is not only another country but also another time, or of the present. It tells us what it is like to live on a frontier that cuts through your language, your religion, your culture. It tells of long-distance journeys and relocations, of losses, changes, conflicts, powerlessness, and of infinite sadness that severely test the migrants emotional resolve. It tells of new visions and experiences of the familiar and unfamiliar. For those who come from elsewhere and cannot go back, perhaps writing becomes a place to live. They start to re-establish their home in their literature, and it becomes a kind of consolation.

We have another problem as well. Literature that is called native vs universal at least international. International migration has long been a dominant feature of world literature from both post-industrial and developing countries. Migration has many roots, which can be both individual and an aspect of societal makeup or even of a groups cultural identity. It can be considered as a normal life path. In fact, we live in the age of migration. Transformation occurs not only in the lives of migrants but of all those who directly or indirectly are affected by social, political and economic changes induced by migration.

Another field of literary analysis that falls within the general scope of migration studies is that of exile literature. Edward Said (1990) defines exile as the unhealable rift posed between a human being and a native place, the self and its true home, as well as a condition of terminal loss (p. 70). He says exile is, most of all, a form of resistance (Said, 1990, p. 70). There are scholars

who bring together exiles, migration and even cultural diversity.

Being foreign or otherness of migrant authors impact the dissemination and consumption of their works in a literary marketplace. And one of the reasons is the text. Migrant text is not only a literary category but also a mode of writing that is independent of the ethnic or national origins of any author. Here negotiating culture starts to work. This is one of the key ways in which migrant texts turn foreign cultures into literary commodities by invoking a sense of belonging in cosmopolitan communities, carving out ethnocultural spaces from which their authors can speak.

The majority of migrants had to become migrant. It was not their decision. Two world wars, the countless number of regional wars, the process of decolonization played a big role in bringing about the waves of migrants, refugees and exiles that crisscrossed the globe during the 20th century. People are passing borders, local becomes global, and it is a time of redrawing maps. World-scale events mentioned above also had a deep impact on literary history. Day by day, the number of authors belonging to two or more countries is growing. The literature on migration is not written by migrants alone. Migration literature refers to all literary works that are written at the age of migration. Authors choose the language of their newfound home, not their native one, so in their text, the national identity, heritage is not seen. Literary theorists who write about immigration often refer to it as minor literature. Migration studies in literature have been confined to the context of various national literature or postcolonial literature in general.

The relationships of both modernism and postmodernism to migration are strong. Fragmentation, dislocation and alienation are all com-

mon for migration. Migration is generally about dislocation and potential alienation of the individual from both old norms and new contexts. It is about change and identity. It is about movement. In terms of the outcomes of migration, there are also strong relationships between the establishment of migrant or ethnic communities and the legitimization of otherness in postmodernist discourse with the search for an individual and group identity as a prime objective. In the age of migration, these are themes that affect everyone, directly or indirectly, and put migration at the forefront of everyday influences in a role that is often disruptive. Wars and the progress of time always transform the old, and it is difficult for the migrant to see the change. Migration is a process occurring on two levels, both outward and inward.

A very high proportion of creative writing relating to migration and its impacts is, however, strongly autobiographical. The motives of writing can be varied, both commercial and personal. The material is directly based on lived experience. It is basically a blending of literary styles from different cultural origins. The experience of flight, of exile as a refugee of dislocation and of abandonment. The postwar population gave a certain significance to the migrant culture. The literature of migration deals with the ideas of return, either actualized or imaginary. To return may be to go back, but it may equally be to start again – to seek but also to lose. The return has both a temporal and a spatial dimension. For the individual returning to their own past and place, it is rarely fully satisfying – circumstances change, borders in all senses are altered, and identities change too. But for many in the age of migration, the time and place to be returned to are ill-defined. For those brought up in families with a background of migration, conceptualiza-

tions of here and there, of home and away, are confused. After going back, migrants find themselves alienated and unable to relate to reality. Here Eliot's words, "In my end is my beginning", become too much realistic.

Creative or imaginative literature has the power to reflect complex and ambiguous realities that make it a far more plausible representation of human feelings and understandings. In migration, above all topics, the levels of ambivalence, of plurality, of shifting identities and interpretations are perhaps greater than in many other aspects of life. Migration has often been conceptualized as being an outcome of tensions between the individual's desires and opportunities as a reflection of past circumstances and of expectations for the future. The postmodern world of a greater diversity of experience is reflected in the growing variety of literary outputs, with migration and its outcomes as one of the dominant contemporary themes.

The process of going to exile is very interesting. The first stage in migration is the decision to go. The night before departure is full of symbolism. Based on much sociological research, we can say that the migration decision-making process is never clear-cut or black-and-white. Many migrants, if not most, are torn by conflicting emotions before they leave. There is the pull of friends and family to remain, the push of dullness and boredom, and there is the pull of possible excitement and freedom in the city, the push of fear of the unknown. There is a range of literary sources which can be used to see how writers as artists, writing from their time and place, help us to understand the process of migration. Autobiographical sources are, as expected, more factually descriptive. The exile motif continues. The attachment to home is still significant; the secret wish to come home persists. This must have

been especially important in preventing the full assimilation of migrants into the host society. In the case of American emigration, today, displacement and lack of integration are exacerbated by illegal status. There is also, however, evidence of continuing ambivalence in attitudes to emigration exile is often juxtaposed with escape. On the one hand, migrant literature is social evidence, and on the other hand, literature is individual, subjective and diverse. It may reflect but may also exaggerate, challenge or invert the social experience.

"In the Pleasures of Exile", Lamming writes "To be colonial is to be in a state of exile. And the exile is always colonial by circumstances". For Lamming, the experience of exile is an essential and inescapable element in the histories of colonial peoples. It is, moreover, not merely a state of being but of incessant movement, of repetition and of transformation. Exile can be described as a sense of unhomeliness, a permanent state of becoming, which mediates and transmutes the perception of place and time, origin and belonging. Lamming writes, "The pleasure and paradox of my own exile are that I belong wherever I am. My role, it seems, has rather do with time and change than with the geography of circumstances and yet there is always an acre of ground in the New World which keeps growing echoes in my head" (King, Connell, & White, 1995, p. 59).

All migrants have their past behind. It is the fate of migrants to be stripped of history, to stand naked amidst the scorns of strangers upon whom they see the rich clothing, the brocades of continuity and the eyebrows of belonging. All migrants occupy a vulnerable position.

Weather, starvation, war, necessity, the spirit of adventure, curiosity, prospects of a better future (American dream), love, tragedy, being

exiled in the own land all can cause migration.

All people are emotionally attached to their homeland. Consequently, emigration has always been a necessary evil, an act regrettable in itself, although unavoidable. The moment of farewell represents the first bitter pill. The parting process is deeply emotional. You know that it is the last time you see your native land. All of a sudden, you feel uprooted. One of the most painful experiences of the emigrants is undoubtedly the loss of old values. They sometimes lose the sense of belonging and tell themselves, "I am Nobody".

Sometimes a change of identity is symbolized in the change of name. Emigrants do not want to be noticed. Of course, they want to maintain their religious and ethnic identity, but sometimes they must undergo some transformations. Both cultural and social adaptation process can be longer than the emigrant imagines. There are two types of emigrants - those who stay and those who return.

The country where they migrate represents the new and the modern. The homeland stands for the old and the traditional. In the former, they can make more money, but in the latter, they can abide. The new land embodies changes in progress and materialism, the homeland, stability, tradition and spirituality: migrants who prefer the former remain, those who value the latter return. Homesickness, in fact, is a very dangerous sickness. The desire to return grows and grows. The emigrant wants to see his house, familiar faces and above all to find younger self. They will be going home beaten and humble but home. Sometimes they return because they have failed and given up hope. They never feel completely at home. Those who actually return value what they have lost more than what they have found.

We also have repeat migrants who migrate for the second time. Many migrants make a deci-

sion and continue to wonder if they have chosen correctly. Those who become return migrants seem to have decided, despite whatever doubts and uncertainties they may have had, that they belong in their native lands. They prefer to return because tradition, stability, the old and the past matter more than progress, change, the new and the future. More than that, their personal ties and relationships to people back home are stronger and more important than their ties and relationships to people in the new world. Those who become emigrants and remain have the opposite feelings and preferences. But there is one more interpretation that they have two homes and that there is no need to choose one or the other. They can partake of both, can move back and forth (both mentally and physically). They see the advantages and disadvantages of both societies, and they can enjoy the advantages of both. Maybe they want the opportunities of the future but the traditions of the past, the stability of the known but the excitement of the strange, the love of those back home but also the love of those here at home. It is really very difficult to live in both of these worlds simultaneously or to choose between them.

There is no certain name for those people who are in exile. Whatever the proper name for these people, whatever their motives, origins, and destinations, whatever their impact on the societies which they abandon and to which they come may amount to - one thing is absolutely clear: they make it very difficult to talk about the plight of the writer in exile with a straight face. Since there is not much on which to rest our hopes for a better world, since everything else seems to fail one way or another, we must somehow maintain that literature is the only form of moral insurance society has. The exiled writer is running away from the worse towards the better.

The truth of the matter is that from tyranny, one can be exiled only to a democracy. A bright example is Hosseini. However, the road does not end here as every writer who migrates thinks about going back to his home. He is waiting for a better home. But he is waiting for a better home, not at his home place. And here, all psychological problems arise. Brodsky says, "If one assigned the life of an exiled writer a genre, it would have to be tragicomedy" (Brodsky, 1988). Because of his previous incarnation, he is capable of appreciating the social and material advantages of democracy far more intensely than its natives are. Yet, for precisely the same reason (whose main by-product is the linguistic barrier), he finds himself totally unable to play any meaningful role in his new society. The democracy into which he has arrived provides him with physical safety but renders him socially insignificant. And the lack of significance is what no writer, exile or not, can take. And the reality of it consists of an exiled writer constantly fighting and conspiring to restore his significance, his poignant role, his authority. His main consideration, of course, are the folks back home? But he also wants to rule the roost in the malicious vilage of his fellow migrants.

The re-establishment of the old you had in a new place is a very difficult process. The migrant asks himself, "Where Am I?" The most difficult thing is being a stranger among strangers. Joining a group that is not yours and never will be. If all people who have their country know that they will find themselves in an unfamiliar world, differently organized than that from which they come, and will never have the opportunity to come back, maybe they will think long before making a decision. But sometimes they are forced to leave their home. The homecomer always expects to return to an environment of which he

always had. When he loses hope, he starts to go back to the memories of his past. And the reason he starts to suffer is memory. Here are two solutions. Either to delete the memories or to live with them during the whole life.

The home is the place to which a man intends to return when he is away from it. There is a good saying, "East or West home is best". Our home is both a starting point and terminus. Geographically home means a certain place on the earth. The place where I always want to return is my home. Home means different thing to different people. It means landscape, father house, mother tongue, family, friends, national, personal habits, familiar things - briefly your life. Home means one thing to the man who never has left it and a totally different thing to one who returns. Migrant can never feel at home. There is no longer the total experience of the beloved person, his gestures, his way of walking and talking. When you change your surroundings, you start to re-evaluate what you had before. It is not so easy to re-establish what you had, and you must be ready to deal with homesickness. You try to find familiar traits. The road which leads from Paris to Chartres has a different aspect from the road, which leads from Chartres to Paris. What belongs to the past can never be reinstated in another present exactly as it was. The home to which you want to return is by no means the home you left or the home which you recalled and longed for during your absence. The homecomer can never be the same man who left. He is neither the same for himself nor for others who await his return. Each homecomer has tasted the taste of strangeness. Unfortunately, sometimes our homeland does not give us the same opportunities as the country we go to. There we can self-realize ourselves. Sometimes there can also be disappointments at home. Homer has already

told the story of the most famous home-coming in world literature. Odysseus can be a good example for a migrant who never returns home he had before leaving.

There always will be writers who will re-configure their identity by rejecting the status of exile for that of migrant. Khaled Hosseini, for example, has adopted the term migrant to describe both his literary production and personal experience of transculturation. Hosseini left Afghanistan when he was a small boy and did not see all the terrible that took place in his motherland. But he is from a place where breath, eyes, memory are one, and he describes every single part as he saw with his own eyes. It is really very difficult to tell about your nation, motherland, culture and language in other languages, but as he is no longer in Afghanistan but American English is not a foreign language anymore.

According to William Boelhower, America was an idea before it became a geographical reality (King, Connell, & White, 1995, p. 163). Is the American dream real, or is America a true Eldorado? No one can answer, but one thing is obvious emigrants believe in it. They are sure that America is a ground, amazing, fantastic place – the Golden country, a sort of Paradise, the land of Promises, huge beyond conception, thousands of miles across the ocean, untellable, exciting, explosive, quite incomparable to other parts of the world. The American dream is not dead. Emigrants project their dreams on an ideal New World. But the myth of America dies almost the moment the emigrant sets foot on foreign soil. When the emigrants feel hatred, homesickness, linguistic and religious barriers, the myth of the

American dream vanishes into thin air, and their initial response to the New World is a disappointment, bitterness and resignation (Manfred, 2018).

In conclusion, we can say that it is impossible to speak about modern literature without touching the themes of globalization and migration. To understand what is migrant literature, we had to examine the role of a migrant writer both in society and literature. The article was an attempt to open several hidden nuances and to discuss the causes that entail migration.

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(Atkinson, 2007, Chapter 8)

(Jones & van der Meijden, 2013, Appendix)

(Gallo, Chen, Wiseman, Schacter, & Budson, 2007, Figure 1, p. 560)

(Dexter & Attenborough, 2013, Table 3, row 5, p. 34)

Secondary sources

However, results from another study suggested that significant differences... (Smith, as cited in Jones, 2012).

Direct quotations

Lindgren (2001) defines stereotypes as "generalized and usually value-laden impressions that one's social group uses in characterizing members of another group" (p. 1617).

(Mitchell & de Groot, 2013, p. 51).

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Վկայական՝ № 03Ա1056715, տրված՝ 19.04.2016 թ.

Հասցե՝ Երևան 010, Տիգրան Մեծի 17

Համարի թողարկման պատասխանատու՝

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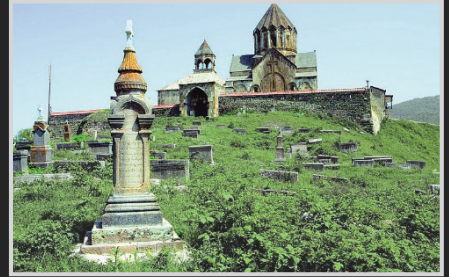
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CULTURAL CENTERS OF ARTSAKH:

Gandzasar Monastery (IV century) & St. John the Baptist Church (1216-1238)

Aerial view of the monastery complex in 2018



The first information about Gandzasar was reported by Catholicos of All Armenians, H. H. Anania Mokatsi (in the 10th century). According to him, it was a modest church that existed since the 4th century. Under the patronage of Artsakh Prince Hasan-Jalal Dawla, on the site of this church, in 1216-1238, St. John the Baptist Church was built – named in honour of the praised Saint – John the Baptist. The head of John the Baptist was brought from Jerusalem to Artsakh and handed over to the prince of Artsakh. The prince buried the relic at the base of the newly built church in Gandzasar, under the altar, the holy table, at a depth of 6 meters.

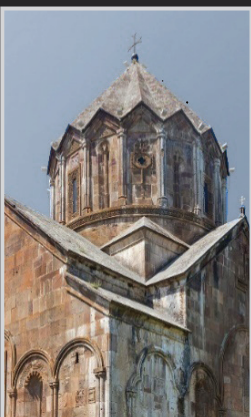
The consecration of the church was postponed due to the Mongol invasion. Two years later, in peace, after signing a peace treaty with the Prince of Khachen - Hasan Jalal, the church was consecrated.

Gandzasar Monastery is located in the province of Mets Arank (currently Martakert region) on the left bank of the Khachen River on a hill in front of the village of Vank. It inherited its name from the same hill – rich in silver and iron ores. Gandzasar was the diocese and the Khachen royal family tomb.

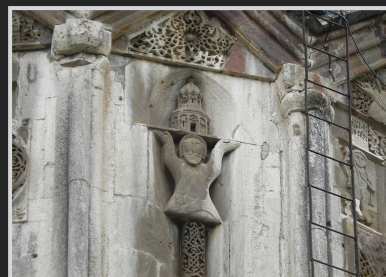
Gandzasar is a working monastery. Besides, several monastic cells, a library, refectory and the building of Gandzasar Seminary are dispersed all over the territory of Gandzasar – expanded in 1898. One can also find there outbuildings, a church shop offering candles and souvenirs. The monastery also houses the reception room of the Catholicosate of Aghvank, built by Catholicos Jeremiah Hasan-Jalalyan in the 18th century.

Anatoly Jacobson, a well-known Soviet historian and artist who was a member of the Hermitage Scientific Council and studied the monastery for many years, called the temple a “repository of Armenian architecture”.

Professor Charles Diehl (1859-1944) from Sorbonne University, a renowned French art historian, included Gandzasar in the list of five masterpieces of the Armenian monumental art – already involved in the world architectural heritage. Thomas de Waal, the British journalist and writer on the Caucasus, noted that Gandzasar, the most famous church in Karabakh, “acquired a mythical status”.

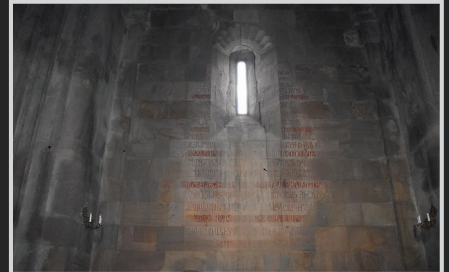


Church tower from the northeast



Khachkar of Hasan I

<https://bit.ly/3cHul1P>; <https://bit.ly/3tjEIQ6>



The foundation inscription on the interior wall



Church interior, gavit (used as narthex):
marble tombstone of Hasan Jalal Vahtangian

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