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EDITORS' FOREWORD

The Armenian State Pedagogical University and the Editorial Board of *WISDOM* are delighted to present the 19th issue of the journal (the third one in 2021) to the scientific community.

The articles included in the present issue of the journal are presented in the rubrics "Gnosiology, Philosophy of Science and Philosophy of Language", "Social and Political Philosophy, Philosophy of Education", "Philosophy of Law", "Philosophy of Art, Culture and Ethics", and cover current issues of the corresponding fields.

The Editorial Team of the journal is happy to note that the geography of the authors who have contributed and the readership has been broadened. The authors represent Armenia, Ukraine, Russia, and Greece.

The last section of the present issue is "In Memoriam" that includes an article of Professor Emerita at the University of Ioannina (Greece) Georgia Apostolopoulou referring to the Co-President of the International Academy for Philosophy, Foreign Member of Armenian Philosophical Academy, Honorary Rector of the University of Athens, Member of the Editorial Board of WISDOM and a great friend of the Armenian people late Academician Evangelos Moutsopoulos.

The Editorial Board extends the sincerest gratitude to all the authors, reviewers, professional critics and assessors of the papers involved.

The positive feedbacks, observations and achievements on the already published issues of the journal are evidence of the importance and value of the articles published so far.

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 always coincide with those of the Editorial Board.

GNOSIOLOGY, PHILOSOPHY OF SCIENCE AND PHILOSOPHY OF LANGUAGE

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INTERTEXTUALITY OF YEVGEN PLUZHNYK'S POETIC LEGACY

Abstract

For understanding Y. Pluzhnyk's poetry in the context of modern discourse, it is valuable to study the content of his lyrics in light of intertextual connections, which are presented in the article at the formal and semantic levels. It was determined that different intertextual forms reveal a functional dependence on the purpose underlying their introduction into the text by Y. Pluzhnyk (the illustrative charge, contrast, thought reinforcement, delimiting observation, accumulation, etc.). The active use of various folkloric, mythological, artistic, and philosophical reminiscences transmits a distinctive repulsion from a known pattern for the sake of a new creative result. The presence of different intertextual types is a unique marker for the semantics embedded within Pluzhnyk's text, which forms a circle that intertwines moods, worldview, and the author's philosophy.

Keywords: intertextuality, intertext, poetics, philosophy, reminiscence.

Introduction

Intertextuality in Y. Pluzhnyk's poetry is primarily perceived as a tribute to classical poetry – with several image-motif palettes of significant symbolic weight containing samples of classic heritage: ancient times, Christianity, other European literature, as well as natural and cultural symbolism. Artistic analysis of Y. Pluzhnyk's lyrics, employing intertextuality, is a new and essential aspect of the writer's creative work.

As M. Bakhtin (1986) correctly notes, "our thought – philosophical, scientific, and artistic – is born and formed in the process of interacting and struggling with other people's thoughts, and finds its reflection in the verbal expression of our thoughts" (p. 287). According to the researcher, any literary work contains "quotation marks". In turn, to denote the concept of M. Bakhtin's "foreign word," Julia Kristeva introduced the term "intertext".

The article aims to reveal the philosophical concepts underlying the problem of intertextuality in Y. Pluzhnyk's poetic legacy.

Analysis of Sources and Recent Research

The problem of intertextuality has been discussed by many researchers (R. Bart, I. Smirnov, N. Korablova) in various aspects (philosophical, cultural, theoretical, and literary). Still, in general, Y. Pluzhnyk's lyrics have not been characterised in detail from the standpoint of intertextuality. In this regard, the opinion of V. Kostyuk opinion (2005), an interpreter of the method of intertextual analysis, is relevant. He noted that in an intertextual situation, the phenomenon of the new is to combine previous texts or their elements: this new complex of language units does not repeat old information. Still, it creates an exceptional ensemble of texts in a linear progres-

sion, whereby the following text picks up the previous one. As a result, according to the researcher, a semantic transformation takes place, which results in the creation of the new: a "characteristic feature of the intertextual method – attempts made by researchers to find, within the works of individual writers, regularly repeated motives, key images, which form the author's intertext" (Kostyuk, 2005, pp. 27-28).

Depending on how intertext is manifested in an artwork – directly or indirectly, fixed or dynamic, literary critic L. Korablova distinguishes three main types of intertextual relations: "quotations" – textual connections – direct manifestations of the text's relationship with other texts; "reminiscences" – contextual references – indirect, perceived through context, the text's relationship to texts found within it; "allusions" – metatextual connections – directly mediated, that is perceived directly as a dynamic text inform throughout the work. According to the scientist, "differentiation of transitional forms is based on the same relations. For example, hidden or truncated quotations have a reminiscent meaning, unmarked reminiscence being perceived as allusion; quotation variety can be reduced to several main types: quotations, reminiscence quotations, and allusion quotations. Appropriately differentiated reminiscences and allusions – are by the nature of their manifestation: textual, contextual, and metatextual" (Korablova, 1999, p. 4).

At the same time, using Korablova's typology of intertextual relations, we will evaluate Y. Pluzhnyk's lyrics in light of intertextuality.

"Artistic analysis of Pluzhnyk's poetry highlights a constant intertextual presence both on the formal and semantic levels. This gives the lyrics a specific sounding: various intertextual forms reveal a functional dependence on the purpose underlying their introduction (illustrativeness, contrast, thought reinforcement, delimiting observation, accumulation, etc.)" (Bilichak, 2019, p. 8).

Characterising intertextual manifestations in Y. Pluzhnyk's lyrics allows us to generalise them

into several forms. In particular, a quotation – a verbatim passage from another work, a written or verbal statement that confirms or denies a specific opinion while retaining all the particular features of said statement and referencing the source (Gromyak, Kovalev, Pohrebennyk, Kryzhanivskyi, & Khropko, 1997, p. 735). According to N. Korablova (1999), "quotations – textual connections – direct manifestations of the text's relationship with other texts" (p. 4). A quotation in the artist's text can be cited entirely (direct quote, exact quote) or in its truncated form or paraphrased. In such a manner, the artist incorporates religious motifs. Hence, "the Bible's intertextual presence is artistically and philosophically expressive, in the form of sophiological artistic interpretation of biblical motifs and images" (Tokman, 1999, p. 29). A direct biblical quotation is present in poems from the anthology titled "Days":

> "The moment will last long…
> The wind seems to be wingless…
> Then to them: go,
> Because you did not realise what
> you were doing!"
> (Pluzhnyk, 1988, p. 180);

> "I know:
> Swords will be forged into plows.
> And there will be an earth –
> Not this one.
> And there will be one set of keys,
> Unlocking all hearts"
> (Pluzhnyk, 1988, p. 122).

It should be pointed out that interweaving another text (Bible) into the poetic canvas aims to deepen the context, to express emotional colouring. The particular construct of the quotation's intonation imbues the phrase with an expressive character (first example) and functions as a prophecy (second example).

The truncated quotation signals the presence of a text within another text, which incites associations. For example:

> "And I went from there as a boy,

Did not bring you incense and
myrrh…"

(Pluzhnyk, 1988, p. 189).

Paraphrased quotations dominate in Pluzhnyk's poetry. Employed through his use of spiritual literature – prayer, the writer, infuses said quotes with the author's intonation. For example: "Let your will be done, /My time, /On this weary land!" /"Oh, the bloody dews have fallen and fallen /Oh the quiet fields… /My people! /Dark and barefoot! /Let your name be sanctified!" (Pluzhnyk, 1988, p. 169); "The chorus of earth and heaven: /-Blessed forever, /Who inscribed himself with blood /In the great book of immortality!" (Pluzhnyk, 1988, p. 179).

Prayer acquires a new artistic adornment. The imperative mood of the given strophes is enhanced by rhetorical figures (in particular, exclamations), which highlight the author's emotionality. From the standpoint of intertextual analysis, we can constitute a genetic similarity between formal prayer systems, like spiritual literature, and Y. Pluzhnyk's individual prayer. Nevertheless, on a figurative level, the artist's text is distinctive: Y. Pluzhnyk's prayer is addressed to the time, to the people. This imparts an aesthetic quality to his poetry. Additionally, expressions such as "let your will be done," "let your name be sanctified," "blessed forever," which are transferred from the prayer to the author's text, create an exquisitely individualistic artistic style" (Bilichak, 2019, p. 9).

"Literary quotations also have an intertextual character in Y. Pluzhnyk's lyrics. In this way, the writer adds his own quotations from other literary works. For example: "And through the face, native to every house /As if I clearly see in the mist: /The time is near – the day will blossom because of it - /And on his renewed land!" (Pluzhnyk, 1988, p. 118). This quotation is a paraphrase of the ending of Shevchenko's poem "And Archimedes and Galileo". The use of this paraphrase expands the imagery of Pluzhnyk's poetry because it builds a direct association with the figure of T. Shevchenko. As G. Tokman

(2019) notes, "Pluzhnyk's dialogue with his outstanding predecessor is creative, active: he does not repeat Shevchenko on any level, always offering his own opinion, emotion, and artistic application of poetic conventions. Through time and space, we observe the development of classical tradition and communication amongst the poets, as they share many commonalities in their destinies, worldviews, and aesthetic viewpoint" (p. 89). We agree with this scientist's viewpoint. However, we would rather note that the use of Shevchenko's literary text in Y. Pluzhnyk's poetry indicates that his artistic system of values is evidenced by creativity, accumulating features of national "I", and constantly remaining a source of inspiration and creativity for other artists" (Bilichak, 2019, p. 7).

Y. Pluzhnyk quotes his contemporaries. For example, texts from P. Tychyna's poems, which are embedded within the context of Y. Pluzhnyk's anthology "Days," are perceived as philosophically reliable: "He is young – young… /Unshaven fuzz on the face. /Only yesterday I went to school… /Probably, I have not learned to love yet…" This line from P. Tychyna's work distinctively infuses the content of Y. Pluzhnyk's poetry: promotes self–reflection and contemplation about the meaning of life during the catastrophic dimension of the Civil War.

"Note that Pluzhnyk's use of Tychyna's texts is explained by the writer's inner kinship of worldview. The poets belonged to the same generation and witnessed the same events, social cataclysms. As a result, we can see a relation between their poetry. As G. Tokman (1999) notes, "the author of "Days" was too independent, too original and creative personality – he openly showed solidarity with P. Tychyna, had much in common with him, because he drank from the same source of Ukrainian mentality…" (p. 28). Besides, it's worth mentioning that, in connection with other literary works, Pluzhnyk's poetry is a hidden attempt to express the tragic concept of Soviet life at the time. Simultaneously, the writer also considered it necessary, via philo-

sophical motifs, to characterise the subconscious sphere and delve deeper into a person's spiritual culture through the revelation of the mythological model of the universe. He did this best in landscape lyrics" (Bilichak, 2019, p. 9).

Nature in Y. Pluzhnyk's poetry becomes an observer of changes in human society. In descriptions of relations between nature and humans, the antiquated motifs of "tragic optimism" can be felt – when a person is forced to save her life as the society is destined to ruin since the society does not generate life. Nature, in turn, is indifferent toward people's destiny. If one actively responds to society's crimes, they must live a dull and pallid life, waiting for inevitable salvation – death. In his poems, the artist interprets the ancient motif – human life is full of suffering, and death is unjustified and obvious, that occurs unnaturally, whereas nature in its beauty is indifferent to human suffering. For example, the earth, according to M. Kodak (2009), "carries the same idea of time, of the "now," which remains indifferent to what the earth has absorbed" (p. 38). In the anthology "Days," this tendency can be traced in poems entitled "At night he was taken to be shot," "The sun was setting," "Fallen – stand by the wall," "He is young – young…" and others.

The intertextual character also has quotes – titles of literary works, which Y. Pluzhnyk actively uses in his lyrics – observed in the following passage:

"Where the cannabis was – the
battery.
Behind the barns – chats.
Maybe, "Portrait of Dorian Gray"
To Read?
(Pluzhnyk, 1988, p. 136).

The title of a philosophical, symbolic novel by the famous English writer Oscar Wilde is mentioned. It is used by the author to strengthen a certain mood, to deepen an inner dynamism. As L. Skirda (1989) notes, "mentioning Oscar Wilde's novel "Portrait of Dorian Gray" – a manifesto of decadent aesthetics – in the context of

the poem, creates an atmosphere of inconsistency, an ironic reduction of the tragic" (p. 41). It should be noted that the emotional content of the first two poetic lines contrasts with the mood of the latter: death, bloodshed, devastation, on the one hand, and rationalism, scepticism, irony – on the other.

In a similar perspective, the poet uses the title of the story "Beauty and power" by V. Vynnychenko: "The woman came and proclaimed… /Small hole between the ribs… /Well, of course – beauty and power! /Marche funèbre!" (Pluzhnyk, 1988, p. 135). Reference to the title indicates the existence of a catastrophic situation, and its symbolic context is imbued with new meaning: death has its own "beauty", which brings "power". This irony in Pluzhnyk's text is enhanced due to the strophe's gradational nature and contrast; the quote exhibits a lyrical hero's thought, and its content acquires a sceptical sound.

An allusion to Shevchenko's work can be traced in Pluzhnyk's mention of the poem "Testament" in the following lines:

"My peasant land, forever poor!
I am not the same, as in childhood…
But probably that Testament
is within you
No time to change it yet!"
(Pluzhnyk, 1988, p. 191).

Mentioning T. Shevchenko's poem, "Testament" ("When I die, bury me…"), as a conscious, direct quotation provides guidance for shaping the contact with Shevchenko's poetry. The poem's imagery testifies to the intertwining of the objective with the subjective (the artist's inner state is influenced by the epoch). The artist states that in his time, it is impossible "to cancel" the directives of the "Testament" by T. Shevchenko. A continuation of this idea is highlighted by lines about the poet's "present epoch", where he mentions his contemporaries: "And poor me, poor… /And Tychyna, and Rylsky, and Oles… /And no one – no one…" (Pluzhnyk, 1988, p. 168).

"The intertextuality of Pluzhnyk's lyrics can

be further traced by integrating images of famous people into his own artistic text. Many such names (like Homer, G. Skovoroda, T. Shevchenko, M. Bazhan, Voltaire, Sinclair, and those mentioned above) indicate the artist's high level of literary awareness and also the artist's high level of literary awareness the wide range of his interests. The poet turns to iconic features (from antiquity to modernity, Ukrainian and foreign)" (Bilichak, 2019, p. 10). Additionally, as a confirmation of the inter-literary interaction between Pluzhnyk's work and world texts, there is a strophe that concludes the poem entitled "Gray mist outside the windows…": "The night outside through the cracks of the window: /Human fate, how wonderful you are, – /In the pages of someone's work /Seeking your truth!" (Pluzhnyk, 1988, p. 232).

He applies this best in landscape lyrics. Y. Pluzhnyk's second anthology "Early autumn" (1988) continues in the direction of philosophically understanding human existence and its relationship with nature, borrowed from ancient philosophical elegy. From the hero's philosophical existence stems an understanding that "more memories and less hope" (Pluzhnyk, 1988, p. 221) are what is left in his life, and for his soul "the highest reward /For the passion of summer – quiet peace" (Pluzhnyk, 1988, p. 222). This image of "quiet peace" permeates the entire anthology. It can be traced in all of Pluzhnyk's poetry, starting from thoughts about human existence and finishing with the formation of the worldview paradigm of the author's philosophy. According to O. Galchuk (2013), "searching for quiet peace – is Pluzhnyk's variant of achieving catharsis, which for the ancient Greek viewer, is "purification" through compassion and fear, and an affirmation of the superiority of certain moral principles of the lyrical subject" (pp. 475-476).

Intertextuality can be traced on the level of understanding the lyrical hero, who, like the ancient elegiac poet Solon, believes that the best way to know oneself is to live till the moment of death to get to know the truth of life: "Maybe,

indeed, the whole truth is a moment, /Dead facts and immortal myths… /Oh, if only I could outlive myself, /To understand everything!" (Pluzhnyk, 1988, p. 234). Direct parallels also arise concerning the image of Prometheus, who remained silent in response to cruelty and steadfast in his own beliefs. Y. Pluzhnyk's lyrical hero is endowed with traits characteristic of Prometheus to prove the practical manifestation of the "Aeschylus formula of tragic silence" – from the standpoint of self-improvement, he emphasises that the tragedy of today is the absolute embodiment of his progress: "But what are ready words, /when you perceive them without an end /All, that is not given to language /And does not need a pencil?" (Pluzhnyk, 1988, p. 272).

"Images of literary works carry a distinctive, artistic weight in Y. Pluzhnyk's poetry: "And the famous Laurels will disappear from works, /Birds, sighs, stars and ether…" (Pluzhnyk, 1988, p. 208), "And only here and there among the moles /Long-haired Don Quixotes!" (Pluzhnyk, 1988, p. 193). In our opinion, introducing such images of literary works into the artistic text helps Y. Pluzhnyk build new meaning into his poetry. Given this, at the imagery level, we fixate on using the plural instead of the singular (artistic device – onomastics): Laurels, Don Quixotes. The artist's appeal to such "everlasting images" is not accidental. It should be noted that Don Quixote – the image of an unrestrained spirit – is interpreted in this manner by M. Khvylovy, P. Tychyna, M. Bazhan. This testifies to the echo of literary epochs and creative figures" (Bilichak, 2019, p. 11).

In addition to quotations, the intertextual nature of Y. Pluzhnyk's lyrics is indicated by reminiscences – apprehensible echoes of another literary work within a literary work. They are manifested in the similarity of composition, style, and phraseology. Reminiscence is the author's reminder to the reader of earlier literary facts and their textual components. It is one of the carriers of meaning; one element of the form, which has a semantic meaning; the image of literature with-

in literature (Gromyak, Kovalev, Pohrebennyk, Kryzhanivskyi, & Khropko, 1997, p. 87). We agree with N. Korablova's opinion (1999) that "reminiscences" – contextual connections – are indirect and perceived through context, the relationship of the text to the texts found within it (p. 4). Reminiscence also refers in the text to previous literary facts, individual works, images, plots, and characters. Additionally, note that the range of reminiscences is much more comprehensive than quotations. They can be manifested at different textual organisation levels – at the plot, content, structure, composition, and intonation levels.

"Y. Pluzhnyk borrows words that have a reminiscent character, thereby creating a kind of repulsion from the known pattern to give rise to a new artistic result. According to the semantic principle, Pluzhnyk's reminiscences can be generalised to the following varieties: folkloric, mythological, creative, and philosophical. Folkloric (fairy tale) reminiscences are very expressive:

"Unless we are children, we live
In the land of good fairies
and gnomes,
And when the years passed by,
having found the taste of bromine,
We follow the facts and
the calendar"
(Pluzhnyk, 1988, p. 211).

Our memory references the fairy tale, particularly the country of "good fairies and wise gnomes" at the semantic level. Note that reminiscence deepens the opposition that underlies the basis of the strophe ("being children" – "years passed"). Whereas a fairy tale is a worldly literary tradition which enables us to trace the hint of a "borrowed fairy tale".

Another poetic mention infused with philosophical meaning is the Arabic fairy tale "One Thousand and One Nights": "Here I, myself, clearly feel – /In the captivity of bricks and tram lines, – /That I am a stranger to your blue cornflowers, /Your dawns, wind and oats, /To the same extent, as those times, /That like slaves, they lay down at the feet, /The merchant's Sesame opened to them /Under the rattle of bullets" (Pluzhnyk, 1988, p. 194). This reminiscence evokes in our perception the inner correlation between Pluzhnyk's text and the famous Arabic fairy tale in which the incantation "Open Sesame! could fulfil any wish. In the quoted passage, this reminiscence performs the function of contrast to accentuate what is said" (Bilichak, 2019, p. 8).

In addition to folklore, the text of Pluzhnyk's poetry is filled with mythological reminiscences. The passage "And more than once on golden stubble /Folk memories – sympathetic Lares – /Strong and sorrowful ancestors will move on: /Varangians, hermitages, Cumans and Tatars…" (Pluzhnyk, 1988, p. 204) is perceived in the context of understanding the concept of a "Lare". According to the beliefs of ancient Romans, they are the patron gods of the home. At the formal level, reminiscence is an expletive construction. It brings increased attention to itself, and at the same time, it influences the unique narrative intonation of the strophe.

Artistic reminiscences are also organically intertwined into Pluzhnyk's text: "Yes, I probably have something from a realist, /Because I will not call it my continuous day /Pages of everlasting prose and poems /About that, which will happen in two hundred years, /How can I not introduce to Scriabin, or Liszt, /Or Beethoven's immortal themes…" (Pluzhnyk, 1988, p. 211); "In the wide world: /Desired happiness /…That is how I came to happy Tahiti /Unhappy Gauguin" (Pluzhnyk, 1988, p. 319) and others. Reminiscences such as these, which use the names of classical composers like Scriabin, Liszt, Beethoven, German art historian Richard Mutter, and French painter Paul Eugene-Marie Gauguin, show the artist's awareness of world-renowned masters of music and painting.

A significant emotional and semantic weight in Y. Pluzhnyk's lyrics is attributed to philosophical reminiscences – hinted in the following

lines: "Days pass…Summers pass… /The heart is open to change… /And the sadness is different, and the joy is different… /Oh, oh, Heraclitus!"; "In November, the quiet month, /Eloise accepted peace, – /Abelard's dead body /Approached under the Paraclete" (Pluzhnyk, 1988, p. 314). In this manner, the poet mentions Pierre Abelard, a French philosopher, theologian, and writer. The artist "offers his understanding of the love story between philosopher Abelard and Eloise. A physically mutilated husband has not lost the love of his faithful wife" (Khotsianivska, 2002, p. 92).

Passion for philosophy is one of the individualistic poetic features of the artist's lyrics. We support the stance of famous scientists N. Kostenko, M. Kodak, and G. Tokman: the main feature of Y. Pluzhnyk's poetics is, first of all, philosophical background, i.e., the unity of cultural ideas and its creator (human) as the highest humanistic value. At the same time, his lyrics are full of anthropocentric motifs, typical of expressionist poets. The combination of these categories in the lyrics directly confirms the philosophical thesis – "Man is the source of everything," the author considered to be the stoic philosopher Seneca. Pluzhnyk's anthologies "Days" (1926) and "Equilibrium" (1933) are evidence of a search for universal harmony in the artist's poetry. He is not only in a timeless category but is also apolitical about the problems of contemporary reality: "so that free thought proliferates words" (Bilichak, 2019 p. 9).

The artistic functioning of the "borrowed word" in Y. Pluzhnyk's text highlights the allusion as a "stylistic device, a hint, a reference to a certain literary work, plot, image, or historical event based on the erudition of the reader who is called to unravel the encoded content" (Gromyak, Kovalev, Pohrebennyk, Kryzhanivskyi, & Khropko, 1997, p. 30). According to N. Korablova (1999), "allusions – metatextual connections – are directly mediated, that is directly perceived as a dynamic text inform throughout the work" (p. 4).

The most common allusions in Pluzhnyk's lyrics are to the Bible. The poet did not write religious poetry, but as G. Tokman notes (1999), "his work is full of Christian humanistic pathos; the Book of Books constantly emerges from the poetic lines as an allusion" (p. 44). The author uniquely interprets the biblical motifs. For example: "And here they sit on flowery meadows, /And time will dissolve /…And in the blood, on Calvary, in agony /they will see us" (Pluzhnyk, 1988, p. 178). In the given sample, the form of the strophe directly resembles a biblical parable. The stylistics of the poetry also model the "parabolic character" of the quatrain. Pluzhnyk achieves this effect thanks to anaphora (the conjunction "and" is repeated three times, which helps to slow down the rhythm), and the strophe is divided in half by a long pause (at the punctuation level – three dots). Allusion contributes to the emphasis on biblical images of blood, Calvary, and torments.

Central (both formally and semantically) is the image of Calvary, which contrasts with the metaphor of "flowery meadows". The tone of the poetry acquires a distinct expressiveness: the intonation is indicative of the sublimity inherent in the phrase's construction. In this context, the allusion develops an individualistic character. In the lines "in October, there will be a holiday forever, /At least the time latched on along the way! /Peasant! /Because it is taken off /You from the cross" (Pluzhnyk, 1988, p. 105) – rhetorical figures express the biblical allusion at the beginning of the strophe. The poem's content and ideological weight significantly correct the existing biblical motif. Within the literary text, Pluzhnyk forms a new modification of the strophe that emphasises its mood.

The following allusion has a philosophical character: "On the other side of passion, tenderness is born /Oh, the thirst of lips! Intense beckoning of bodies! /Truly wonderful is their calling – /On the other side of passion inspire tenderness. /What are you waiting for? /There is so little left! /Open your arms like the flutter of

wings, – /Fly and fly! This is what should have happened… /On the other side of passion – the calling of indifference" (Pluzhnyk, 1988, p. 298). In this poetry, Y. Pluzhnyk transcends the title of the incredibly famous work entitled "On the other side of good and evil" by the German philosopher, idealist, and writer F. Nietzsche. Here, the Nietzschean motif serves as a kind of framework. However, the ending of the poem ("On the other side of passion – the calling of indifference") contradicts what is stated above ("On the other side of passion, tenderness is born"; "On the other side of passion inspire tenderness"). Namely, the allusion complex exhibits a gradational character (in particular, we observe a declining gradation). Y. Pluzhnyk expresses his own vision of F. Nietzsche's well-known concepts; argues with him, expresses a different viewpoint, which is distinct from the proposed postulates of the famous German philosopher (Bilichak, 2019, p. 9).

The writer is also fond of Ukrainian philosophical thought. He utilises his philosophically sound views to creatively communicate with G. Skovoroda, the founder of Ukrainian philosophy:

"…Oh sea, sea! Blue noise!
How little is needed, how much is possible…
Like the ocean, every minute roars;
Lose all life, like a splash!"
(Pluzhnyk, 1988, p. 331).

"The lines of poetry uphold G. Skovoroda's famous saying: "How difficult is all that is unnecessary and stupid!" The circle intertwining the moods, worldview, and Y. Pluzhnyk's philosophy is condensed into the work's poetic subtext. In the figurative structure, we have two planes of time and space: ocean – is a minute; life – is a splash (although logically, ocean – is a splash; life – is a minute). This exemplifies how the syncretism of images interweaves temporal and spatial boundaries into an integral structure. The dissolution of the lyrical hero in this marine universe conveys an inner mood and emotionality.

The author's text also testifies to the existence of additional types of intertextual relations, among which are foreign language elements. French words in Y. Pluzhnyk's text are used naturally and harmoniously, without violating the author's individualistic lyrical sound. On the contrary, the introduction of foreign words deepens the aesthetic charge of the poetry, indicating a dialogical communication between cultures. Additionally, the emotional content of the French "foreign word" in Pluzhnyk's lyrics is polysemantic (Bilichak, 2019, p. 13). One of the significant aspects is that a foreign language element can be perceived as a name marker of another's reality:

"I have a wild dream every night:
I am a violinist in the
"Monami" pub,
I will put on such an act,
That no one has ever been
able to…"
(Pluzhnyk, 1988, p. 250).

"Monami" is the name of the pub from the dream (translated from French – "My friend"). This is symptomatic because the dream is incomprehensible, mysterious, a semi-real state. The semantic plan of the image is based on contrast. Y. Pluzhnyk did not limit his search solely to the consciousness sphere but also expanded it to the world of sleep, oblivion, visions – attaching it to the secret knowledge of the human subconscious. This kind of sublimation is art's connection to dreams, fantasy, and sleep.

The author's introduction of foreign words into his own text also aims to sound ironic: "Sighing, smattering – Europe! /Father – not addressed, but rather papa! /Until even the hamlet did not understand: /Words in blood-soaked dandruff!" (Pluzhnyk, 1988, p. 114). In the poem's figurative structure, the French word performs an emotional function – it is used with a touch of irony. It should also be noted that Y. Pluzhnyk gives the Ukrainian translation of the foreign word. This kind of tautological technique is contextually justified. The irony is strengthened by

scepticism (Bilichak, 2019, p. 13).

In this regard, V. Derzhavin (1994) remarks that Pluzhnyk's pessimistically adorned scepticism is everywhere – nothing else is noticeable, except for the refined art, which gives him a sincere, personal tone (p. 227).

French expressions in the author's text provide the impetus toward building an understanding of associative meanings that are specified in certain poetry: "And I do not undertake *à livre ouvert* /Reading the future's metamorphosis /For I still have not torn out my heart /I am from the threshold of my parents' house!" (Pluzhnyk, 1988, p. 208). The expression *à livre ouvert* translated from French means – "from an open book" (literally) – in other words, "without preparation," "directly". In the context of poetry, a foreign language expression, at the visual level, is perceived as a component that complements the phrase. Compare: And I do not undertake… /Reading the future's metamorphosis… – the content is clear without the use of the French expression). However, by knowing the translation of a "foreign word," poetic expression reveals its hidden potential: a visual, auditory, and emotional understanding of a text that has a multifunctional semantic, which is based on associative connections and has a contrasting sound.

Latin expressions, as components of Pluzhnyk's lyrics, determine the figurative and semantic weight of the artist's poetry. The author introduces well-known epigrams into the structure of his text, the meaning of which is clear without translation: "And after a grey day /Someplace where the horizon does not perish, /Let us ask, go – /Would you help… /I'm homo sapiens" (Pluzhnyk, 1988, p. 171). The Latin expression homo sapiens (intelligent person) sounds like the lyrical hero's self-justification. The last line also serves as a psychological marker: it highlights the subject's inner state, which is asking for help" (Bilichak, 2019, p. 12).

The semantic energy of a foreign language expression (together with punctuation) is based on a thickening emotional tension – a condensa-

tion of the mood in poetry. In the general rhythm of images, the Latin expression becomes the concept of the work: "This is a consequence of underheating: /Not a lot of bread in half a pound! Transit Gloria Mundi…" (Pluzhnyk, 1988, p. 182).

The lyrical hero's direct appeal to the reader is justified. The Latin phrase conveys the general meaning of the poetry: "Thus passes worldly glory…" Here, we cannot "deprive" the text of this phrase by replacing it with another – otherwise, the work is unfinished. The Latin proverb forms the poetry's concept as a whole, its philosophical idea, and the foreign language element functions as a key image that gives the work integrity.

Quantitative fragments acquire an intertextual character, and at the same time, act as a part of the work. For example, fixation of dates in Pluzhnyk's poetry is full of specifics and conveys certain time limits:

- the title of the poem "21.01.1924 – 21.01. 1934" (Pluzhnyk, 1988, p. 347);
- an excerpt from the poem "Thirty-third…Or thirty-fourth…":

> "…And spring is coming! And the
> earth is blooming!
> …Time for heroes to die heroically?
> Generals understand this.
> Think about this.
> Thirty-third or thirty-fourth?"
> (Pluzhnyk, 1988, p. 345).

The fixed date contains a projection of the First World War. The lyrical transparency and emotionality of the first strophe sharply contrast with the second: harmonious peace, balance, and admiration of nature as opposed to "heroic" death. The poem ends with an ironic, rhetorical question that condenses the subtextual information.

"Dedications can also denote the variable ways of integration within the artist's lyrics. In particular, the author mentions the name of the addressee directly before the work. For example, V. Pidmohylny "It was night over the mountains. The gulf…" (Pluzhnyk, 1988, p. 282); Yu. Me-

zhenkov "Days pass… Summers pass…" (Pluzhnyk, 1988, p. 306). Note that the dedications to these people are not accidental. V. Pidmohylny is Y. Pluzhnyk's friend and colleague, with whom he co-authored the dictionary "Phraseology of Business Language" (1927).

We often get to know the addressee, to whom the poem is dedicated, from the poetry context. For example: "It dawned. In the dim, grey light /Your face is strange and foreign… /This profile is tender, these cheeks are pale – /Are they really yours?" (Pluzhnyk, 1988, p. 328). Y. Pluzhnyk's wife, Halyna Kovalenko, is the heroine in the poem, and there is a large number of works dedicated to the poet's wife. All of them convey the mood of a quiet sadness marked by slight nostalgia:

"Dry and fragile shoulder line,
And elbows – childishly sharp…"
(Pluzhnyk, 1988, p. 324).

The heroine of this poem is Mykola Bazhan's younger sister Alla. There are many more of such dedications in Pluzhnyk's poetry. Regarding the addressee of a particular verse, we can learn about the said person from contemporaries' memoirs.

Epigraphs also contain information and references to the addressee or the emotions and memories associated with said person. In the epigraph within the anthology "Days" (1926), it is stated: "How terrible! Man's heart /At the edge of poverty /P. Tychyna". The epigraph is a quotation from a passage by P. Tychyna titled "Sorrowful Mother" (Bilichak, 2019, p. 13). Feelings of relatability explain this aspect of the artist's creative range to the era and its cataclysms, directly expressed in the lyrics. It should be noted that Tychyna's epigraph is an aesthetic concept of Pluzhnyk's entire anthology – its main idea.

Conclusion

Consequently, the analysis of Y. Pluzhnyk's poetry in the aspect of intertextuality testifies to the constant presence of a "foreign word" at the formal and semantic level that gives the author's works more specific, original and unique sounding. Intertextual manifestations of lyrics are expressed in several forms. The most common among them are direct or indirect quotations made by the writer to confirm his own words or deny the position of the predecessor authors in compliance with all the features of the foreign word and with reference to the source. In addition to quotations, the intertextual character of Y. Pluzhnyk's lyrics is formed by numerous reminiscences from the world poetry and Ukrainian literature of different historical periods.

The poetic functioning of a "foreign word" in Y. Pluzhnyk's text is also evidenced by an allusion. Foreign language elements, which are harmoniously "introduced" into the poetic line, make an additional philosophical semantic load.

Intertextuality can be traced in using images of famous people, both artist's contemporaries and prominent figures of the past (Homer, Skovoroda, Shevchenko, Bazhan, Voltaire, Sinclair). Such work with a literary text testifies not only to the high level of literary awareness and a wide circle of author's interests but also to the ability to work creatively, turn to well-known things in order to find their own role in literary life. The presence in the author's text and the main types of intertextual relations (quotations, reminiscences, allusions), additional (foreign language elements, quantitative fragments, dedications) is a marker of semantic content in Y. Pluzhnyk's text. We can say that writer's works, through intertextual connections, form the cycle of moods, the worldview of Y. Pluzhnyk's philosophy.

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REVISITING TERM STUDIES IN MODERN POLY-CULTURAL AND POLY-LINGUAL CONTEXTS: METHODOLOGICAL APPROACH

Abstract

The analysis of the issues in term studies showcases that the scholars' attempts to come to the unified approach to the definition of the term has not been successful yet. No longer is the academic world seen as numbers of regional scientific schools across geographies. On the contrary, globalisation has significantly affected academia and the respective product of science. The subject matter of the research links to poly-culturalism and poly-lingual communication in the contemporary world of science. It aims at the description of *monomial* and *polynomial* – proposed substitutes for set (irreversible) term expressions in languages for specific purposes when digitized. It is suggested that an interdisciplinary dialogue between linguistics in Saussure's concept and philosophy, psychology, neuroscience, and computer science would ultimately make the world catch up with ICT in the digital era. Robotics, automation of processes are soon to absorb vast domains of specialized knowledge. As formal and logical treatment of language helps employ algebraic tools for linguistic analysis, comparative analysis between terms in terminology and an algebraic expression evidences similarities that may hardly be ignored. Thus, an algorithmic description of terminology could generate an infinite number of products from a finite number of essential elements.

Keywords: monomial, polynomial, term studies, language for specific purposes, poly-culturalism, poly-lingualism.

Introduction

A language as an organic system is observed to be progressively evolving into a cybernetic body because by exploring structures, constraints and possibilities, and it appears similar to cybernetics these days. Here it is not about cybernetics as the 'all digital thing'. It is about the shared poly-cultural and poly-lingual domains, as well as about differentiation between natural system (natural language) and machines inasmuch "a conversation between humans is different in scope, meaning and complexity than a conversation between machines or a human and a machine", according to L. Werner (2017, p. 1) in *Cybernetics: state of the art*. Broadly speaking, the essential goal of cybernetics lies with understanding functions and processes of systems, defining such, and where systems incorporate circular causal relationships. It means that the key focus is how anything (1) processes data, (2) responds to data including changes, if any, and (3) can be changed to accomplish the first two tasks. To put it plainly, it is about a circular causal relationship, in which action by the system generates some change in its environment; next, such change gets reflected in the system, known as feedback, which, consequently, results in a system change.

Similarly, it is suggested to view languages for specific purposes (LSP) as terminologies that make part of a terminology system along with their elements, i.e. terms and term clusters, and their relationships, affected by the system, on the

one hand, and on the other, as one that drives such changes in the system. It is presented that functions and processes in terms "coinage", "usage" and "translatability" in poly-cultural and poly-lingual contexts are critically important nowadays, especially for data mining and processing, moving from "individual", or manually controlled processes to "the system", artificial intelligence (AI) and automation, i.e. the system-level control.

As L. Khachatryan (2019, p. 6) stresses out that "the world is reflected in the consciousness of an individual through the symbolic system of language", and "the dependence of language and thinking is more vivid and is largely manifested in natural language", it is moved further that logical and cognitive chain of processes, which take place in an individual's cortex and neocortex, in communication under professional settings seeks as much independence as possible in terms of the semantics of the scientific language and linguistic means in natural settings. What can also be relevant from an "individual – audience – system" perspective is the model in one of the conclusions by H. Hovhannisyan (2020, p. 25): "in modern understandings, the operational field of rhetoric expands by adding various methods and forms of individual-to-individual communication … to the individual-to-audience model".

To the above extent, LSP as a branch of applied linguistics for the paper is seen other than an approach to second language acquisition, teaching and training, associated with the goal(s) to meet the specific needs of learners in their education jobs and professional training[1]. Some technical lexis makes the object of the research in the poly-cultural and poly-lingual contexts of global professional communication and embodies into set term expressions, or clichés, or term clusters of specific nature, which may challenge the generally accepted approach to term studies. Thus, the research objectives are as follows:

(i) review of the classical difference between a word and a term as a traditional vision in term studies, underlining the linguistic gaps,

(ii) introduction of monomials and polynomials in LSP in the light of the "system" approach for digitization goals in future, considered a novice in the contemporary methodology. English and Ukrainian for Audit and Accounting[2], which serves the specific domain of knowledge and describe the use of LSP corpora in the mentioned languages, exemplify poly-cultural and poly-lingual facets.

The paper employs generally adopted scientific methods such as formal and logical, systemic, structural and functional, general logical methods of theoretical analysis, i.e. analysis and synthesis, generalization and abstraction, comparison, modelling, etc.; the experimental techniques following the observational research. Next, linguistic field research helps collect data, analyze and describe the findings based on the use of language corpora in various domains of specialized knowledge as exemplified in English and Ukrainian, on the one hand. On the other, the qualitative and quantitative, descriptive and structural methods helped present the analyzed data in relevant conclusions.

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[1] Here LSP is not content- or theme-based language instruction. LSP studies, within the focus on language variation across particular subject fields, vary from genres, discourse, professional communication, stylistic features to technical language. However, the emphases of these issues are beyond the scope of the paper.

[2] The sample as part of methodology comprises 261 terms selected from the *Handbook of International Quality Control, Auditing, Review, Other Assurance, and Related Services Pronouncements* (Volume I) validated by the International Auditing and Assurance Standards Board (IAASB) as of 2017 and 2018. Poly-culturalism and poly-lingualism accompany each other, as the research material is the glossary of terms accepted globally by professional communities irrespective of languages and locations. It is stated that such examples may support evidence and need in substitution of the term "term" with a monomial for compound and complex term clusters and polynomial for conjunction bound terms, respectively, when LSP is paired with ICT, computer science, neuroscience and aims at the design of specialized dictionaries, including bilingual and poly-lingual LSP dictionaries, and others without limitation.

Languages for Specific Purposes in Poly-Cultural and Poly-Lingual Contexts

In order to solve the issues of unification and standardization of terms in terminologies, or LSP, it is obvious why researchers and scholars learn and analyze term patterns, regularity and trends in a particular terminology, in fields of science and technology etc., accounting for their determinants. It is supported what has been done to research ways and means of term coinage, describe lexical and grammatical, semantic values of terms, active and frequent ways of term formation employing affixation, stem building, conversion and so on, in particular. Of great importance is understanding of genesis, development and perspectives of terminologies, as well as the vision of collaboration with other fields and subfields not only in linguistics but also with other sciences.

The history of the Ukrainian terminology as science goes back to the Kievan Rus, to the original Izbornik Sviatoslava (1073), the first traceable text connected with terminology as mentions Kochan (2012, p. 9). However, it took centuries to arrive at what is called the term today. According to Ivashchenko (2018, pp. 31-32), in Ukraine, proto-terms were formed under the Slavic framework, became fixed in written artefacts and chronicles, which led to the formation of terminology in various fields of knowledge and the research style under the logical and philosophical substantiation of term theory in the eighteenth century. Further, what the late nineteenth century brought to the terminology as a field of science in Ukraine could also been traced globally (Sonneveld and Loening, 1993, pp. 1-5), i.e. the start of naming principles in the area of natural sciences, chemistry, medicine, mathematics. Furthermore, it was industrialization in Ukraine and other countries in the world as the first reason for term creation, which resulted in the standardization of technical and scientific terminology. Next, the scholars reasonably quote the definition of ISO-1087, under which terminology is a set of terms that represent the system of concepts of a particular subject field.

Word vs Term

The classical definitions of the term are found in various dictionaries and works. The word *term* dates back to medieval times and comes from Latin *terminus* and Greek *τέρμα* 'border, boundary, end'. In *Merriam-Webster Dictionary*, the term is defined as a word or expression that has a precise meaning in some uses or is peculiar to a science, art, profession, or subject. In contrast, the *Cambridge Dictionary* in the definition of the term focuses on the register rather than precision of concept, i.e. a word or expression used concerning a particular subject, often to describe something official or technical (online resource). The *Philosophical Encyclopedic Dictionary* defines a term as a word or phrase to convey a concept attributable to it in a specific field of knowledge in a way as accurate as possible in its definition (Ishmuratov, 2002, pp. 636-742).

Terminology as a set of terms in a particular subject field makes part of standard language, or literary language concerning Slavic languages, according to most scholars (Akhmanova, 1966; Golovin, 1981; Panko, Kochan, & Matsiuk, 1994). However, Danilenko (1986) notes that terminology belongs to scholarly language that is an independent functional variety of standard scholarly language. The deeper researchers go into the investigation, the more differences and discrepancies in definitions arise. Similarly, the definition of the *term* as a linguistic unit varies from one school to another among scholars and researchers. Even though the term has been studied for over a century and a half, no single definition is adopted[3]. To avoid repetition and re-citing

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[3] Briefly, according to Khan (2016, p. 697), "the main difference between a term and a word is the nature of reference". The author underlines (ibid.) that the term "involves linguistic (lexical, syntactical and semantic) as well as concepts (generic, portative and casual) restrictions" and provides a summary of works on terms/term definitions by Pearson (1998) quoting Rondeau, comparing Rondeau and Wuster, referring to Sager's

the definitions of the term from scholarly publications, the studies regard the term in its historical evolution (Zhytin, 2009; Vakulenko, 2014; Khan, 2016), classifications of terms by their origin, motivation and definition degrees (Grinjov, 1993, pp. 48-52), by functional style limitation (Komarova, 1991, p. 21), by the differentiation between a term and professionalism (Shelov, 1984), etc.

To meet Objective 1 and draw a distinct line for the above in the classical understandings of term, it is found reasonable to cite Vakulenko (2014) in two instances below. One of them is seen to underpin the broader definition of the widely accepted definition of the term in the traditional linguistics (Eastern European perspective):

- "A term (from the Greek τέρμα 'end, boundary') is a unit of the lexical level (a word or a collocation) that denominates some concept of the respective domain of human endeavour and forms."

- "Functional thematic class of the field vocabulary is a natural (systemic or off-systemic) element of the terminology fund".

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definition of term as opposed to word; definitions of the term by Hoffman, Herbert, Godman and Payne, Trimble and Trimble, and Yang (pp. 697-698). Somewhat more profound analysis by Vakulenko (2014) illustrates the historical evolution of the term, enlists a good number of its definitions diachronically and enriches the research with an overview of basic approaches to terminology and methods of terminology, differentiating inter alia the statistical method and the analytical method. Zhytin (2009, p. 9) distinguishes terms from non-terms (words) based on the functional approach. Further, the scholar mentions two directions for the linguistic definition of the term, i.e. one introduced as a terminology tradition by Lotte (1961) opposing word and term under natural semantic non-similarity, and the other by Vinokur (1939). The latter is followed by many distinguished scholars today, and Zhytin (2009, p. 10) quotes Djakov et al. that "terms are not special words, terms are words that perform special role (function)". Vakulenko (2014) argues the qualification "special", which "is not quite correct, because the terms are normally classified as belonging to the groups of the common ones (distance, light, section, speed, star, water), general (analysis, analogy, category, synthesis), cross-disciplinary (electricity, osmosis, proton, weight), field terms (bosons, gluons, quarks), etc."

The other refers to the current dilemma for terminologists and terminographers as to the definition of the term in contemporary linguistics:

There are many generic concepts through which a term is defined: verbal complex; particular object, specific concept, language sign, word, particular word, verbal complex motivated sign, lexicalized combination, reduction, function, terminological element, the integrity of sign and concept, lexical unit (Tabanakova, 2001, p. 28). Despite this, none of the current definitions can fully satisfy the scientists that tend to invent their own ones (Kochan, 2012, p. 30). Moreover, such a high number of grasps and definitions of the concept of a term confirms an impossibility to create its universal definition (Tabanakova, 2001, p. 28). However, this does not mean that striving towards the most successful definition of a term is without interest.

As evidenced above, so far, attempts by scholars to come to an agreement and consider the universal definition of the term have not been successful. It is not argued what the term and definitions of the term should be in contemporary linguistics. It is suggested that given many issues arising with the classical understanding of the term, the focus is laid internally, thus, hardly following the comprehensive growth and development of LSP, or terminologies, as a system within another system. However, LSP, as an organic body, is influenced by changes in the outward surroundings – linguistic, digital, etc., and influences the system itself by absorbing, processing, modifying, amending the elements at various hierarchical levels, resulting in the evolutionary stance of transformations "single element – compound /complex element – sub-system – system" in the long run. The mentioned transformations may help immensely digitize vast canvases of data in their poly-lingual usage within the same specialised knowledge domain. Broadly, term coinage in LSPs in the light of set term clusters, or term clichés, repetition of the form, frequency of usage may well lead to the required analysis and future design of algorithms, which connect

formal logic, mathematics, linguistics, and computer sciences.

Monomials as Mono-terms,
Bi-terms, and Multi-terms

Given the specified above, it should be stated that it is English terminology that falls under the prime focus of investigation in the majority of cases. "Importantly, language for specific purposes in relation to the languages other than English is very little discussed except in the academic fields, and hardly found in professional non-English journals", according to Chaika (2018, p. 125). To bridge the gap, illustrations to accompany the theoretical explanations will pair two languages – English as a lingua franca and a language of academia and Ukrainian as representative of the Slavic group of languages and deemed as an 'understudied' language for its geography, historical, political and economic constraints, in particular. Following the 'understudied' mention, it is also the terminology of audit and accounting, which lacks numerous addresses in such languages as Ukrainian, Polish, Portuguese, Armenian, etc. LSPs, or languages for finance, business, economics, IT and law, have turned more popular in recent decades. Therefore, the research sample is English for Audit and Accounting (English for A&A) and Ukrainian for Audit and Accounting (Ukrainian for A&A).

The recently appearing trend in term studies links to some publications by Ukrainian scholars. Thus, Chaika (2019a) compares terms in linguistics and terms in algebra by substantiating that "algebra and its expressions are seen as the language of mathematics, and are used to describe relationships between elements and structures, even people, thoughts, behavioural patterns" (p. 101). It is believed that terminology and its entries can be treated in the like way. It is agreed that terms (labels) represent concepts and structures and are characterized by their "behavioural patterns". Further, algebraic expressions consist of terms. Inasmuch as a term in algebra is either a single number or variable or numbers and variables multiplied, these are referred to as monomials in algebra. In an expression, terms may be separated by a '+' or '-', sometimes divided. Such terms in algebra are called binomials, a variety of polynomials.

Similarly, in terminologies /LSPs, it is assumed that a term is also expressed by either a single number or variable(s) since it is a one-word, two-word or multi-word phrase. It is suggested that such terms in the professional domain of knowledge be referred to as monomials. For example, four groups of the monomials are distinguished in English for Law given their structure, (i) the simple monomial, (ii) the simplified monomial that consists of two terms, (iii) the compound monomial that contains three terms in its structure, and (iv) the multi-term monomial that reflects a syntactical pattern (Chaika & Zakatei, 2019, p. 120). It is stated that "the parallel is drawn between the systematic relations in an algebraic expression and those in a terminological set expression in the English legal terminology. The focus is with the relations/difference between monomial variables, which determine the key concept of the term itself" (Chaika & Zakatei, 2019, p. 120). This focus is seen as crucial for the research when addressing the introduction of "monomial" and "polynomial" for set term clusters in LSPs, which are viewed as an inseparable whole, logically, semantically, and grammatically connected.

The findings of the present research are based on the analysis of 261 glossary terms selected from the *Handbook of International Quality Control, Auditing, Review, Other Assurance, and Related Services Pronouncements* (Volume I), referred to as the Standards. For the statistical purposes and frequency usage of monomials and polynomials in English and Ukrainian for A&A, currently, no other source was considered for analysis. To illustrate the declared, it is advisable to look at Figure 1 - m*onomials and polynomials in English and Ukrainian for A&A.*

Figure 1. Monomials and Polynomials in English and Ukrainian for A&A

The chart provides a clear understanding that monomials in English and Ukrainian for A&A (the Standards) amount to 251 of 261 in total, making 96% of A&A terminology in the languages under study. The other 4% remains with ten polynomials in both the English and Ukrainian languages.

Figure 2. *Monomials and polynomials in English and Ukrainian for A&A, by monomial structure,* illustrates the total of 261 monomials and polynomials in both the languages and fixes the

difference in the structure of the English and Ukrainian monomials. Thus, English for A&A in terminology includes 55 mono-term monomials, 115 bi-term, and 81 multi-term monomials, which make up 21%, 44%, and 31% of the English glossary. Ukrainian for A&A contains 39 mono-term monomials, 120 bi-terms and 92 multi-terms, respectively. In percentage, these make 15%, 46% and 35% altogether in the monomial group of the Standards glossary.
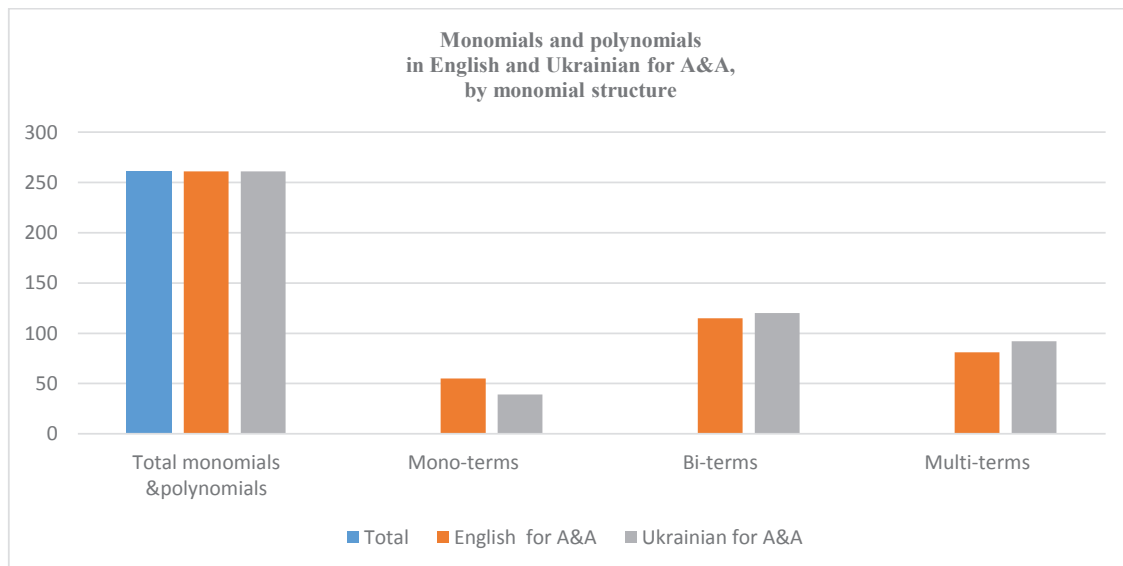
Figure 2. Monomials and Polynomials in English and Ukrainian for A&A, by Monomial Structure

It should be noted that multi-term monomials in English and Ukrainian for A&A can be represented by three-term and four-term monomials, etc. As mentioned above, English for A&A in the Standards glossary includes 81 multi-term

monomials that make 31% of the total. Next, such multi-term monomials break into 60 three-term monomials, 17 four-term monomials and four five-term and more, respectively. Ukrainian for A&A enumerates 92 multi-term monomials,

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among which three-termed make 51, four-termed amount to 33, and five- and six-termed come to 8 only.

Overall, the trend in monomial coinage and use looks similar in English and Ukrainian for A&A in connection with bi-term and three-term monomials, 115 vs 120 and 60 vs 51 as compared. However, the Ukrainian four-term monomials exceed the English four-terms almost twice, i.e. 33 vs 17. Exactly doubled the Ukrainian five- and six-terms (8 in number) are ahead of 4 in English for A&A. Nevertheless, the prevailing trend in English of 55 mono-terms leaves behind the 39 Ukrainian.

Chaika (2019a, p. 104) defines a monomial as "a monomial terminological set expression in English for Audit (a monomial in audit terminology, or a monomial term, or a monomial)" that "means only one term, which can be extended with a modifier/modifiers or unextended". No matter how many terms make such a monomial in English / Ukrainian for A&A, the monomial is one. Under a circumstance, a monomial consists of a single term only. It is a mono-term monomial. Please see the English and Ukrainian examples of mono-term monomials in *Table 1*.

Table 1.

Mono-Term English and Ukrainian Monomials

LSP	*Mono-term monomial*	*Concept*
English for A&A	expertise	'skills, knowledge and experience in a particular field' (the Standards)
Ukrainian for A&A	спеціальні знання (specialni znannja)	

Where a monomial has two terms in its structure, it is a bi-term monomial. Prepositions, conjunctions, particles and articles are service elements and make no term. The mentioned categories in the structure of the monomial (polynomial) are relevant, however. Such elements, in the structure, help understand the hierarchy in syntactic relations of the terms within a monomial (polynomial). For example, English for A&A *misstatement of fact* 'other information that is unrelated to matters appearing in the subject matter information or the assurance report that is incorrectly stated or presented' correlates to Ukrainian for A&A *викривлення факту* (*vykryvlennja faktu*). In both languages, the monomials are bi-term. Please see another example of English and Ukrainian bi-terms in *Table 2. Bi-term English and Ukrainian monomials*.

Table 2.

Bi-Term English and Ukrainian Monomials

LSP	*Bi-term monomial*	*Concept*
English for A&A	applicable criteria	'the criteria used by the entity to quantify and report its emissions in the GHG statement' (the Standards)
Ukrainian for A&A	застосовні критерії (zastosovni kryteriji)	

Where a monomial contains three or four terms in its structure, sometimes more in regards to the language, it is a multi-term monomial (please see *Table 3. Multi-term English and Ukrainian monomials*). Regardless of the language, prepositions, conjunctions, particles, and articles are service elements and make no term. Such elements in the structure of the English multi-term monomials help understand the hierarchy in syntactic relations[1].

Multi-Term English and Ukrainian Monomials

LSP	Multi-term monomial	Concept
English for A&A	date of the auditor's report	'the date the auditor dates the report on the financial statements in accordance with ISA700 (Revised)' (the Standards)
Ukrainian for A&A	дата звіту аудитора (data zvitu audytora)	

To be more specific, it is often relevant to mention the number of terms in a bi-term and/or multi-term monomial structure, especially for contrastive terminology. It is not only the issue of equivalence. It is believed it will contribute to translation studies, the questions of adequate and equivalent translations under various contexts, in particular, and to the development of translation software as well. Please see *Table 4.* below and follow the differences in structure between the English and Ukrainian multi-term monomials in A&A.

Difference in the Structure / Number of English and Ukrainian Monomials

LSP	Multi-term monomial	Concept
English for A&A (a)	Management's expert	'an individual or organization possessing expertise in a field other than accounting or auditing, whose work in that field is used by the entity to assist the entity in preparing the financial statements' (the Standards)
Ukrainian for A&A (a)	експерт управлінського персоналу (ekspert upravlins'koho personalu)	
English for A&A (b)	limited assurance engagement	'an assurance engagement in which the practitioner reduces engagement risk to a level that is acceptable in the circumstances of the engagement but where that risk is greater than for a reasonable assurance engagement as the basis for expressing a conclusion in a form that conveys whether, based on on the procedures performed and evidence obtained, a matter(s) has come to the practitioner's attention to cause the practitioner to believe the subject matter information is materially misstated' (the Standards)
Ukrainian for A&A (b)	завдання з надання обмеженої впевненості (zavdannja z nadannja obmezhenoji vpevnenosti)	
English for A&A (c)	agreed-upon procedures engagement	'an engagement in which an auditor is engaged to carry out those procedures of an audit nature to which the auditor and the entity and any appropriate third parties have agreed and to report on factual findings' (the Standards)
Ukrainian for A&A (c)	завдання з виконання узгоджених процедур (zavdannja z vykonannja uzhodzenykh procedur)	

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[1] This phenomenon is important; however, it falls out of the research scope for the presented article.

As demonstrated with the examples in *Table 4. Difference in the structure/number of English and Ukrainian monomials*, it is regular enough when a monomial in one language is bi-term or three-term, etc., and its equivalent in the other features the other number of terms in the structure but remaining an equivalent monomial. The content plane remains unchanged, as the concept is the same. For instance, the English bi-term monomial *Management's expert* corresponds to the Ukrainian three-term *експерт управлінського персоналу* (*ekspert upravlins'koho personalu*), sharing the same concept.

There is a good number of similar cases, which can be the subject matter of other research findings.

Polynomials as Irreversibly Set Terms

In terminologies or LSPs, the other instances of complex terms – terms of complex structure or specific arrangement because of the strictly set word order, are fewer in number by statistics than simple, compound, complex terms called monomials in our case. Nevertheless, they are not of less importance and, on the contrary, such term clusters / set expressions, term collocations, [terminological] word combinations and so on make pairs/groups of terms used together in the strictly set order. In some works, such pairs are treated as an idiomatic expression or collocation, especially if they do not represent part of terminology but belong to natural language corpora. For instance, please see some set expressions or collocations of the latter: *dos and don'ts*, *here and there*, *day and night*, *boys and girls* but *ladies and gentlemen*, etc. in English, *день і ніч* (*den' i nič*), *тут і зараз* (*tut i zaraz*), *пані та панове* (*pani ta panove*), etc. in Ukrainian, respectively.

The idea of investigating linguistic units that are strictly set is not new in itself. Such linguistic phenomenon is known as studied under different

names, e.g. binomial pair, binomial expression, irreversible binomial, (binomial) freeze, frozen/unfrozen binomial, nonreversible word pair, Siamese twins in linguistics, etc. Bunin, Benor, & Levy (2006, pp. 233-236) speak of binomial formation as "the process by which a language user determines the ordering of like-category conjoined items in a three-word phrase of form A and B (e.g. chicken and egg)" and all such binomial formations as binomials.

Looking back into history, it was 1954 when Yakov Malkiel introduced the term "irreversible binomial" by which the author means "the sequence of two words pertaining to the same form-class, placed on an identical level of the syntactic hierarchy, and ordinarily connected by some kind of lexical link" (Malkiel, 1968, p. 113). Gowers (1965), in the second edition of *Fowler's Modern English Usage*, used the term "Siamese twins" to refer to conjoined twins in linguistics.

In modern studies, Chaika (2014) also refers to such conjoined terms as Siamese twins in the law of obligation in English and Portuguese. Next, the 2015 edition of *Fowler's Modern English Usage* uses the term "irreversible binomials", as the term "Siamese twins" was considered offensive to some. Later, Chaika (2019b, p. 71) suggests that in LSPs, such term clusters in the fixed word order make "a binomial terminological set expression, or a binomial in [audit] terminology, or a binomial". The author determines it as "a kind of a polynomial in English for Audit, which consists of a sum of at least two terms – whether or not extended with a variable/s, and linked with AND/OR" and underlines the critical point that "the word order of such coined audit term clusters – binomials in English for Audit, is irreversible" (Chaika, 2019b). At the same time, Chaika and Zakatei (2019, p. 116) do not specifically analyze polynomials and binomials, in particular. However, in English for Law, among the examples of monomials, they give an example of a legal binomial and mention that "it is possible

to distinguish (such) terms relevant to the legal domain…: EN *under hand **and** seal*, EN *a legatory*, EN *an earliest release date*".

Under the present research, polynomials in terminologies, or LSPs, stand for term clusters set in the fixed word order, which cannot be reversed in professional contexts. Moreover, such polynomials are known as binomials, trinomials, etc., as determined by their structure. It is em-

phasized in the findings if two parts of the complex term structure link with **and/or**, such are referred to as binomials, according to the polynomial taxonomy. For example, in English and Ukrainian for A&A, such binomials are similar to the examples set forth in *Table 5. Binomials as a representative class of polynomials in English and Ukrainian for A&A*.

Binomials as a Representative Class of Polynomials in English and Ukrainian for A&A

LSP	Binomial	Concept
English for A&A (a)	assurance skills **and** techniques	'those planning, evidence gathering, evidence evaluation, communication and reporting skills and techniques demonstrated by an assurance practitioner that are distinct from expertise in the underlying subject matter of any particular assurance engagement or its measurement or evaluation' (the Standards)
Ukrainian for A&A (a)	навички **та** методи надання впевненості (navyčky ta metody nadannja vpevnenosti)	
English for A&A (b)	cap **and** trade	'a system that sets overall emissions limits allocates emissions allowances to participants and allows them to trade allowances and emission credits with each other' (the Standards)
Ukrainian for A&A (b)	обмеження викидів **та** торгівля (obmezhennja vykydiv ta torhivlja)	

In mathematics, an algebraic expression of $ab + ac$ can transform into $a (b + c)$. In terminologies, or English for A&A, in particular, the picture looks similar: ***assurance** skills + (and) **assurance** techniques*, which equals ***assurance (skills + techniques)***, respectively. At first sight, an easier example is ***cap and trade*** as it is a binomial, i.e. two terms make such a polynomial. With a deeper look inside, it is relevant to follow the fixed word order in the structure of such a binomial: *cap and trade*, and never **trade and cap*. The same observance refers to the structure of the former binomial *assurance skills and techniques*, which may not be reversed into **assurance techniques and skills*. Besides, the number of terms in the above polynomials in English and Ukrainian for A&A differs.

What should be noted further is if, according to the polynomial taxonomy, three parts as op-

posed to two parts of the complex term structure connect with **and/or**, these are referred to as trinomials, also representing polynomials in their linguistic variety. Shortly and as investigated in English and Ukrainian for A&A, binomials/trinomials are a representative class of polynomials, and they possess some distinct properties, which make the current study more perspective:

1. Such polynomials belong to the same part of speech,
2. Such polynomials have some semantic relationship,
3. Such polynomials usually connect with the conjunction(s) *and/or/but*.

Of perspective, research is the comparative/contrastive study of the monomial and polynomial structure in two or more languages in linguistics and translation studies, following the text development or text compression regarding the

Conclusion

To summarize, it is clear that all terms are words in linguistics, but it is not always that all words are terms. It is revised that terms are more formal, narrow, and accurate in their concepts because of restrictive associations and correlation, so terms represent some specifically determined concepts rather than convey meanings. It is followed terms belong to some classifications and taxonomies. No wonder that there is no unified approach adopted across the world among the academia to treat terms in their terminologies or LSPs. It is stated that what can be of value is to differentiate between the terms in linguistics and computer sciences, when focusing on the digital technology that is fast pacing ahead, and adopt some methods, techniques, approaches that all together may bring more benefits to the contemporary world in various fields of science and business.

Therefore, the research findings underpin the substitutes of the term in terminologies, or LSPs, with a monomial and polynomial as compared to an algebraic expression in mathematics. That would lead to new perspectives for the data collection, processing, analysis and description of terms in LSPs. The critical goal remains as suggested, i.e. automation of processes in future, by determining logical, semantic, grammatical, syntactical, pragmatic, etc. facets of the terms as elements of the system in an LSP as a sub-system, which can be seen as a system as well, in a narrow sense of the word.

The results as to the introduction of "monomial" and "polynomial" for LSPs, which may necessitate further study, are as follows: differentiation between mono-term and multi-term monomials, as opposed to polynomials; differentiation between binomials and trinomials as a variety of polynomials in poly-cultural and poly-lingual contexts.

More findings of the research provide for more conclusions. Monomials in English and Ukrainian for A&A largely prevail over polynomials. It is found that the frequency of term coinage is the same in English and Ukrainian for A&A, according to the descending model: bi-term, three-term and mono-term monomials. The overall trend in monomial coinage and usage looks similar in English and Ukrainian for A&A in connection with bi-term and three-term monomials.

Digital technology for processing data, application of statistical and mathematical methods [to decision making] and simulation of higher-order thinking with the help of relevant software along with linguistic findings may become of increasing value for data mining, text recognition, analysis, retrieval, storage and transfer of data, compilation of dictionaries and concordances, as well as create future translation means of high precision and accuracy regardless of languages in poly-cultural and poly-lingual contexts. In the light of poly-culturalism and poly-lingualism, consideration of more accurate and precise definitions for the term to be adopted for terminologies may be of its material worth in study of terminology, terminography, translation and computer science.

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SCIENTIFIC JOURNALS AS A STANDARD OF SCIENCEABILITY

Abstract

Various scientific-philosophical conceptions have introduced and continue putting forward various criteria and factors on the origin of science. This paper aims to highlight the role and significance of scientific journals within the context of the given issue. The article also describes the most common versions of science emergence and outlines a brief history of the emergence of scientific journals. The idea that the emergence of scientific journals in the life of society was not an end in itself but rather an essential and solid step forward to satisfy particular societal needs is proposed in the article.

Keywords: scientific journal, science, the origin of science, scientific periodical, information.

Introduction

The origin of science stands out with a specific significance among issues of particular importance within the framework of the philosophy of science. However, the questions of "when, where and how did science originate?" have never been provided with definite answers. Different thinkers raise different theories. The views on the origin of science are pretty widespread in philosophical studies. If we try to classify and coordinate them, we shall have the following picture:

1. Science has emerged at the same time as humankind's urge to recognize the surrounding world. That is when man first looked to heaven and asked himself, "what is this?" or "how does all this work?", this approach laid the grounds for science and scientific thinking (Bernal, 1956, p. 42)

2. Science originated with the written culture, approximately in the 3rd millennium BCE, in Egypt or Mesopotamia. Adherents of this approach find that the invention of writing helped to combine the experiences of previous generations, and therefore it created opportunities to accumulate and transfer knowledge. They argue that even if the origin of science is not to be found here, the roots of prescience lie here (Badak, 2002, pp. 169-170).

3. Science originated at the same time as philosophy. In other words, adherents of this approach consider the first successful attempts to theorize human thinking as the foundation of the origin of science (Averincev, 1989, pp. 67-79; Bondarenko, Ilyashevich, & Martynenko, 2018).

4. The origins of science can also be traced to the establishment of universities in the early Middle Ages. Some thinkers suggest that over centuries these universities have undergone an extraordinary transformation into "purely scientific" institutions, thereby founding a basis for science and scientific outlook (Ignatova & Rimskyi, 2013, pp. 61-65)

5. The origin of science has to be linked with introducing experimental methodologies in cognitive research by Occam, Rossellini, Abélard, Paracelsus, R. Bacon, Robert Grosset, Thomas Bradvardine and others (Grant, 1997).

6. The origin of science must be linked to introducing a systematic approach to scientific research by the 16th-17th centuries, "devotees

7. The origin of science should be linked to the process of institutionalization of science, with the introduction of important scientific institutions: Royal Society of England in 1660, Paris Science Academy in 1666, Science Academies in Berlin (1700), St. Petersburg (1724) and Stockholm (1739), etc. (Ogurcov, 2011, pp. 272-273).

8. In the 19th century, science gained academic status through the introduction of the Institute of Practical Seminars in Germany (Demin, 2013, pp. 240-261).

9. To be true, we should also underline that there is another approach, according to which the above-mentioned points are merely stages of science development, and that the combination of research and higher education in Germany brought the establishment of science to an end (Ushakov, 2005, p. 510).

Interestingly, however, some authors, trying to guess the number of 17th-century scholars, build their assumptions based on the circulation of scientific journals published in this period (Karmin & Bernackii, p. 394). If scientific journals with a circulation of about a thousand are consumed, it must be recognized that the number of scientists interested in and living with scientific innovations should be consistent with the number of journals published. Admittedly, this assertion has a logical basis. Unless there was a public demand, one would hardly have spent the effort and resources to publish scientific journals. This gives us reason to believe that scientific journals have been, and still are, unofficial heralds of science and scientific thinking, if not criteria or, in other words, symbols. Furthermore, here, we dare to propose a unique criterion of the origin of science - *the emergence of scientific journals* as a factor in satisfying the unprecedented public demand.

On the History of the Development of Scientific Journals

It is hard to imagine the modern scientific community without scientific publications and articles. We even find it unnecessary to talk about scientometric coefficients and factors. In this article, we attempt to address only the historical path of the publication of scientific journals and articles, which eventually led to a situation in which the entire scientific community, regardless of their attitude towards Scientometrics, accepted and adopted the crucial role and importance of scientific articles as a digital measurement tool of scientific activities. If anyone is interested in the historical evolution of the issue of measurability of scientific publications, there is an interesting article about it (Gevorgyan, 2017 pp. 6-10). We will restrict ourselves to a historical review of scientific journal publications.

Since the invention of the alphabet, humankind has tried to write down and provide generations with a description of each specific theoretical and practical achievement. Traditionally, however, it was done in the form of a theoretical monograph, where the author put his thoughts and discoveries into one summary and submitted it to the public. Nevertheless, the invention of printing changed the situation a little. The history of journalism informs that since the beginning of the 17th century, there was a particular public demand for regular access to information. It is not surprising, then, that one of the wisest men of his time, Duke of Richelieu (Cardinal Richelieu), was among the first to publish a print periodical. And it is not a coincidence that one of the most famous expressions - "he who owns the information owns the world", is attributed to him (other than Richelieu, this idea is also attributed to a number of other notable people of different times and fields: Bacon, Churchill, Rothschild). It is Richelieu's sponsor, Théophraste Renaudot, who is considered to be the founder of contemporary journalism. How-

ever, we are not interested in his "La Gazette", published since May 30, 1631, and not even "Bureau d'adresse et de rencontre" (the Bureau of Meetings and Addresses) founded in 1629, which resulted in "Feuille du Bureau d'adresse" ("Address List") published since 1632 (Tarakanova, 2011, p. 15).

We are first of all interested in his idea of publishing scientific journals, which was realized by his followers after his death. More specifically, Danny de Salo, a prominent scholar, writer, and public figure, under the direct support of Jean-Baptiste Colbert, began publishing the "Journal des sjekans" on January 5, 1665 ("Journal des savants" – "Scientists' Journal" since 1816). This journal is officially considered the first science-oriented journal. The English magazine "Philosophical Transactions of the Royal Society" starts its publication on March 6, the same year. These two journals are currently disputing the title of the oldest scientific journal. Although the "Journal des Savants" was published a few months earlier, the "Philosophical Transactions of the Royal Society" is issued without interruption.

The publication of journals having similar content within the same period and in societies competing in various aspects suggests that scientific journals' importance and role were recognized both in England and France. In addition, it is worth mentioning that still in 1663, the prominent French historian François Mezere received permission from Louis XIV to publish a literary journal, the publication of "Journal des savants", however, thwarted his plans. Given the significance of the issue, we consider it essential to quote the text of the permission in its entirety.

"Our historian, Mr Mezere, has informed us that according to his 25 years of historical experience, one of the major functions of history is to highlight new achievements in science and art, since the knowledge about them is no less important to society than political and military news. Considering the importance of presenting not only true and useful but also fun and entertaining information to his readers, he has decided to publish a weekly journal called "Literary Journal". Considering that science and art display the power of the state no less than weapons and that bravery and spirituality are equally typical of the French nation, we further allow Mr Mezere to accumulate new discoveries and knowledge from all possible sources that will arise in Physics, Mathematics, Astronomy, Medicine, Anatomy and Surgery, Pharmacology and Chemistry, Arts, Architecture, Navigation, Agriculture, production of all kinds of valuable goods, that is, in all sciences, both in the humanities and in the technical fields, as well as in all branches of the Arts" (quoted according to Rykov & Polyakov, 2014, p. 8).

This piece perfectly illustrates the social preferences and the level of significance that existed among the enlightened circles of French society in the early 17th century. Obviously, had there not been a keen interest in scientific and artistic innovations in society, Mezere would hardly have persuaded Louis XIV. Even more, today, we would not have this kind of permission that is apparently full of excitement and expectations of success. From this, we can boldly conclude that the publication of a scientific journal in the early 17th century was a matter of public agenda in France, and it was only necessary to specify who would succeed in doing it. And as time has shown, the publication of "Journal des sçavans" finally solved the priority issue.

In 1668, the "Giornale de'Letterati" began to be published in Italy, in 1682 - the "Acta Eruditorum" in Latin in Germany, in 1688 - "Monatsgesprache" in German. The following scientific journals date only to the 18th century: "Санкт-Петербургские ведомости" ("Saint-Peterburg's bulletins") starts to be published in Russia in 1728, "Diario de los literatos de España" in 1737, "American Magazine" in the USA in 1742, and "Magyar Museum" in Hungary, 1788 (Rykov & Polyakov, 2014, p. 8).

Social Scientific-Educational Needs and Priorities and Scientific Journals

According to F. H. Garrison, by the 19th century, the articles published in these journals primarily included book abstracts and news on science and culture, which interested a limited number of people. Garrison (1934) also states that although scientific journals began to gain wide popularity, only in the 19th century, in the 17th century, 50 journals had been already published in France, which led him to conclude that France was the leader and pioneer in publishing scientific journal across Europe.

"Azdarar", the first Armenian-language periodical, which had an enlightening and scientifically widespread nature, was published in Madras in 1794-1796. The publication of "Azdarar" itself is a somewhat symbolic and significant example in the context of the history of scientific journals. Due to rather severe transformations in the life of the Indian-Armenian community in the late 18th century, "…the educated Armenians in Madras apply to the spiritual leader of Nor Jugha with the request of sending a scholar-priest to Madras. Mkrtich Archbishop calls (Harutyun) Shmavonyan back from the priory and sends him to India". As of 16 October 1794, Shmavonyan started to publish "Azdarar" periodical, which, according to him, had two goals – "first, to enable Armenian intellectuals to publish their books and articles, and then to provide the society and the children of the nation with a reading material" (Kharatyan, Gevorgyan, & Mkhitaryan, 2006). This quotation best describes it that the publication of a scientific journal was not an end in itself; instead, it was an imperative of the time that resulted from a quite serious public demand. The educated strata of the society, realizing the critical role of scientific, cultural and regular news in society's harmonious and comprehensive development, formulated its understandable and perceivable requirements; meanwhile, the enlightened and leading public figures fulfilled their mission of meeting these demands through scientific publications.

Conclusion

Before the emergence of scientific journals, scholars could only learn about each other's views and research through books or personal letters. According to some experts, this form of sharing results of scientific research was more of a priority for scientific discoveries rather than being aimed at solving any other problem. At the same time, letters did not allow for the most significant possible number of interested audiences. On the other hand, scientific journals relatively ensured a possibly broader audience intending to disseminate and publicize scientific discoveries and revelations, thus assuring possible scientific discussions. In fact, scientific journals objectively became the most crucial incentive that had been so long needed for the establishment and further development of science as a public institution. Today, hardly any scholar, researcher, or just a person interested in science tries to deny the invaluable role and importance of scientific journals in the difficult task of establishment and existence of science.

In modern days, scientific journals have been given another critical mission - to ensure the problematic mission of verifying the effectiveness of the scientific activity. Today's leading scientometric databases - Web of Science, Scopus, Google Scholar, have made the issue of scientific journals more relevant to science within the context of the integration and systematization of the public institute. Following the links to articles published in scientific journals, analyzing and classifying them, these databases stimulate the historical mission of scientific journals to satisfy the given public demand.

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WORLDVIEW AND IDEOLOGICAL TENDENCIES
OF THE LATE 19th AND EARLY 20th CENTURIES
IN ARMENIAN LITERARY CRITICISM

Abstract

The article presents the ideological and worldview tendencies in Armenian reality in the late 19th and early 20th centuries and their influence on the literary criticism of the time. Firstly, the article focuses on the social-political situation that influences the formation of social-political ideologies, then the approaches of representatives of various directions on different spheres of life. The study also discusses the influence of these currents on the formation of the views of the literary critics of the time.

As an obvious example of a literary work that was exposed to diverse literary criticism, some pieces of critical reviews on the poem "Loretsi Sako" by H. Toumanyan are presented. These reviews prove that artistic and philosophical approaches of the social-political currents of the time serve as the basis of subjective evaluations carried out by literary critics.

Keywords: social-political currents, literary criticism, worldwide contemplation, history of philosophy, ideology, Hovhannes Toumanyan.

Introduction

The second half of the 19th century was significant for the history of Armenian literature.

The successive events in social and political life get a quick reaction in different spheres of the social mind: science, philosophy, fine art. Old ideological currents make renovations and reformations following the spirit of new times. The press becomes more active. The Armenian worldview becomes more open when dealing with new theories in world sociology and philosophy.

Inspired by the philosophy of Enlightenment, Armenian Romanticism continues to be a leading movement for patriotic and progressive young people who acquire their education in European and Russian universities. These young Armenian people cherish the idea of having a developed and enlightened motherland while preserving the national and universal ide-als. The freedom of the country is envisioned. Armenia gets an opportunity of resurrection based on new national ideologies. Philosophical thought examines the issues of ontology and epistemology, matter-consciousness, material-lism-idealism, and studies the history of Armenian people within the context of world history. Naturally, any piece of verbal creativity acquires relevant significance in the system of social consciousness, thus leading to the formation of literary criticism. However, spiritual thought is divided into currents giving life to various slogans on social development, national protection, nationalism, and other issues.

The essence of the question in this study is to reveal the following: Although the 19th-century literary criticism was already formed and was trying to act as an independent discipline, it still directly carried the influence of social-political currents, often exposing the literature of the time to subjective criticism.

Literature Review of Spiritual-Cultural Environment of the Late 19th and Early 20th Centuries

The history of Armenian social movements has been widely studied, taking into account their socio-philosophical perspective, which directly influenced spiritual and cultural life. These movements were reverberated in creative literature and penetrated into the sphere of ideological-aesthetic concepts of literary criticism. The Armenian literary critic and theorist S. Sarinyan (2005) noticed: "It would not be an exaggeration to state that almost all the doctrines and theories of the time found their echoes and responses in the Armenian reality. These theories enhanced and upgraded the level of social analytical thought in the new historical period" (p. 44). In the first issue of "Mshak" ("Worker") newspaper, a liberal writer, publisher and editor Grigor Artsruni (1872), who received his education in Europe, uttered his perception on the history of the nation's development: "Yesterday we were a testamentary nation. Today we are patriots. Tomorrow we must become workers". Artsruni directed social thought towards practical activities (for example - self-recognition of personal demands and desires) and connected the prospect of the Armenian people's economic progress with capitalism. Nevertheless, according to cultural leaders of "Mshak" periodicals, to carry out economic reforms, Armenians should deactivate the level of their national identity and obey the same historical worldwide rules and regulations.

That was where the contradiction between liberals and national-conservatives came from. The underlying principle of the national-conservative movement was that each nation had its own philosophy of life, and the basic priority must be given to moral wealth rather than material wealth. The ideological contrast between the two movements was pronounced in the sphere of religion and church. Stubborn and lasting debates evolved between the national-conservative movement - "Meghu Hayastan" (S. Mandinyan,

P. Simonyan) later "Nor-Dar" (S. Spandaryan) periodicals, and "Mshak". The conservatives were also "accused" of having indifferent posture and attitude towards the question of the national liberation movement of the Armenian people.

The representatives of the liberal-conservative movement on behalf of Abgar Hovhannisyan proposed the third ideological route. In the newspapers entitled "Pordz" ("The Experience") and "Ardzagank" ("Echo") A. Hovhannisyan aimed at putting into equilibrium and reconciliation two radical movements. He proposed that the Armenian bourgeoisie invest their capital in the motherland for the prosperity and material welfare of the Armenian people. However, there was still a contradiction concerning the national church, religion, history and culture.

It is known that the priority was given and even today is given to the liberal-intellectual movement, whereas the national-conservative movement and its ideology gained an emphatic restraint. Only recently, an accurate assessment and re-interpretation of the principles of the nationalistic-conservative movement had been carried out, thus, attributing to it the vital mission of preservation of the national spirit and transmission of national ideology through history.

The above-discussed realities put their mark on the spiritual environment. The successive events of the social and national-political life found a quick response in all spheres of social thought: scientific, philosophical and artistic. The old ideological movements changed into sophisticated orientations following the spirit of the new times. The press expanded its activities meeting the growing public demand for information. S. Sarinyan writes: "Under the influence of the new philosophical theories, specific transformations are held in the spheres of art and literature, modifying not only its method and methodology, but also the ties between an individual and the community, and causes of social and biological wants" (Sarinyan, 2008, p. 10). Such historical procedures were marked by internal complexities and contradictions – the fact that

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could not escape the attention of the literary intelligentsia. In 1893 an Armenian author A. Shirvanzade (1962) wrote in his article "Journalistic Remarks" the following statement; "The social life of Russian-Armenians, which was growing day by day, brought to the fore several questions that required their detailed study and serious elaboration in the press" (p. 132). The Eastern Armenians encountered multifaceted problems; their inner problems in Eastern Armenia and the cataclysmic situation of the Western Armenians under the dictatorship of Sultan Hamid the Second. Naturally, the critical situation gave rise to serious anxieties among the Armenian intelligentsia.

In the late XIX and in the early XX centuries, pivotal ideological trends were evident in Armenian social development. First, there was the transition from Armenian Romanticism to Realism. There was a rapid change in the social and political environment, which influenced the characteristic peculiarities of public relations, traditional habits and customs. The patriarchal community lost its actuality. In all spheres of life, new moral criteria were put forward. "The old is being destroyed, the novice has not been formed yet, the future is dark and uncertain. The past is separated from the present with profound "lacuna", submerging the elegy of the destruction of patriarchal Armenia into a fading illusion, as an echo to an irreversible end" (Sarinyan, 2005, pp. 47-48).

The Process of the Development of Literary Criticism

In the 90s of the 19ᵗʰ century, the issues on contemporary literature and literary criticism occupied one of the top places in the cultural policy of the press.

Senior and junior writers were united in the same domain within the rapid-paced developments, who were the representatives of different social-political currents, and wrote both methods: realism and romanticism. Hakob Paronyan, Ghazaros Aghayan, Gabriel Sundukyan and Perch

Proshyan created when Shirvanzade, Nar-Dos, Muratsan, Vrtanes Papazyan, Hovhannes Toumanyan and others entered into the sphere of creative literature. The new literary generation aimed at depicting the objective reality and life. The Armenian society should have got rid of its old habits, recognize its disadvantages, and be engaged in the creation of a civilized society. Individual freedom, protection of women's rights, healthy family relationships, and re-evaluation of moral perceptions became pivotal. The authors initiated the formulation of innovative statements for the cognition of morality and biophilosophy.

It was worrisome, however, that literature became the focal point of social movements and ideological disagreement between parties and, therefore, it was difficult for the creators to get rid of those stereotypes. The literary critic S. Sarinyan, thus, stated that "Literature was subjected to the intellectual movements of the time and press, which was under the influence of these movements. No matter how much literature tried to break the ideological shackles of the social movements, no matter how much writers tried to break out their creative art from the narrow boundaries of the press, nevertheless, literary life, literary movement, worldview orientations of the writers and the social discretion were, more or less, in subjection to the given social movement and the press" (The History of Armenian Criticism, 1998, p. 6).

If it was not an easy task for the literary sphere to get rid of these ideological constraints, naturally for the literary critics, it would have been much more difficult. Socio-political party bias almost deprived the literary critics from the chance of objective assessment and evaluation, especially that, in many respects, the field was still in the process of establishing the balance of self-awareness and self-realization. The writers, who had a deep awareness of their artistic destiny and responsibility, remained faithful to the inviolable law of art independence. In this connection, the Armenian writer A. Shirvanzade

(1962) states, "Literature is higher than any other party. The narrow, limited, impatient direction of a party that prevailed in our press is an enemy of pure literature" (p. 132).

The new generation of intellectuals initiated to fight for the necessity of literature "liberation" and healthy criticism on various occasions referring to diverse problems of literature and criticism and embarking on the practical labours to resolve the quintessential issues immediately.

Hence, in the 1890s, within the theoretical and practical framework, literature and literary criticism "separated" from the social and political movements. In Armenian social life, there was a gradual formation of literature as a separate organic unit of spiritual existence. This event automatically led to the emergence of another independent unit – the discipline of literary criticism.

The Armenian literary criticism underwent the path of self-determination and tried to separate the scope of its study, the subject and the problems, to enhance the essential doctrines of theoretical literature, as well as to interpret various art-related issues with specific theoretical justification and arguments. During its development, literature put forward new challenges for the sphere of literary criticism, which led to the implementation of new approaches, mechanisms and methods. Meeting the above-mentioned requirements, the criticism gradually acquired genre diversity and new criteria for the aesthetic and philosophical evaluation of literary works, as well as sufficient knowledge of literary directions, movements and professional vocabulary, etc. Zh. Kalantaryan (2017) writes, "The 19th-century literature and, first of all, the literary criticism was a means of the reflection for ideological struggles and social views, as it allowed voicing social and political problems" (p. 181).

Moreover, unique tendencies towards studying aesthetics and philosophy as independent fields of theoretical knowledge became obvious. The works of world-famous philosophers, aesthetics, literary theorists (Aristotle, G. Lessing,

G. Hegel, I. Kant, H. Ten, G. Brandes, F. Bruneter, E. Zola and others) were newly interpreted, and their aesthetic and philosophical views were re-evaluated to enhance the Armenian literature and literary theory. The literary criticism met the new theories of contemporary literature and art requirements and illustrated the influence of the representatives of European "non-classical philosophy" (A. Schopenhauer, A. Bergson, F. Nietzsche) on Armenian literature. The hermeneutic study and the interpretive procedure of literature provided an opportunity to conduct research and sometimes depict the bio-philosophy, human nature, the shadowy sides of morality and psychology, the relation of individual and community.

However, the functional question of criticism still remained under discussion: whether the criticism, by separating itself from social discourse and didactics, should continue its function as a social ideologue, or whether it should deal merely with the aesthetic problems. This question also interested the literary historians, who, based on the experience of further development of literature and criticism, gave their answer to the question. Thus, S. Sarinyan wrote, "The Armenian critical thought was vigilant in understanding its role in social life. The principle "Art for Art's sake" did not face the temptation and the criticism found its mechanisms, where the Armenian literature should undertake the role of seeking answers to questions of social life. The demand for the scientific criticism, which was strictly put forward by the literate men of the time, was a thorough mastering of the principles of aesthetic science, theoretical-historical understanding of the aesthetics of the Armenian literature and unified, coherent analysis of the form and content of literature" (The History of New Armenian Literature, 1972, p. 52).

One cannot fail to observe that an opinion was formed about the role and significance of the criticism, and the most critical doctrine was: criticism is the indispensable part of literature for revealing the beauty, the valuable, the true and

the philosophical in art. Both the aesthetic and the contextual aspects of the narrative text were equally valued, and such an analysis led to criticism.

In the 90s, one of the pivotal questions of the criticism was, for instance, the scientific understanding of the logical sequence of the development of literary methods and schools. An idea was put forward that the qualitative changes in the series of development of literature were, first of all, conditioned by the natural law of historical progress, and the changes were not the result of the personal interests and preferences of this or that poet. In a large-scale study entitled "Grakan dprocner" (Literary Schools), M. Abeghyan introduced the directions of several famous literary schools. M. Abeghyan drew the parallels between the history of French literature and the development of Armenian literature, thus, revealing the regular nature of the formation of Romanticism in 19ᵗʰ-century Armenian literature. "Romanticism was not only a retrospective school but the opposite. It was the revolutionary school of the time, and its propaganda was free thoughts. It was the first to bear the contemporary literary and friendly ideas in it, to evaluate it. That is why our poets and novelists should study this great literary school among other schools" (Abeghyan, 1975, p. 266). But each period had its rules, and the introduction of Realism in Armenian literature by criticism was an inevitable event. S. Sarinyan pointed out, "The logical law of the historical succession of literary schools put the Armenian critical thought to the right place to motivate the victory of Realism in Armenian literature. Literature used to be engaged in ideology, and now it is necessary to transfer it for analysing, examining and representing the objective reality of social life" (The History of Armenian Criticism, 1998, p. 11).

In the variety of approaches and questions, however, there were also concerns of general interest. In this connection, literary critic H. Tamrazyan (1992) noticed, *"There were some pivotal issues that need to be discussed.* The new period

put forward the ideas in a unique way by intertwining the literary peculiarities, *and the public discourse granted its place to true art. Through the prism of this analysis, new criteria were put forward, and the problems of national character and content, national popularity, the national and universal relationship evolved"* (p. 472). In other words, with the ideology and popularity of the Realist method, the principles of literary evaluation became of paramount importance, which presupposed an analytical interpretation of the reality within poetic and epic structures and psychological and philosophical justification of events etc.

Hovhannes Toumanyan in the Literary Criticism of the Time

In order to study the question under discussion, it is essential to present an author who was writing at that period of time, being in the centre of the social, political, literary life as well as literary criticism. In light of this, we aim at separating All - Armenian poet Hovhannes Toumanyan, grounding our choice on the fact that the poet was always a target for criticism and never oriented towards any social-political current. To show the subjectivity of literary criticism conditioned by the social and political orientations of the time, we consider it important to make a brief review of the poet's philosophical views.

Within the whirlpool of the inner turbulence of the literary-critical period H. Toumanyan's works appeared in the literary arena. The history of the nation, which confirmed its centuries-old existence, their mental horizon and vitality, the psychology and lifestyle became the centre of the poet's creative world and the source for inspiration. Indeed, the socio-psychological and philosophical changes of the time had global and universal characteristics. However, with the insight of a genius artist, Toumanyan was destined to reveal and embellish his artistic creativity with the uniquely original reverberations of objective reality; the spiritual turbulence and struggle of the Armenian nation for preservation of the na-

tional traditions, their forced renunciation, the genetic "blood call" and the drama of meeting with the developments of time requests, etc.

The ontological background of the issue was uniquely perceived and expressed by Toumanyan (1994), who scrutinized and formulated the pivotal concerns of a philosophical sense in the right time: "What is the historical path of this people, the essence of its existence, its will, its spirit. And where to find this spirit?" (p. 194). These questions reiterate Nietzsche's theory. Hence, S. Sarinyan (2005) stated that "The philosophical source from which the thesis originated is the theory of "re-evaluation of values" formulated by Nietzsche, whose universal response was perceived by the Armenian thought in exact time" (p. 67).

As an insightful interpreter, Toumanyan revealed the philosophical sub-layers of the question and the possible developments of the historical perspective. The Armenian question remained on the agenda of Western and Eastern Armenians and still demanded "a silent presence" in the geopolitical arena. In the context of changes and re-evaluations, Toumanyan (1994) put forward the thesis of the ontology and the existentialism of the nation: "Science and enlightenment, along with many dark stages in the history of human life, will shed light on the long and difficult journey that we have initiated. The journey is precious to us. At the same time, it is beyond our power. Though it is beyond our power to look, examine, recognize our past and present, it is indecent for a nation, who overcame various cataclysms and sufferings, to ignore its life, indulging to the tempestuous waves of time" (p. 194). Therefore, it should be a priority to "understand clearly" the memoirs devoted to our country, people, literature and history.

The poet aimed at understanding and comprehending the philosophical revolutions of the sociological thought of the time, as well as the fundamental movement of the Armenian people through the perspectives of those events. In the article "The Armenian Spirit", the poet formulates his own philosophy of "national spirit" and arrives at eth point of national self-recognition and self-verification. In this connection armenian philosopher 19-20 centuries, E. Frangyan (1910) stated: "Life belongs to the one who is strong, who is called to win the battle for existence. This is at the same time the aristocracy of nature" (pp. 41-42). The formula indirectly contradicts the principle of Schopenhauer, according to whom the intellect is secondary. It presupposes an awareness of spiritual identity. Therefore, it tests the level of resistance of the national spirit. Toumanyan reaffirms the statement mentioned above that the fundamental essence of the people's longevity is the spirit, and its primary bearer is the culture; therefore the underlying principle is to have "a nation with its own culture".

It is known that Toumanyan was basically considered as a follower of the realistic method. Those who consider Toumanyan as realist stress that he depicted indeed the customs of the Armenian village, social relations, and the people in that environment. However, Toumanyan's world was accepted differently by the literary criticism of the time. For example, historian, critic and writer Leo, who was a representative of the cultural- historical school still existing at the beginning of the XX century, in accordance with his narrow party thinking, couldn't reach organic harmony in his appraisals of Toumanyan's works. Leo's worldviews and methodical orientations often were formed by the critical weight of "Mshak". In "The Russian-Armenian literature from the beginning to the present day", Leo (1903) develops the idea that "all human affairs must serve for the sake of mankind, if they do not want to be useless and without meaning" (p. 51). In general, literature too must serve "for the sake of usefulness", in other words, it must have a certain ideological tendency. As the critic clarified, the aim of the author was to express an idea to the reader for achieving a certain goal.

The relationships between literature and life and the social role of fine art were given much importance by many critics. For example, with

some differences, N. Aghbalyan, A. Chopanyan, M. Berberyan, K. Kusikyan, S. Hakobyan, and others generally also protect the inseparable nature of literature and social life. However, Leo, who was theoretically following this principle when examining other writers' works, reaches extremes making apparent mistakes. For instance, here is where he calls Toumanyan a "mountain singer", narrowing his work's content meaning and decreasing artistic value (Leo, 1903, p. 62).

Methodology: The Analysis of Literary Criticism Toward a Literary Piece: "Loretsi Sako" by Toumanyan

As the late19th and early 20th-century literary criticism directly bore the influence of the social and political currents and schools, their reaction would, naturally, be different towards the same literary piece. In light of this, as an obvious example of the above discussed, the appraisals of Toumanyan's "Loretsi Sako" are presented. The choice of this literary piece is based on the following factors:

- This poem is a unique opportunity to reveal Toumanyan's philosophical worldview,
- The poem gives a key to recognise and characterise Toumanyan's ideal of a human being,
- The poem is one of the most criticised literary pieces by critics oriented towards different social-political currents,
- The poem underwent changes a few times because of literary criticism.

The targets for the criticism of the poem were basically the theme and the psychological and philosophical reasons for the hero's madness. In 1980, the first critic, philologist, literary critic, and follower of conservative current M. Abeghyan considered the secret of success of this poem to be the correct psychological solution. The author keeps the character of Sako in the centre of attention and analytically follows all the psychological processes until his madness. These analyses make the critic's conclusions reliable that

the childish superstitious education wins, and the child of nature, the giant Sako, "Becomes miserable in front of his imagination" (Abeghyan, 1890). Abeghyan understands the philosophy of life of the mountain man.

Pedagogue and writer L. Manvelyan, who mainly was oriented towards the realistic current, has an opposite approach. He notes that the man hero is almost not alive. Manvelyan (1891) gives a simplistic explanation to Toumanyan's creation, stating that his aim is to show how the nation's superstition is protected and transferred (p. 96). The critic, indeed, could not guess that "Loretsi Sako" was the destination of Toumanyan's search for an ideal man and also a spot where a human being's spiritual smallness is depicted. All this is understandable and explainable only in the system of unity of the poet's works. Manvelyan's critic even lacks the simple analysis of the hero's ever-moving psychological states, which is essential to come to the point of a well-grounded conclusion.

Leo's criteria of appraisal are also not understandable. He writes, "The poet does not notice that Sako is a miserable coward, who evokes laughter. There is no psychology. Such a miserable ending of a giant hero is not adequately explained, is not justified. At least, Toumanyan could remember that the heroes start the fight against devils in national mythology, and the last ones are defeated only after a long fight. There is no effort to adequately locate his hero in a normal phycological world" (Leo, 1903, p. 63). Probably, the reason for this misunderstanding was the fact that Leo, as well as some of the critics, thought that Toumanyan, in the face of his giant hero, wanted to create an epic character in the style of folk stories. However, he could not put him into adequate deeds or psychological states, something that is believed not to have any connection with Toumanyan's psychological creation.

By 1903, "Loretsi Sako" had already undergone qualitative changes (some insights from literary critics were taken into account) and, un-

like the previous version, was comparatively higher in light of artistic ideology and psychological reliability. The volume of the second version of the poem was 200 lines longer than the first one. However, in the third version, there were only 188 lines out of 287. Behind these numbers, there is a considerable amount of work by the poetic mind of the genius poet. The second and the third versions characterise the two different stages of a poet's creative development. The second is a time of the tense search when the author switches from one try to another, making possibly understandable the following philosophy for the reader: his hero is the child of the surrounding nature, sometimes disastrous and frightening, sometimes unprotected in front of superstitions settled in the soul since childhood. One try is not enough. He tries another, then the third. The lines of the depiction of nature, the hero's psychological world and the lifestyle realities follow one another. The more the volume grows, the more the impression is decreasing. The author has not reached the proficiency to make use of the proper words in the proper places, which is the basis of Toumanyan's art. The third version is the ideal creation of this very art.

Many different critics, oriented towards different currents and considering the poem not persuasive (Gh. Aghayan, Leo, G. Balasanyan, P. Makintsyan and others), ignore the question on why in "Mehri" and "Alek" poems, Toumanyan further presents his hero's patriotic deeds without calling his heroes "igit" (in folk language meaning "brave" or "brave man"). However, he honours Sako with this title, only hinting about his brave deeds. Alternatively, why does the author, taking into account the critics' many other recommendations until the end, stubbornly keeps devotion to his grounding principle? If the critics could give importance to these questions, they would probably understand that every creative idea has its aim, which in itself dictates the artistic structure and character of the work.

Is the fact of someone so brave as giant Sako completely impossible? In this case, it is not so essential as there are unique exceptions that are often more persuasive in proving the tendency than a number of cases like that. With this consciousness or subconsciousness, Toumanyan has guessed it and, with his work of many years, has raised this remarkable fact to the level of artistic truth. Some time was required until everybody would recognise this truth, so that time was still very far from the days of G. Balasanian's criticism. Otherwise, he would not write it. "Is there anyone who does not know that superstitions influence the young generation very badly and there is need to be armoured against them? Nevertheless, is there a need to call "Igit" an illiterate stupid man who is afraid of devils?" (Balasanyan, 1910, p. 7).

Balasanyan (1910), of course, does not leave aside the depictions of nature, which prove that the author is a real poet and he regrets that "such cosy depictions are done for "a coward rabbit" and funny hero, that has an "imaginary pride" and an "indefinite, foggy, brave soul" (p. 8). It is essential, however, to understand that the depictions of nature and the people inseparable from that nature make Sako's character's dignity and tragedy persuasive and exciting, something that departs from the philosophy of Toumanyan about an ideal man.

Unlike the bias of the previously presented critics and their methodical approaches, a famous representative of the phycological school, A. Terteryan (1980), considers "completely possible Sako's psychological disbalance" (p. 100). Using artistic scenes, Toumanyan reveals the tragedy of a giant man who could turn the world upside down in other conditions and even manage natural disasters. However, the secrets of a human being's smallness are unknown in the context of the eternity of the universe. The coward soul, living in the giant body, become the slave of nature. Living in nature as a part of it, a village man is obedient to the great nature.

Summing up all the discussion above, it is possible to state that the critics of the time (except for a few) based their recommendations not

only on their social and political biases but also external impressions, especially the surface imagination, that the force, bravery and fear are incompatible. From this point of view, Toumanyan's character of "Loretsi Sako" is not psychologically persuasive.

Conclusion

At the end of the 19th century, the movements, with their social, political, national, and philosophical ideologies, directly influenced all spheres of Armenian society's spiritual and cultural life. Notably, they significantly impacted the ideological and aesthetic conceptions of verbal creativity and literary criticism. No matter how contradictory and ambivalent their social progress and national preservation slogans were, the crossing point of contradiction was obvious.

Thus, the characteristics of the literary criticism of the time are the following:

- In the 90s of the 19th century, a new stage in the development of the history of criticism in the Armenian reality was announced, which had a series of theoretical and practical outlines and mechanisms, consistent methodology for solving multifaceted problems. As a separate discipline, the criticism almost clarified and defined its essential functions, thus putting its role on a solid scientific background.
- The orientations of the literary criticism of the time were based not only on the critics' individual views but also the social-political currents and their methodology prevailing at that time.
- Because of the limitations and bias of the literary criticism of the time, appraisals of Toumanyan's works sometimes were characterised with contradictions and the raised issues with argumentations. The same applied to other authors of the time and their works (Mouratsan, Nar-Dos, Raffi, A. Shirvanzade, H. Hovhannisyan etc.).

Finally, we emphasize the thesis that in light of the historical, social-political realities of the late 19th and early 20th century, it becomes obvious that Armenian literary criticism bore the influence of national and international ideologies and very often showed subjective and biased approaches in evaluation of the literary pieces of the time.

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LINGUISTIC PHILOSOPHY IN THE CONTEXT
OF THE ANTHROPOLOGICAL TURN OF CULTURE

Abstract

The article considers the role of the ideas of linguistic philosophy in the context of the anthropological turn of culture that happened in the middle of the 20th century. Culture has constantly been developing on the horizon of man, and all its initiations have always met at the point of "life of man", which is impossible without language as an essential anthropological attribute of man. The purports of linguistic philosophy (*ordinary language philosophy*) are relevant as never before. The study presented is based on the phenomenology of Nietzsche's ideas of returning a new European thought to the origins of modern culture – the idea of a sovereign individual, which is determined by power over himself and his destiny, the ideas of the representatives and founders of linguistic philosophy, the slogan by I. Kant "Sapere aude!" ("Dare to think for yourself!"), on the historical excursus concerning the origin of the term "anthropological turn". The anthropological turn in the culture of the 20th century together with the purports of linguistic philosophy brought back and developed further the main idea of new European culture – the idea of the self-worth of life, individuality, and freedom. These events gave a new value meaning to this idea.

Keywords: anthropological turn, anthropocentric, culture, individuality, linguistic philosophy (ordinary language philosophy), man.

Introduction

Modern philosophical knowledge of man is determined by the need to systematize and conceptualize heterogeneous and diverse material. The development of new epistemological (gnoseological) guidelines for the given range of problems is a highly-priority scientific direction of the late 20th – early 21st centuries. Under the conditions of the current crisis of culture, the anthropocentric picture of the world is replacing the mythocentric, theocentric, and technocentric pictures. Anthropocentrism represents the fundamental scientific position of philosophy in general and linguistic philosophy in particular. It is a problem of man's essence and essential structure,

immersed in the linguistic and philosophical discourse, and it is becoming the main problem of anthropological knowledge. At the same time, the issue of the basic characteristics of man, capable of determining future trends in the sociocultural and other development of humankind, is appearing. The current anthropo-philosophical situation is unfolding around the categories of human beings, human typologies, the principles of these typologies, forms of human self-determination, one of which is language (Svyrydenko, Yatsenko, & Prudnikova, 2019; Donnikova, 2018; Koshelskaia, Muraveva, & Mareeva, 2018). The fact that language has been coming to the forefront in the anthropo-philosophical discussions for the last 50 years, where it has re-

placed both consciousnesses and being as their main subject, has become almost a common truth. However, as the mind in the classical period of the European thought or faith in God in the Medieval thought, it has not been so much the only or main subject of reasoning, but rather some defining concept, the paradigmatic core of modern thought (Balinchenko, 2019). Therefore, one can speak not so much about the philosophy of language as one of the leading philosophical directions, but about the development of philosophy in the 20th century, linguistic in essence, no matter what it is about, namely, and about the anthropocentricity of linguistic philosophy.

The originality of the authors' thought lies in interpreting the ideas and role of linguistic philosophy in the context of the anthropological turn in the culture at the turn of the 20th–21st centuries. In the presented interpretation, the anthropological turn in culture returns and develops further the ideas of linguistic philosophy giving it a new value meaning, the main idea of which is the idea of the self-worth of life and ordinary language, individuality, and freedom. The anthropological turn reveals a curious peculiarity of the historical development of culture – general modern culture within the anthropological turn is able to return to its virgin origins to realize itself again and in different ways, and accordingly to implement the ideas of linguistic philosophy within culture and through culture.

Purpose

The manifestations of the linguistic paradigm of modern thought are infinitely diverse, which makes the issue of the reasons for its establishment and its development trends even more interesting – the issue of the foundations of this paradigm, which in itself becomes possible only within the framework of such a paradigm, because it is the question of the questions – the question about language, which is the main anthropocentric phenomenon. It is a set of specific questions that determines the life and thought of

a particular epoch and not a set of answers given to them. The "technique" of solving (or interpreting) a problem begins with its initial expression in the form of a question. The way the question is asked determines the direction in which the correct answers can be given (Langer, 1957, p. 9). Thus, the purpose of our article (our question) is to show that the anthropocentricity of philosophy and humanitarian knowledge of the 20th century due to the ideas of analytical and linguistic philosophy is caused by the anthropological turn of culture itself; to demonstrate the curious peculiarity of the linguistic-philosophical and historical development of culture within the framework of the anthropological turn, and also to determine the role of linguistic philosophy in the context of contemporary anthropological turn.

Statement of Basic Material

Culture has always developed on the horizon of man; all its undertakings have always converged at the point of "life of man". But only the culture of the Renaissance gives value to the very behaviour of a person, his/her desires and aspirations, but not to what he/she should be guided by (Order of Being, Justice, God, etc.). However, the culture of modernity, which grew out of the Renaissance's recognition of the importance of the interests and affections of man, has closed man with a screen of things, signs, and institutions. The society of modernity and the culture of modernity have subordinated man to the discipline of labour, language, and body (Foucault, 1969). Nietzsche's (1990) philosophy returns a new European thought to the origins of the culture of the Art Nouveau – to the idea of a sovereign individual, who is determined by power over himself/herself and his/her destiny. Here a new version of the Art Nouveau project begins to take shape. The anthropological turn in the culture of the 20th century brought back and developed further, giving it a new value meaning, the main idea of this new European culture – the

idea of the self-worth of life, individuality, and freedom, i.e. the idea of the anthropocentricity of the individual. The anthropocentric ideas of linguistic philosophy played a great role in this event as *linguistic philosophy (ordinary language philosophy)* (the authors' italics and refinement) is a philosophical direction that has set as its main task the analysis of natural language by strict methods. The analysis is undertaken to determine philosophically significant concepts (such as "good", "evil", "duty", "knowledge", "value", etc.) based on the contexts of using corresponding words in everyday speech. Another purpose of the analysis is to identify a special "logic" (rules, regulations, and conventions) of the functioning of language in everyday communication. The first circle of tasks is carried out by conceptual analysis, and the second one is fulfilled by the logical analysis of speech acts. As it is seen from this definition, *the nature of linguistic philosophy is anthropocentric in its essence since the subject of its study is ordinary language* (the authors' italics and refinement).

As a holistic direction, linguistic philosophy was formed in the middle of the 20th century. Its founder (along with G. Moore) is L. Wittgenstein. The most outstanding representatives are E. Anscombe, A. J. Ayer, J. L. Austin, P. Geach, R. W. Hare, M. Lazerowitz, P. H. Nowell-Smith, G. Ryle, P. F. Strawson, J. O. Urmson, F. Waismann, J. Wisdom. Such American philosophers as M. Black, L. Linsky, H. Malcolm, J. Searle, Z. Vendler, the Finnish logician G. H. von Wright, etc., join linguistic philosophy.

As for the term "anthropological turn", a slight historical digression is needed here that will explain the origin of this term and its relevance. At the beginning of the 20th century, the Russian philosopher, S. L. Frank, developing the concept of total unity, rejects the idea of society as a simple set of different subjects. He claims that society is something supra-temporal, having an immaterial core – culture, traditions, history, language, etc., and he also notes the absence of any specific and recognized teaching "on the es-

sence of the human soul and the place of man and his spiritual life in the general system of things" (Frank, 1995, p. 421). Such a teaching, in his opinion, should be philosophical psychology, which he interprets as *philosophical anthropology* (Frank, 1995, p. 443). These statements anticipated the ideas of the report "Die Stellung des Menschen im Kosmos", published in 1928 by M. Scheler, the recognized founder of philosophical anthropology, which reveals the specifics of the philosophical view of man and his place in the system of being. A year earlier, M. Heidegger's treatise "Sein und Zeit" was published, who speaks not only about man, but about the ontological principle of his existence, not about man's position in space or his relation to other areas of being, but reveals the very secret of all the being, proceeding from a specific ability of man – the ability to be.

Thanks to intelligible and understandable provisions of the work by M. Scheler (1988), who claims that man is distinguished from all life by his inherent spirit (p. 53), and also thanks to, although not to everyone, and not immediately understandable, discussions about man as a particular being that "exists ontologically" – "*Dasein*" (Heidegger, 1997, p. 12) (Heidegger' italics and refinement), the anthropological range of problems captures philosophical and humanitarian thought. As Martin Heidegger called his doctrine of Dasein, fundamental ontology really turns out to be the foundation for understanding the human world, and from the concept of existence, so thoroughly analysed by M. Heidegger, existentialism and the existential tradition of analysing various manifestations of human life grows. Furthermore, with the light hand of philologists who published in 1996 the collection of articles entitled "The Anthropological Turn in Literary Studies", the phrase anthropological turn comes into widespread use. Moreover, now there exists not only that physical anthropology, which was once the only anthropology that studied the physical, bodily characteristics of man, not only philosophical anthropology, which was announced by

S. L. Frank and M. Scheler but also social, sociocultural anthropology, religious, pedagogical, political, economic, historical, linguistic, visual, theatrical and many others. Both philosophy and culture have always been developed in the human horizon, and all the undertakings of culture in the direct or reverse perspective have always converged at the point of "human life". Furthermore, as it should be in the laws of perspective, such a vanishing point, the point of view has been the same, otherwise, the perspective would simply "crumble".

The development of the question, which was still considered by the ancient Greeks as the main one for philosophy and distinguishing it from the practical reasoning of the East – the question "What is Everything?" – successively passing through the stages of natural philosophy, metaphysics, finally, theology, led it to a radical change, probably by the end of The Middle Ages, by the time of the development of the nominalistic current. However, despite the great interest in the anthropological philosophy of language, the latter cannot be essentially called linguistic, since this interest in language in it was instead a special case of the emerging question of consciousness, just as interest in the language of sophists in antiquity was a special case of the question about being. M. Heidegger (1961) interprets this question wonderfully in "Europäischer Nihilismus", considering the difference between the "metaphysical positions" of the sophist Protagoras, on the one hand, and, on the other hand, Descartes as one of the founders of the philosophy of consciousness in modern times. If, for Protagoras, according to Heidegger, the truth is the truth of being itself, and the "measure" in the famous saying "Man is the measure of all things" determines the limitations of man, which forces the latter to have only his point of view. At the same time, the whole truth turns out to be incomprehensible, then for Descartes, there is no longer any talk about human limitations. On the contrary, being itself falls into dependence on its cognitive ability.

The final reformulation of the question of the existence of being to the question of knowing things reaches, apparently, towards the end of the 18th century, when I. Kant boldly declares being an empty concept, reducing it to the status of a grammatical connective in a sentence, and openly affirms the impossibility and unnecessariness of knowing anything beyond and without man's cognitive abilities. In a sense, the crisis of the question of consciousness begins with I. Kant. When the beauty of an object becomes the result of an evaluation from the point of view of subjective pleasure arising as a result of a free, and therefore unpredictable, the play of cognitive abilities, at that moment, the generalizing power of the mind crashes. Kant's aesthetic judgment is connected with a number of the paradoxical characteristics that, according to his definition, comprise its main distinguishing features: subjective universality, subjective necessity, expediency without purpose, expressed in a continuous "as if" mode. This subjectivity inexorably extends from Kant's aesthetics to the entire subsequent philosophy of consciousness. As one of the main reasons for this process, one can point to the increasingly explicitly declared improbability of communication between two equal subjects, each of which is a thing in itself and an absolute source of goal-setting. The new terminology is required. Beauty becomes the value – this discovery belongs to the end of the 19th century and it is no coincidence that the neo-Kantians made the greatest contribution to the development of the concept of value. Following beauty, the value sphere extends to everything that depends on the consciousness directed at it. E. Cassirer, a neo-Kantian and, by the way, teacher of S. Langer, spoke about the value nature of knowledge in general and the totality of symbolization. In fact, values are a new way of generalizing in the absence of their ontological and rational foundations. Values are created by people and have their own source in the evaluation. However, as such, they are nevertheless objective and therefore provide general knowledge. It can be said that the

philosophy of values overcomes the Kantian "subjective universality" of aesthetic judgment, re-emphasizing the importance of parts of this phrase in the new terminology: value is basically random and individual. It expresses individual intention – even of humanity as a whole. However, where I. Kant tragically emphasizes the sharing power of this individual evaluation, and the new philosophy finds new forms of generality: instead of the "subjective universality", we are most likely dealing with the "objective individuality".

Already in neo-Kantianism, values are inextricably linked with symbols, which are the means of communication of this individual intention. Values exist in the form of symbols. Consciousness itself as hidden intentionality does not exist except through symbolization. The question of values in itself turns out to be the question of symbols. If it is no longer about what exists and not about how we cognize what exists, but about how we evaluate what exists, the only way to find out is to clarify what we are talking about it.

However, it is curious that the triumph of linguistic philosophy begins with a protest against value propositions that took place at the beginning of the 20th century. The positivistic philosophy of science applied the subtlest logical analysis of language to preserve genuinely objective knowledge that was not coloured by evaluation. Indeed, individual evaluations are truly ineffable. The individual cannot enter the language, and L. Wittgenstein, in "Tractatus Logico-Philosophicus", brings everything value into the sphere of the "mystical". Moreover, his argument was probably more profound than the logical justification of the rule of science required: the value for Wittgenstein (1973) directly addresses the question of the infinite, any evaluation of anything in the most everyday conversation includes a hidden question about the meaning of the world as a whole: the meaning, and consequently the value, eternally eludes, always being somewhere outside and slightly in front of a statement pointing to it.

A consistent logical analysis of language, which was aimed at linking language with value-neutral facts, revealed the value colouring of any facts in the final analysis. Our logical concept is already value, the fruit of interpretation, and as the American literary critic S. E. Fish aptly observes, no matter how deeply we can go in search of "reality", we will not go beyond being interpreted. The inscription's significance on a piece of paper is no more a result of evaluation than the evaluation of "this subject" as a sheet of paper, or as a set of molecules, or as a spatial extent. Any form is the fruit of interpretation. Nevertheless, although all objects are created by an interpretive strategy, for Fish, this is not the path to subjectivity since the strategies are social and conventional, and evaluations, finding their expression in the symbolic system of language, are never purely individual (Fish, 1980).

It is no coincidence that the late Wittgenstein turned to the theory of language games and the direction of analytical philosophy towards conventionalism: truth, in fact, is the result of a treaty made on the basis of a general evaluation. A convention replaces the requirement of absolute generality of truth. And even earlier, psychoanalysis announces: there is no norm, there is only a more or less generally accepted mode of behaviour, accidentally formed as a mechanism of protection and adaptation in a given situation. So, by the middle of the 20th century, in the absence of access to being or consciousness, the question of language becomes the main one. Moreover, it seems that in this sceptical descent, it is impossible to move forward; it is impossible to go beyond language because we will be forced to talk about everything that we are faced with. It is no accident that Wittgenstein likens the boundaries of language to the boundaries of the world.

The state of culture, corresponding to the most comprehensiveness of the question of language, is what is called postmodernism. Its motto is "Everything is text", its main direction is the development of any form of textuality. Its beginning in the art can be called the experiments of

the Dadaists, for example, the famous urinal brought to the museum by Duchamp or 4 minutes 33 seconds of silence in the famous "4.33" by John Cage. Its continuation is largely connected with the development of computer technologies and computer science, which was also addressed by the stubbornest of those logicians and mathematicians who talked about creating a language free of values at the beginning of the century. These are the Internet and hypertexts, this "infinitely delayed signified" by Jacques Derrida, a confusion of semantic paths, sung by Borges. Finally, it is a feeling of belatedness from the fact that where everything is text, everything is just reading, and irony that accompanies an eternal game with a variety of the read. This is a slight longing for an eternally escaping meaning and the following sensation of emptiness, absence, which controls the development and movement of everyone present.

Linguistic philosophy in the anthropological turn of culture, even though it substantially transformed all spheres of modern culture, nevertheless preserved and not only preserved but has strengthened and developed further, giving it a new value meaning, the main idea of this culture – the idea of the value of human life and human rights, the right to express thoughts freely. The modern era had ceased to be monologous when only one voice sounded in culture, and the truth was the same for all. Our era is the era of dialogue and pluralism. The paradox of the present time is that despite the growth of civilizational standardization, economic and information globalization, the culture affirms the priority of a chance, a game, situationality, and individualization. In our era, to think and to express oneself independently means to see and understand diversity, to understand the meaning of truth, which can be different from the same truth. The logic of meaning, which governs the sphere of personal application of the mind, is affirmed. Everything above mentioned has become possible thanks to the ideas of linguistic philosophy as well.

The modernity project today is innovation. It is creativity, that is, not only man's motivation for the initiative, activity but the effectiveness of this activity. Therefore, the modern era is no longer utilitarian, although it establishes a consumer society, perhaps because a consumer society has established itself in it. In the economy of a consumer society, it is no longer the exchange value of this or that kind of goods, but its use value determines the economic status of a thing or service. The very value of use as an objective need exists only in and through the willing man, only in desires and aspirations, in intentions; that is, it is directly connected with the development of either human sensuality or the spirit of man. The economy and consumer society are oriented towards developing an extensive range of things and services when a whole range of things or services is created to satisfy the same need (benefit). Diversity, the difference becomes a significant factor in production. And this is not only an economic factor but also a cultural phenomenon, a value moment that cultivates the ability of preference, the ability of difference. So in the very foundation of a creative economy, a fundamental form of producing differences in human life is created. Difference, not identity, is becoming the new word in the culture of modernity. This is where the ideas of linguistic philosophy come to the rescue. Therefore, philosophy builds a new understanding of difference, giving it a categorical meaning – the ability to see new aspects of being expressing its peculiarities by means of language. Linguistic philosophy contributes to developing the individuality of expression. Individuality is bursting into life: each person seeks to cultivate it in himself/herself, even when this cult becomes fashion, everyone tries to arrange his/her life in his/her own way, even when it is built from standard things, and often it happens with the help of language. And the essence is that individuality becomes a value and gets the opportunity to express itself in the cultural space thanks to language. Due to the latest means of communication and presentation, any individual

beginning can receive its announcement, becoming the public domain. Be it a work of art that, thanks to technical reproduction, acquires an exceptional existence, or be it any event that, through television, through video and networks on the Internet, becomes the property of not only its participants but everyone. Each person can put himself/herself in front of the whole world, and the world itself in any manifestation can appear before each of us. The screen of a computer connected to the world's network becomes not just a window into the world or a door through which one enters the world, and it is a point of confluence of the world and man; it is a voltaic arc that gives rise to a particular state of human being, in which, like in plasma, there is no differentiation on private and public (Yakushik, 2018).

This is the turn of culture to man, to *every* man. This is its anthropological turn. The anthropological turn taken place in the culture not only draws the attention of culture to the difference, and thereby to the diversity of life in its sensual and visual manifestations, but also opens the entrance to the culture of the "ordinary" person, the person of everyday life, to the ordinary language. A popular culture that evokes scornful assessments of "intellectuals" is actually the membrane that connects/separates culture and everyday life, providing an exchange of meanings and preferences between culture and the realities of life. The ideas of linguistic philosophy behave in the anthropological turn in two ways. The extension of the concept of language and information to all spheres of what is happening makes their boundaries so vague that, in the end, their very status as language and information is lost. It is about the transition of modern linguistic culture to emotional visual, and sound forms. Some researchers note in the modern world a growing thirst for the presence of a culture of signs and culture of presence, and if the former has been dominant in Europe in recent centuries, then the requirement of the latter is clearly manifested in the modern world. An event of direct presence is in all respects valued more than a

mark. The sign is aesthetic in the Kantian sense: it is a pure form of representation without interest in real existence. The main thing in the event is its being here and now given in all respects and for all sensations (and not just for distant sight and hearing, easily replaced by imagination) (Wittgenstein, 1973).

However, the question is in the fact of whether it is achieved and whether the presence is possible in the context of linguistic scepticism. Longing for the presence in this context turns into longing for signs of presence. The mass media and the ideological propaganda of the modern consumer society are doing everything in their power to provide people with this lost presence in the forms of advertising, fashion, in all kinds of entertainment, in the liberalization of pleasures, the spread of the cult of bodily beauty, a healthy lifestyle, the liberation of the natural (as well as unnatural) sexuality, and develop amusement technologies. In this, they meet the demand of the mass consciousness rather than impose anything from outside, that is why, in fact, no matter how dangerous this state of things may seem to the cultural elite brought up in the old, iconic system, it does not make sense to blame any ideological forces. On the contrary, the ability of the ideological apparatus to understand that there is no better way to manage people successfully than to contribute to their maximum satisfaction is an amazing achievement of modern liberalism, and no one would welcome any form of suppression, infringement, and restriction, although, in fact, from the beginning of the second half of the 20th century. They were the last and only thing that stimulated the modernist rebellion to the development of culture and art. However, all these attempts to recreate the presence so far recreate rather only the presence of the sign, or the presence of the sign of presence, a simulacrum of presence: a sign of pleasure instead of real pleasure is caused by a sign of presence instead of real presence. The linguistic analysis carried out during the 20th century has already sufficiently destroyed the illusions regarding

penetration to reality, and the popularization of scientific achievements, liberalization of society, widespread use address to psychological schools have brought to the ordinary consciousness, or, more likely, the subconscious, the idea of its inaccessibility and ambiguity. It is difficult to say whether such an option for the development of problems is possible and whether it will lead to a total collapse of culture, and accordingly to the collapse of the culture of using language. Axiological thinking and linguistic philosophy associated with it have for the first time learned to raise the question of foundations – the foundations of any paradigm of thought, including one's own. Even at the beginning of the 20th century, Wittgenstein said, "We feel that if there were an answer to all possible scientific questions, the problems of life would not even be affected. Then, of course, no more questions remain; that is the answer" (Wittgenstein, 1973, § 6.53).

Conclusion

Culture has always been oriented towards maintaining and developing human behaviour that is decent and acceptable to society and the environment, but until Modern times, the focus of culture was not the man himself, but what he should be guided by (Order of Being, Justice, God). Furthermore, only in the Modern Age the purpose, function, and destination of culture – the act of man – becomes the centre of culture. The Renaissance introduces the interests of the man himself into the culture as its dominant value. And from now on, culture is unlikely to change its central idea. Of course, the interests and aspirations of man will be understood in different ways. The Enlightenment understands them this way, and modern culture in a different way. But it will always be precisely the interests of the man himself. *"Sapere Aude"* – "Have the courage to think for yourself!" Kant proclaimed, but, what to think and how to think – the time will give hints.

Thus, the project of modern culture can be transformed, modified, varied in different ways, but in the centre of it always, we hope, the statement of the interests and aspirations of the man himself, and language as the most outstanding and the most anthropological feature of man will be preserved. And this historical feature of culture is discovered by the anthropological turn of European culture with the help of the ideas of linguistic philosophy at the turn of the 20th-21st centuries.

In general, linguistic philosophy and associated with it the conceptual analysis of everyday consciousness are promising areas of human knowledge in which remarkable discoveries have already been made in linguistic semantics, anthropological philosophy, communication theory, social psychology, realistic concepts in the theory of ethics. Thanks to linguistic philosophy, many new logics have been created that reflect a certain form of life and culture and are based on natural language. It is worth noting that the philosophy of everyday language (linguistic philosophy) has influenced approaches in philosophy, linguistics, anthropology, and sociology that emphasize the importance of everyday language and conversation. The anthropological turn of culture and linguistic philosophy, which took place in the past and is taking place in the current century, has drawn attention to another critical circumstance for culture – how culture is developing.

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SOCIAL AND POLITICAL PHILOSOPHY, PHILOSOPHY OF EDUCATION

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MODERN TRENDS AND SPECIFICS OF ADDITIONAL PROFESSIONAL EDUCATION OF UNIVERSITY LECTURERS

Abstract

The subject of consideration in this article is additional professional education as a pedagogical system, an integrated set of methods, for,ms and means of obtaining, expandi,ng and deepening the competencies, which have already been formed earli andas acquiring new ones. Nowadays, the development and further improvement of additional professional education have become actual in recent decades. In Russia, this is carried out in the context of a profound restructuring of society. Therefore it has its own characteristic features due to socio-economic transformations and corresponding changes in the labour market. It is stated that additional professional education of teachers acquires a special social status and is distinguished by its motives and values, goals and objectives, forms of organization and content, teaching technologies and methods of control and assessment.

The goals and objectives of additional professional education of teachers have been represented, including the formation of their motivation for professional growth, advanced training, professional retraining, as well as the prevention of professional and the strain of personality, overcoming professional and personal crises. The result of studying this issue was the identification of modern trends and directions for the further development of the system of additional professional education for teachers.

Keywords: additional professional education, university teachers.

Introduction

Actually, the twenty-first century can be announced as a good time for global education and outlining the essential skills and competencies, that is why culture, intelligence, and comprehensive education are proclaimed as the priority values of the world community. The demand for getting a high level of qualitative education is steadily increasing all over the world, and moreover, its crucial importance for the development of the state and society is widely discussed by different experts, too. Among the trends of professional education, its continuity is coming out on top, which is provided by additional professional education (professional education of adults).

Additional professional education as a pedagogical system is an integrated set of ways, forms and means of obtaining, expanding and deepening existing competencies, as well as acquiring new ones. Additional professional education contributes to the overall development of the specialist, enriching his methodological, spiritual and professional culture.

The development of additional professional education in recent decades has become one of the most pressing pedagogical problems. The

number of scientific studies devoted to the problems of additional professional education has significantly increased. The number of publications on this issue is estimated in thousands, and special journals are published, scientific and practical conferences are systematically held. However, the problems related to additional education of University teachers have not been fully resolved. This article is devoted to their understanding.

Theoretical Framework

Additional professional education has received intensive development abroad in recent decades, reflected in numerous scientific studies of foreign scientists (P. Jarvis, M. Knowles, R. Peterson, M. Tpait, J. Field, etc.).

In our country, the formation of the system of additional professional education is carried out in the context of a deep restructuring of society and has its own characteristic features, primarily due to socio-economic transformations and corresponding changes in the labour market.

The modern period of domestic education is characterized – as A. M. Mitina notes – not only by the aggravation of contradictions in additional professional education but also by the acquisition of this form of education of special social status.

The development of additional education takes place in the direction of switching to a diverse and mobile system of educational services, integrating the traditionally established system with new types of educational institutions. The advantages of the modern system of additional education are its flexibility, rapid response to changing needs in the workforce, the implementation of the already updated needs of the individual (Mitina, 2004).

A sufficient number of studies have been devoted to the problems of additional professional education in Russia (Brodyansky, 2002; Donina et al., 2020; Kravchenko, 2018; Lukyanova, Donina, Aryabkina, & Kovardakova, 2018; Margolina, 2020; Zmeev, 2015).

Key features of additional professional education

Additional professional education, being an integral part of the modern education system, is characterised by the following characteristics, which make it possible to distinguish this area of education as a relatively separate sphere:

- the adulthood of contingent of students;
- availability of basic education or the process of its getting;
- institutionality;
- personal orientation;
- updating of existing educational needs;
- continuity.

A. M. Mitina suggests that for a more comprehensive definition of the specifics of the system of additional professional education, two more features should be introduced: additivity and complementarity. The term 'additivity' is formed from the English word 'additive', which means something added to different products to make them taste and look better or keep them fresh. So, thereunder additivity as a property, the author means adding corrective or compensatory content that replenishes the basic knowledge already available to the listener. Furthermore, at the same time, the term 'complementarity', which has the same in common with such English words as 'complementary', 'additional', 'concomitant', also means the process of compensation and replacement of the lack of education in a life of an ordinary human, but is vital for his full functioning as a person and a specialist (Mitina, 2004).

Trends in additional professional education. Modern trends in the development of the system of additional professional education include the strengthening of the complementary component.

This is not due to the shortcomings of basic education but to the fact that it is fundamentally unable, being fragmentary in nature, to ensure the completeness of personal education in a dynamically changing society.

From the author's point of view, basic and additional professional education is not only closely interrelated but also interdependent, assuming each other. A significant trend in the development of additional professional education at the moment is its "turn" to a specific person to meet the educational needs that they have updated.

Finally, there are real opportunities to "expand" the previously largely impersonal system of additional professional education to the individual who organizes his life in the conditions of creative experience, building the trajectory of his life from the standpoint of his own "philosophy".

The trend of democratization of additional professional education is characterized by accessibility, expansion of freedom of choice, rejection of authoritarianism in adult education. Methodological approaches to the fundamentalization and individualization of learning in the context of humanization and humanitarization of adult education are developed, increasing the requirements for university teachers' professionalism.

The group of Russian scientists from Ulyanovsk State University makes sure that the modern educational process at the university with the use of information and "educational technologies" provides the basis for the formation and development of a new direction in the didactics of higher education, conventionally called by us as the didactics of e-learning (e-didactics). In this sense, electronic, information and educational technologies, being a technological platform for the organization of e-learning in higher education, can serve as an incentive and a means of major changes in the teaching methodology; increase the effectiveness of the process of acquiring knowledge by increasing the variety of sources of information and their interaction, combin-

ing the means used, methods and organizational forms of training; make changes in the duration, place and pace of training; have the potential to expand access to education for a huge number of people, and limit it to those who have sufficient means for this; they are expanding opportunities for full-time and part-time education, especially distance education, which is currently developing most rapidly around the world.

As an example, consider the basic tendencies of development of a system of adult education in the field of e-learning, the priority and direction of its development are considered by several trends: greater emphasis on user activity; the transition from widespread open access online educational courses to selective ones; spread the strategy of "Bring-Your-Own-Device"; increases in data and analysis; widespread use of mobile technologies; the proliferation of platforms, P2P (peer-to-peer); the increased use of video and the degree of immersion in the learning environment; increase in the number of repositories of educational data; increased focus on assessment and accreditation; continued growth of resources in online-accessible individual learning; increased use of adult vocational training platforms. This led to the trend of further computerization of the system of additional professional education (Mitina, 2004).

The specificity of the educational process in the system of additional professional education is largely due to the fact that the subject of education here is an adult who already has a professional education, professional and life experience. Psychologists distinguish the following features that distinguish an adult student:

- awareness of oneself as an independent person, which causes a critical attitude to attempts to lead them;
- has a certain stock of not only professional but also a social experience, a formed worldview, from the positions of which new information is evaluated;
- the pragmatic nature of educational motivation, since with the help of additional profes-

sional education, an adult student seeks to solve his professional and life problems;

- striving for the immediate application of new knowledge;

- the emotional nature of evaluating new information. The adult brain tries to "block" information that is accompanied by negative emotion, even if it is just uncomfortable sitting, feeling hungry, lack of fresh air, etc. (Agapova, 2003).

Adult education is distinguished by its motives and values, goals and objectives, forms of organization and content, learning technologies and methods of monitoring and evaluation.

S. G. Vershlovsky, describing the motivation of adult learning, writes that 'an adult learns, first of all, guided by pragmatic motives. If an adult already has the practical knowledge that allows him to solve problems, then he does not feel the need to go beyond the existing life and professional experience' (Weslowski, Suhovskaya, & Ermolaev, 2005). It means that the need for new information arises when this adult is faced with a professional problem, and the existing knowledge and experience do not allow it to be successfully solved. The need for new knowledge is formed.

As for the value of education for an adult, it is not always determined by purely practical benefits; in learning new things, a person also gets joy from the process of the intellectual search itself (Vershlovsky, 2003).

There are the following factors that motivate an adult in the system of additional professional education:

- awareness of the gap between the current and necessary level of knowledge for effective professional activity;

- the desire to comprehend problems that are beyond his personal existence and have a global character;

- the desire to master some new ways of occupational activity;

- striving for professional growth;

- the desire to get higher ratings from the refer-

ence group (Weslowski, Suhovskaya, & Ermolaev, 2005).

The goals of adult education are formulated by andragogy as follows: growth mindset /career advancement skill development, professional retraining, i.e. obtaining new qualifications, prevention of professional and personal deformation, overcoming professional and personal crises, etc.

The content of adult education is also specific. On the one hand, it is determined by the demands of the socio-economic situation, and on the other hand, by the personal needs of specialists.

Considering the specifics of the content of additional professional pedagogical education, M. D. Matyushkina identifies the following features:

1. Relevance of the content of education: representation in the content of the latest knowledge in the era of the information boom and the relevance of individualized knowledge for a particular student in solving professional and life problems;

2. Consistency in the presentation of the material: correspondence of the content to the logic of studying as a process; consideration of the focused research subject as an element of higher-order systems; correspondence of the content of education to its goals, forms, and desired results;

3. Problematic content: revealing significant problems for the learner; the problematic nature of the material, when the student is included in the heuristic search for solutions to problems; connection with the process of comparing the real educational situation with the global problems in today's world;

4. Contextualization of education: designing the learning path which is based on the nature and conditions of professional activity of communicators;

5. Practical orientation: the selection of educational content in accordance with the importance of knowledge and qualified skills for fu-

ture work;

6. Variability of additional professional programs, ways and methods of modeling practical activity, educational technologies;

7. Informational capacity: information saturation of the content due to the lack of time of the working adult and the already sufficiently high level of development of cognitive abilities that allow learning material to be assimilated and be absorbed as new knowledge at high speed;

8. Mobility: continuous adjustment of educational programs based on students' requests, changes in scientific knowledge, transformation of the socio-economic situation, etc. (Matyushkina, 2004).

In her thesis M. D. Matyushkina (2013) has described such requirements to the contents of additional education of teachers as "the balance of authentic knowledge, humanitarian knowledge and natural science knowledge; moving from Eurocentrism in the study of world history and culture; the balance of professionally directed and common cultural education, broad enough to ensure comprehension coherent picture of the world; ensuring the possibility for some increase in volume and quantity of knowledge, which can be archived by the help of brain-building and critical thinking, increasing cognitive complexity and a greater conceptualization of the content of education; inclusion in educational programs of human science knowledge (philosophical and ethical, sociological, psychological theories, practice-oriented knowledge related to the preservation of human health); extensive training in communication, reflection and dialogue, understanding, self-understanding and self-control, ways to overcome psychological crises, depression, anxiety, managing your emotions, volitional sphere; formation and development of functional literacy and competence in the information technology field (modern means of communication), as well as the ability to learn independently".

Speaking about the specifics of the educa-

tional process in the system of additional professional education of University teachers, it should be noted that following the Law "on education in the Russian Federation", teachers of higher educational institutions have the right to additional professional education in the profile of pedagogical activity at least once every three years (paragraph 5.2 of article 47). At the same time, paragraph 1.7 of article 48 of the same Law States that the systematic improvement of their professional level is their responsibility.

Turning to the question of the specifics of additional education of University teachers, we note that the problem of its organization is highly relevant in the context of the reform of higher education. Fundamental changes caused by the introduction of Federal state educational standards focused on the formation of students' competencies, their frequent change, the three-level system of higher education (bachelor's, master's, postgraduate), the emergence of new learning technologies (e-learning), etc., the priority importance of improving the skills of university lecturers. This is due to the fact that most of them (with the exception of pedagogical universities) do not have a basic pedagogical education. Their pedagogical content knowledge is frail, fugitive and sometimes haywire, not systematized, and therefore cannot be a reliable theoretical basis for effectively solving problems of an innovative and professional nature.

In connection with these circumstances, many educational institutions of higher education have created an intra-University system of professional development of lecturers. The basic form of advanced training is courses of 16 to 250 hours in priority areas of teaching. However, the existing system of additional education cannot always provide effective professional development of the teaching staff.

The main problems of additional professional education. Problems related to the provision of professional and pedagogical training and advanced training of university lecturers in the system of additional professional education, L. F.

Krasinskaya (2011) unites in several groups.

First, there is almost no solution to the question of continuous pedagogical training of university lecturers in graduate and professional training systems that could be provided by developing and implementing science-based programs of highly qualified educational courses designed for the progressive increment of pedagogical competences of lecturers at each key stage taking into account the already acquired experience.

The second group of problems is related to the content of training in advanced training programs. Additional professional programs should be variable, flexible. They should consider the educational needs of different categories of university lecturers, especially those who are chiefly engaged in the educational process in educational or administrative-managerial work.

The third group includes problems related to the use of outdated teaching technologies that provide, mainly, the update of theoretical knowledge but poorly contribute to the formation of pedagogical competencies.

The new educational reform, along with the problems of optimizing professional standards and professional and public accreditation, raises the problem of modularity of training as an opportunity to enter the attractive market of additional educational services with the developed module of the main program. In addition, in the organization of modern additional professional education, an increasing role should be given to the didactics of e-learning ("electronic didactics" – "e-didactics").

The main educational technologies, such as computer-supported collaborative learning and computer-based training, which have been used in the course of its implementation, are the motive and mechanism of major changes in the methodology of adult education; they increase the efficiency and effectiveness of the process of acquiring new knowledge by increasing various sources of information and their combination; they affect the duration, place and pace of train-

ing; they create conditions for expanding access to education (including distance education), which denotes an increase in the share of independent learning activities of the individual in the educational process.

As a scientific tendency and prospect in the theory of adult education, e-learning didactics is currently in the process of formation, so there is a problem of continuity in the didactic principles, content, forms and teaching methods, which have their own significant differences.

The fourth group of problems is closely connected with the fact that it is not taken into account that lecturers of different departments, different age categories, with different teaching experiences, with different educational profiles have different educational needs, which reduces the quality of their training in advanced training courses.

The next group of problems in the system of additional professional education is connected with the fact that the principles of teaching adults, which were set by andragogy, are often of little account to the providers. Particular attention should be paid to such basic principles as building on their cognitive autonomy, professional and life experience, the ability of instant usage of acquired knowledge in practice, etc.

The meaning of professional development of lecturers is not so much in increasing knowledge and skills, if not in the awareness of their experience, in the development of creative abilities, in the rejection of established stereotypes and, as a result, in the growth of professional consciousness under the new requirements of the sociocultural situation in the country and the world.

Very serious problems are associated with the content of advanced training programs for University teachers. Usually, such programs include a psychological and pedagogical module; some programs are entirely devoted to the problems of University pedagogy.

Many teachers tend to underestimate the importance of professional and pedagogical training, considering it fundamentally important to

have deep knowledge in the professional and scientific fields and count on the fact that teaching will come with work experience.

The reasons for this attitude to pedagogy lie in the nature of technical education, which forms a technocratic consciousness. The technocratic consciousness establishes the cause of personal insensitivity to humanitarian problems. This attitude to the psychological and pedagogical aspects of improving professional competence in the system of additional professional education is also influenced by ill-conceived teaching methods: naked theorizing, the lack of "live pedagogy".

Another group of problems is related to the effectiveness of additional professional education. The knowledge and skills acquired by the student must contribute to improving the efficiency and quality of their work on a practical level. Nevertheless, it does not often happen, the reason of it is covered in the fact that the teacher works in the old way, using inefficient methods of activity. This situation indicates a low "efficiency factor" of additional professional education.

In addition, the problems of additional professional education of university lecturers should include:

- extremely short terms of training: students do not have enough time for deep assimilation and consolidation of the material, for the purpose of checking the knowledge during their working practice;
- weak science-based and tutorial educational device and technical base of additional professional education units of the University;
- insufficient technical and analysis tools for scientific research of the educational process;
- the limited staff of additional professional education units, etc.

Methodology

Our research was based on the application of methods of theoretical analysis of philosophical,

historical, pedagogical, sociological, cultural literature in the context of additional education of University teachers, legislative documents in the field of education, as well as a set of methods of research practice that allow us to obtain reliable information, which include: a retrospective analysis of domestic and foreign experience in the organization of additional pedagogical education; theoretical methods (analogy, analysis, abstraction, comparison, synthesis, concretization, classification).

Results

Our theoretical and philosophical analysis of the problems of the system of additional vocational education allowed us to identify a number of requirements for advanced training of university teachers:

- the training of the teaching staff of the university in the system of additional professional education must meet the requirements for the level of their competence, formulated in the relevant professional standard;
- the content and technologies of training should meet the goals of the formation of pedagogical competencies that are in demand in the modern practice of higher education;
- a reasonable combination of theoretical and practical components in the training of teachers, strengthening the practical orientation of the educational process;
- implementation of the principles of andragogy;
- creating conditions in the educational process for maximum creative activity and cognitive independence of students;
- the differentiated approach in the training of teaching staff;
- changing the criteria for evaluating the effectiveness of training in the system of additional professional education, in particular, assessing the degree of application of the competencies formed in the classroom by students in practice;

- strengthening the material and technical base of additional professional education, strengthening the methodological and technical equipment of the educational process.

The implementation of the identified requirements will contribute to the systematization of the empirical pedagogical knowledge accumulated by teachers, the development of a personal position on the changes taking place in the higher education system, the development of professional consciousness, the formation of the ability and willingness to apply new knowledge and skills in their professional activities creatively.

The new educational reform of the Russian Federation, along with the problems of optimizing professional standards and professional and public accreditation, raises the problem of its effectiveness. Solving the problem of modularity of training has a great potential for improving performance in modern conditions. The modularity of training makes it possible to enter the attractive market of additional educational services with the developed module of the main program.

To describe the process of modular construction of training in the system of additional professional education, we define the concept of "professional module" from the dictionary of modern Russian professional education: "...a professional module is a part of the program of professional education (training), which prepares students to perform a certain set of job functions that are of independent significance for the labour process" (Blinov, Voloshina, Yesenina, Leibovich, & Novikov, 2010).

The training module is a single fragment of the program, acting as its independent component, presented in such a way that the student clearly understands what exactly he should know and be able to do after mastering the module, how he will be able to achieve this knowledge and skills and how he will prove their formation. There are various options for using modules in the educational process: as part of a traditional course, as a full course or a complete curriculum,

presented as one "large" module or several "mini" modules.

Based on the studied literature (including foreign literature (Bell, 1975; Saxton, 1980)), researcher A. A. Salikhova (2021) developed an educational module for an additional professional program on the formation of the value foundations of family life among student youth. This module, introduced into the educational process of various universities of the Russian Federation A. A. Salikhova and the authors of this article, includes the following blocks: theoretical and methodological, block of target attitudes, content-activity and productive-evaluative. Let us give a brief description of them.

The theoretical and methodological block includes:

- methodological approaches: general scientific (historical-sociological, cultural-philosophical, familistic, interactionist, paternalistic, pronatalist, stratification); psychological and general pedagogical (humanistic, axiological, andragogical, structural-functional, situational, gender, personality-activity, competence);

- functions of a young family: state, public, personal, individual, integrating, social, educational, developmental, scientific, cultural, informational, managerial, as well as the function of forming the readiness of university teachers to work to familiarize young people with family values;

- principles of state youth policy concerning a young family (principles of social subjectivity, interconnection and continuity of generations; integrity and consistency; the unity of educational and educational, socio-economic and legal space; a differentiated approach to various types of families; sociocultural and situational-role adaptation, humanism and others; pedagogical (cultural conformity; reliance on life experience; activation of the emotional sphere; the principle of taking into account the gender characteristics of the individual; the principle of interactivity); general didactic principles of organizing educational processes

(consciousness and activity; visibility and accessibility; consistency and structuring; strength and consistency; problematic and scientific; flexibility and variability, continuity and adaptability of educational programs; implementation of feedback and connection between theory and practice);

- mechanisms for implementing the pedagogical strategy for the formation of family values of youth: traditional; institutional, stylized, interpersonal; socio-pedagogical and psychological mechanisms (imprinting, imitation, existential pressure, identification, reflection).

The block of target attitudes will include the goal: improving the additional professional education of teachers in the formation of the value foundations of the family life of student youth in the context of the transformation of the semantic content of the concept of "family", as well as a set of the following tasks: based on the study of the genesis of the phenomenon of family and family relations in the works of domestic and foreign scientists to reveal the content of the concept of the concept "family" in the scientific-categorical terminological apparatus; to give a conceptual substantiation of the concept of a young family as a demographic reserve of state policy, to reveal the indicators of its success in modern Russian society; to determine the social characteristics, current trends and dynamics of the value-semantic content of the concept "family" in the life of Russian youth; to reveal the content of the concepts "readiness of university teachers to work on familiarizing young people with family values" and "familistic competence", as well as the specifics of the process of additional professional education of teachers on the formation of family values among students; to develop its criterial characteristics and conditions of efficiency.

The substantive component of the module is implemented in the course of its implementation in the programs of additional professional education of university teachers in the following areas: *Pedagogy and psychology of higher education, Teacher of secondary vocational education, Tea-*

cher of higher education, Pedagogy of higher education, Modern pedagogical technologies, Improvement of educational programs in accordance with the requirements of the Federal State Educational Standard of Higher Education.

As for the content of the educational module on the formation of the value foundations of family life among students within the transformation of the semantic content of the concept of "family", it includes three sections.

In the first section, *Genesis of the phenomenon of family and family relations in national family policy. The development of a young family as a subject of its relations with the state and society* included the following topics: *Historical-sociological and cultural-philosophical approaches to the study of the phenomenon of "family". Retrospective analysis of the dynamics of the social value of the family as a social institution; The dynamics of the concepts of the formation and development of a young family as a demographic reserve of state family policy in our country; Institutionalization of a young family as the main direction of implementation of the Concept of State Policy in relation to a young family. A model of a prosperous young family and a system of indicators of its development.*

The second section, *Dynamics of the value-semantic content of the concept "family" in the life of Russian youth,* includes the topics: *The content of the concept "family" in the scientific-categorical terminological apparatus. General and individual in the concept of "family"; The value-semantic content of the concept "family" in the context of the implementation of the axiological approach to the formation of family priorities of modern youth; "Normative" family models and their descriptors. Marriage – a family foundation that determines the content of marital relations. Factors of destabilization of family and marriage relations; The values of family and marriage. Official marriage and negative aspects of extramarital forms of marriage (cohabitation); The main tendencies of family relationsin the XXI century.*

In the third section, *Specificity of the process of additional professional education of university teachers in the formation of family values among modern youth*, the following topics are implemented: *Goals, specificity, current problems and requirements for the additional professional education of teachers; Modern youth family: its types and distinctive features. The stratification model of the student family and its social strata. Family in the rating of the most essential values for young people; Basic approaches, principles and methodological support of the educational module on the formation of the value foundations of family life among students; Criteria characteristics and methods of diagnostics of the formation of the readiness of student youth to familiarize themselves with family values.*

Practical activity, as a fragment of the content-activity block of the module of the additional professional training program for university teachers, is a system of actions to form the value foundations of family life among students. In the context of the problems considered in this article, these are the methods and forms of conducting classes on the formation of value orientations in the family life of students; the ability to implement the historical-sociological and cultural-philosophical approaches to defining the definition of "family" and "family values", to use the legal norms of protecting a young family from both society and the state; work with various "normative" family models, distinguish between the types of family relationships (diktat, excessive guardianship, non-interference position, positive cooperation), etc.

Practical activities include the following:

- conversations on the topics*: The value-semantic content of the concept "family" in the life of Russian youth; Modern family in the context of the transformation of family norms and values; The attitude of student youth to family and marriage*; *The influence of premarital choice on the stability of a young family; Civil marriage and de facto marriage. Forms of marriage unions*, etc.;

- group creation of collages*: How do I imagine my future family life?*; *The qualities necessary for a person in the family; Youth: love, marriage, family; Marriages and Divorces among Youth; Search and analysis of the factors necessary to create a healthy family*, etc.;

- discussion *Men and women: culture of family relations; Early Marriages: Prospects and Risks; Civil marriage and de facto marriage; Types of family relationships: personal attitudes and priorities; Consequences of Sexual Emancipation: Forms of Modern Marriage Unions; Conflicts in a young family: causes and ways of elimination; The reasons for divorce. Principles of Marital Welfare*, etc.;

- exercises *Two worlds: analysis of gender stereotypes in youth families, Family portrait, Caring, Family budget, Taking responsibility, Models of family communication*, etc.;

- brainstorming: *The structure and hierarchy of family values of young spouses; Main motives, reasons for early marriages, Distribution of family responsibilities between spouses, Pros and cons of unregistered marriages, Personal qualities of a future life partner*, etc.;

- acting out family situations, role-playing games, training: *First date; Gender attitudes in a youth family; Clash of rules: marital roles, parental responsibilities, Replaying conflict situations and finding effective ways to overcome them, Marriage agreement, the procedure for concluding and terminating, There are three of us!; Family budget planning,* etc.;

- essay: Family: *yesterday, today, tomorrow; Future family. What is she like?; The family we live in; May you live happily ever after! Or how to be happy in marriage*;

- "round table" on the topics: *Problems of the student family; Peace in the family: wisdom in everyday contacts*, etc.

The productive-evaluative block of the module of the additional professional program for professional development of teachers, as a frag-

ment of the program unified in a structure, acts as its independent component. In the context we are considering, it implies that students will be able to clearly understand what they should know and be able to, what competencies to master after mastering the module, and how they will be able to demonstrate the formation of these competencies in practice.

Conclusion

Thus, additional professional education in modern conditions is the most important mechanism for improving the continuing education of adults, including University teachers. Its relevance is due not only to the aggravation of contradictions in the additional professional education itself but also to the acquisition of a special social status by this form of education. The advantages of the modern system of additional education consist in its flexibility, rapid response to changing needs in the labour force, implementation of various needs of the individual.

In the course of the research, we have revealed such features of modern additional professional education of University teachers as adulthood of the contingent of students; availability of basic education or its receipt; institutionality; personal orientation; actualization of existing educational needs; continuity; additivity and complementarity.

The goals and objectives of adult education are clarified (in the context of improving the professional level of University teachers of various directions). The peculiarities that distinguish a university teacher derive from a certain amount of both professional and social experience (formed worldview, which assessed the new information; the awareness of themselves as individuals; pragmatic learning motivation; the desire for immediate application of new knowledge; the emotional nature of the evaluation of new information, etc.).

The factors motivating a University teacher in the system of additional professional education

are identified. The specificity of the content of the education of teachers universities (relevance; consistency; problematical; contextual aspects; practical orientation; mobility and flexibility for more professional programs, forms of learning, educational technologies, information, and intensity information due to the time constraints of working adults, allowing you to learn the training material at high speed of its presentation, etc.). The requirements to the content of additional professional education and unsolved problems in the system of additional professional education are revealed.

The main trends of additional professional education at the present stage are identified: the trend of democratization, characterized by accessibility, expansion of freedom of choice, rejection of authoritarianism in adult education; the trend of further computerization associated with the development of "electronic didactics" (e-didactics); the trend of optimization of professional standards and professional and public accreditation; solving the problem of modularity of training, which has a high potential to increase the effectiveness of education of University teachers; developing methodological approaches to the fundamentalization and individualization of training in the conditions of humanization and humanitarianization of additional professional education in modern conditions.

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MODIFICATION OF THE CONCEPT OF TRUST IN THE ORGANIZATION

Abstract

One of the crucial factors determining the state and level of the organization in the market is the trust in the organization. The work aims to modify and improve the concept of trust in the organization by R. Shaw and to develop a methodology for identifying ideas about trust in the organization. Based on R. Shaw's "Methodology for assessing the level of trust in the organization" and the three key imperatives of trust, 20 unfinished sentences were developed, each of which had to be completed with one or more words/phrases, based on the respondents' perceptions and what is characteristic of them. Based on the results obtained at the first stage of the study, statements were developed that were included in the questionnaire. As a result of processing the obtained data through content analysis, the following components were identified in the structure of each imperative of trust: effectiveness, decency, caring for others. A methodology for identifying beliefs was developed and tested for reliability-consistency. In the modified concept of R. Shaw, the selected components can be correlated with three group roles that a successful leader should have: facilitator, mediator and moderator.

Keywords: beliefs about trust in an organization, trust imperatives, efficiency, decency, concern for others, reliability.

Introduction

Over the entire period of the study, many definitions of trust were formulated, specific components, structure, and content of the phenomenon were identified. Many researchers disagreed not only on the content of trust but also on what category of concepts it belongs to. Trust was viewed as an internal state of readiness (Yakhontova, 2004), expectation and anticipation (Fukuyama, 2004; Gambetta, 2000; Nestik., 2005, Gavett, 2014), attitude (Skripkina, 2000; Antonenko, 2014), hope (Shaw, 2000), psychological state and feeling (Zinchenko, 2001), faith (Shaw, 2000, Skripkina, 2000), social capital (Shtompka, 2012; Shikhirev, 2000; Fukuyama, 2004). Also, great attention was paid to the cultural aspect of trust, and it was often understood as the competence of the subject (Kupreychenko, 2008).

A generalized definition of the concept of trust is given by social philosophy, which is interesting in that it considers society not as a cumbersome "pyramid" towering over a person with his needs and hopes, but as a large association of people in which they can jointly realize their needs and goals (Furs, 2006, pp. 6-8) The philosophy of staff management of the organization proceeds from the fact that employees are a crucial resource that "it is better not to manage at all... The task is to direct people" (Drucker, 2004,

p. 13). The philosophy of management considers the attitude to the employee as a valuable asset; therefore, the meaning of the philosophy of staff management is, first of all, to achieve harmonization of relations between the employee and the employer based on mutual loyalty and trust (Diev, 2010).

Trust is the main component of communication, on which the nature of the flow of interpersonal relations and interaction depends, which defines it as the primary mechanism that affects the socio-psychological climate in the team.

By the beginning of the 70s of the XX century, several approaches to studying "trust" had been developed. Trust was seen either as a result of individual experience developing relationships with people around them or as a need for risk to achieve their goals. Nevertheless, in both cases, researchers more often talked about trust, not as a separate concept but as a human resource management category. For example, Belyanin (2010) considers trust as an inner feeling, which is expressed in identifying your interests with the interests of another person. This is the state when you completely rely on others as on yourself. English sociologist E. Giddens (1990) defines trust as confidence in the reliability of a person or a system in a given situation (p. 34). Luhmann (1979) defines two types of trust, interpersonal trust and institutional trust, trust between people is "behaviour-behaviour", and institutional trust is trust in organizations - "attitudes". Interpersonal trust is trust about the person with whom the actor entered or enters into any relationship, i.e. interpersonal trust is the trust that emerges from face-to-face interaction between actors (Giddens, 1990), it is trust when community members are confident that other community members will behave more or less predictably, honestly and with attention to the needs of others in agreement with some common norms.

Many researchers of trust define the main component of social capital. So, for example, F. Fukuyama (2004), within the framework of the concept of the "social capital", explains the

"trust" as "…the arising expectation among community members that the other members of the community will behave more or less predicttably, honestly and with attention to the needs of the rest, corresponding with some general norms", where the concept of the social capital defines as "...a certain potential of society or its part, arising as a result of the presence of trust between its members"- that is the presence of interpersonal trust in society. P. Sztompka understands social capital as "capital of trust" and "capital of reliability". The author analyzes the approaches to understanding social capital of P. Bourdieu, R. Putnam, F. Fukuyama, and N. Lin, and notes that social capital is an essential resource of an individual, which is inextricably linked with trust: "This means that trust must be recognized as the core social capital" (Shtompka, 2012).

Trust is one of the main factors of organizational success, where the degree of teamwork efficiency is determined by the trusting relationship of the organization's members to each other.

Currently, much attention is paid to the efficiency of the functioning and development of various government and commercial organizations. An organization is a team involved in all the processes within the organization and on which the effectiveness of its activities depends. With the increasing efficiency of the activity, the competitiveness of the organization is growing. Positive relationships, including in a team, are formed based on trusting relationships, where trust is one of the important connecting links between employees of the organization and managers with subordinates. From the point of view of R. Shaw (2000), trust is a powerful universal force that affects almost everything that happens within an organization and in relations between organizations.

Trust in an organization can effectively mobilize collective action and produce tangible and intangible benefits. Trust is essential to ensure cooperation and the production of "public goods" (La Porta, & Lopez-de-Silane, Shleifer,

& Vishny, 1996). Trust is a positive resource that can be focused within a given organization and generate trusting reciprocal relationships that allow the organization to grow.

A modern organization, on its goal-achieving mission, carries out its activities under various interactions and interconnections. These interacttions and relationships, both organizational and inter-organizational, should be aimed at achieving mutual trust and harmonizing relations, which will determine the success and effectiveness of the organization's activities (Belyaev, Valiev, & Khalilu, 2011).

Along with the variety of definitions of organizational trust, there are also different approaches and views on the definition of what qualities should possess the employee or the manager whom the others trust. Trust *interpret* as a characteristic of the interaction of two sides – and one who trusts and the one whom the others trust, which arises when they both have such qualities as professional competence, benevolence, and reliability in relationships (Davis, Schoorman, Mayer, & Tan, 2000).

Within the framework of the organizational and psychological level of research, various approaches to understanding the essence of trust in an organization are distinguished, reflecting the specifics of this phenomenon's theoretical models. In connection with this, there are several directions to its study.

The researchers of trust as a factor in the economic efficiency of an organization have studied the indicators of organizational effectiveness and the mechanisms of influence (directly or indirectly). According to most researchers in this area, trust increases the efficiency of the organization, helps to improve the relationship "leader-subordinate", and is a tool for the development of cooperation and the formation of a single cohesive team (Antonenko, 2014).

Within this area, trust is seen as the basis of an important organizational resource - social capital. According to P. Boudier, social capital was defined as "resources based on family relation-

ships and relationships in a membership group" (Nestik, 2005) according to which it is the potential of mutual trust and mutual assistance, purposefully formed in interpersonal relationships: obligations and expectations, information channels, and social norms. Francis Fukuyama, in his book "Trust", defined social capital as "confirmed informal norms that facilitate cooperation between two or more individuals" (Fukuyama, 2004, p. 52). Thus, from the above definitions, it follows that social capital, which is built on trust and cooperation, is the power and the mechanism that leads to the achievement of efficiency in the organisation's activities.

The focus of the second line of research covers the problems of balancing organizational factors that contribute to the existence of a high level of trust; ways to build a high level of trust between employees, executives, and managers; factors causing breaches of trust, as well as ways to increase the level of trust between firms (Antonenko, 2014).

Another actual direction of research of trust in an organization is studying the dynamics and processes of the formation of this phenomenon.

The fourth direction of research on trust in an organization is devoted to studying the relationship of trust and distrust with organizational and psychological phenomena (phenomena of communal life). It should be noted that this direction is the least developed since the results of such studies have no direct practical application. However, these works are necessary for developping and refining the conceptual ideas about the nature of the phenomenon of trust in the organization.

It follows from this that the fundamental component of the success, development and effective work of an organization is trust (Skripkina, 2000; Shaw, 2000).

The high level of trust within the organization increases the probability of success.

According to A. B. Kupreychenko, there are two concepts of "organizational trust" and "trust in the organization." When it comes to trust in

joint activities as a group psychological phenolmenon, these concepts are, in most cases, interchangeable. However, each concept differs in the context in which trust is viewed. Thus, organizational trust is understood as a system of trust between an organization and the external environment. In contrast, trust in an organization is understood as trust between employees (horizontal relationships) and between managers and staff (vertical relationships) (Kupreychenko, 2008).

The study of trust in an organization is not an easy task since the formation of trust between the employees and between the managers and subordinates is influenced by various mechanisms and a large number of internal and external factors. When studying the mechanisms of building trust in an organization, the existing ideas about trust in the organization, both among the leaders and the top managers and among the ordinary employees, play an essential role. It should be

noted that social ideas about the same object can differ significantly among different groups and individuals. R. M. Shamionov (2010) assumes that "the social representation of an individual is largely related to his social experience, and the more diverse is this experience, the more various aspects of the image created are taken into account". In the formation of a relationship of trust to another as the subject of trust, both the experience of interaction with him and the actual needs of the subject of trust play an important role.

To study these ideas about trust and identify the mechanisms of its formation, we set the task of modifying R. Shaw's concept and then creating a methodology based on this concept aimed at identifying ideas about trust in an organization. R. Shaw identifies three key imperatives of trust in trust structure: efficiency, decency, and concern for others.
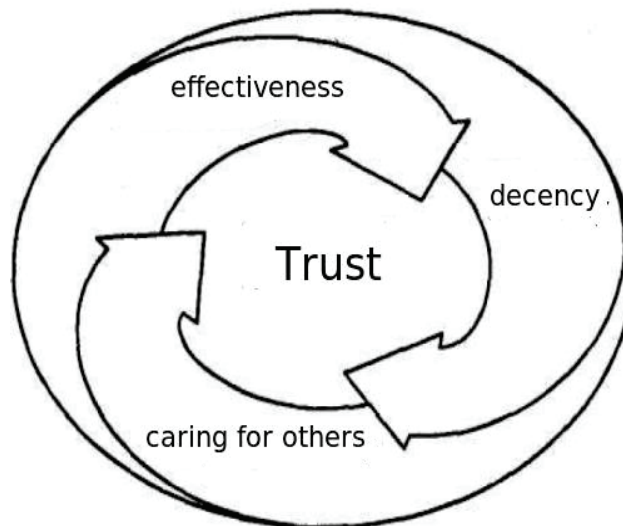
Figure 1. Imperatives of Trust.

Effectiveness – The main component of trust is the result necessary for the growth and prosperity of the organization. For this, it is necessary to work effectively not only with some key employees but with all employees of the organization. The principle of effectiveness, as noted by R. Shaw, applies to individuals, groups, and the organization as a whole. Efficiency at all levels is

an index of average performance (Shaw, 2000).

The socio-psychological specificity of relations existing in result-oriented companies is the establishment of clear and high goals (allowing everyone to understand that overall success depends on their efforts), an expectation of optimal implementation of initiatives (and support for the initiative), dispassionate and consistent assess-

ment of success and failures.

Decency – By decency, Robert Shaw understands a person's sincerity in words and consistency in deeds and actions. As we know, people tend to trust more those whose words are consistent with their deeds, whose behaviour is predicttable and trustworthy.

As for trust in organizations, decency plays two roles:

- First, it requires organizations to develop values and working methods that respect the rights of colleagues, customers, partners, and shareholders. This is the "outer core" of decency.

- Second, decency requires that the organization, its leaders, and employees develop a consistent and coordinated approach to business. This is the "inner core" of decency, the most important factor in creating trust (Shaw, 2000, p. 83).

Thus, decency is a criterion for consistency, organization of activities, and consistency in behaviour. This is the key to building and maintaining trust.

Caring for others – The third imperative of trust is caring for others. By the manifestation of care, R. Shaw understands caring for one person and caring for the groups in which we are members. We are more inclined to trust those people who care for us, understand us, and act according to our needs and interests. The caring factor encourages us to have faith that other people support both our well-being and that of others. In other words, this imperative requires that people whom we trust to be responsive to our needs, even in conflict situations. Understanding the expectations and needs of others is fundamental to caring (Shaw, 2000).

Research Methodology
Second Stage of the Research

Modification of the concept of trust in the organization of R. Shaw.

Methods – Thus, based on the "Methodology for assessing the level of trust in the organization" and the three key imperatives of trust by Robert Shaw, we developed 20 unfinished sentences, each of which had to be completed with one or more words/phrases, based on the respondent's perceptions and what is typical for him. The data obtained were processed using the content analysis method.

The unfinished sentences included five sentences each, aimed at understanding and identifying representations:

- about the effectiveness of the organization's employees, for example, "The performance indicator is...", "The effectiveness of activities in the organization can only be achieved if…" and so on;

- about the decency of the organization's employees, for example, "A decent employee of the organization is the employee who…", "A decent employee of the organization is the employee who…", etc.;

- about the manifestation of care of the management for its subordinates, for example, "A caring leader is such a leader ...", "The manifestation of care in the organization for the employees contributes to...", etc.;

- about trust in the organization, in general, for example, "The trust of employees in the organization is manifested in their...", "A trustworthy employee, this is such an employee…", etc.

Sample - The sample consisted of 150 respondents, 67 of whom are men and 83 are women, aged 20 to 56 years, with work experience in the organization.

Results and discussion – The data array obtained with the help of incomplete sentences were processed by a qualitative method, where the analysis of words or phrases was carried out for each imperative separately. The obtained words or phrases were generalized into more general categories by the method of expert assessments. Thus, the following categories were iden-

tified in the structure of imperatives, which are reflected in *Table 1*.

Key Building Blocks of Trust Imperatives

Effectiveness	Decency	Caring for others
• Efficiency	• Respect	• Engagement
• Time management	• Obligation	• Stimulates
• Goal setting	• Fairness	• Support
• Teamwork	• Corporate culture	• Understanding
• Expert competence	• Competence in the organization	• Competence in relationships

Based on the selected categories, we can say that performance reflects everything related to the content of activities, decency - the correct organization of activities, care for others - both the content and organizational aspects of rela- tions with people. After analyzing the obtained data and the selected categories, we developed a modified concept of trust in the organization by Robert Shaw, shown in *Table 2*.

Modified Concept of Trust in the Organization R. Shaw

	Effectiveness	Decency	Caring for others
Content component	Efficiency	Respect	Involvement
Organizational component	Time management Goal setting	Obligation Fairness	Stimulation
Emotional component	Commanding	Corporate culture	Support Understanding
Competence	Expert	Organizational	Emotional (self-regulation)

If we draw a parallel with the three main roles that T. Yu. Bazarov, the author of the program "Master of the organization of group work: facilitation, mediation, moderation" spoke about, then we can assume that each of the imperatives corresponds to a specific role of the master of group work, namely, the imperative "Effectiveness" corresponds to the content of the role of the moderator. The moderator's activity aims to jointly solve the questions posed by a group, expand the arsenal of ways to solve them, find the most effective solution (Bazarov, 2016, 2013). In order to perform the functions of a moderator, the organizer of the group work must be an expert in the topic of discussion, must have a broad outlook, be aware of modern developments, that is, have expert competence, which will contribute to his effective work and achievement of the set goals, which in its turn will be an indicator of performance. We can say that the role of a moderator is one of the critical roles in the organization, and the performance imperative is an integral part of trust in the organization since any complex task requires a meaningful approach to its consideration. Its productive solution strengthens the participants' confidence in their strengths and in colleagues' ability, which contributes to the cohesion and success of the company in the market as a whole (Bazarov, 2016).

As for the imperative "Integrity", we can say that it corresponds to the content of the facilitator's role. The function of the facilitator is to organize group activities, to create conditions that will help each participant to be included in the group solution of the problem, to remove barriers in communication, in the formation and distribution of team roles, regulation of group thought processes, using various ways of organizing joint

activities (Bazarov, 2016; Bazarov, & Ladionen-ko, 2013). The main goal of the facilitator is to achieve effective teamwork without interfering with the content of the work, being responsible for the organizational part of the activity. The decency of an employee of an organization also characterizes his ability to organize activities, consistency and persistence in behaviour, which is an inherent characteristic of the role of a facilitator.

The "Caring for Others" imperative in the organization manifests itself in the role of a mediator. This is because the interaction of the mediator with the colleagues occurs on an emotional level. For the employees of the organization, he is an emotional leader who can establish trusting relationships with the staff, whose functions include improving the socio-psychological climate, creating an atmosphere necessary for the disclosure and development of personnel. The role of a mediator is manifested to a greater extent in conflict situations, where he acts as a mediator, helping to resolve problems between the participants. This, in its turn, presupposes the diagnosis of relationships in the group and then the development of moral group norms, the levelling of tension between the participants, the removal of emotional conflicts.

In this way, the imperatives of trust are reflected in each role of the group master. For the effective functioning of the organization, a leader is needed who will have the qualities of both a moderator and a facilitator and a mediator. A leader who can be an expert in solving various problems, at the same time, be honest and consistent in his actions, organize the activities of his team, showing concern, empathy towards employees, to form a favourable psychological climate in the company deserves the trust of others which in turn contributes to the formation of trust in the organization as a whole.

Second Stage of the Research

Approbation of the author's methodology to

identify ideas about trust in the organization.

The next stage of the study was the development of the author's questionnaire to identify ideas about trust in the organization based on the modified concept of R. Shaw. The questionnaire's statements were based on words and phrases obtained in the first stage of the study by the method of incomplete sentences. The questionnaire included 72 statements (36 direct and 36 inverse), which made up three scales of Effectiveness, Decency and Caring for others. Each scale includes 24 statements (12 forward and 12 backward). For instance,

- the effectiveness scale includes statements such as: "You can only trust such an employee who has the necessary knowledge base and is a professional in his field", "An employee who performs his tasks on time cannot always deserve the trust of others", "The opportunity for a career growth and contribution to the development of employees increases trust in the organization", "The professionalism of an employee and the ability to organize activities are not the criteria that inspire the confidence of the others in him", etc.;
- the scale of decency includes statements such as: "I can trust a fair and honest employee of the organization", "A credible employee is one who, due to his consistency, contributes to the effective work of others", "Sometimes someone unfair to others, can win the trust of others in himself", "trust is deserved by the employee who responsibly approaches the task, is organized and consistent in his actions", etc.;
- the scale of caring for others includes: "The person who in difficult times will help and support his colleague is credible", "Lack of career growth and contribution to the development of employees does not contribute to a decrease in trust in the organization", "Caring for the well-being of employees helps to increase their trust to the chief", "Timely wages, material incentives and comfortable working conditions contribute to increasing

trust in the organization", etc.

Seventy-two statements were divided into 24 blocks of 3 statements each. Each block contains statements from 3 scales, which were compared within the same block and rated on a 5-point scale, depending on the degree of agreement with each of the statements.

Sample – The sample consisted of 150 respondents, of which 53 are men and 97 women, aged 18 to 40, with experience in an organization.

Results and discussion – The collected data were processed in Microsoft Office Excel 2010, SPSS 15.0 statistical package.

Table 3 summarizes the descriptive statistics indicators for each item of the methodology and the values of reliability-consistency of items with their own scale.

Table 3.

Indicators of Descriptive Statistics and Cronbach's Alpha
Values at the Offset for all Points of the Method

Assertions	The average	Standard deviation	Asymmetry	Excess	Adjusted item correlation with the scale	Cronbach's alpha when deleting an item
Scale "Performance" (α = 0.644)						
1_1 An executive employee who successfully performs his duties and produces a good work result is trustworthy	3,93	1,024	-0,498*	0,792*	0,166	0,638
2_3 I can only trust such an employee who performs his tasks efficiently and of high quality	3,57	1,144	-0,371	-0,655	0,223	0,633
3_2 Such indicators as the relevance and popularity of a company or an organization in the market are the basis for why I trust this particular company / organization	3,35	1,023	-0,244	-0,583	0,071	0,647
4_1 An employee who does his job on time, on time, is trustworthy	3,62	1,145	-0,626*	-0,221	0,315	0,623
5_3 Trust in employees contributes to the cohesion and well-coordinated work of the team	4,09	0,885	-0,832*	0,351	0,062	0,647
6_3 An employee who works on himself and is engaged in self-development is trustworthy	3,56	1,102	-0,246	-0,593	0,214	0,634
7_2 One can only trust such an employee who has the necessary knowledge, extensive work experience and is a professional in his field	3,38	1,151	-0,385	-0,688	0,254	0,629
8_1 I trust those who work hard and hard, take initiative and offer new ideas and solutions	3,56	1,126	-0,494	-0,445	0,332	0,621
9_3 Strategical decision making by an employee of the organization contributes to the formation of trust in him	3,31	1,074	-0,014	-0,632	0,071	0,648
10_2 The planning of their activities and the employee's focus on completing the task inspires the confidence of others in him	3,6	0,948	-0,507*	0,116	0,339	0,623

11_3 Trust in the team creates a favorable psychological climate in it	3,79	0,909	0,111	-1,236*	-0,078	0,658
12_1 Friendly relationships with the employee contributes to building trust in them	3,81	0,967	-0,324	-0,696	0,02	0,651
13_2 Manager's mistrust of employees does not affect the cohesion and coordination of their work	2,49	1,284	0,551*	-0,811*	0,142	0,643
14_1 Self-improvement of an employee and his hard work on himself does not help to increase the trust of others in him	2,74	1,161	0,314	-0,524	0,337	0,62
15_3 A certain amount of knowledge and work experience of the employee are not criteria that cause the confidence of others in him	3,15	1,228	-0,108	-0,998*	0,23	0,632
16_2 It happens that a non-initiative person who does not show much desire to work can inspire the confidence of others	3,03	1,052	0,073	-0,765	0,331	0,622
17_1 An employee who completes his tasks on time may not always earn the trust of others	3,03	1,19	0,056	-0,954*	0,143	0,642
18_2 The Employee's ineffectiveness in making a decision does not contribute to the destruction of trust in him	2,66	1,054	0,057	-0,916*	0,189	0,636
19_1 Mistrust in the team does not affect the psychological climate in it	1,99	1,161	1,003*	0,038	0,242	0,631
20_3 The hostile attitude towards employees does not contribute to the destruction of their trust in management	2,19	1,228	0,738*	-0,382	0,205	0,635
21_1 Not always the executive employee who performs his duties can inspire the confidence of the others	3,28	1,124	-0,083	-0,759	0,191	0,636
22_1 Poor-quality and unproductive performance of an employee's work, does not affect the confidence of others in him	2,34	1,225	0,699*	-0,472	0,364	0,616
23_2 You can trust the organization that is unknown and not particularly in demand in the market	2,95	1,183	-0,106	-0,976*	0,418	0,61
24_3 Solving a problem by an employee without a specific plan of action does not contribute to a decrease in confidence in him	3,29	1,045	-0,098	-0,15	0,218	0,633
Scale "Decency" (α = 0.554)						
1_3 The employee who responsibly approaches the task is organized and consistent in his actions deserves trust.	3,91	0,948	-0,017	-1,536*	-0,061	0,57
2_2 I can trust the fair and honest employee of the organization	3,97	0,948	-0,761*	-0,022	0,242	0,534
3_1 A trustworthy employee is the one who is organized and helps people in solving problems	3,57	1,071	-0,359	-0,526	0,057	0,558
4_3 A responsive person can always win the trust of others	3,54	1,202	-0,366	-0,694	-0,033	0,572
5_2 I trust someone who has a brilliant reputation	2,64	1,107	0,151	-0,692	-0,028	0,569
6_1 I can only trust someone who earns my respect	3,4	1,159	-0,304	-0,752	0,175	0,542
7_3 An employee worth of attention, always inspires trust	2,87	1,2	0,389	-0,614	0,076	0,556

8_2 Anyone who puts the interests of the organization above their own is always trustworthy	3,2	1,043	-0,23	-0,487	0,056	0,557
9_2 A trusted employee is one who, through his consistency, contributes to the effective work of others	3,37	0,938	-0,17	-0,369	0,205	0,539
10_3 The professional whose self-organization is at the highest level deserves trust	3,57	1,234	-0,318	-0,97*	0,196	0,538
11_1 Trust is deserved by the professional who efficiently organizes activities and fulfills his duties	3,73	1,048	-0,387	-0,465	0,26	0,531
12_2 Professionalism in the performed actions and in the organization of the employee's activities, the guarantee of building trust in him	3,63	0,952	-0,228	-0,435	0,186	0,541
13_1 A colleague's bad reputation does not affect my trust in him	3,04	1,067	-0,047	-0,275	*0,035*	*0,56*
14_3 I can trust someone who does not deserve my respect	2,62	1,417	0,355	-1,115*	0,295	0,52
15_2 Not always an employee who is worthy of attention inspires confidence in himself	3,46	1,04	-0,255	-0,347	0,126	0,548
16_1 Sometimes an employee who is inconsistent in his actions and approaches the assigned task irresponsibly can cause self-confidence	2,49	1,246	0,379	-0,78	0,257	0,529
17_3 It happens that an employee who, due to his disorganization, is not able to help others can inspire the trust of others	2,85	1,289	0,004	-0,962*	0,234	0,532
18_3 Not always someone who is self-organized can inspire confidence in himself	3,39	1,17	-0,326	-0,646	0,319	0,52
19_2 The trust of others does not depend on whether the employee knows how to efficiently and effectively organize activities	3,1	1,067	-0,101	-0,534	0,238	0,533
20_1 The professionalism of an employee and the ability to organize activities are not criteria that arouse the confidence of others in him.	2,97	1,155	0,066	-0,677	0,091	0,554
21_3 Injustice and dishonesty of an employee do not always destroy the trust of others in him	2,37	1,277	0,64*	-0,591	0,335	0,515
22_2 Sometimes you can trust a colleague who is able to put his own interests above the interests of the organization	2,99	1,043	-0,081	-0,619	0,16	0,544
23_3 The employee who is indifferent to the problems of others can gain trust as well	2,74	1,298	0,328	-0,892*	0,292	0,522
24_1 An employee who, due to his inconsistency in work, interferes with the effective work of other colleagues, can inspire confidence in himself	2,19	1,114	0,658*	-0,483	0,178	0,541
Scale "Caring for others" (α = 0.749)						
1_2 Getting wages on time, incentives, and a comfortable work environment help build trust in the organization	3,81	0,839	-0,673*	0,787	*0,091*	*0,751*
2_1 A person who understands their goals and motives is more trustworthy	3,03	1,126	0,02	-0,629	*0,091*	*0,753*
3_3 Caring for the well-being of employees increases their trust in the manager	3,03	1,126	0,02	-0,055	0,223	0,744

4_2 A leader who controls his emotions and has self-discipline deserves the trust of others	3,61	0,968	-0,146	-0,741	*0,099*	*0,751*
5_1 An objective attitude towards employees contributes to the formation of trust in the management and in the organization as a whole	3,96	0,94	-0,558*	-0,382	0,316	0,739
6_2 The one who, in achieving his goals, takes into account the interests of others, always wins the trust of others	3,71	1,083	-0,596*	-0,335	0,337	0,737
7_1 Career opportunities and contributions to the development of employees increases the credibility of the organization	3,87	1,057	-0,883*	0,243	0,397	0,733
8_3 The person who in difficult times helps and supports his colleagues inspires confidence	3,91	1,113	-0,582*	-0,714	0,28	0,741
9_1 Taking care for the employees leads to their job satisfaction and affects their trust in management	4,04	1,074	-1,103*	0,716	0,419	0,732
10_1 Increase in labor productivity depends on the care of the manager for employees, which in turn leads to the formation of trust in the organization	3,54	1,179	-0,408*	-0,663	0,356	0,736
11_2 Caring a manager for employees fosters their willingness to work and increases employee confidence in management	3,91	0,912	-0,634*	-0,04	0,189	0,746
12_3 Trust in a person depends on his fair treatment of others	3,75	1,165	-0,626*	-0,388	*0,098*	*0,746*
13_3 Subjective attitude towards employees does not affect their trust in management	3,23	1,318	-0,155	-1,083*	0,268	0,742
14_2 You can trust someone who, while achieving his goals, does not take into account the interests of others	3,6	1,056	-0,389	-0,679	0,462	0,729
15_1 Lack of material incentives and untimely payment of wages, does not contribute to the emergence of mistrust in the organization	3,74	1,338	-0,773*	-0,646	0,286	0,741
16_3 Lack of career growth and contribution to the development of employees does not contribute to a decrease in trust in the organization	3,34	1,258	-0,319	-0,82*	0,363	0,735
17_2 The indifference of the manager to the employees does not affect their trust in the management	3,64	1,137	-0,477*	-0,721	0,433	0,73
18_1 The indifference of a manager to employees does not affect their productivity and, in general, on trust in the organization	3,7	1,174	-0,756*	-0,112	0,352	0,736
19_3 The manager's indifference to employees, which can contribute to the lack of the desire to work, does not affect the employees' confidence in the management	3,22	1,263	-0,363	-0,772	0,39	0,733
20_2 Sometimes someone who is unfair to others can win the trust of others in himself	3,33	1,145	-0,357	-0,748	0,492	0,726
21_2 Trust in an employee does not depend on whether he can help and support his colleague in difficult times.	3,11	1,277	0,04	-1,127*	0,328	0,737
22_3 Indifference to the state of employees does not lead to the decrease in trust in the manager	3,51	1,241	-0,442*	-0,691	0,263	0,742
23_1 It is not always possible to trust someone who clearly understands his goals and motives	2,82	1,259	0,059	-1,015*	*-0,097*	*0,768*

24_2 A leader who is unable to control his emotional state can inspire the confidence of others	3,68	1,089	-0,535*	-0,556	0,373	0,735
Standard error			0,198	0,394		
* the value exceeds two of its standard errors in absolute value. *- items are highlighted in italic, the correlation values of the item with the scale are <0.1*						

As part of the "Effectiveness" scale, items such as "5_3 Trust in employees contributes to the cohesion and well-coordinated work of the team", "11_3 Trust in the team creates a favourable psychological climate in it", "12_1 A friendly attitude towards employees contributes to the formation of trust in them" have a low correlation with a scale. Most likely, this is due to the fact that friendly relations, due to which cohesion and a favourable climate are formed, have only an indirect connection with the performance of an employee of the organization. We also found low correlations with the scale in the following statements: "3_2 Such indicators as the demand and popularity of a company or organization in the market are the basis for why I trust this particular company/organization", "9_3 Prompt decision making by an employee of an organization contributes to the formation of trust in him".

As part of the "Decency" scale, such items as "3_1 A trustworthy employee is the one who is organized and helps people in solving problems", "4_3 A responsive person can always win the trust of others" have a low correlation with the scale. We assume that the respondents' views have no significant connection between the concepts of mutual assistance, responsiveness and decency of employees of the organization. The statements "5_2 I trust someone with a brilliant reputation", "7_3 A worthy employee always inspires trust", "13_1 A colleague's bad reputation does not affect my trust in him" also have low values of consistency with the scale, which is presumably due to the lack of the respondents' perceptions of the influence of the employee's prestige and popularity on the trust of others in him. It should be noted that the statement "1_3 Trust is deserved by the employee who responsibly approaches the task, is organized and con-

sistent in his actions", in addition to the low correlation of the item with the scale, it also has a significant negative excess, indicating a split in the sample. Perhaps the statement is piled up in meaning, including both the responsibility of the employee and his organization. Most likely, this formulation should be broken down into several short and specific statements. As part of the scale "Caring for others" the statements "2_1 A person who understands his goals and motives is more trustworthy", "4_2 A leader who controls his emotions and has self-discipline deserves the trust of others", "23_1 You cannot always trust someone who clearly understands his goals and motives" "have low correlation scores of the item with the scale, most likely, not reflecting the content of the construct" caring for others. "The statements "Getting wages on time, incentives, and a comfortable work environment help build trust in the organization" and "12_3 Trust in a person depends on his fair attitude towards the others", in addition to the low correlation of the item with the scale, have a significant bias towards higher scores, which may be due to a one-sided understanding of these statements and their ease of consent. It was decided to remove these points from the methodology. After removing items, the correlation of which with the scale was less than +0.1, the reliability indicator of the Performance scale became 0.682, the Decency scale - 0.638, and the Caring for others scale - 0.783, which indicates a sufficient level of reliability-consistency for personal questionnaires (Mitina, 2011).

Then, the integral scores were calculated for all scales of the methodology by averaging the responses of each subject to all points of the corresponding scale, the descriptive statistics of which are reflected in *Table 5*.

Table 5.

Indicators of Descriptive Statistics and Test Results for Normality for Scale Points of the
Modified Version of the Methodology "Representation of Trust in the Organization" (N = 150)

	The average	Standard deviation	Min	Max	Asymmetry	Excess	p-value according to Kolmogorov-Smirnov test
Effectiveness	3,44	0,335	2,5	4,1	- 0,430*	0,150	0,090
Decency	3,30	0,338	2,3	4,0	- 0,049	- 0,303	≥ 0,200
Caring for others	3,59	0,434	2,5	4,4	- 0,322	- 0,947*	0,001
Standard error					0,198	0,394	
* - the value exceeds two of its standard errors in absolute value.							

Descriptive statistics (significant negative excess) and the Kolmogorov-Smirnov criterion reveal a significant abnormality in the distribution on the Caring for Others scale (p = 0.001), indicating a split in the sample. This result indicates insufficient representativeness of the sample for this parameter, which did not include a sufficient number of respondents with an average level of the indicator. The distribution of points on the scale "Effectiveness" (p = 0.09) and "Decency" (p = 0.20) does not differ significantly from the normal, which proves that the sample is sufficiently representative in terms of the importance of Effectiveness and Decency in the perception of trust in the organization.

Since the scales "Effectiveness", "Decency" and "Caring for others" are the components of a single construct of trust, we postulate the existence of a connection between these components. To check the presence of a connection between the scales, we conducted a correlation analysis using Spearman's coefficient since not all the scales demonstrated a normal distribution (*Table 6*).

Table 6.

Coefficients of Correlation Between the Scales of the Methodology for Identifying

Perceptions of Trust in the Organization (N = 150)

		Decency	Caring for Others
Effectiveness	Spearman's correlation coefficient	,226(**)	,275(**)
	p-value	0,005	0,001
Decency	Spearman's correlation coefficient		,506(**)
	p-value		<0,0005

Thus we see from the table that all assumed correlations are of moderate and high significance, which indicates a connection between the imperatives "Effectiveness", "Decency", and "Care for others", which form a single trust construct.

Method Validity

The substantive validity of the questionnaire is achieved by formulating questions in line with the theoretically distinguished characteristics of the three imperatives of trust in the organization,

highlighted in the concept of Robert Shaw.

Gender validity – We put forward a hypothesis that there is a difference between men and women in the perception of one of the components of trust - caring for others, focused on the emotional aspect of interaction. Women are more emotional than men, so we assume that "Caring for others" will be more meaningful for women rather than for men.

Table 7.

Mann-Whitney Test for Checking the Validity of the Method by Gender

		Effectiveness	Decency	Caring for others
U Mann-Whitney		2436,500	2345,000	2019,500
Z-value		-,253	-,618	-1,917
p-value		,800	,536	,055
Middle rank	Wives	76,14	77,05	80,31
	husband	74,23	72,40	65,89

The Mann-Whitney tests show that there are differences (at the level of tendency) in the perception of the imperative "Care for others" between men and women (p = 0.055). For women, this imperative is more significant than for men. Thus, the methodology proves the ability to identify existing gender differences. The rest of the imperatives of trust has no gender specificity.

Conclusion

A concept was modified and developed that formed the basis of a methodology for identifying beliefs about trust in an organization based on Robert Shaw's concept of organizational trust. The methodology scales developed by us have a high level of reliability and consistency; they did not clearly reveal uninformative or inoperable items for the set goal items. At the same time, statistical data indicate the feasibility of reformulating some of the statements for further improvement of the tool, eliminating the side meanings of the point. Also, there was some evidence of the validity of the methodology by gender, indicating the ability of the instrument to differentiate the existing differences objectively. Testing the convergent validity of the methodology to identify beliefs about trust, along with expanding evidence of its reliability and representativeness, is a perspective for future research.

The concept we have developed will help to more deeply identify and explain the existing ideas on such a complex construct as trust among the leaders of organizations and the working personnel of companies. In the course of developing this concept, the content, organizational and emotional components of trust were identified within the structure of organizational trust, and the category "Competence" was identified as a separate construct in this structure. Based on the identified components, our next task is to develop and test a methodology to identify beliefs about trust in the organization.

In the modified concept of R. Shaw, the highlighted components can be correlated with three group roles that a successful leader should have: facilitator, mediator and moderator. A leader with the skills of facilitation, moderation, and mediation can successfully manage his team, find ways to solve the most difficult problems, even if he is not an expert in this area, accumulating together with the knowledge, experience and skills of his team, organizing both vertical and horizontal effective and trusting interactions in the organization by motivating, supporting and encouraging employees to perform high-quality and fruitful work. Just by building this kind of interaction in the organization, it is possible to create trust between the managers and their subordinates and between the working staff in general. Trust, on the one hand, is the result of an interaction. On the other hand, it acts as an invariable factor of

social interaction, in the process of which it receives constant development and affects all other aspects of this interaction.

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DEVELOPMENT OF PERSONAL IDENTITY AMONG SAMI ADOLESCENTS LIVING IN THE ARCTIC TERRITORIES OF RUSSIA

Abstract

The article is devoted to the problem of studying the personal identity of Sami adolescents living in the Arctic territories of Russia. The study aims to study the characteristics of the personal identity of Sami boys and Sami girls in adolescence.

The article presents the results of an empirical study carried out according to the methodology developed based on the test "Who am I?" developed by Kuhn and McPartland. The respondents were 39 Sami adolescents aged 12-13 years and 40 Sami adolescents aged 14-15 years. All respondents were from the indigenous Sami people.

When studying personal identity, we analyzed the characteristics corresponding to each identity component: gender, social, ethnic, family, professional, individual, physical, active and undifferentiated. The study results made it possible to reveal the characteristics of the personal identity of Sami adolescents compared to the personal identity of their Russian peers.

The data obtained expand modern psychological ideas about the patterns of personality development in adolescence, how the human psyche functions in a changing world, and clarify the meaningful characteristics of the psychological portrait of a modern adolescent.

Keywords: personal identity, adolescents, indigenous people, Sami.

Theoretical Framework

In contemporary psychology, most scientists consider personal identity to be a complex of characteristics that distinguish a given person from other people. Personal identity is defined as an actual state, a current experience of "self-integrity" at a certain point in life (Erikson, 1996; Miklyaeva & Rumyantseva, 2009; Pavlova, 2001, etc.). Personal identity develops unevenly, passing through crises, following changes in social environment of a person, that is, personal identity is characterized by variability, which can be both progressive and regressive. This structure is closely related to social and biological aspects of an individual's life, and includes one's concepts about oneself and one's life, the so-called self-identifications (Antonova, 1996). This interpretation is close to the position of T. S. Baranova (2000), who describes personal identity as a unity of bodily and mental processes perceived by a person and experienced as self-identity. A. V. Miklyaeva and P. V. Rumyantseva believe that personal identity formation is inevitably accompanied by crises that emerge due to the contradiction between identity content in a particular period of life and the social situation. Personal identity, in their opinion, is the state of an individual at a certain moment in life. At the same time, they point at the concrete historical

character of a person's identity (Miklyaeva & Rumyantseva, 2009).

The social aspect of personal identity is emphasized by N. L. Ivanova (2003), who believes that it is identity that helps an individual to navigate in society, representing a dynamic system of social constructs.

O. Pavlova (2001) views personal identity in a broader way, pointing out that it is contingent on a large number of cultural, social, biological and psychological factors in various personal combinations.

E. P. Belinskaya, in her work, identified certain components of personal identity, including the evaluative component, the value-motivational component, and the content component. She points at combinations of stability and variability situations in the characteristics of identity, where dynamic processes come to the fore under the influence of society (Belinskaya, 2006).

A different interpretation of personal identity is presented by L. B. Schneider. Personal identity is aligned with certain characteristics of a person and represents a unique structure. Since an individual exists in a changing social environment, that given structure also undergoes changes. In general, according to L. B. Schneider, personal identity can be characterized at three levels (irrational, conceptual and rationalistic). It can be understood as knowledge of an individual about oneself, the behaviour of an individual, and the feeling of an individual (Schneider, Volnova, & Zykova, 2002).

Thus, a number of researchers pay attention to the reflection of internal processes in personal identity (Antonova, 1996; Miklyaeva & Rumyantseva, 2009; Patyrbaeva et al., 2012; Schneider, 2007; Schneider, Volnova, & Zykova, 2002, etc.). Personal identity, in their opinion, provides for the sequence of actions and the internal psychological integrity of a person. In an attempt to generalize the interpretation of the personal identity category, M. V. Popova outlined several approaches to this concept. Among them are approaches that consider identity to be an estab-

lishment of a realistic connection with oneself; a principle of organizing the elements of self-awareness; a constancy of selfhood in the course of personal changes; a definition of one's belonging in society; a formation of a personal position concerning the world; a self-image in a relevant environment (Popova, 2005).

As a result, the analyzed interpretations of the personal identity phenomenon complement each other, highlighting several main characteristics: the reflection of internal individual psychological processes in one's identity, the social origin of this phenomenon, the dynamism of identity due to changes in society, the uneven and contradictory character of its development.

From the point of view of psychological analysis of personal identity as a phenomenon, the adolescence period requires special attention since several specific features characterize this stage. The individual begins to acquire a certain degree of independence from the external environment, its assessments and judgments, and can change one's identity. The processes of individualization and socialization, self-identification and awareness of one's own characteristics and abilities, correlation of oneself with society and its requirements are activated (Craig, 2000). The development situation in the aspect of identity formation in adolescence needs to be examined from the point of view of its conditions and consistent patterns.

The phenomenon of identity is directly related to adolescence, which was noted in the works of E. Erikson, who linked this age to the resolution of the identity crisis – the acquisition of identity, or a diffuse identity. Identity in adolescence is of fundamental importance since it is a period when a person enters into the wide social world, characterized by the emergence of a large number of new social roles. Here, social identity comes to the fore – active correlation of oneself with social groups and acquisition of personal identity – the need to maintain the integrity of selfhood caused by expanding diversity of social space. The importance of personal identity is also

determined by the fact that it becomes an essential criterion for growth and development of a person on the basis of constructive or destructive crisis experience (Erikson, 2000).

Psychological analysis of identity formation in adolescence is presented in the studies by O. V. Belyaeva (2001), I. L. Grinfeld (2004), O. V. Gordeeva (2011), G. Craig (2000), O. O. Savina (2003) and others.

O. V. Belyaeva (2001) addresses the age dynamics of personal identity formation in adolescents aged 12-16 years. The researcher shows the correlation of cognitive and emotional-value components of the operational personal identity model in adolescents, reveals the specifics of each of these components, identifies interrelations between personal and social identity, and reveals specific features of the personal identity age dynamics in transition from early to late adolescence. O. V. Belyaeva emphasizes that personal identity structure forming in early adolescence gradually combines various ideas about oneself in time and a generalized image of oneself in the eyes of various groups into an integral system, and by late adolescence, it develops into a structure that reflects individual characteristics of a teenager and his/her social position. The cognitive component of personal identity becomes more differentiated and adequate starting from the age of 13-14 years, while the emotional-value component does not undergo these changes, remaining positive throughout the adolescence period (Belyaeva, 2001).

O. O. Savina, in her study, carried out a psychological analysis of the structure, dynamics, typology, and conditions for identity formation in adolescence. The researcher notes that at different stages of adolescence, identity differs in terms of the level of organization and complexity; that is, it represents a multidimensional formation (Savina, 2003).

At the next stage (youth), there is a progressive change in the cognitive, emotional and behavioural components of identity. The cognitive component is characterized by a balancing of role-based and personal self-categorizations. The inner content of identity gradually becomes ordered. Identification broadens the scope of relations it touches. The individual's positive attitude towards oneself strengthens, the assessment of one's personal qualities improves, which indicates the dynamics of the emotional component. The behavioral component is characterized by an increasing readiness to make decisions concerning important life issues. While moving into adulthood, the interrelation of the past, present and future self-images changes, the share of stable characteristics increases, which indicates the stabilization of feelings and concepts of one's own personality. It should be noted that stability of self-concepts in the past, present, and future, as well as readiness to make decisions in important spheres of life are considered the main features of a formed identity in adolescence (Savina, 2003).

O. A. Gordeeva (2011) in her work points at the difference in social conditions in which younger and middle adolescents live, which affects the dynamics of their identity formation. O. V. Gordeeva notes that, depending on different macrosocial contexts, the time perspective and assessment of the future in younger and middle adolescents changes. Thus, adolescents from small settlements feel anxiety and uncertainty about their future, and limit their future expectations. Teenagers living in big cities are more confident about their future expectations, their prospects are more distant and elaborated. Thus, social space moves to the forefront, which influences the content of identity in younger and middle adolescents and which is contingent on, first of all, the size of their place of residence. The distinctive features of age dynamics of identity formation in younger and middle adolescents are the spike in the number of characteristics of the reflexive "self" and a decrease in the number of characteristics of the social "self". At the same time, identity structure of adolescents living in big cities is distinguished by the dominance of the reflexive "self". The social "self" prevails in

adolescents living in small settlements. During the examined age period, there are registered changes in identity structure (values-based orientations, personal time perspectives change), that is, crisis manifestations of adolescent development are noted (Gordeeva, 2011).

I. L. Grinfeld (2004), in her research, comes to the conclusion that late adolescents demonstrate quite significant differences in identity content. For example, adolescents studying in private schools demonstrate social and personal infantilism more clearly. They see family as their primary value. Adolescents from ordinary schools look for ways to gain greater social opportunities and achieve material benefits. As a result, they prefer career building. Adolescents see their future in different ways: students from ordinary schools are anxious and unsure about their future, students from private schools envisage their future in a positive and detailed way. At the same time, I. L. Grinfeld (2004) emphasizes that, in general, adolescents of both social groups demonstrate common characteristics of age dynamics of personal identity formation: the adequacy of their self-concepts and future-concepts becomes stronger, the emotional background of these concepts becomes more intense.

Personal identity development can be influenced by the multiethnic environment that exists in the territories where indigenous people and ethnic Russians live side by side. There are separate studies on identity formation in adolescents living in the North of Russia. K. V. Kim examines identity features of adolescents from Russian-Yakut families. In our opinion, the author has come to interesting conclusions: adolescents from interethnic (Russian-Yakut) families and monoethnic Yakut (Sakha) families choose a similar strategy of assimilation into the Russian ethnos: the choice of the Russian language as the main one; better knowledge of Russian customs in comparison with Yakut; a more positive assessment of Russian fairy-tale characters than Yakut ones; the desire to be closer to the Russian ethnos (Kim, 2009).

Socio-psychological self-concept characteristics in representatives of the Yakut (Sakha) ethnic group are presented in the study by M. S. Nafanailova (2007). The author examines the personality structure of individuals who consider themselves to belong to this ethnic group, tracing the interconnections between the self-concept components. Among the representatives of this ethnic group, the independent "self" correlates with positive emotionality, closedness and self-assertiveness, while the interdependent "self" correlates with self-accusation and proneness to conflict. Comparing gender characteristics, M. S. Nafanailova notes a more distinct manifestation of the pursuance of an ideal self, positivity and embellishment of one's flaws, visualization of self-perception in women, and a low level of self-attitude along with independence and awareness of their capabilities in men. At the same time, if we look at age periods, younger people demonstrate greater independence and predominance of negative self-perception, low self-esteem, and clear awareness of their ethnicity and social roles. However, with age, a positive perception of oneself increases. In general, the self-concept structure in the Sakha ethnos demonstrates two main aspects, which consist in a combination of collectivistic and individualistic perceptions of others and oneself. Analyzing the specifics of self-concept in two ethnic groups (Sakha and Russians), the author emphasizes that their self-esteem and self-perception differ. The Russian ethnos demonstrates high self-esteem against the background of low satisfaction with life and level of comfort, and a more negative self-image. These indicators are different in representatives of the Sakha ethnic group: they demonstrate higher satisfaction with life and level of comfort, a positive self-image, along with average self-esteem – their self-concept itself is more harmonious. Among representatives of the Sakha ethnos, the reflexive self dominates in the cognitive component of self-concept, while closedness, unwillingness to give out information about oneself dominate in the affective compo-

nent. Their self-esteem is formed based on activity qualities such as, for example, industriousness, thoughtfulness, inventiveness, etc. Thus, the self-concept of the Sakha ethnos has its own characteristics, which are influenced by various factors (personal, demographic, sociocultural) (Nafanailova, 2007).

The authors in their study describe the peculiarities of personal identity development in ethnic Nenets adolescents (Flotskaya, Bulanova, Ponomareva, Flotskiy, & Konopleva, 2019). The authors note that for Nenets boys to realize themselves as members of their ethnic group is more critical than for their ethnic Russian peers. Their own family roles and kindred relationships are more important for them as well. For Nenets boys, professional perspectives and intentions related to their future occupation are more important than for their ethnic Russian peers. At the same time, for Nenets boys their own personal qualities and traits of character are less important in characterizing one's own personality compared to their ethnic Russian peers. Such differences, according to researchers, are related to the preserved traditional nomadic way of life of the Nenets, who live in communities. Nenets girls show significantly fewer differences from their ethnic Russian female peers in the manifestation of personal identity components. The specificity of ethnic identity development in Nenets adolescents was studied compared to their ethnic Russian peers (Ethnic Identity of Young Male Representatives of the Nenets Indigenous People of the Russian North, 2019).

A. V. Mironov's study (2012) of identity in Ob Ugrians is also of interest. The researcher compares two ethnic groups: Ugrians and Russians. Ugric people in adolescence are distinguished by self-esteem but do not aim for developing their "self". They feel self-sufficient. Adults in this ethnic group become more and more satisfied with their own capabilities and their individual value. In comparison, Russian adolescents have high self-esteem, analyze their inner world. Adults are more capable of analyz-

ing their negative experiences while perceiving themselves positively. In general, a positive self-attitude is ensured by a positive attitude towards one's own and other ethnic groups. This pattern is typical for Ugrians, especially in adolescence. In Russians, these features are inherent in adults, while a negative self-attitude is also registered among adolescents – a consequence of ethno-nihilistic sentiments. In general, A. V. Mironov (2012) shows both similarities and differences in ethnopsychological characteristics of ethnic Russians and Ob Ugrians due to the specificity of adaptation and socialization of representatives of small-numbered indigenous peoples in the modern multi-ethnic space.

Examining the process of personal identity formation in representatives of small-numbered indigenous peoples in modern society, we see that these peoples are in unique living conditions and are distinguished by their original culture. The decisive role in personality formation belongs to the institutions of socialization. Ethnic socialization includes socialization in the family, in national school, in ethnic community, self-identification and self-development of a person in the ethnos. The formation of an individual as a representative of one's ethnic group is directly dependent on the degree of harmonization of the ethnic group's cultural interests and the multi-ethnic environment. Children who have passed the stage of ethnic self-identification successfully acquire certain norms of mutual relationship with their peers from a different ethnic group. Ethnic identity formation takes place when comparing one's own culture to other cultures.

According to the study by A. G. Novikov and A. G. Pudov, a value-based system specific to a northerner is distinguished by the following elements: responsibility and respect for absolute moral categories such as duty, honour, conscience and freedom; calm acceptance of everyday difficulties; kindness; respectful attitude towards nature and wildlife; justice; respect for the woman as a mother, a home keeper, a teacher of children. Children are perceived as the

highest life value – the continuation of their parents, the eternal beginning of human life and kin. In the territories of the Far North and the Arctic, there has developed a special relationship between people and nature. The harsh polar climate has led to the formation of capacity for mutual help among local residents, readiness for self-sacrifice, respect for nature and an inner understanding of its needs, understanding of the need for integrity of man and nature. The system-forming principle in northern cultures is the willingness to keep the word, to be responsible for it. This is a fundamental model, born of specific circumstances of living in extreme conditions of nomadic and semi-sedentary livestock and commercial economy in the North (Novikov & Pudov, 2005).

The most important peculiarities of socialization of the indigenous peoples living in the Far North are the disruption of their traditional way of life and their settlement patterns, which hinders their full participation in the region's economic, social, cultural, and political life.

When studying what influence the conditions of the Far North have on an individual, it was found that this influence is negative. Persons who move to the Far North and the Arctic regions demonstrate a gradual manifestation of qualities driven by the weakening of the nervous system properties and strengthening inhibitory processes (Deryabina & Biktimirov, 2008; Deryabina, Korotkikh & Biktimirov, 2008). S. V. Deryabina and T. Z. Biktimirov (2008) emphasize that such conditions create prerequisites for various behavioural disorders and diseases, the need for communication decreases, leading to social withdrawal and aloofness.

V. A. Lobova found that indicators of anxiety in healthy individuals were registered at a level 2-2.5 times higher than in regions with favourable climatic conditions, while the state of nerve cells was characterized by exhaustion and less mobility, which led to rapid fatigue. At the same time, representatives of the indigenous population have an advantage in the ability to preserve

and restore their nervous system due to the relative immobility and rigidity of the tempo of mental processes (Lobova, 2010).

In her study, S. A. Voznyak (2005) emphasizes that recent years have shown a growing threat of ethnic identity destruction in small-numbered indigenous peoples, especially in connection with intensive migration flows that erode their natural habitat. At the present stage of the development of society, adolescents - representatives of the indigenous peoples of the North - are often alienated from basic ethnic values. Historical memory and spiritual culture of their ethnic groups are undermined; the threat to their original habitat is growing, which leads to irreversible negative processes. The crisis of values of northern indigenous peoples is manifested in social disadaptation of the younger generation, in specific features of adolescents, reflected in their deviant behaviour, weak focus on education, low level of formation of the motivational and personal sphere and work skills. One of the reasons for this situation among the northern peoples, as is shown by numerous studies, is that the traditional mechanism of their reproduction was destroyed, and the new one is often not yet formed (Voznyak, 2005).

The indigenous peoples of the North in modern society cease to see themselves as representatives of a certain ethnic group, resulting from the destruction of their socialization process. The distinctness of urbanization in the North – manifested in the social stratification of residents, the complexity of the socio-demographic situation – requires an understanding of approaches to the personal development of adolescents in these conditions. The traditional culture of the indigenous peoples of the North is one of the most important factors in the successful socialization of adolescents. Its main feature is continuity, which makes it possible to learn from the experience of previous activities accumulated by the ancestors. While forming work skills, northern indigenous adolescents learn traditional crafts and master the school of life, a culture directly related to the

perception of landscape, the sense of space and time. The features of their traditional culture allow the formation of personality traits and characteristics (morality, spirituality, industriousness, independence, developed ecological culture, etc.), giving a teenager an opportunity to fulfil certain social roles, adapt and find personal fulfilment in the harsh living conditions of the North.

A. N. Frolova studied socialisation processes among the representatives of the Chukchi ethnic group living in the North-East of Russia in extreme conditions of the Arctic and Subarctic. The researcher analyzed the traditional system of upbringing in Chukchi families, which is distinguished, on the one hand, by love for children, and, on the other hand, by conscious creation of situations in which children are subjected to labour, physical and psychological tests. Such situations are provided by the shared living space of children and adults, standard rules and prohibitions regulating the way of life, equal rights the child has in the system of family relations, as well as taking into account life stages, gender and age of children in the traditional upbringing. Among the factors of socialization A. N. Frolova names methods of adaptation and survival in extreme conditions, customs and patterns of family life, traditions of upbringing. Preschool and primary school age are of particular importance. At this age, the child is introduced to a high degree of independence and labour, and it develops willpower and courage, labour and physical activity (Frolova, 2004).

Y. Y. Lezina and T. M. Bostandzhieva, in their work, pay attention to the analysis of peculiarities in self-identification formation in adolescence related to the internalization of value and life-meaning orientations, self-image, goals and ways of professional and personal development. The issue of ethnic self-identification formation in Nenets adolescents is considered from the position of the influence of specific socio-economic and political processes, which has led to the loss of language, traditions and customs, which are

the essential components of ethnic identity and self-identification. The work focuses on the initial marginality of self-identification among Nenets adolescents and the uncertainty of further (after graduation from school) professional self-identification, which Nenets adolescents living in ethnic settlements face (Lezina & Bostandzhieva, 2017).

Studying representatives of small-numbered indigenous peoples has led researchers to conclude that a distinctive feature of their self-identity is a specific perception of the surrounding world, syncretic character and integrity of their awareness of themselves and nature, themselves and their fellow tribesmen. S. V. Semyonova (2006), while examining the structure of self-identity in the indigenous peoples of Kamchatka, emphasizes its mythological character, a specific irrational perception of the world, an attitude towards the environment as towards a living being. A. E. Menyashev, in his work also, notes the presence of mythological consciousness in the Nivkh ethnos. However, the author emphasizes that mythologicality gradually tends to decrease due to the development of scientific understanding of the world (Menyashev, 2005; Karabanova, 2008), while studying the world image of representatives of small-numbered indigenous peoples, has concluded that this image is predominantly harmonious and positive, is closely related to traditional ethnic concepts, is precise, and is based on beliefs about nature and the human as an integral part of the world.

Thus, the specific feature of the self-identity structure in representatives of small-numbered indigenous peoples is its mythological character, which results from a specific way of understanding the world related to ethnic, social and cultural context. In addition, the formation of certain psychological characteristics is influenced by cultural, environmental and natural factors (Goncharov & Tyapovkin, 2007). Studying perception processes among Nenets reindeer herders living in the North-East of the Komi Republic, O. A. Goncharov and Yu. N. Tyapovkin have discov-

ered specific features in their spatial concepts in comparison with urban residents. The tundra open space factor determines the originality of the Nenets perception of the coordinate system. They have difficulties developing concepts of horizontal and vertical; simultaneously, the level of topological spatial concepts development is higher (Goncharov & Tyapovkin, 2007). Analyzing the possibilities of psychological support for children – representatives of small-numbered indigenous peoples of the North – in family-type boarding schools, O. I. Artemenko and N. N. Rud (2007) emphasize the need to know the peculiarities of personal identity development in children, to take into account the psychophysiology of a child coming from a particular ethnic group.

Thus, there are studies in contemporary Russian psychology that set new directions in the research of small-numbered indigenous peoples of the North, as well as in the search and accumulation of empirical material for subsequent analysis and generalization, for identification of mechanisms and patterns of personal identity formation in representatives of these ethnic groups in order to ensure a more harmonious and holistic identity development. At the same time, it should be noted that the coverage of ethnic groups that have been studied in this aspect is limited. In particular, there is no fundamental or applied research on the personal identity of Sami adolescents living in the Arctic territories of Russia. Based on the importance of personal identity in adolescents and the analysis of available data, we formulated our hypotheses.

1. We assumed that the personal identity of Sami adolescents would differ from the personal identity of their ethnic Russian peers.
2. We assumed that personality characteristics change during adolescence.
3. We assumed that the personal identity of Sami boys would differ from the personal identity of Sami girls.

Materials and Methods

In order to study specific features of personal identity in Sami boys and girls living in the Arctic territories of Russia, we conducted an empirical study. The collection of empirical data included two stages. At the first stage, we collected empirical data on the personal identity of Sami adolescents. To do this, the research group organized an expedition to the village of Lovozero in the Murmansk region of the Russian Federation – a place of residence of the Sami people. 39 respondents aged 12-13 years (18 boys and 21 girls) and 40 respondents aged 14-15 years (23 boys and 17 girls) participated in the study. All the respondents identified as Sami. At the second stage, we collected data on the personal identity of ethnic Russian adolescents. For this purpose, we selected respondents from among adolescents living in the Arkhangelsk region of the Russian Federation who identified as ethnic Russians. The study involved 59 respondents aged 12-13 years (31 boys and 28 girls) and 62 respondents aged 14-15 years (32 boys and 30 girls). We selected respondents living in the Murmansk and Arkhangelsk regions because both regions border each other and are located in the subarctic territories of the Russian Federation.

To study the personal identity of adolescents, we used a methodology based on the test "Who am I?", devised by Kuhn and McPartland. This technique represents a non-standardized self-description with open responses. In the course of the survey, the respondents were asked to give twenty different answers to a question: "Who am I?" in 12 minutes. The respondents recorded their answers in order of spontaneous appearance.

The analysis of the results was carried out on the basis of the number of characteristics corresponding to each of the components of personal identity: gender, social, ethnic, family, professional, individual, physical, activity-related, undifferentiated. The "gender identity" component

was determined by the direct designation of gender (boy, girl, young man, future man, etc.). The "social identity" component was determined by the designation of social roles and statuses (pupil, citizen, student, etc.). The "ethnic identity" component was determined by the designation of ethnicity (Sami, Russian, etc.). The "family identity" component was determined by indicating kin relations and intrafamilial ties (son, sister, grandson, niece, etc.). The "professional identity" component was determined by designation of professional perspectives and intentions related to future occupations (auto mechanic, future doctor, programmer, etc.). The "individual identity" component was determined by indicating one's own personal qualities and peculiarities of character (kind, brave, lacking self-confidence, aggressive, etc.). The "physical identity" component was determined by the designation of one's physique and appearance (tall, beautiful, strong, long-haired, fat, etc.). The "activity identity" component was determined by indicating interests, hobbies, leisure time activities (I like to walk, I love cats, I am a fan of computer games, I play football, etc.). The "undifferentiated identity" component was defined by the designation of characters from animated and feature films, inanimate objects, abstract images (Spiderman, darkness, princess, wolf, etc.). The processing of the results was carried out to calculate the incidence of characteristics of each personal identity component. First, we identified individual indicators for each of the respondents. Then we identified average indicators in each group of respondents, and based on that, identified the degree of expression of each particular personal identity component.

To assess the statistical significance of differences when testing each of the three hypotheses, we used Student's t-test for independent samples. This method allowed us to identify significant differences in the degree of personal identity characteristics manifestation in Sami and Russian adolescents, differences in the degree of personal identity characteristics manifestation in Sami adolescents aged 12-13 years and 14-15 years, and differences in the degree of personal identity characteristics manifestation in male and female Sami adolescents aged 12-15 years.

Results

1. In the first hypothesis, we assumed that the personal identity of Sami adolescents would differ from the personal identity of their ethnic Russian peers. The degree of manifestation of personal identity characteristics in Sami and Russian adolescents is presented in *Table 1*.

Table 1.

Personal Identity of Sami and Russian Adolescents

	Personal identity components	Male		Female	
		Age 12-13	Age 14-15	Age 12-13	Age 14-15
Sami adolescents	Gender	0,50±0,15	0,24±0,08*	0,58±0,50	0,39±0,14
	Social	3,50±0,42	2,64±0,29***	4,38±0,57	3,67±0,59
	Ethnic	0,17±0,09	0,15±0,06	0,21±0,08	0,33±0,14
	Family	0,94±0,30	0,45±0,16	1,38±0,30	1,44±0,32
	Professional	0,78±0,36	1,91±0,51**	0,29±0,09	0,61±0,24
	Individual	8,28±1,08	7,91±0,91	8,00±1,03	9,23±1,02
	Physical	0,33±0,14	0,52±0,21	0,50±0,16	0,61±0,22
	Activity	2,78±0,62	2,64±0,46	3,33±0,50*	2,06±0,34
	Undifferentiated	0,28±0,14**	0,85±0,49	1,29±0,41	1,17±0,51
Russian adolescents	Gender	0,49±0,07	0,63±0,09*	0,71±0,09	0,67±0,08
	Social	3,48±0,27	4,53±0,32***	3,73±0,32	4,35±0,34

	Ethnic	0,21±0,06	0,16±0,06	0,09±0,04	0,16±0,05
	Family	1,07±0,19	1,09±0,20	1,38±0,23	1,59±0,19
	Professional	0,42±0,13	0,47±0,16**	0,26±0,13	0,38±0,12
	Individual	7,91±0,57	8,23±0,55	8,35±0,53	9,22±0,58
	Physical	0,78±0,12	0,74±0,13	0,79±0,13	0,46±0,10
	Activity	2,57±0,26	2,60±0,32	2,05±0,23*	2,41±0,28
	Undifferentiated	2,12±0,38**	0,74±0,25	2,33±0,47	0,59±0,24
Note: * - p ≤ 0,05; ** - p ≤ 0,01; *** - p ≤ 0,001.					

The degree of manifestation of personal identity components in Sami boys and girls is close to that in their ethnic Russian peers. The statistical analysis shows that among Sami boys aged 12-13 years, the "undifferentiated identity" component (p≤0,01) is less pronounced than among their Russian peers. Among Sami boys aged 14-15, the "professional identity" component is more pronounced (p≤0,01), and the "social identity" component is less pronounced (p≤0,001) compared to their Russian peers. There is also a tendency towards a decrease in the degree of manifestation of the "gender identity" component (p≤0,05). Sami girls aged 12-13 years show a tendency towards an increase of the "activity identity" component indicators (p≤0,05) compared to their Russian peers.

2. In the second hypothesis, we assumed that manifestation of various personal identity components in Sami adolescents changes during adolescence. The dynamics of manifestation of personal identity components in Sami boys and girls during the transition period from the age of 12-13 years to the age of 14-15 years is shown in *Table 2*.

Table 2.

Dynamics of Personal Identity in Sami Adolescents during the Transition
Period from the Age of 12-13 Years to the Age of 14-15 Years

	Personal identity components	Male	Female
Sami adolescents, 12-13 years old	Gender	0,50±0,15	0,58±0,50
	Social	3,50±0,42*	4,38±0,57*
	Ethnic	0,17±0,09	0,21±0,08
	Family	0,94±0,30*	1,38±0,30
	Professional	0,78±0,36***	0,29±0,09
	Individual	8,28±1,08	8,00±1,03**
	Physical	0,33±0,14	0,50±0,16
	Activity	2,78±0,62	3,33±0,50**
	Undifferentiated	0,28±0,14*	1,29±0,41
Sami adolescents, 14-15 years old	Gender	0,24±0,08	0,39±0,14
	Social	2,64±0,29*	3,67±0,59*
	Ethnic	0,15±0,06	0,33±0,14
	Family	0,45±0,16*	1,44±0,32
	Professional	1,91±0,51***	0,61±0,24
	Individual	7,91±0,91	9,23±1,02**
	Physical	0,52±0,21	0,61±0,22
	Activity	2,64±0,46	2,06±0,34**
	Undifferentiated	0,85±0,49*	1,17±0,51
Note: * - p ≤ 0,05; ** - p ≤ 0,01; *** - p ≤ 0,001.			

The statistical analysis shows that among Sami boys in transition from the age of 12-13 years to the age of 14-15 years, the indicators of the "professional identity" component increase significantly (p≤0,001). In addition, the dynamics of identity in Sami boys is manifested in a tendency towards a decrease in such indicators as "social identity" (p≤0,05) and "family identity" (p≤0,05), and a tendency towards an increase in the "undifferentiated identity" indicator (p≤0,05). In Sami girls in transition from the age of 12-13 years to the age of 14-15 years, there is also a tendency towards a decrease in the "social identity" indicator (p≤0,05). At the same time, the "individual identity" indicator among Sami girls during this period significantly increases (p≤0,01), while the "activity identity" indicator significantly decreases (p≤0,01).

3. In the third hypothesis, we suggested that there are differences in personal identity development in Sami boys and girls. The differences in the manifestation of personal identity components in Sami boys and girls aged 12-15 years are presented in *Table 3*.

Table 3.

Comparison of Personal Identity Components in
Sami Boys and Girls Aged 12-15 Years

Personal identity components	Male	Female
Gender	0,37±0,11	0,49±0,27
Social	3,07±0,36*	4,03±0,58*
Ethnic	0,16±0,06	0,27±0,11
Family	0,70±0,23**	1,41±0,31**
Professional	1,35±0,44***	0,45±0,16***
Individual	8,10±1,05	8,62±1,02
Physical	0,43±0,14	0,56±0,18
Activity	2,71±0,54	2,70±0,42
Undifferentiated	0,57±0,15**	1,23±0,46**
Note: * - p ≤ 0,05; ** - p ≤ 0,01; *** - p ≤ 0,001.		

The statistical analysis shows that among Sami boys aged 12-15 years, the "professional identity" component is more pronounced (p≤0,001) than among Sami girls of the same age. Such personal identity components as "family identity" (p≤0,01) and "undifferentiated identity" (p≤0,01) are more pronounced in Sami girls aged 12-15 years than in Sami boys of the same age. There is also a tendency towards a greater manifestation of the "social identity" component (p <0,05) in Sami girls aged 12-15 years in comparison with Sami boys of the same age.

Discussion

The analysis of the obtained results allowed us to answer the questions formulated in our hypotheses. We assumed that the personal identity of Sami adolescents would differ from the personal identity of their ethnic Russian peers.

The analysis of the results indicates that Sami boys differ from their Russian peers in such personal identity components as "social identity", "professional identity", and "undifferentiated identity". In Sami boys aged 12-13 years, the "undifferentiated identity" component is less pronounced than in their Russian peers. That is, Sami boys are much less likely to associate themselves with characters from animated and feature films, with inanimate objects and abstract images than their Russian peers. In Sami boys aged 14-15 years, in comparison with their Russian peers, the "professional identity" component is more pronounced, and the "social identity" component is less pronounced, as well as the "gender identity" component. For Sami boys,

professional perspectives and intentions related to their future occupation are more important, while social and gender roles are less critical than for their Russian peers. We assume that such peculiarities are related to the earlier professional self-determination of Sami boys, which is due to the traditional role of men in the Sami ethnic group.

In Sami girls, the main personal identity characteristics indicators are close to those of their Russian peers. Only at the age of 12-13, we can observe a tendency towards a greater manifestation of the activity component in Sami girls. We assume that these results are related to the fact that girls tend to be more affected by the socio-educational environment at school.

Thus, the differences in personal identity components in Sami and Russian adolescents are pronounced in boys. In Sami girls, the manifestation of all personal identity components is close to that in their Russian peers. That is, our first hypothesis was partially confirmed. The specificity of personal identity in representatives of various small-numbered indigenous peoples of Russia compared to the personal identity of ethnic Russians was noted in a number of other studies (Flotskaya, Bulanova, Ponomareva, Flotskiy, & Konopleva, 2019; Mironov, 2012; Nafanailova, 2007).

Our next hypothesis assumed that the manifestation of various personal identity components in Sami adolescents changes during adolescence. Indeed, among Sami adolescents in transition from the age of 12-13 years to the age of 14-15, we observe dynamics in the manifestation of personal identity components. Thus, in Sami boys, changes are related to such a component of personal identity as "professional identity", and in Sami girls – to such components as "individual identity" and "activity identity". At the same time, in Sami boys, we observe tendencies towards a decrease in the indicators of the "family identity" and "social identity" components and an increase in the indicators of the "undifferentiated identity" component. Among Sami girls, we

observe a tendency towards a decrease in the indicators of the "social identity" component. That is, for Sami boys in transition from the age of 12-13 years to the age of 14-15 years, professional perspectives and intentions related to their future occupation become more important. At the same time, family and social roles become less significant. Sami boys begin to associate themselves with characters from animated and feature films, with inanimate objects and abstract images more often. For Sami girls in transition from the age of 12-13 years to the age of 14-15 years, their own personal qualities and traits of character become more important, while hobbies, activities and social roles become less significant. We assume that such features indicate an increase in the influence of the social environment on the forming personality of a teenager and are a reflection of the natural processes of growing up. In general, changes in personal identity are characteristic of adolescence (Craig, 2000; Belyaeva, 2001, etc.).

In the third hypothesis, we formulated an assumption that there are differences in the development of personal identity in Sami boys and Sami girls. The analysis of the research results indicates the presence of differences in the manifestation of personal identity components in male and female Sami adolescents. Thus, the differences between Sami boys and Sami girls at the age of 12-15 years are related to such components of personal identity as "professional identity", "family identity", "undifferentiated identity" and "social identity". Sami boys have a more pronounced professional component of personal identity, while the family and undifferentiated components of personal identity are more pronounced in Sami girls. At the same time, there is a tendency among Sami girls towards a greater manifestation of the social component of personal identity. Professional perspectives are more important for Sami boys, while family and social roles – for Sami girls. We should note that Sami girls are more likely to associate themselves with fictional characters and abstract images. We assume that such differences are related to the

greater significance of traditional Sami male and female roles and responsibilities for Sami adolescents. However, Sami girls are more influenced by modern adolescent subculture and social environment. In general, personal identity development in boys and girls has gender differences (Flotskaya, Bulanova, Ponomareva, Flotskiy, & Konopleva, 2019; Nafanailova, 2007).

Practical Conclusions

The results of our study have significant theoretical and practical consequences. It has been proved that there are differences in personal identity components in Sami and ethnic Russian boys. In Sami boys aged 12-13, the "undifferentiated identity" component is less pronounced than in their Russian peers. In Sami boys aged 14-15 years, in comparison with their Russian peers, the "professional identity" component is more pronounced, and the "social identity" component is less pronounced, as well as the "gender identity" component. In Sami girls, the main personal identity characteristics indicators are close to those of their Russian peers.

During adolescence, the degree of manifestation of various personal identity components in Sami adolescents changes. In Sami boys, we observe tendencies towards a decrease in the indicators of the "family identity" and "social identity" components and an increase in the indicators of the "undifferentiated identity" component. In Sami girls, we observe a tendency towards a decrease in the "social identity" component indicators.

There are differences in personal identity development between Sami boys and Sami girls. Sami boys have a more pronounced professional component of personal identity, while the family and undifferentiated components of personal identity are more pronounced in Sami girls. At the same time, there is a tendency among Sami girls towards a greater manifestation of the social component of personal identity.

The results of this study expand the understanding of the personal identity development specifics in adolescence. The identified specific features of personal identity in Sami adolescents make it possible to organize personality-oriented psychological and pedagogical support for the training and education of such school students. Taking into account the development peculiarities of personal identity components in adolescents living in the Arctic territories of Russia will create an opportunity to design the multi-ethnic social and educational environment of educational organizations in a correct way.

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Iryna HUMENIUK

GENDER MARKERS IN THE ENGLISH PICTURE OF THE WORLD

Abstract

Gender is determined as an ideological frame that assembles the idea of what it means to be a man or a woman in a certain culture, a non-linguistic category with linguistic ways of actualization. The article substantiates the key theoretical problems concerning gender-marking based on English phraseology and their influence on the formation of the gender picture of the world.

The objective of the current paper is to analyze gender-marked phraseological units of the English language, which are the basic matrices of the phraseological picture of the world of a given cultural community, and to identify the frequency and impact of gender stereotypes on the development of the national picture of the English-speaking community, such as word, phraseology, paremia, text, which contain background knowledge and ways to reflect these meanings in the national picture of the world.

The paper's main conclusion is that the semantic basis of gender markers on the material of English phraseological units predominantly consists of stereotypical-associative units, which are perceived as social activity and characteristics of the images of both sexes with certain asymmetry for male denotata. The connotations of words can illustrate this inequality and the double standards between men and women.

Keywords: gender, gender marking, phraseology, idiom, picture of the world, colour name.

Introduction

The study of the linguistic picture of the world dictates problems related to the issues of the relationship between language and culture, as most scientists believe that language is a part of the culture. From the currently relevant anthropocentric approach, a person, the inner world, environment, sphere of existence, gender are studied.

The term "gender" means a set of norms of behaviour and attitudes that are usually associated with females or males in a given society. Gender is based on the idea that what matters is not the biological or physical differences between men and women but the cultural and social significance that society attaches to these differences.

Particular emphasis is placed at the present stage of development of gender research on the fact that gender is determined not only and not so much biologically but also socially and through culture. Gender is culturally and historically relative: its meaning, interpretation, and expression can be different both within one particular culture and in separate cultures, acting as a cause of historical changes in the language system (Zykova, 2003).

Gender is interpreted as a technology of self-representation through various social institutions: family, education system, media, politics, law, language, art, science, fashion. Thus, gender results from self-presentation in a wide range: from normative gender displays to complete blurring of gender boundaries. Representation is a game of the psyche and external manifestation, which is governed by discourse and norms.

Gender issues are an innovative scientific and philosophical discourse corresponding to the processes of modernization and postmodernization in a globalized world. Gender discourse emerged as a critique of classical theories of gender, as a

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denial of tradition in the relationship between man and woman, and the assertion of new approaches characteristic of the modern and postmodern eras. The transformation trend of traditional gender values is global and extends to societies and states with different national, cultural, and geographical features. The global vector of gender transformation does not mean the erasure of differences between men and women but the rejection of the gender hierarchy and the existing relations of power and subordination.

A characteristic feature of modern gender studies, actively developing primarily in Western and American societies, is their interdisciplinary nature.

It is worth noting that the classical tradition of gender interpretation is based on recognising the determining role of biological factors. The modernist approach is characterized by a dualistic interpretation of gender as a biological phenomenon, on the one hand, and socio-cultural – on the other. The postmodernist point of view departs from the dual interpretation of human sex, denies any criteria for correlating the socio-cultural construct of sex and its actual prototype (Milton, 2002).

While one of the controversial points in defining the concept of gender is whether to consider it a social or psychological concept, the fact that the diversity of this concept includes both social and psychological components seems more pronounced.

As our research has shown, gender markers can be either structural elements – words-components of phraseological units denoting a male or female person, or semantic components in the semantics of idioms. According to gender marking in English phraseological units, there can be both a plan of expression and a plan of content.

Thus, the gender approach opens new opportunities for the study of the phraseological fund of any language and provides an extension of the study of the semantics of idioms through detailed processing of data obtained by considering such basic concepts of culture as man and woman.

However, special attention should be paid to the difficulties that may arise when studying the peculiarities of the implementation of the gender factor in phraseology. This is due to the following reasons:

1) the semantic complexity of idioms. Idioms are the product of a special kind of secondary nomination, in the processes of which two systems of signs interact – signs of nominative design and signs that belong to the metaphorical means of its embodiment (Telia, 1996);

2) neutralization of the grammatical category of the gender in phraseological units, due to their complex semantic structure;

3) features of coordination of a syntagmatic chain in the speech act manifested in different languages differently;

4) the lack of clear criteria for selecting phraseological material for the study of gender (Zykova, 2003).

Different approaches to the selection of phraseological material to consider the specifics of expression and implementation of gender reveal the peculiarities of interaction and correlation between gender markers of the plan of expression and the plan of idioms, as well as the need to differentiate concepts such as structural gender labelling, semantic gender labelling and gender reference of phraseology.

Note that the existence of a correlation between the gender labelling of the structure of the idiom and the gender labelling of its semantics raises the question of the relevance of two problems:

1) What is the semantic nature of the gender component, and how it is formed in the process of phraseologizing?

2) What is the place of the gender component in the semantics of the idiom?

This study *aims* to analyze gender-labelled phraseological units of the English language, which are the basic matrices of the phraseological picture of the world of a given cultural community, and to identify the frequency and impact

of gender stereotypes on the development of the national picture of the English-speaking community, such as word, phraseology, paremia, text, which contain background knowledge and ways to reflect these meanings in the national picture of the world.

The principal *methods* of research are specified by the aim, objectives, and research content. The vocabulary definition method was used to determine the semantics of the analyzed units. The descriptive method was applied for the classification of the analyzed units and the interpretation of the results. The dialectical approach served as the methodological basis of the research due to the exploration of English phraseology as a systemic phenomenon possessing certain inherent models, also the anthropocentric approach concerning the direction of language towards a person. The study of the structure of the sememe consists in identifying a set of semantic components that form it and describing the relationships between them. In linguistics, a number of methods have been developed to distinguish components in the sememe structure. The component analysis method, predominantly applied in the current research, belongs to the intralingual group of methods. It was formed in linguistics as an independent method in the late 1950s and is associated with the works of W. Goodenough and F. Lounsbury. The purpose of the component analysis is to identify the components (sememes) in the meanings of words that make up their content. The component analysis is carried out based on the data of explanatory dictionaries. In modern linguistics, component analysis is considered both as a method for studying the meanings of words in lexicology and as a means of adequately formulating the interpretations of words in a general literary dictionary of an explanatory type.

By component analysis, scientists understand the procedure for splitting a meaning into its component parts, the allocation of which is due both to the ratio of elements within a particular value (the presence of more general and more separate elements, that is, the hierarchy of organization) and the ratio of this value to the meaning of other neutralization of the elements of the upper levels and the coincidence of the differential features of the lower levels). In the presence of the listed conditions for applying component analysis, the value corresponds to the actual organization (Lukach, 2014, p. 153).

Stages of Gender Development in Scientific Thought

Since the end of the 60s of the XX century, a tendency to distinguish between the concepts of biological sex and social sex has begun to be traced in works on sociology and philosophy (Stoller, 1968; Okaley, 1972; Rubin, 1975, etc.). The term "gender" is taken to denote the concept of "social gender" (from the dictionary *gender* – clan, family, clan tradition, a connection between generations).

In the languages of the world, gender systems are very different. They have a diverse number of classes, the basic distribution rules, and the way and place of the gender being indicated. Since the agreement is a definitional property, gender is usually absent in isolated languages, as well as in young languages with limited morphology, including sign languages. That is why the presence of a gender category in the language is considered to be a mature phenomenon (Audring, 2016).

The agreement makes gender a morphosyntactic trait, together with number and person, and distinguishes it from the inflectional class and classes of derived words. G. Corbett (2012) analyzed 257 languages from different geographic regions and linguistic families and proved that 112 of them have a gender system.

Thus, for instance, in Greek, Latin, or Spanish, gender is a grammatical category supported by certain morphosyntactic realizations (for example, declension of nouns, adjectives, etc.).

Something similar is found in Old English. There was a clear coherence, so gender was

completely grammatical, and therefore extralinguistic information such as gender did not matter at all. However, by the eleventh century, grammatical gender differences had disappeared; anaphoric pronouns are now chosen according to the gender of the referent.

In the late 70s - early 80s of the last century, several works dedicated to gender issues appeared – "Linguistik und Frauensprache" ("Linguistics and Women's Speech", 1978) by S. Triomel Pllotz, "Das Deutsche als Mannersprache" ("German as the Language of Men", 1984) by Louise Push and others. Special attention should be paid to the attempts of gender studies by W. von Humboldt, made in the late 18th – early 19th centuries. So, the male was defined by the researcher as "strength, that produces", and the female – as "strength, that perceives" (Humboldt, 1984, p. 152).

Since the time of W. von Humboldt, gender research has taken a different direction, and now we can say that the scientist adhered to the position of biodeterminism in the study of gender relations in society. Currently, biodeterminism in this area is not relevant, although there is no denying the existence of differences between men and women in physiological, genetic, and biological development. Significant changes in the field of gender linguistic research took place in the early 1990s after the publication of D. Tannen's work: "You just don't understand me. Women and Men in Dialogue" (1990), where the author analyzes the reasons for misunderstanding of dialogue participants through different patterns of language behaviour, formed under the influence of the demands made in society to men and women.

D. Tannen's work gave impetus to developing the concept of gender, i.e., the existence of a stable set of features of the male and female language. This concept was not widely supported in scientific linguistic discourse but still arouses the scientific interest of modern linguists (O. Goroshko, M. Magamedova, O. Perekhvalska, etc.). In the late 80s – early 90s of the last century,

gender studies are actively developing in foreign linguistics (N. Arutyunova, O. Goroshko, M. Yatsymirska, I. Khaleeva, A. Zalevskaya, L. Synelnikova, Y. Apresyan, O Kholod, I. Levontina, O. Kamenska, G. Abreimova, A. Kirilina, I. Olshansky, etc.), and later in the national one (V. Slinchuk, A. Arkhangelska, O. Bondarenko, J. Puzyrenko, L. Stavytska, S. Semeniuk, O. Taranenko, etc.).

Thus, one of the most radical areas of gender linguistics is feminist linguistics, which was initiated by the New Women's Movement in the United States and Germany, which began in the late 60s – early 70s of the XX century. The basis for this direction was R. Lakoff's "Language and place of women" (2004), which founded the androcentric language and limited image of women in the linguistic picture of the world. R. Lakoff believes that a woman is seen as a specific object (sexual or any other), but not as a significant person who has one's own opinion.

Gender research today is a field of science developing rapidly and is the centre of a wide range of diverse disciplinary knowledge – sociology, psychology, philosophy, culturology, anthropology, intercultural and nonverbal communication, linguistics, and more. So far, some important conclusions have been drawn, and the question of the legitimacy of the gender approach to the analysis of human history is no longer questioned but is considered obvious and justified.

The Linguistic Aspect of Gender

The classification of gender research approaches in linguistics is somewhat conditional, as they have much in common. All groups have similar issues and the object of study, namely – the relationship between language and gender. The primary purpose of such scientific research is to describe and explain the manifestations of males and females in language, the explication of assessments attributed in language to men and women, and the semantic areas in which they are

most common.

Linguistic gender studies are still in the process of formation. This applies equally to the terminological apparatus and research methods based on the principles of "traditional" scientific paradigms, cognitive linguistics, and psycholinguistics. Due to Hrabiichuk and Lazebna (2020), modern linguistics is experiencing a kind of "gender boom", and therefore we can and should discuss the accumulated ideas, directions of research and experiments, bearing in mind the formation of linguistic genderology, because gender is like no other sociolinguistic concept (p. 369), rooted in living conditions, realities, norms, and traditions of a certain culture (Stavytska, 2003, p. 30).

The study of the peculiarities of the implementation of the gender factor in the framework of linguistic, in particular, phraseological research, is, in our opinion, extremely interesting. Attention to this problem is due to the inexhaustible ability of the phraseological fund of both English and any other language to store and transmit information matrices that reveal the national and cultural value picture of the world, reflect and in some way adapt the linguistic and cultural means of a national community to socio-cultural changes that occur during a certain period of development of society. Phraseological language tools can concentrate on the peculiarities of language and worldview of its speakers to identify the national specifics of communicative behaviour of the nation.

Speaking about the peculiarities of the phraseological potential of language, first of all, it is necessary to pay attention to its most characteristic and universal feature - long-term preservation of culturally significant information, on the one hand, and a quick response to the latest and current socio-cultural trends, on the other. The timely and rapid response of the phraseological sphere of language to the most relevant problems of modern culture is manifested in the linguistic objectification or verbalization of new concepts and conceptual areas with the help of phraseological

means.

The phraseological dimension of language as a cultural segment of a nation can more fully reveal the features of the concepts of "masculinity/femininity", which reflect the social experience characteristic of different communities. It should be noted that the national-cultural specificity as a linguistic reality is quite clearly traced when considering the specifics of the representation of the concepts of "male" and "female" in English phraseology.

Despite its importance, phraseological funds of languages are the least studied in gender studies.

According to A. V. Kirilina, in the most general terms, the study of gender in linguistics concerns two groups of problems:

1. Language and the reflection of gender. The purpose of this approach is to describe and explain how the presence of people of different sex is manifested in the language (the nominative system, lexicon, syntax, gender category, etc. are examined first of all), which assessments are attributed to men and women, and in which semantic areas they are most conspicuous / expressed.

2. Linguistic and generally communicative behaviour of men and women, where typical strategies and tactics, gender-specific choice of lexicon units, ways of achieving success in communication, preferences in the choice of vocabulary, syntactic structures, etc. are distinguished, etc., that is, the specificity of male and female speech.

All linguistic studies of gender are interdependent and complementary, but there are several main areas of development of linguistic gender studies in linguistics: socio-psycholinguistic, lingo-cultural, communicative-discursive (Kirilina, 1999, p. 3).

Among researchers studying the gender concept, it is worth noting the paper by Veronica Telia (1996), which contains a section that reflects the cultural concept of "woman" in Russian phraseology. The author analyzes several views

on a woman characteristic of the daily Russian mentality, most of which are associated with her physiological and intellectual abilities since they seem to have programmed the characterological foundations of the cultural and national interpretation for other parametric features of this concept. In the process of research, V. M. Telia (1996) formulates the following conclusions:

1) the perception of a woman as the weaker sex and opposing her to the stronger sex is not typical for the Russian everyday self-awareness;

2) the gastronomic metaphor "woman is a tidbit" is basic for all phraseological units characterizing a woman as a sexual partner;

3) in Christianized Russian culture, there is a stereotype of a homebody woman;

4) the topic of a woman's morality acquires special significance, the consideration of which shows that phraseology reflects features that are traditional for a woman's daily behaviour – this is a shameless violation of moral canons, according to which she is assigned the role of an honest girl, and then a faithful wife;

5) the contradictoriness of the concept of a woman not to her counterparty – the concept of a person, but in many conceptual foundations to a person as such, is most clearly manifested in cultural and national connotations characteristic of the figurative foundations of phraseological means of designating the intellectual abilities of a woman. In everyday consciousness, the female mind is opposed to the male one and is considered as "subhuman" (p. 278).

D. Ch. Malyshevskaya draws attention to an exciting pattern observed during the language material on gender issues. Thus, for women, almost any comparison with a man is positive in nature and, as a rule, has a positive assessment. On the contrary, any comparison with a woman has an obvious negative assessment (Malyshevskaya, 1999).

N. M. Morozova believes that the gender stratification of society creates a certain social an-

tagonism between men and women. In almost all epochs, women have been pushed out of the system of male social production into the female domestic sphere. For men, family relationships remain partial, they do not have to sacrifice their social life. Thus, it turns out that the metaphor of sex plays the role of cultural and formative factors (Morozova, 2002).

A. V. Kirilina researched gender stereotypes in Russian and German phraseological funds. In many respects, as the author notes, the reflection of gender stereotypes in two languages has certain common features: the first in terms of importance should be noted androcentric (the orientation of the language towards definitions and assessments that are made from the point of view of men), a woman's assessment is lower in both in German; in both languages, a woman appears as an object of action, a commodity; positive characteristics of women mainly relate to areas where they are useful for men. However, the comparison of relevant images gives reason to talk about certain differences in the pictures of the world of the German and Russian languages (Kirilina, 1999).

A. P. Martyniuk refers to phraseological means (PM) of constructing gender as phraseological words obtained by the associated meaning of one of the components and idiomatic phraseological phrases. The value of PM is interpreted as an inferential meaning denoted by PM, that is, the prototypes of a male or female being, as well as the conceptual content of the category of masculinity and femininity, is metaphorically associated with the defined PM in the collective consciousness of the English-speaking society. Inferential knowledge about the designated structure is not only based on the linguistic component - knowledge of linguistic conventions, but also non-linguistic - scientific, religious, historical, mythological, sociocultural, etc., knowledge about the properties of the signified (Martyniuk, 2004, p. 16).

In addition, researchers of gender issues in linguistics are increasingly pointing to the pres-

ence of such a characteristic feature as anthropo-centrism. This is evidenced by the scientific developments of N. Arutyunova, O. Goroshko, M. Yatsymirska, I. Khaleeva, A. Zalevska, L. Synelnykova, Y. Apresyan, O. Kholod, I. Levontina, O. Kamenska, and others. In particular, M. Yatsymirska (2002) calls anthropocentrism in modern linguistics a "human-oriented" approach to the study of linguistic phenomena, which brings this science closer to many other fields of knowledge, where man is considered a "deep centre" of the research program (p. 49). This scientific direction correlates with journalism in general because it is the person who is at the centre of attention of information about the society, its development, and prospects. Scholars argue that language is thoroughly anthropocentric, being both a means and a result of the transmission of accepted guidelines in society.

Gender Markers in English Phraseological Picture of the World

One of the first attempts to determine the ways of registration of the gender component in English idioms was made by O. V. Kunin, who believed that certain grammatical semes - microelements and microelements of grammatical meaning could be distinguished in the semantic structure of phraseology. The microelements of grammatical meaning include the categorical semes of the most generalized grammatical meaning, for example, the semes, which indicate action, objectivity, state. Microelements include, for example, semes denoting number, gender, case, indicative and non-indicative moods (Kunin, 2005).

From the point of view of gender studies, the most interesting microsemes denoting a gender trait. Gender semes, as noted by O. V. Kunin (2005), are of three types: male, female and middle and can be expressed both explicitly and implicitly (p. 204).

However, this approach, firstly, introduces a gender category into English language material, which in English grammar is not based on clear gender differences, and, secondly, it leaves the unclear question of belonging of the English idioms gender marking either to the idiom's structure or to its semantics.

In this paper, we follow the concept of idiom semantics, which was developed by V. M. Telia (1996). The researcher proposes to consider the meaning of idioms in the form of a hierarchically built model, represented in the form of macro components formed by semantic primitives – semantically extreme components (p. 14). The following main macro components of the semantic structure of an idiom are distinguished:

1) a descriptive component responsible for the correlation of the idiom denotation with the denotation of the reality it defines, i.e., for the objective meaning, which is reflected in the meaning of phraseology. The descriptive macro component describes only the logical-conceptual aspect of reality and reflects the scope of the lexical concept;

2) evaluative macro component, which reflects information about the value of the denoted in idiom, which is determined from the standpoint of some average linguistic personality per the value-oriented scale of stereotypes adopted in the world picture of this national-cultural community;

3) motivational macro component, which denotes the image, adequate to the possible state of affairs in the real world or inadequate reality, which belongs to its unreal representation. The motivational macro component is correlated with the phenomenon, which is called the motive for rethinking the meaning of the phrase or its image-motivating basis;

4) the emotional macro component of meaning, which combines information that contains data about the emotional traits of the idiom meaning. Remarkably, that emotionality means the ability of linguistic entities to semantically reflect the emotional in its basis and socially conscious feeling-attitude to the signified, which is expressed in the range of

approval or disapproval. Due to Veronika Telia (1996), the emotional macro component of phraseological meaning is a kind of culmination of the actual semantic information. It is the emotional component, says Veronika Telia, which has the form of a modal framework that doubles the subjective factor that is added to the denotation in the form of an evaluative and emotional relationship. This duality enhances the expressiveness of the meaning of idioms, gives it an expressive colour (Telia, 1996, p. 122);

5) stylistic macro component of meaning plays a dual role: it regulates the choice of phraseology and, at the same time, contributes to the strengthening (or dissonance) of emotional modality;

6) The macro-grammatical component of meaning is a set of all information about phonetic, morphological and syntactic forms of phraseological units and the content of these forms.

Using this model, I. V. Zykova (2001) hypothesizes the possibility of distinguishing another gender macro component in the semantics of phraseology, which is superimposed on the description and helps to adequately reflect the idioms of cultural concepts of femininity and masculinity, in particular their linguistic expression, as well as their non-disclosure conceptualization of gender in the minds of native speakers. The gender component interacts with the rest of the macro components in the semantics of the idiom. It can be present in the description, manifesting itself based on emotional and evaluative macro components knowledge. The complexity of the analysis is that it can be "scattered" on other macro components of phraseological meaning in the absence of an explicit seme in the description, which indicates a male or female denotation. We believe that even in such circumstances, the role of the gender component in the formation of idiom semantics can be established by analyzing evaluative, figurative-motivational, emotional, and other macro components of phraseological meaning, i.e., by revealing various

mechanisms of implicit gender realization in the meaning of phraseology.

The current study was conducted by mapping the phraseological field to establish how the gender factor is reflected in English phraseology. We have narrowed the object of study by analyzing only those idioms of the English language that include a colour name.

In various fields of science, scientists distinguish the physiological and psychological components of the effect of colour. These two components are close to emotions - the bodily manifestations of our soul, that is, our intellect. Even ancient scholars have noticed a close connection between colour, paint and emotions. Today, a certain relationship of colour to emotions is confirmed in stable verbal combinations. All this brings us to the definition of colour as ideal (mental), which is associated with the material (physical or physiological) through emotions, feelings as their information-energy ratio. This approach allows combining different languages of different branches of science, including art and religion, to "reproduce" the Image of Man[1].

The factual material of the research has shown that the repertoire of lexemes, which are gender markers of the idiom expression plan, can be represented by three main groups:

1. Anthropometric lexemes (the semantic dominant of which is the gender attribute).
2. Terms of kinship.
3. Anthroponomic lexemes (names) (Zykova, 2001, p. 152).

The first group can be considered as a closed system of gender oppositions *girl – boy, woman – man, lady – gentleman*, and the like. In each gender-oppositional pair of markers, in addition to the dominant sex feature, several micro-signs can be defined, which, on the one hand, distinguish one or another opposition from the rest, and on the other hand, can unite gender-opposite tokens into subgroups. For example, in contrast, due to age signs, one subgroup can include the following paired lexemes: *boy – girl, man – wo-*

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[1] See: https://www.koloristika.in.ua/t_pvk.php

man; for a noble birth: a lady – a gentleman and the like. Also, among the lexemes of the first group, we found unmatched lexemes, designating men or women: *miss, mare, whore, witch or male: knight, prince, dad, priest, monk, admiral.* As can be seen from the examples above, the lexemes for the male sex are neutral or positive, unlike the lexemes for the female, which are predominantly negative: *a mare – a female horse, a whore – a prostitute.*

Among the tokens that denote the terms of kinship, we found only two, both to denote females: *mamma, mother.* Admittedly, even such an "innocent" token as mamma has a negative connotation: *red hot mamma – sex bomb.* Thus, we can agree with D. Malyshevskaya's (1999) thesis regarding the international idea of female imperfection (p. 183).

Regarding gender markers related to anthroponyms, we fixed the following ones: *Jack, Peter, Sam, Jones, Robinson; Maria, Mary, Betty, Bess, Gretna.*

Gender markers related to anthroponyms are an open system of gender oppositions because, firstly, they allow the replacement of a name due to and justified by the communicative situation. Secondly, the repertoire of proper names can be expanded and supplemented in connection with the emergence of new prominent personalities in various spheres of social activity (Malyshevskaya, 1999, p. 184).

The basis for our analysis was the dictionaries *Longman Dictionary of English Idioms* (1996), *Longman American Idioms Dictionary* (1999), *Large English-Russian phraseological dictionary* (1998), *English-Ukrainian phraseological dictionary* (1969), which contain more than 4500, 4000, 20 000 and 35 000 idioms, respectively, and are made taking into account the norms of political correctness.

A continuous sample of gender-relevant phraseology obtained phraseological material for our study based on the following criteria: formal – selected phraseological units that contained a noun, pronoun, or proper name of a male or female person; semantic – selected phraseology, the internal form of which indicated the identity of a particular sex; stylistic note indicating: to the person of which sex are phraseological units.

Thus, we have selected 67 phraseological units (see *Table 1*), of which 44 denote men and only 23 - women. Moreover, this also allows us to conclude that the representation of male and female names in the phraseological fund of the English language is disproportionate and the presence in the language system of "anti-feminine" asymmetry, which reflects and reproduces gender stereotypes characteristic of a given culture. It is known that the number of concept nominations in a language is directly proportional to its cultural significance for a given nation.

Table 1.

Gender Representation of Color Names in English Phraseology

Colour name		Male marker			Female marker			Total	
		$+^1$	$-^2$	$*^3$	$+$	$-$	$*$		
Black		0	3	9	0	0	1	13	
Blue		1	0	7	0	2	0	10	
Red	Red	0	1	7	1	1	1	16	11
	Scarlet	0	0	0	0	1	0		1
	Blushing	0	0	0	2	0	0		2
	Bloody	0	0	0	0	0	1		1
	Milk and roses	0	0	0	1	0	0		1

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[1]   Positive characteristic
[2]   Negative characteristic
[3]   Neutral characteristic

White	3	0	1	1	1	1	7
Blonde	0	0	0	0	0	2	2
Green	0	2	2	0	0	1	5
Yellow	0	0	3	0	0	0	3
Golden	0	0	0	1	0	0	1
Brown	0	0	2	0	0	3	5
Bright	1	1	0	0	0	0	2
Grey	0	0	1	0	1	0	2
Pearl	0	0	0	0	0	1	1
	5	7	32	6	6	11	67
Total	44			23			67

From the point of view of evaluation attributed to males and females, the so-called "male" and "female" groups have (almost the same number!) both positive and negative connotative expressions. For example, concerning women, we fixed the following idioms: *a golden girl – idol, mother of pearl – pearl* (positive connotations); *blue stocking – educated, but mean woman, scarlet whore – slut, white slave – prostitute* (negative connotations), etc. Groups with male referents also have positive and negative values: *white-headed boy – pet, bright boy – well done, white man – decent man, green men – legendary forest dwellers* (positive connotations); *admiral of the red – a drunkard with a red face, an old gentleman in black – devil, a green goods man – a counterfeiter, knights of the green – a carter* (negative connotations), etc.

Thus, the most common "male" colour is *black* (12 cases of use), "female" – *red* (8 cases of use); the most positive "male" colour is *white*, and 'female' – *red*, the most negative for men was – *black*, and for women – *blue*. Admittedly, the symbolism of red colour concerning women has changed nowadays. Thus, red means not only sexuality, but also power, glory. *Red carpet* was used to name a hospitable welcome for important dignitaries historically, while now in Hollywood, red carpet is rolled out for celebrities, possibly modern-day gods and goddesses[1]. Old *red hot mamma* is opposed now to *lady in red*. The negative connotation of the blue colour concerning females can be traced not only in English phraseology but Russian and Ukrainian ones as well. The phrase *blue stocking* (English)/ *синий чулок* (Russian) /*синя панчоха* (Ukrainian). Admittedly, the amazing features of blue were highly revered in the East, and it was *blue* there that was considered the colour of knowledge, protection at the astral level and the intercession of higher powers. Speaking about the analyzed idiom, *blue* really means knowledge, but the connotation is negative as it is related to women's knowledge.

Etymologically *black* appeared in Proto-Germanic, while *red* and *white* came from Proto-Indo-European. *White* derived from *kweydos*, which meant "to shine", *black* from *blakaz* with the meaning "burnt", *red* – from *reudh,* which named blood.

Symbolic aspects of the semantics of colour concepts have their roots in colour symbols from previous strata of culture. Thus, the studies of W. Terner (1987) showed that primitive communities were dominated by colour representations, built on a kind of dichotomy of colour perception, which, according to the author, is a three-member classification and is its special case (p. 77). In the imagination of the bearers of primitive cultures, the main colours were black, white, and red, and together they symbolized the ritual of initiation. In essence, the colour triad is a human archetype as a process of experiencing pleasure and pain, and its symbolism is thus derived from physiological experience. As we can see, the semantics of colour, in this sense, serves

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[1]   See: https://www.shutterstock.com/blog/color-symbolism-and-meanings-around-the-world

as proof of the anthropometric nature of the conceptual and, accordingly, linguistic picture of the world. Both the symbolic and emotional-evaluative components of the semantics of polar white and black colours were in most cases unambiguous, and modern traditional symbolism and emotional-evaluative semantics of white and black colours are "inherited" from past cultures almost unchanged.

Fascinating is the fact that it is in the white-black-red scale made the oldest known to archaeologists rock paintings belonging to the Upper Paleolithic era (230-40 thousand years BC).

Also, we find the white-black-red triad in medieval Europe – in Dante's "Divine Comedy". The work presents the same magical colour triad but extrapolated to the colour ideas from Christian symbolism (Humeniuk, 2020, p. 192). The man overcomes three-colour steps at the gates of Purgatory: white, symbolizing the innocence of the baby; red: originally crimson/red with a tinge of black / a symbol of a sinful life; then actually red, which symbolizes the blood that "whitens", cleanses from sin; white, which acquires a shade of radiance – a harmonious fusion of all other colours.

Our study does not contradict the generally accepted negative characteristics of *black*. Among the 14 cases of using this colour – no positive connotations for either men or women. *Black* means evil, suffering, misery, death, disease, witchcraft. Compare *black man – evil spirit, satan, gentleman in black – devil, black shirt – fascist*, etc.

Speaking about *white*, we can state mostly positive connotations of the colour both for men and women. Admittedly there is an interesting idiom *Dead White European Male/Dead White Male – a man whose importance and talents may have been exaggerated concerning his belonging to historically dominant gender and ethnic group.* The term was firstly used in 1992 by Bernard Knox as the title for his lecture and the book, where he insisted on the crucial meaningfulness of classical Greek culture for modern society.

The term is often used in a derogatory manner, in the context of particular regret that the contribution of modern, non-white, or women rarely receives the same attention in academic references.

As can be seen from Table 1, the most characteristic "feminine" colour in English phraseology is *red* (27 cases), which is represented by some shades or synonymous tokens that are not typical for men (*scarlet lady – prostitute, bloody Mary – hard drink, blushing is virtue's colour – shyness – a sign of girlish modesty, milk, and roses – blood with milk* (about the colour of a girl's face). According to I. Cardigos, the medieval image of red on a white background, embodies absolute beauty, and crimson has long symbolized desperate self-forgetfulness, passion, love. As a result, there was little virginity and innocence about it – red dresses were usually worn by courtesans, respectively, in the phraseology – *a red hot mamma – a sex bomb*. Thus, red colour was ambivalent: on the one hand, it was directed to life, on the other – to death, but in both cases correlated with blood (Terner, 1987, p. 82).

Red is considered the colour of gods, kings, military commanders and is the colour of strength, energy, hunting. Historically *red* was the colour of the British army, and the British Armed Forces usually fought dressed in red. In phraseology with a referent man: *red coat – an English soldier, red hat – a cardinal, red man's fire – a bonfire in Indian*, etc.

Not surprisingly, the characteristic "female" negative colour name is *blue*. J. V. Goethe (1964) pointed out that blue was the closest colour to darkness. Tracing the origin of the names of the colours *black* and *blue*, the sound similarity of these words of the Old English language is striking: *black* – with AS blæk (blac); *blue* – with OS blæw. Also, some psychological interpretations of these colours are common. Both black and blue can mean night, gloom.

It should be noted that a significant number of idioms with a colour element characteristic of men has a historical and/or religious basis: *black Friar – a Dominican friar,* black Monk – a Ben-

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edictine monk, *black Prince – Prince of Wales (Edward), men in black (later black suits) – FBI, CIA, Erik the Red – Norse navigator: discovered and colonized Greenland, shirt – a fascist, blue coat – a soldier of the Northern Army in the war of 1861-1865, Knights of the White Camelia – the nickname of Ku Klus clans, the black Pope is the nickname of the head of the Jesuit order*, etc. Phraseological units that carry a similar connotation with a female referent are not typical of the English language (only 2 units): *black Maria – a police van to transport prisoners; a German smoke projectile, scarlet woman – a Roman Catholic church*. Concerning denotation of household items, the frequency of male and female counterparts is about the same: *black-eyed Susan – an African tropical plant, white lady – a cocktail consisting of gin, Cointreau, and lemon juice, brown Betty – bread pudding, the Miss white – women's toilet; black Jack – a tall mug for beer, yellow Jack – quarantine flag, yellow boy – a gold coin, yellow man – a yellow silk handkerchief.*

Conclusion

Phraseology is one of the most complex linguistic disciplines, which is of interest to philologists and all those who provide research in the history and culture of a particular ethnic group.

It is evident, phraseological units and idioms of any language carry the full breadth of popular thought, the experience of generations, accumulated over the centuries. This material, like nothing else, vividly represents the stereotypes of gender embedded in the internal form of phraseological units. After all, the gender aspect in the expression of phraseological units (in this case equivalent to a word or phrase) of the intellectual qualities of women is a widespread linguistic and speech phenomenon.

The phraseological fund provides excellent opportunities for the study of gender, which brings new aspects to the study of this fund. New knowledge is possible due to the active applica-

tion of linguistic and cultural approaches and methods of cognitive linguistics. Set expressions containing a gender aspect constitute a very interesting and important layer of the paremiological and phraseological fund of any language. This fund is currently a relevant subject of study in linguistics and allows tracing the degree of male or female dominance, identify the remnants of patriarchal stereotypes, and more.

Gender marking has been the focal point of scientific research since the 1960s, predominantly since the 1970s.

The article interprets gender as an ideological frame composing a concept of men or women living in a particular culture, a non-linguistic category with linguistic ways of actualization.

It is essential to distinguish between grammatical and natural gender. Natural gender is defined as the biological sex of a person, animal, or character. Grammatical gender is characterized as a means of classifying nouns. However, this does not always coincide with the "natural sex" of the person or object being described. The grammatical category of gender is an inflectional category closely related to gender labelling in the sense that we have adopted and sometimes even replaces truly derivational means, as in the case of gender conversion.

Thus, the gender marking of English phraseology is a purely lexical-semantic phenomenon, i.e., tokens denoting a male or female being or semantic components in the semantics of phraseology can act as gender markers.

Gender-labelled and unlabeled idioms are rather informative in analyzing the representation of gender in texts, as labelled words are those which are given less prestige than the standard form of the word. Gender inequality can be explored from a sociological point of view, but the connotations of words can illustrate this inequality and the double standards between men and women.

Our study of gender components on the material of phraseological units gives grounds to assert that their semantic basis consists of stereo-

typical-associative units, which are presented in mind as social activity and characteristics of the images of both sexes.

Although our study indicates a certain asymmetry in the phraseology of the English language, it does not give a complete picture of the reflection of gender relations, as the number of gender-significant units within the studied material is insignificant.

The study of gender-labelled phraseological units of the English language with an element of colour designation helps identify cultural constants, shared ideas and evaluations behind them, and nuclear and peripheral areas, the definition of which is an aid to a complete and comprehensive reflection of the world.

We see future research perspectives in a comparative analysis of gender marking concerning different languages and language families and comprising sociolinguistic and psycholinguistic issues.

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SOCIO-ECOLOGICAL EFFECT OF PUBLIC MANAGEMENT OF GREEN DEVELOPMENT IN THE CONTEXT OF THE PHILOSOPHY OF MODERN ECOLOGY

Abstract

In recent years, the idea of Green economy has been widely discussed by experts in environmental economics and in various political forums. Many countries use various tools and principles of Green economy in their national policies and growth strategies. However, some countries fear that the transition to a Green economy model may hamper their development in the context of the philosophy of modern ecology. That is why the formation of a clear methodology for the Green economy is essential today. The article discusses the prerequisites for implementation, the basic principles of Green economy into the public administration system, and provides a system for modelling ways to implement the principles of Green economy using the IDEF0 methodology in the context of the philosophy of modern modern philosophy ecology. This methodology allows seeing clearly the ways and means of achieving this goal.

Keywords: philosophy, socio-ecological effect, ecology public administration, environmental protection.

Introduction

At the turn of the century, at the beginning of the new millennium, humankind is trying to sum up its achievements, to determine the names of "people of the century" and "millennium". If we were to offer research on the most commonly used words and terms of the 20th century, undoubtedly, the term "ecology" would also be among them. In recent years, this term has been used very often both by representatives of natural and social sciences. And, finally, politicians, representatives of social groups, writers, publicists. There is a contradictory impression: on the one hand, attention to ecology is growing, and, on the other hand, it seems that the subject of "ecological conversations" has already been exhausted since it is known that the current ecological state is in crisis, humanity is striving to get out of the crisis and such a way out is problematic.

Since about the 60s, humankind began to actively move towards realizing the essential connection between the possibility of its future and the state of the natural environment. Over several decades, significant changes have occurred at the level of mass consciousness from an understanding of the threat of an ecological catastrophe by a limited circle of the Western scientific-theoretical, business and political elite to the "general" awareness of the population about the planetary ecological crisis - today, so to speak, a child knows about it. Furthermore, what, perhaps most importantly, the ecological problem is recognized not only at the level of scientific knowledge but also at the state-political level as "problem No. 1" of the survival of humankind.

The evidence of the connection between the global ecological crisis and the growing man-made pressure on nature has illuminated the problem of man's place in the natural world in a new way. The question what the principles of human activity should becin order not to influence the environment in a destructive way, did not exist before natural science, which was classical ecology, but before philosophy. The ideas of expanding the sphere of human morality to comprise nature and the need to form a new environmentally-oriented worldview are now evaluated by researchers as conditions for humanity's movement towards a new civilizational paradigm.

So, in resolving the spectrum of issues related to the current ecological crisis, a circle of samples has been outlined, the understanding of which has gone beyond the boundaries of ecology as a specific natural science and can be defined as the philosophy of ecology. Without trying to exhaust all aspects of this industry, I would like to draw your attention to 3 fundamentally essential and, in my opinion, interrelated and interdependent angles of the philosophy of ecology.

The first perspective is due to the need to assess the features of modern ecology as a natural science in the way of its movement from classical to post-non-classical science. They are associated both with the understanding of man's place in the ecosystem of the biosphere and the peculiarities of human influence on the course of cognition.

The inclusion of the axiological component in scientific and ecological knowledge at the level of post-non-classical science determines the second integral perspective of the philosophy of modern ecology - the definition of the ecological ethos, that is, the orientations of the moral attitude towards nature, living things and how this affects the development of a green economy.

Sustainable development and Green economy require new ideas for its implementation. Today it is obvious that for the survival and development of humankind, a transition to a new economic model of development is needed. Such a model is recognized as a model of the economy of "Green economy". Sustainable development remains the most important long-term goal. However, in order to achieve it, the economy needs to be made green. The sustainable development model provides a comprehensive relationship between the three components of development: economic, social and environmental. The concept of environmental, economic growth is designed to provide a more harmonization of these three components, which would be acceptable to all countries of the world, regardless of the level of development in the context of the philosophy of modern ecology.

Without introducing fundamentally new approaches to the formation of social development strategies, it is impossible to offer a way out of the current situation of a complex crisis at the global level of a dangerous combination of fuel and food, financial and climate crises. Collectively, global crises deepen pressing socio-economic problems related to job cuts, social insecurity and poverty. Preserving the "polluting" economy with its traditional dependence on non-renewable energy sources, wasteful use of material resources, high climate risks and investing in unstable sectors of the economy will reproduce the same imbalances. It will make permanent those global crises that humanity is facing today. The transition to the principles of "Green economy" and a reduction in investment in fossil fuels and other "polluting" sectors while increasing investments in renewable energy, energy conservation, public transport, sustainable agriculture, the protection and rational use of land and water resources will allow providing a solution to these problems.

The concept of Green economy is based on the assumption that economic and environmental policies can stimulate Green economy and increase carbon and energy, and material efficiency while preserving natural assets and improving people's quality of life (Deschenes, 2010).

Green economy means stimulating economic growth and development while ensuring the preservation of natural assets and the uninterrupted supply of resources and ecosystem services on which our well-being depends. Doing this must catalyse investment and innovation, which will form the basis of sustainable growth and lead to new economic opportunities.

Responding to the challenge of time, a number of countries have embarked on greening the economy, which requires improving production processes and creating new, more efficient products, stimulating innovation and structural changes in the economy, creating conditions for financial consolidation by reviewing the composition and effectiveness of public spending and increasing revenue for by increasing pollution charges, strengthening investor confidence through greater predictability and stability, creating more balanced macroeconomic conditions and stable prices for natural resources. Developing effective policies to support Green economy requires reliable information that reflects the relationship between the economy and the environment. Monitoring processes and assessing progress concerning the Green economy contribute to a better understanding of the factors that determine it and point to the possibility of synergies concerning interrelated economic and environmental goals. A correct idea of the country's natural assets and existing economic opportunities, monitoring environmental aspects of the quality of life contribute to the identification of state policy priorities. Reliable data is also needed to inform the public about progress in Green economy.

The concept of environmental growth is gaining increasing public resonance. It is actively discussed by scientists, experts, politicians, non-governmental organizations. The term "Green economy" was first used by a group of scientists from the London Center for Environmental Economics (LEEC) D. Pierce, A. Markandyan, E. Barbier in the report of the British government "Project Green Economy". Although it should be

recognized that various aspects of the environmental problem and the possibilities of its solution were raised by scientists much earlier (Arrow, Dasgupta, Goulder, Mumford, & Oleson, 2012).

In 1992, the United Nations Conference on Environment and Development, known as the Earth Summit, was held in Rio de Janeiro to mark the new vector of human movement. The Earth Summit highlighted the principles of sustainable development to improve social security and the economic systems that they support and environmental development issues at the international level. Its main results were the adoption of the following documents: Agenda 21, the Declaration on Environment and Development, the Principles of Forestry and two conventions: the UN Framework Convention on Climate Change and the Convention on Biological Diversity. For two decades, these documents have shaped and guided sustainable development strategies and programs at the international, regional, national, and local levels. The program plan aimed to achieve two goals – a high-quality environment and healthy environmental growth for all peoples of the world in the context of the philosophy of modern ecology.

A Green economy theory does not favour any one political theory. It is possible in any economy, state or market is not an alternative to sustainable development. Instead, it is a way of pursuing a course towards such development at the national, regional and world levels and in ways in the context of the philosophy of modern ecology.

Theoretical Framework

Issues of the development of Green economy principles in the context of public administration have begun to be studied relatively recently. The initial impetus to these studies was the global awareness of the importance of implementing the principles of greening at all levels of the state administration apparatus in the context of the

philosophy of modern ecology.

According to Khutorova (2019), the highest goal of global civilisation is today the creation of an extra-national citizen of a single world state, which will be characterized by special mobility to harsh changes in living conditions, professions, and cultural environment. To this, in light of the existing environmental contradictions, it is justifiable to add a responsible attitude to the environment as a key attribute of the modern citizen of the world against the backdrop of the crisis in the environmental component of economic development.

Substantiation of the expediency of building a "Green economy" was offered more than a quarter of a century ago. However, the need to switch to "green rails" has become especially relevant today (Pichert & Katsikopoulos, 2008).

The historical aspects of the implementation of the Green economy and the staged implementation of the principles of the green economy in their study were submitted by such authors as Volkery and Rouabhi (2015).

Lutsko (2019), systematizing the main aspects of the concept of "green" growth, concluded that it:

- Increases the welfare of the nation.
- Allows efficient and rational use of energy resources.
- Reduces harmful emissions, protecting the environment.
- Reduces ecosystem costs and biodiversity.

After more than one scientist formed the basic principles and characteristics of Green economy and greening the economy, the next step was to find ways of its development and relationalization in practice. One of these scientists was Low (2011), who in his work presented the principles of the practical development of Green economy. In subsequent years, Satbyul, Ho, and Yeora (2014) worked in this scientific field, who explored new principles for determining the level of Green economy using the example of South Korea.

In recent years, these studies were continued by Pidlisnyuk, Zagirnyak, and Irkova (2020), who in their work developed strategic principles for Green economy in the context of modern climate change

In particular, Zervas (2012), Ahlert and Meyer (2013) in their works investigated the influence of the latest developments in the field of Green economy, in particular in the field of energy, environmental protection, in the context of landscape objects. In his work, the principles of greening the economic development of states, both at the level of an individual enterprise and at the level of the whole state, were developed.

Another scientist who studied the concept of Green economy can be considered Berezhnaya (2019), who in her work systematized the international aspects of Green economy, studying the experience of leading countries of the world. This work covered both types of research at the industry level and the level of government.

While Vanieva (2020) explored the financial and economic instruments of Green economy, which are recognized as another way to create an environmentally friendly system of government and production that offers less polluting products and services, as well as changing consumer behavior.

Bowen (2012) investigated issues of optimizing the labour market and methods for finding new jobs in the context of implementing Green economy principles.

Chmyr & Zakharkevich (2020), in their work, presented the foundations of Green economy in public administration. The basis of his work was the efficient use of natural resources, as well as the optimization and preservation of landscape objects.

Considering the studies presented above, we can conclude that to date, a large number of principles and measures have been developed to improve the processes of the Green economy both in general economic and in relations between the state and public administration. Furthermore, to a greater extent, all these principles are not systematized and look like a set of optional rules

and norms. Given this, an important element of our research will be forming a clear model that will allow us to understand the sequence of actions in achieving our goals.

The success of the implementation of government initiatives aimed at sustainable economic growth, to a large extent, depends on a stable understanding in the minds of people of the norm of attitude to the natural environment and social responsibility. However, even the position of "environmental indifference" has been formed over decades, can be transformed in response to transparent and effective steps by authorities in the direction of implementing the concept of sustainable development and Green economy at the national level, which are accompanied by a comprehensive popularization of environmentally friendly behaviour and the idea that environmental degradation is part of economic development – the problem of every citizen since its consequences will harm the welfare of all excluding the inhabitants of the Earth (Kuhnhenn, 2018).

In the context of intensive globalization, integration and transnationalization of the economy, a number of problems, among which an important place belongs to the formation of an "environmentally oriented" mentality, are gaining global scale, are being updated internationally and are losing nationality. Accordingly, the goals of human development are also being transformed.

The concept of Green economy includes the ideas of many areas of economic science and philosophy, and ecology, such as environmental economics, feminist economics, postmodernism, resource-oriented economics, environmental economics, anti-consumerism, antiglobalism, green anarchism, green politics, the theory of international relations, etc. related to sustainable development and Green economy problems.

The Green economy and Sustainable Development Strategy identifies several key trends requiring action, as well as a number of long-term goals and specific measures at the EU level to achieve them (Breitschopf, Nathani, & Resch, 2012):

- limiting climate change. The first long-term specific objective of the strategy is to limit climate change and its consequences by fulfilling the obligations of the Kyoto Protocol and the European Strategy for Climate Change. The subject of special labour is energy efficiency, renewable energy and transport;

- limiting the negative effects of transport and reducing regional differences is another long-term goal. It has been determined that it is necessary to make transport environmentally friendly and healthy. The strategy includes, inter alia, charging for infrastructure, promoting alternatives to road transport and vehicles that produce less pollution and consume less energy;

- the promotion of more sustainable modes of production and consumption. It is recognized that it is necessary to break the link between economic growth and environmental degradation and pay attention to what kind of load ecosystems can withstand. To this end, the EU should, among other things, promote green public procurement, set environmental and social performance targets for products in collaboration with stakeholders, disseminate environmental innovations and environmental technologies, and provide information and appropriate labelling of products and services;

- sustainable management of natural resources. The strategy envisages avoiding over-exploitation of natural resources, increasing the efficiency of their use through recycling, and recognizing the value of ecosystem services. In particular, the EU must make efforts in the field of agriculture, fisheries and forest management so that the Natura-2000 network is completed, identify and implement priority actions for the protection of biodiversity and ensure that due consideration is given to aspects related to the seas and oceans.

The theory of Green economy is based on three axioms (O'Neill, 2018):

- it is impossible to expand the sphere of influence in a limited space infinitely;

- it is impossible to demand the satisfaction of infinitely growing needs in conditions of limited resources;
- everything on the surface of the earth is interconnected.

Green sectors of the economy provide for a change in the structure of the economy in which (Grubler, 2018):

- more attention is paid to the social aspect of sustainable development (social cohesion, ensuring access to a variety of resources, combating poverty and unemployment, etc.),
- the economy is based not only on the extractive sector but more and more on the processing sector and the service sector;
- dominated by investments in environmentally friendly production, consumption, as well as improving the quality of goods and services from an environmental point of view;
- natural resources are used on an ongoing basis, not dependent on fossil fuels;
- forms new economic opportunities, expanding the scope of economic development and reducing poverty;
- an "ecological working system" is taking shape in agriculture, industry, research and development, administrative activities and service sectors.

Now the Green economy strategy is considered a new type of strategy that operates on environmentally friendly and resource-saving, landscape-optimizing technologies and applies modern methods and techniques for implementing green development, adapting the existing production process and the way of life of society to them. In its simple interpretation, the concept of Green economy should be understood as a low-carbon, resource-saving, landscape-optimizing and socially inclusive model of the economy and state structure, which is developed as a more practice-oriented version of the concept of sustainable development (Prakash & Potoski, 2006).

Since 1992, great efforts have been made by the world community to achieve sustainable development of Green economy at the local, state and international levels. At the UN Millennium Forum (2000), countries agreed on a number of the Millennium Development Goals (MDGs).

Methodology

For the specification and visual modelling of ways to improve Green economy in the context of government in the field of ensuring Green economy and environmental safety, we have chosen a functional modelling methodology and a graphical description of the processes (IDEF0). The reason for choosing this model among others was that during its construction, the emphasis is on the phasing and characteristics of subcontracting elements of the model. In our opinion, this type of modelling itself will allow us to fully depict the sequence and conceptualism of ways to improve Green economy in the context of government in the context of the philosophy of modern ecology.

In its general theoretical form, the IDEF0 functional model is intended to describe existing processes that use both natural and graphic languages. To transmit information about a particular system, the source of the graphic language is the IDEF0 methodology itself.

The IDEF0 methodology prescribes the construction of a hierarchical system of diagrams – single descriptions of fragments of the system. First, a description is made of the system as a whole and its interaction with the outside world (functional diagram). Functional decomposition is performed - the system is divided into subsystems, and each subsystem is described separately (decomposition diagrams). Then each subsystem is divided into smaller ones and so on until the necessary degree of detail is achieved.

Blocks in IDEF0 are placed in order of importance, as the chart author understands it. This relative order is called dominance. Domination is understood as the influence that one block has on other blocks of the diagram. For example, the most dominant block of a diagram can be either the first of the required sequence of functions or

a planning or controlling function that affects all others.

To begin with, for the basic formation of the goal of our research, we need to create a functional diagram of the highest level A-0, which will be the main in the process of constructing a functional model IDEF0. Given this, in *Figure 1*, we systematized the most significant elements of modelling ways to improve the process of Green economy and environmental safety in the country.
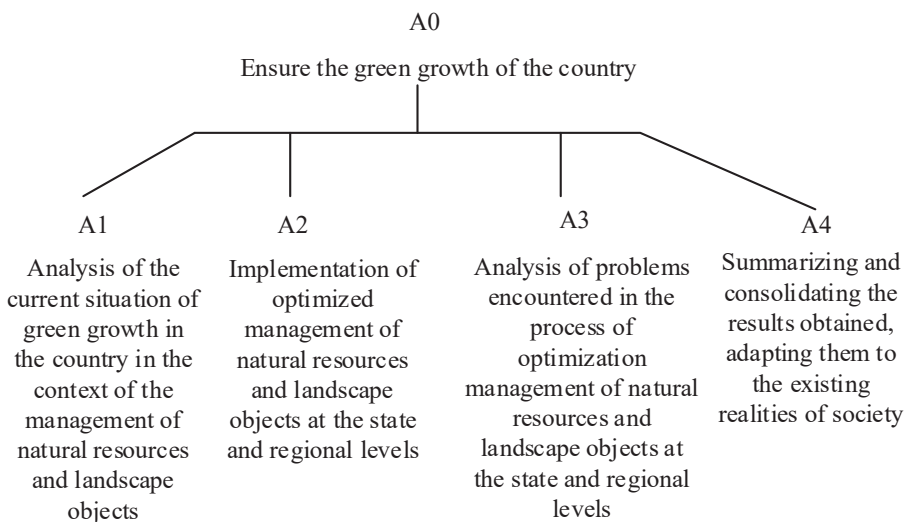
A0

Ensure the green growth of the country

A1	A2	A3	A4
Analysis of the current situation of green growth in the country in the context of the management of natural resources and landscape objects	Implementation of optimized management of natural resources and landscape objects at the state and regional levels	Analysis of problems encountered in the process of optimization management of natural resources and landscape objects at the state and regional levels	Summarizing and consolidating the results obtained, adapting them to the existing realities of society

Figure 1. Hierarchical structure of functional model IDEF0 of the main ways to improve the principles of Green economy in the context of the philosophy of modern ecology (developed by authors) (*development by authors*)

The scheme developed by us allows us to see a list of the main ways to improve the principles of Green economy in the country. This hierarchical structure is a simplified model. The next step will be the use of functional mechanisms IDEF0, which will allow to expand and detail the paths to fully understand the whole algorithm of improving the Green economy in the country.

Results and Discussions

In order to fully realize the functional properties of the IDEF0 model, at this stage, it is necessary to use its main feature, namely, that in this model, each block implements the process of transforming inputs into outputs while attracting certain volumes and types of resources. Given this, having formed and depicted the main goal in the form of A0, the next step in our modelling should be the formation and schematization of the initial elements necessary to achieve the goal in the form of a context diagram *(Figure 2)*. The context diagram is one block with arrows that reflect the relationship of the described process with the external environment. Thus, we can say that the context diagram shows the modelling region and its boundaries. The name of the block corresponds to the name of the described function (process).
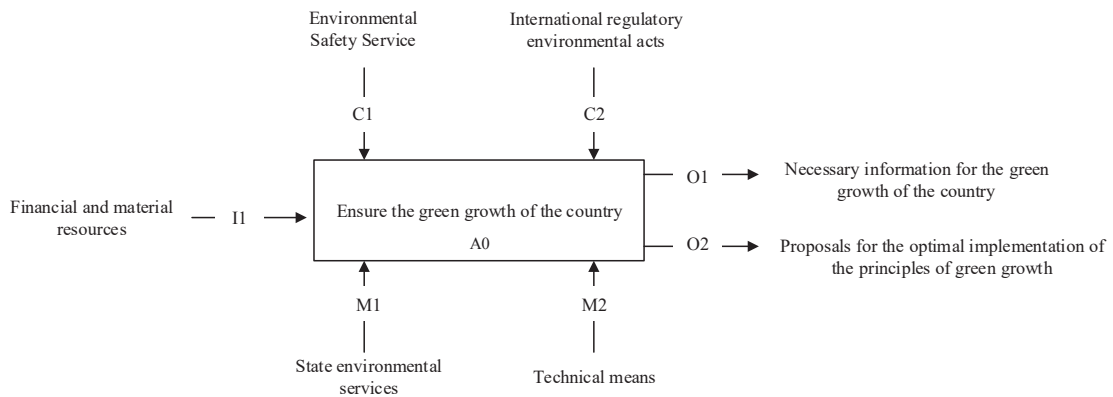
Figure 2. Context diagram of elements of model IDEF0 of the main ways to improve the principles of
Green economy in the context of the philosophy of modern ecology (*development by authors*)

For a better understanding of the functional and systematic features of the model we constructed, it would be advisable to explain its basic elements.

The input element, which is indicated by the symbol "I", in our case, means the financial and material resources necessary to achieve the goal. This group includes those resources that are already available for use, as well as those that need to be obtained in the future.

Control objects were marked as the symbol "C":

➢ C1 - environmental safety service. This control element forms a set of internal regulatory information that is necessary for the realization of the goal.

➢ C2 - international regulations, this subsection applies to the regulatory information that comes to the state from outside and forms an innovative and corrective basis for achieving the goal.

We designated the objects of the mechanism with the symbol "M":

➢ M1 - state environmental services. These objects take a more prominent place in the process of implementing the principles of Green economy in the country. They determine the order, as well as the features of this process.

➢ M2 - technical means. Specific technical tools formed to implement the principles of Green economy in the state are the basic mechanisms for achieving the goal, given that they reflect its practical implementation.

The final elements in this process are the outputs, which reflect the result that we can get on the outputs of the practical implementation of the IDEF0 functional model. These elements are indicated by the symbol "O":

➢ O1 - This information is generated after all the elements of the model are completed, and it becomes possible to form an assessment of the results.

➢ O2 - Proposals for the optimal implementation of the principles of Green economy. These proposals can be formed only after a full passage of all stages and after a secondary analysis and adjustment of their shortcomings and features.

After we have presented and described all the functional elements of the IDEF0 model, the next step will be the reflection of their functional interactions and interconversions. To do this, we built decompositions of the first level of the process of improving Green economy processes in the state *(Figure 3).*
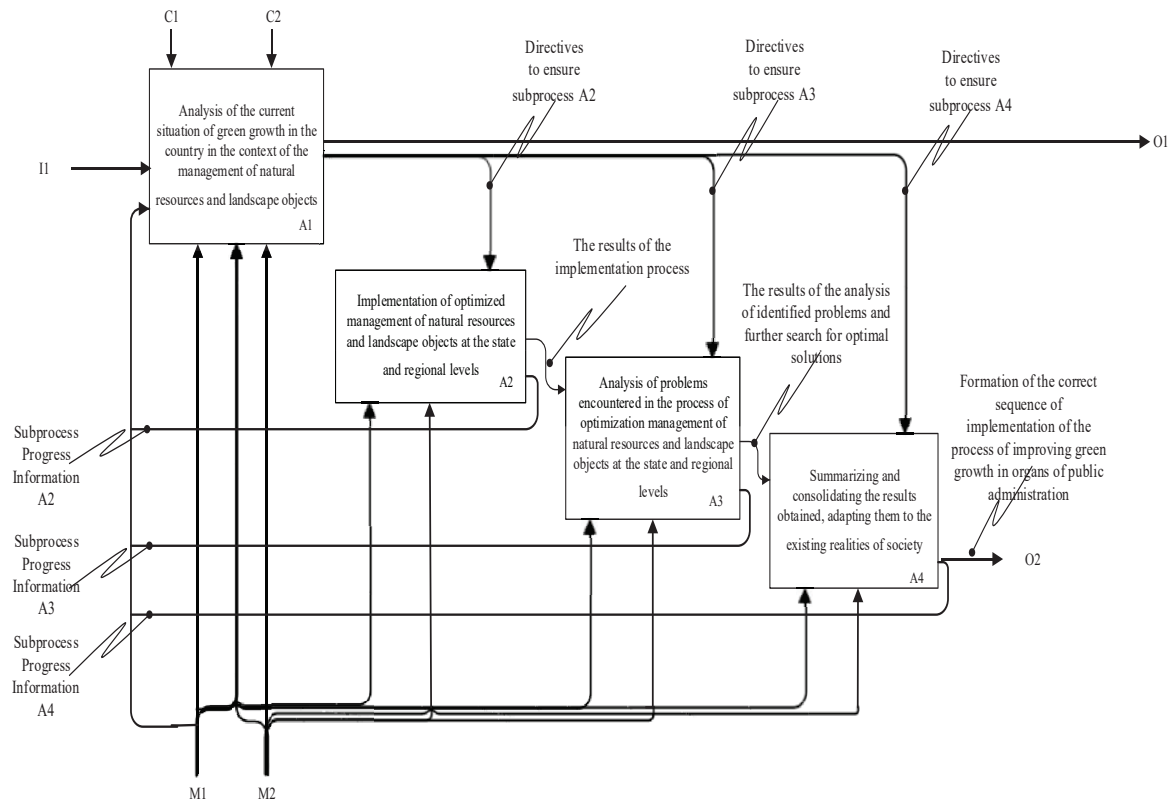
Figure 3. Decompositions of the first level of functional model IDEF0 of the main ways to improve the principles of Green economy in the context of the philosophy of modern ecology (*development by authors*)

It is worth noting that this decomposition of the first level can be considered the initial stage. This is due to the fact that if for a better understanding of the technology and mechanisms, as well as to explain the practical implementation of this goal, it is necessary to detail the above steps; this model will allow us to build decompositions of the second, third and further levels.

Given the above decomposition, it will be useful to explain the content of each stage of the process of improving Green economy in the state, in particular in public administration.

Given the decomposition presented, it would be advisable to explain the content of each of the stages of the process of improving Green economy in the country, in particular in government:

➤ A1 – analysis of the current situation of the Green economy in the country in the context of managing natural resources and landscape objects. This stage provides for the implementation of a thorough analysis of the existing situation with the subsequent identification of the most problematic areas and the main prospects for the processes and mechanisms of managing natural resources and landscape objects.

➤ A2 – the introduction of optimized management of natural resources and landscape objects at the state and regional levels. At this stage, an attempt is made to reconcile primary measures to improve the process of the Green economy in the context of optimizing the public administration process. It is worth noting that this stage cannot be considered final, since after it, a full assessment of the effectiveness of the measures taken should take place.

➤ A3 – analysis of problems arising in the pro-

cess of optimizing the management of natural resources and landscape objects at the state and regional levels. During this stage, the analysis and assessment of those problems or difficulties that arose in the second stage in the process of optimizing the management of natural resources and landscape objects at the state and regional levels. In the following, based on the analysis of these problems, it will be possible to formulate and implement the necessary adjustments.

➢ A4 – generalization and consolidation of the results obtained, their adaptation to the existing realities of society. During this stage, the results are systematized, and a holistic paradigm improving the Green economy in the country is formed in the context of optimizing the resource base and landscape objects. This paradigm should be characterized by flexibility and adaptability, as it should be simply implemented for different countries.

Each of these stages is a generalization of branched and complex processes. In the decomposition of the following levels, this model makes it possible to specify them under existing realities fully.

The last elements that we do not describe are intermediate inputs, outputs, control mechanisms, which are depicted in the form of arrows on the constructed functional model IDEF0.

These elements consist of the following parts:

- subprocess management directives A2, A3, A4 - represent the results of the praise of the entities that control the process of monitoring the implementation of these steps;

- the output "Information on the progress of the subprocess A2, A3, A4" - represents the information that the entities responsible for the process of monitoring the implementation of these stages receive from each subprocess. Based on this information, decisions are made on the completion of subprocesses and the transition to the following;

The next steps of our study became the practical implementation of this model. It was applied in separate structural government units in Eastern Europe, particularly in Poland and Ukraine. After applying this model, we carried out an analysis that showed the dynamics of the effectiveness of managerial decision-making in the field of improving Green economy processes. As a result, after conducting this analysis, we can say that the efficiency of the activities of these structural units has objectively improved since the number of successfully implemented management decisions in the field of improving Green economy has increased. These indicators are shown in Figure 4, which clearly demonstrate the effectiveness of our model.
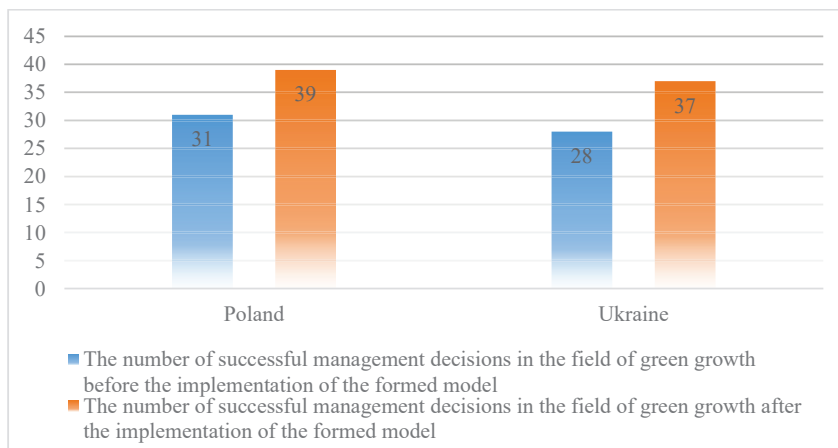

Figure 4. Dynamics of successfully implemented management decisions in the field of Green economy after the implementation of our model in Poland and Ukraine in the context of the philosophy of modern ecology (*development by authors*).

Given the above indicators, we can conclude that the model we have formed is effective. In the future, this model can be transformed and specified for the existing realities and features of the functioning of public administration in each country.

Conclusion

Green economy means fostering economic growth and development in which natural assets continue to provide resources and environmental services. Green economy provides a practical and flexible approach to achieve concrete, measurable progress on all its economic and environmental principles while at the same time fully taking into account the social consequences of greening the dynamics of economic growth. The focus of Green economy strategies is to ensure that natural assets can fully sustainably realize their economic potential. This potential includes the provision of critical life support services - clean air and water and sustainable biodiversity, necessary to maintain food production and human health. Natural assets are not infinitely replaceable, so Green economy policies take this into account in the context of the philosophy of modern ecology.

For our research, we applied the methodology of functional modelling and a graphical description of the processes (IDEF0). This model allowed us to graphically display the process of improving Green economy within the country, in particular at the level of government. After forming all stages of this model, it was put into practice in structural units of government in Eastern Europe (Ukraine and Poland). After its implementation and analysis, it can be concluded that this model is successful and can be used in the context of improving Green economy indicators in government in the context of the philosophy of modern ecology.

Implementing this methodology will help preserve ecosystems, biodiversity, reduce the consumption of energy, resources, and water thanks to highly efficient technologies; carbon emissions reduction; minimizing or generally preventing the formation of all forms of waste and pollution. The scheme developed by us allows us to see a list of the main ways to improve the principles of the Green economy in the country. This hierarchical structure is a simplified model. The next step will be the use of functional mechanisms IDEF0, which will allow to expand and detail the paths to fully understand the whole algorithm of the process of improving the Green economy in the country.

As a result, it should be noted that the philosophy of ecology remains an "open system", the elements of which need definition and comprehension. The modern integration of Ukraine into the system of European states requires economic stability and the provision of environmental safety, the issues of which constitute an essential layer of the philosophy of ecology. Outside of the above, there are such important issues for the existence of nature and man as the possibility of the evolution of an artificial biological world, as the need for a new understanding of the development of genetic engineering, particularly gene therapy many others. Their research will clarify the attitude of modern humans to their future – either as to reality or utopia.

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MULTICULTURALISM OF VIRTUAL COMMUNITIES IN THE FIELD OF INFORMATION SECURITY IN THE POSTMODERN WORLD

Abstract

In the article, the emergence and development of virtual communities are analyzed in the context of the priority of national security. The types and features of virtual communities have been considered, and the potential possibilities of the negative impact of the development of virtual communities on nation-states and their security are determined.

The purpose of the study is to determine the characteristics of virtual communities as subjects of contemporary communication culture, to emphasize the range of potential threats and dangers that virtual communities embody in the field of information security of society and the state.

The methodology embodies a multi-vector scientific analysis of the information security phenomenon in general and the phenomenon of virtual communities in particular. The variety of gradations of virtual communities is emphasized by the classification method. The implication method comprehends the inter-determination of communicative culture, information culture and postmodern existence of the virtual world.

Information security is considered a component of the culture of national security of the state and a global issue of information protection, information space, and information sovereignty of any country.

Keywords: communicative culture, national security, information security, political culture, virtual communities.

Introduction

Communicative and social culture, which, in turn, is the embodiment of the result of information security (within the national security system), always responds to innovations, challenges and accents of a certain historical period. Today, the postmodern world has radically adjusted the seemingly established factors and priorities of human coexistence. Postmodernism is not an overcoming of modernity but rather its continuation and reversal of the signs. For postmodernism, forms and values may still have generally accepted validity, but they no longer have any general binding force (Etaryan, 2021). The rapid development of computer technology has mixed and radically transformed the principles of communication ethics, state information policy, technology for the transmission of information, etc. Such a phenomenon as virtual communities deserves special attention in the field of information culture and information security. From the traditional socio-cultural point of view, they are not just an extraordinary phenomenon but more – a powerful communicative tool with elements of simulacrum, kitschism and other postmodern innovations.

The specificity of virtual communities lies in their multicultural innovativeness. We state that virtual communities are among the innovations which the Internet relates to the system of public relations in general. This is something that, ac-

cording to many authors, can, in a certain way, change life outside of virtual reality (Dziundziuk, 2011).

The Ukrainian vector of actualization of this issue embodies all the complexities of life in conditions of a multipolar military hybrid conflict. Contemporary researchers, among other things, claim that the Russian-Ukrainian war naturally led to the patriotic rise in Ukraine, and its events have become the most relevant topic of discussion on the Internet. On the other hand, the Ukrainian Internet is developing quite actively to create new virtual communities that have user feedback channels and thus become an important form of generating new socially important military-historical content (Peleshchyshyn & Khymytsia, 2014). The national experience of the role of virtual communities gained today is more related to the use of opportunities of virtual learning communities for professional development and the peculiarities of attracting professionals to the knowledge base. Contemporary researchers study virtual communities mainly as a social phenomenon of a new culture formed based on the Internet or in terms of the specifics of the psychological traits of members of such communities, their content, or the role they can play in society as a whole. There is also an increase in research on the peculiarities of development and characteristics of virtual communities as subjects of the state's information security. However, little is known about the ability of virtual communities to generate primary historical information, and as subjects of socio-cultural and military-historical events of 2014-2015 in Ukraine, virtual communities are not considered at all.

In protecting its information interests, each state should take care of its information security. A society and state's information security is characterized by the practical potential to resist, suspend and neutralize the informational influences that deconstruct, destabilize, endanger and violate the country's interests, as well as by the high level of information protection and, therefore, by the relative stability of all the fields of the socie-

ty's vital activity (economy, science, technosphere, governance, military affairs, social consciousness, etc.) (Shahbazyan, 2017). A successful information policy can significantly impact the resolution of domestic, foreign and military conflicts. Information security is one of the essential components of the national security of the country. Its provision through the consistent implementation of a well-formulated national information strategy would significantly contribute to success in solving problems in political, social, economic and other spheres of state activity.

From a globalist point of view, the problem of information policy culture is more than urgent. The globalization of socio-cultural life is the essential trend of contemporary world development. Manifestation of this trend is noticeable in the political, socio-economic and cultural-ideological spheres. In recent years, the sphere of information has come to the forefront, which is becoming an essential tool of social innovation in connection with the rapid development of information systems and technologies, the emergence of fundamentally new and highly effective methods of information exchange and influence (Dzoban, 2006). According to A. Toffler (2002, 1999), famous American futurist, at the present stage, knowledge and information have become the most important resources of power, which allow achieving the desired goals minimally spending resources, to convince people of their personal interest in these goals, turn opponents into allies.

Methodology

The methodology embodies a multi-vector scientific analysis of the information security phenomenon in general and the phenomenon of virtual communities in particular. The variety of gradations of virtual communities has been emphasized by the classification method. The implication method comprehends the interdetermination of communicative culture, information culture and postmodern existence of the virtual

world. The field of information challenges, potential cultural threats and dangers that embody virtual communities in the field of information security of society and the traditional cultural space of the state is described and emphasized. The tendencies of counter-culture on the part of virtual communities and certain threats to traditional culture, the traditional format of understanding the state and national security are highlighted.

We can describe the degree of problem development with the following. According to cyberspace researchers, the term "Virtual Community" was coined by H. Rheingold, who defined it as follows: "Virtual communities are social aggregations that emerge from the Net when enough people carry on those public discussions long enough, with sufficient human feeling, to form webs of personal relationships in cyberspace" (Dziundziuk, 2011, pp. 3-4). It is worth noting that H. Rheingold is one of the founders of one of the first virtual communities, "The Whole Earth 'Lectronic Link" (WELL).

In general, the concept of communities has a long history in sociological analysis. It is considered that F. Tönnies laid its foundations in his work on the differences between the Gemeinschaft (community) and Gesellschaft (society) (Roszak, 2006). According to Tönnies, a community is defined as an association that arose naturally with its own values, while society is a consciously formed structure based on rational logic.

Later, Tönnies's views were developed by many well-known social theorists, including A. Etzioni and A. MacIntyre. The relevance of the problem of understanding the essence of contemporary communities is evidenced, for example, by the fact that D. Bell and E. Newby, in their research, found ninety-four definitions of "community", although they all, along with differences, have something in common. From this point of view, B. Wellman's (2002) definition is very suitable: "Communities are networks of interpersonal ties that provide sociability, support, in-

formation, a sense of belonging, and social identity". However, contemporary communities, including virtual ones, cannot be considered as "social clubs", as many researchers, such as J. Clarke (2006), note a strong trend of transforming contemporary "society" into a "community" - hence, in other words, into a set of communities.

Such authors as E. Taylor, K. Korhonen, N. Davis, M. Rakotemna and others consider virtual communities as a means of communication and learning. Based on the analysis of social networks, N. Kristakys and J. Fowler prove that networking is productive because the network as a whole allows integrating the efforts of participants, which is much more effective than ordinary communication. According to the authors, social networks have many advantages over regular, offline communication. These are, in particular, joint adaptation, the direct influence of colleagues, indirect influence of their friends, specific network atmosphere of cooperation, increased virulence of ideas and practices in the network, accelerated combinatorics of communicative stereotypes of behaviour.

The study of various theoretical, methodological and practical aspects of the creation and functioning of virtual communities has become one of the priority areas in Ukrainian science. The existing types of virtual communities and their features are thoroughly investigated in the works by A. M. Peleshchyshyn, R. B. Kravets and Yu. O. Sierov (2011). Peculiarities of communicative interaction in virtual communities based on Web forums as a platform for polylogue communication and a generalized scenario of thematic discussion, which is designed to meet the information needs of the initiator, are analyzed in detail by O. Yu. Tymovchak-Maksymets (Tymovchak-Maksymets, 2010; Peleshchyshyn, Tymovchak-Maksymets, & Sloboda, 2011).

Results and Discussion

As already mentioned, today's cultural inno-

vations sometimes transform society into communities. This trend has been significantly exacerbated by the transition to information culture, which is a consequence of the development of the information society, connected with external factors – the creation of new information and communication systems and technologies that can create interactive information and communication environments. It also caused the transformation of the essence of the whole culture, its spiritual and mental codes and languages, the emergence of a new system of socialization and the formation of personal identity. The post-industrial world, with its total technologicalization of existence, virtualization of socio-cultural space, expanding the channels of socio-cultural experience, at the same time "excludes" several traditional socio-cultural technologies for socialization, which provides not only human adaptation to new living conditions but also understanding of the world around and rebuilding opportunities for self-realization in this world.

In this regard, R. Carneiro, like many other contemporary cultural anthropologists, notes that the development of new information, communication and genetic technologies transforms the content of the concepts of "information, networks, identity". At the same time, he asks questions that also worry many people:

- What is waiting for a person in the world entangled in information networks?
- Will it be a society of knowledge or a society of organized secrecy?
- Will the networks promote democracy or deepen social ties?
- Will individuals replace citizenship or take part in its revival? (Carneiro, 2004).

It should be noted that such doubts are well-founded. Indeed, along with humankind's obvious technical and technological achievements, there are consequences of the emergence of a considerable number of innovative tools in human life in a short period, especially in the field of communications (including interpersonal). *Self-organized spaces of computer information-*

symbolic worlds (virtual spaces), which impact an individual, community, society and humanity as a whole, are especially effective in terms of their impact on people.

Virtual reality can act in its various forms depending on the context and purposes of creation:

- to be an information and communication environment and artistic-aesthetic space; create a game situation and at the same time include fragments of real life, increasing the complexity of understanding and evaluating what is happening;
- to form a special psychological state that reveals the world of new emotions and sensations in a person erases the boundaries between the real and the unreal; be a special educational environment;
- to act as a quasi-society - a particular type of "unrealistically existing" socio-cultural space, a kind of existential mode of "virtual man" (Astafeva, 2002).

The bipolar context of the representation of virtual communities is more than noticeable. Moreover, this a priori cannot be assessed unambiguously because:

- on the one hand, the contemporary stage of the information society opens *wide prospects for human development*, allows multiple realities, uses information and cultural resources through various technical and technological forms, but realizes its "relative" involvement in these realities and recognizes the primacy of real life in the physical and socio-cultural space;
- on the other hand, there are fears that computer information and communication environments (including virtual reality), formed by technical means, over time *will increasingly replace the usual reality*, reducing awareness of the "relativity" of inclusion in them, will increasingly affect the formation of personality and identity. Furthermore, the rapid development of virtual communities, in our opinion, is a clear example of this.

What stimulates the creation of a culture (or

pseudo-culture or anti-culture) of virtual communities.

The active formation of virtual communities is facilitated by the development of new information and communication environments, which provide communication of individuals with the help of unique technologies based on interactivity, multimedia, globality, anonymity, asynchrony, low protective costs. Such "social" associations are formed as there are points of intersection of users who have common interests (discussions, conferences, etc.) or show interest in a particular topic. Further "zones of mutual interest" are built on these basic theses, promoting mutual understanding and readiness to accept new values.

Contemporary virtual communities can be divided into several main categories:

- communities of interest that bring together people with the same interests (such as political, social, cultural, economic, etc.) or are specialized (communities of young parents, clubs of fans of certain brands of cars, etc.);

- gaming communities that allow their users to create their own environment, stories and characters in fictional worlds (a striking example is the community of players of the famous online game "Second Life");

- geographical communities based on geographical location or locality (often such communities are united by local networks);

- communities of relationships that are formed around a specific life experience, such as the loss of a loved one, the diagnosis of cancer, overcoming alcohol and drug addiction or other important events where people can share their experiences and views;

- commercial communities, where relationships are built on the purchase and sale of online goods and services. Such communities have three distinctive features: a reliable commercial and social environment, mutual support and authority to implement agreements, which makes certain specialized products attractive to sellers, thus expanding the base of existing products;

- virtual states (a type of virtual communities that, due to the risk factor, is generally separate from all other types).

By creating virtual communities in cyberspace, a unique situation that forms a *particular subculture* is created, in which "many social stereotypes, prejudices and status-role conventions that play the role of communicative barriers in real life lose their importance because the Internet user cannot see the interlocutor in cyberspace to know his gender, age, national and racial origin, his profession, appearance, income level. The author can give these characteristics a public character only if he wants to do it" (Turonok, 2004; Peleshchyshyn & Khymytsia, 2014).

As a result, the virtual community as an innovative subculture represents quite specific and mostly negative contexts of one or another activity. For example, this leads to the formation of a new generation of people who identify with other people who *simultaneously "coexist" in two spaces – social and virtual*, but prefer to work and relax, communicate and have fun in online space. Moreover, these people cannot be attributed to oppressed minorities or groups ignored by society. Virtual culture gradually forms a special type of person, the formation and development of which is primarily determined by the system of network interactions.

Undoubtedly, the virtual culture has a notable impact on children and adolescents who have not yet developed a psyche, and for whom the creation of virtual twins and frequent change of roles can further increase the loss of interest in real life (Skorodumova, 2004).

But people of other ages also spend time in cyberspace, communicating in an imaginary reality that can be perceived by them as real socio-cultural reality. At the same time, the longer they stay in the virtual space of the Internet, the clearer, closer and more acceptable the laws of the information and communication environment become.

Perhaps that is why, according to V. Dziun-

dziuk, programmers around the world today are working not so much to achieve greater realism of images but to increase the coherence of the environment, strengthening the effect of presence in another reality.

In connection with mentioned above, the answers to two questions are important:

- Which negative consequences of the spread of virtual communities can be for society?
- Which negative consequences of the spread of virtual communities can be for the state, including national security?

The answers to these questions have "*two sides of the same coin*". Thus, answering the first question, we can note two points of view: pessimistic and optimistic.

"Pessimists", such as J. Meyrowitz (2005), believe that virtual communities separate people because they deprive them of direct communication and, in addition, lead to the decline of moral principles and ethical norms. However, this point of view is rather a reaction to the rejection of new types of socialization of people in the information society. "Optimists" believe that the emergence of virtual communities was a natural reaction to the "community hunger" that followed the disintegration of traditional communities around the world.

The culture of the third space can be considered as a threat to national security as follows. Understanding the problems of virtual communities, researchers often turn to the idea of "third space", which is understood as a place separate from home and work, i.e. certain public places in the community, such as cafes, clubs, bars and the like. As "third places" lost their significance during suburbanization, the traditional communities associated with them were destroyed. Nevertheless, the need for communities remained, and it was able to be implemented through the development of computer networks and the emergence of virtual communities in which forms and methods of social exclusion, such as gender, religion, race or class, lose their significance (Dziundziuk, 2011).

Indeed, virtual communities are a place where the individual is free of the social barriers that arise as a result of the physical embodiment of *identity*. However, it should be emphasized that any member of the virtual community must follow the rules of this community. Otherwise, he will be "expelled" from it, but the communities are mostly unregulated by sources external to them and their members. They develop on principle self-organizing network spaces.

Moreover, this is a new type of cultural association of people. It would seem that common interests and regular communication unite people, but a rigid framework is not established for their communication (although certain mandatory rules do exist), and, having their own name in social reality, they get *a new name ("nickname")* in the network space, redistribute roles and establish connections that may or may not have a way from the virtual space into the real one. Nicknames, in turn, mix or nullify traditional cultural anthroponimics, which in turn undermines the foundations of civil society and the traditional understanding of the state as a guarantor of national security (Khrypko & Iatsenko, 2019). This trend is often interpreted as the embodiment of the phenomenon of "destruction" in the space of state security:

"*The decay could be followed in the dimension of Ukrainian anthroponomics, for instance, the authentic names were forgiven, and the new foreign names were adopted. Furthermore, the ancient history was abandoned with a gradual name forgiving. We can support the thought that a nation is alive, while name lives. The personal names were the witnesses of the history as well as its symbols (as the names facilitate to provide general historical study). A name is always associated with somebody or something, as it is the essence of a thing and a distinguished person's feature. In other words, nothing exists till it is necessary to name it, and vice versa, the necessity to vanish something is symbolically described by the formula: "Don't even mention its name". Moreover, the marginal and assimilative tenden-*

cies concern a sphere of Ukrainian surnames. The change of surnames is much more dramatic, as the whole history of the family, region, and country demonstrates. "A name is a choice, motivation, aspirations, a parents' gift. A surname is an inheritance. It is a clan's sign, family's code, a symbol that connects us with a world of our predecessors, with a history of our family. A name is something that is acquired "here and now"; however, a surname is a voice from eternity, a gift from the predecessors' will". Fashion or personal thoughts regarding the loss of authentic Ukrainian name-surname giving tendencies led to the cultural marginalization and ethnic traditions' violation" (Levyk, Aleksandrova, Khrypko, & Iatsenko, 2020).

Virtual communities with the whole complex of postmodern factors and constants are, without a doubt, an attractive phenomenon. It is no coincidence that some virtual communities already have millions of people, but there is a certain danger. *Virtuality often becomes a characteristic of a person* who gradually loses the ability to self-actualization in society; a person who loses freedom instead of access to information and communication environments, in which there are fundamental, profound changes in the gradation of information (mixing of vital information with background information, reliable and unreliable, etc.), when socio-cultural space begins to be perceived as a virtual environment with a strong, undistributed flow of information of different value. Furthermore, this vast increase in heterogeneous information in the cultural field of the individual, which is catastrophically reduced by declining the channels of social communication (especially personal interaction), does not contribute to socialization and personal development.

This can be more than dangerous. It is no coincidence that researchers today pay attention to the desire of more and more people to spend more free time in cyberspace, rather than in the real world, where they can and have to (not only for society but also for themselves) implement

their desires and to discover their capabilities, as to a negative factor because the culture of any society is always based on the will and creativity of individuals. However, for many "people of the network", this becomes an overwhelming task: as we know, among the most common destructive phenomena caused by the impact of computerization and virtualization of the socio-cultural environment on young users, the phenomenon of "Internet Addiction Disorder" (Internet addiction), which is manifested in excessive enthusiasm for computer games, programming, communication via e-mail, in ICQ, chats, web-forums, teleconferences, etc. is distinguished (Astafeva, 2002).

Even today, virtual time for many people becomes a time of *anonymous sociality* because they have a combination of social and virtual time. For example, spending time in cyberspace, a person becomes antisocial in "reality". However, this statement is only partially true because the information and communication network complicates the overall picture of the processes of interaction of any level, they are translated into a nonlinear mode, and a person at the same time can participate in a virtual conference, chat, leave messages on the forum, send an e-mail or SMS to a mobile phone, i.e. interact with real members of society, and with virtual images. In essence, there is *a substitution of the real for the virtual*: the presence has been replaced by attendance and existence – by anonymity. "Masquerade is a diagnosis of the information society, where what rather than how becomes the most significant, where the locutionary prevails over the illocutionary, where communication – information is more important than communicative informativeness" - S. Leshchev (2002) notes.

Therefore, the society and state should be aware of the full range of dangers and risks of long-term human stay in quasi-society, take responsibility for cultural forms and practices replicated in information and communication systems, patterns of behaviour, considering that qualitative characteristics of artificial environments

"set" the sociocultural program of contemporary human development.

The need to answer the second of these questions is related to the discussion of the impact of virtual communities and cyberspace in general on politics. Representatives of the so-called "radical camp", for example, W. Wriston (1999), believe that virtual communities facilitate the possibility of uniting those who intend to seize power, including illegally. This indeed can pose a threat, as demonstrated by the activities of, for example, "new" terrorist organizations that use cyberspace as a place to communicate, develop and discuss criminal plans. Such communication is much safer than "physical" meetings offline, as it can be conducted from different parts of the world, which makes it impossible to catch members of terrorist organizations at the time of their gathering. Such an experience may well be used by other groups that set themselves the direct task of seizing power.

Virtual communities can also quietly *undermine some government foundations*. Now, there are already so-called *"virtual states"*, which have almost all the attributes of statehood (coat of arms, flag, government, laws, etc.), except for the territory. However, if we assume that there will be a lot of citizens of one of these states, they will be able to buy, for example, an island, thus creating a "traditional" state. Or they will buy a plot on the Moon, because who said that the territory of the state should be only on Earth? Furthermore, imagine that there will be more and more such virtual states, and the citizens of these states will renounce their real citizenship in favour of the virtual one (Dziundziuk, 2011).

Traditional states are likely to face the fact that many of their citizens are no longer their citizens. They live by other laws and – most importantly – obey another government. Furthermore, we should not forget that the form of government of virtual states, as well as virtual communities in general, is usually what can be called "democratic theocracy" – headed by a "*god*", i.e. the main moderator of cyberspace, whose word

and decision must be applied unquestionably (otherwise a member of the community may simply be expelled from it). However, all other "citizens" are absolutely equal in their rights and opportunities, regardless of their real social status, property status and other characteristics. Again, imagine that the "god" will be a person who pursues anti-state goals and has a whole "army" of obedient citizens. Examples of the so-called "*flash mob*" show that a large group of people can be organized very quickly and efficiently to perform an action.

Let us update the problem of simplicity and danger of the flash mob as a phenomenon. After all, what is a flash mob? This is, in fact, when many strangers, at least in real life, respond to someone's call to come somewhere and do something. It is important to note that this is possible only in the context of a virtual culture because for people far from it, such behaviour is likely to seem unacceptable. For people who share the values of a virtual culture, this is quite normal.

A flashmob itself, as a movement, does not pose a direct threat, of course, because according to the rules of its organization, it should not pursue political goals and pose a threat to public safety. Nevertheless, *the very technology of such an organization of many people at one time, in one place and with a common purpose is dangerous*. Flashmobbing is, in our opinion, very effective technology for organizing social unrest in real space through the use of virtual space and exploitation of the values of virtual culture. A trivial matter (at first glance) can be a challenge to national security. Thus, Dziundziuk V. illustrates a similar situation quite vividly – "…Let us imagine that someone organized a flash mob "Worship of the football god", the idea of which is to gather a few hundred people in the form of one of the football teams "offering a prayer" to a soccer ball on the square in front of the government building. At the same time, information about this action is being spread among the most aggressive fans of the rival football team, with a

call to prevent it. With a very high degree of probability, this will lead to a mass brawl, to which the authorities will undoubtedly react by ordering law enforcement agencies to stop the riots". Meanwhile, journalists from media which are the most critical towards the government, who received a message by e-mail that "the government is beating its citizens" and a press release at the right time, will arrive at the scene. Moreover, now let us imagine that this is organized not in one city of the country, but in all major cities. After that, a wave of riots, connected with the protest against the actions of the authorities, is quite possible. Thus, in our opinion, the development of virtual communities and virtual culture can *pose a significant potential threat to the national security system*. Moreover, there is an assumption that in the near future, there will be other technologies for organizing people in both virtual and real space, which, like a flashmob, will be based on values and norms of behaviour determined by virtual culture.

Summarizing the above, we can state that some tools that are now classified as information weapons, such as special psychological operations, exist and are actively used for a long time; others, in particular, specific computer means of struggle, appeared only a few years ago. Nevertheless, they all have something in common – they are based on the idea of indirect influence on the material world. Moreover, there is a need to oppose them. As contemporary researchers of national security note, "*the representatives of postmodernism reveal that everyday threats, despite their virtual reality, give rise to the need to develop new, effective technologies for ensuring personal security in modern conditions. Such technologies, due to their multidimensional nature, should have a multi-faceted, complex character*" (Kononov & Zhukov, 2020).

The main information threat to national security is the threat of the other party's influence on the country's information infrastructure, information resources, society, consciousness, subconscious in order to impose the desired (for the other party) system of values, views, interests and decisions in vital spheres of public and state activity on the state, to control their behaviour and development in the desired direction for the other party. In fact, it is a threat to the sovereignty of any state in vital spheres of social and political activity, implemented at the information level (Bodnar, 2014). Strategic information confrontation is an independent and fundamentally new type of confrontation, capable of resolving the conflict without using armed forces in the traditional sense. To study the patterns of information confrontation and analyze its quantitative characteristics, it is necessary to formalize both the concept of the level of *information weapons culture* of the state and the mechanism of evolution of resource potential of a particular state and the external environment.

Conclusion

In this regard, it seems crucial that states begin to participate directly in the life of virtual communities without dismissing them as something not serious. It is clear that direct state regulation of virtual communities is unacceptable and impossible. However, public authorities can act as partners in creating and ensuring the functioning of these communities. In practice, this can be the provision of virtual space on government portals (for example, yahoo groups), holding various promotions and competitions for community members, placing social advertising, creating free access for people who cannot afford it, and so on.

In our opinion, it is necessary *to constantly monitor* the activities of virtual communities and create a particular group of "agents of influence" with special technical and psychological training, whose duty would be to actively participate in the life of virtual communities as their permanent members. This will at least minimize the threats that arise from the very existence and development of virtual communities.

That is why both society and the state must be

aware of the full range of dangers and risks of long-term human stay in quasi-society, take responsibility for cultural forms and practices replicated in information and communication systems, patterns of behaviour, considering that qualitative characteristics of artificial environments "set" sociocultural development program of a contemporary person. Ensuring information security is a necessary condition for the formation of the information society. Taking this into consideration, the ability of the state, society and/or individuals to provide sufficient and protected information resources and information systems to support their livelihood and confidence in them characterize their readiness for a dignified and equal partnership in a new socio-economic formation – the information society.

The communicative culture of society and the state information policy should reflect the pressing issues in the international sphere and the field of information security, and so on. It is necessary for the citizens of any state to ensure the legislative protection of the rights and interests of all subjects of information relations. The most difficult tasks here are those that provide harmonious information security of the state, individuals and society while identifying urgent priorities, which include the creation/restoration of the main points of protection of the national security system in the information sphere, practical implementation of the above scheme to create an effective information security system of the states, revision of the list of new information threats, elimination of existing ones with the determination of the degree of possible consequences and levels of their intensity.

That is why the issue of *communicative culture ecology* has become especially relevant. After all, the passion for cultural innovations (such as virtual communities) should not undermine the established traditional norms and rules of cultural communication. It is the communicative component that unites the past, the present and the future.

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MODELLING OF INFORMATION SUPPORT FOR THE DEVELOPMENT OF CREATIVE ABILITIES OF STUDENTS IN THE CONTEXT OF PHILOSOPHY OF EDUCATION

Abstract

Creativity is defined as a general ability that combines general intelligence, personality traits, and the ability to think productively. The creativity of psychology students is a mandatory characteristic of a holistic personality because of the appropriate psychological and pedagogical conditions and the high level of formation of his professional and personal qualities. The purpose of the article is to systematise the process of increasing the creativity of psychology students with the help of mechanisms and elements of the functional model of IDEF0 in the context of the philosophy of education. It allows us to improve the process of developing students' creativity by using the modern management model IDEF0, which is unique and interesting. For the specification of the methodology for increasing creativity among psychology students, it has been chosen the methodology of functional modelling and a graphical description of processes (IDEF0). The article considers the specifics of students of higher educational institutions and psychologists in particular. In the future, the IDEF0 model should be applied to other students in the context of the philosophy of education.

Keywords: psychology student, creativity, creative potential, model IDEF0, philosophy of education.

Introduction

Creativity is based on the ability that reflects the individual's capabilities to create new concepts and form new skills, i.e. ability to be creative. This concept is studied inextricably from the intellect and is associated with the creative achievements of the individual.

Creativity is considered a unique phenolmenon, the intellectual-heuristic quality of the personality and the process and complex of intellectual and personal characteristics of the individual, manifested in productive activities. Creativity in the context of development management is provided by a prime motivation, a conscious and shown interest, an active and independent position, healthy rivalry, hard work, and perseverance. It considers mobilization, informational, developing, orientational skills, the ability to generate ideas, technical ingenuity.

Building creative potential is associated with forming a search apparatus and creating an object to satisfy the general human need. As a component, creativity is part of its self-regulation system. In this regard, human creativity is understood as such an integral property of a personality that arises as an internal premise of its creative activity. Creativity can be interpreted as a synonym for innovation; that is, it can be described by a concept that determines a person's ability to

create new, spiritual and material, elements of economic development, an important factor in creating a knowledge society, and therefore an essential attribute of professional competence. The development of professional creativity of students involves a maximum orientation towards creativity in educational activities, the development of their own creative experience. Students need to develop the ability to clearly realize the goals and objectives of their profession, understand the essence of professional functions, identify important personal qualities and the ways of their formation, diagnose their ability to study and professional activities, and choose self-improvement strategies.

From this, it is clear that creativity in the profession is an integral component of professional activity, which characterizes as the ability of a professional to transform the experience of educational and professional activity, during which he masters the ability to reproduce and creatively change the products of labour, becoming an active subject, responsible person, and creative personality.

At the present stage of human development, highly professional creative specialists are needed because of rapid changes in the socio-economic sphere of the country's public life. The question arises of a fundamental change in the system of training future professionals, which should focus on the challenges of everyday life and provide for their productive solution in the future. The problem of organizing educational activities of students is very urgent since the leading goal of the modern system of higher education is the formation of a highly qualified, competitive specialist who can maximize the benefits of society to realize his creative potential, effectively and humanely solve diverse life problems that are becoming increasingly complex and unpredictable in the context of the philosophy of education.

This concerns the social and humanitarian specialists who are responsible for the favourable psychological climate in society. At the same time, psychologists will certainly be involved in solving precisely these complex problems to provide appropriate assistance to various segments of the population and timely prevent the predicted deviations in the psychosocial development of people of different sex and age. Psychological specialists have significantly increased requirements for their preparedness for professional practice in the new conditions and the ability for professional creative performance.

The progressiveness of social development in many respects depends on the ability of the educational sphere to reproduce the intellectual potential, high-quality labour force. The modern higher education system covers a significant segment of society; large human, financial and material and technical resources are involved in its sphere.

This system today is an economic complex. The activities and development of these require the widespread use of scientific knowledge, the introduction of scientifically grounded management methods, the attraction of significant financial and material resources, and the activation of human capital. The relevance of the problem of creative development of a student's personality at the stage of education in higher education institutions is now recognized so much that it is prevailing in all state documents on education, speeches of persons who are directly related to the development of the national education system. But there are many difficulties in solving this problem.

First of all, this concerns the lack of a clear understanding at the level of an individual educational institution about the methodology of the developed creative potential of the psychology student. This is because the basic concepts of creativity are presented as vague theoretical dogmas, which in their essence comprise populist statements, a set of banal and ineffective psychological advice (source needed). Those individuals whose task is to increase the professional and personal potential of the psychology student, particularly creative, do not have the precise steps to

improve it in their arsenal.

Students' creative activity is one of the main factors in the effectiveness of the educational process, which is aimed at training specialists, the formation and development of a professional personality in the context of development management. The traditional higher education system is focused on the development of convergent thinking, that is, on the formation of only one position in the assessment of phenomena or facts, while modern society requires a radical revision of the educational model of the existing higher education system. That is why training specialists' primary task is to develop the professional creative abilities of psychology students on new conceptual foundations.

For the development of creativity of students, an unregulated environment with democratic relations and imitation of a creative personality are needed. Such development takes place under the influence of the microenvironment by forming a system of motives and personal properties (independence, motivation for self-actualization).

In this regard, a fundamental transformation is required by the training system of professional psychologists. It provides the widespread use of innovative, productive forms, methods, and means of developing their professional creative abilities for realizing creative potential both in the study and further working life.

Increasing the creativity of psychology students has been considered for many years as part of a general scientific search for ways to increase the creativity of students of higher educational institutions in the context of the philosophy of education.

Analysis of Recent Studies and Publications

The problems of creativity and ways to increase its level among students began to be considered for a long time. In particular, Weisberg (1988), in his work, revealed the basic principles and paradigms of creativity in people, including those who study at higher educational institutions. Thus, his work paved the way for other scientists to consider methods to increase the level of this indicator. As a successful method for improving creativity among children in schools and students at universities, Renzulli (1992) proposed a methodology for stimulating creativity, according to which a student can successfully and periodically increase their level of creativity if certain incentives and pre-requisites for success act on it (Barab & Roth, 2006).

Dickhut (2003) and Goodman (2014) facilitated the ways and methods of enhancing students' creative abilities by introducing the game and cognitive-semantic techniques in the learning process.

In their work, Zhang and Sternberg (2009) examined the major ways and styles of enhancing students' creativity through the use of constant paradigms, the process of increasing creativity, the key participants of which were teachers and students. The teacher was assigned the central role of the catalyst for the creativity of the student.

Nevertheless, over time, this direction became so vast that scientists concluded that ways to increase creativity should be explored in the context of taking into account the characteristics of the future profession.

For example, Shandruk (2020) examined ways to increase creativity, specifically among students in the psychological sphere. In particular, his work presents improved techniques for enhancing creativity for students of general profile.

A supporter of the competency-based approach to enhancing creativity among students of a psychological profile should be considered Bermus (2018) and Maley, Peachey (2016). Today, their works are used as a methodological basis on the territory of higher educational institutions in Eastern Europe.

In their research, Panok (2019) and Shevchenko (2019) created a methodology for enhancing the creativity of psychology students, basing

on principles and paradigms on the upcoming features of their profession, particularly in the field of psychological analysis and counselling. Such a specification brought their work to a new level because using methods, which students could train their own creativity and prepare themselves for future work.

Chepeleva (2019) and Barnett (2011), and Kondakov (2020) investigated the role of faculty in enhancing the creativity of psychology students. According to their works, this element is crucial in achieving success in this process.

Given all the previously presented work, today, the issue of enhancing the creativity of psychology students is considered in many scientific circles. However, despite such a large number of scientific achievements, in each of them, in our opinion, there are still gaps in the field of specification of a methodology for enhancing creativity among psychology students. Thus, it would be expedient to refine and make the methodology of increasing creativity among psychology students.

The purpose of the article is to systematise the process of increasing the creativity of psychology students with the help of mechanisms and elements of the functional model of IDEF0 in the context of the philosophy of education, gives us the opportunity to improve the process of developing students' creativity.

Methodology

The formation of professional creativity among future specialists is an extremely important component of the process of becoming a holistic personality, ready for professional creative activity. Creativity characterizes the unity of perception, experiences and actions that are accomplished in an original way, arise as an integral ability to find new connections and become aware of new relationships, a tendency to work and learn about innovations, leads to new insights, to the transformation of experience into new forms and to the expression of unprec-

edented meanings. Considering what has been said, the common denominator or determining principle of true professional skill of a specialist in the psychological profile is a full-fledged, creatively started, social activity that makes professional development differently and is based on the complementarity of the four components:

- fundamental knowledge of university graduates in the field of theoretical and applied sociology, general, social and age psychology, theory, methodology and technologies of social work, the foundations of building a civil society and a democratic state;
- well-developed personality standards, formed skills of professional activity, methodically characterize it as a competent specialist in a specific direction of social professionalism, which cannot effectively solve everyday tasks of the business environment, but also to find optimal solutions to practical problem situations and personal problems;
- acquired values and psycho-spiritual forms or existential embodiment of a spiritualized human life (holiness, freedom, faith, hope, love, creativity, responsibility, conscience, virtue, truthfulness, tolerance, empathy, etc.).

A prerequisite for creating psycho-didactic conditions for the development of professional creative abilities of future practical psychologists is the development of such a model that would reflect the system-forming set of causes and circumstances in creative knowledge and thus form the personality of a psychologist.

Moreover, modelling (in our case, the process of increasing creativity) is necessary in order to:

- understand how a specific object is built - what is its structure, basic properties, laws of development and interaction with the environment;
- learn how to manage the development of a process and identify the best ways to manage it under given conditions and conditions (optimization);
- to predict the direct and indirect consequences of implementing the given methods and

forms of interaction on the object or process;

- make changes and track the results.

To specify the methodology for increasing creativity among psychology students, we have chosen the methodology of functional modelling and a graphical description of processes (IDEF0). The reason for choosing this model was that during its construction, an emphasis was placed on the step-by-step model elements. In our opinion, just such a model can become the best visual reflection of the methodology of increasing the creativity of psychology students.

The basic structure of the IDEF0 model is a dataset, which comprises the following elements (Kryshtanovych, Kryshtanovych, Stechkevych, Ivanytska, & Huzii, 2020):

1. The major goal of modeling - to form a functional model IDEF0 for visual modeling and algorithmization of the process of increasing the creativity of psychology students.
2. The target audience of the model - psychology students, teachers, and staff of a higher educational institution that is involved in the educational process.

3. Context of the functional model - a list of functions and diagram objects of the functional model IDEF0.
4. Modeling technology - methodology of functional modelling IDEF0.
5. Technological support of simulation-program for the formation of vector diagrams.

Implementing the methodology of enhancing the creativity of psychology students will comprise a certain set of stages. These steps will be further subdivided into subprocesses that will be guided by specific directives that are formed according to the stated purpose - to increase the creativity of psychology students.

To begin with, for the sake of initial detailing of this goal, we need to form a functional diagram of the highest level A-0, which will be primary in the process of building the functional model IDEF0. Thus in *Figure 1*, we have systematized the main and uppermost components of the system for increasing the creativity of psychology students in the context of the philosophy of education.
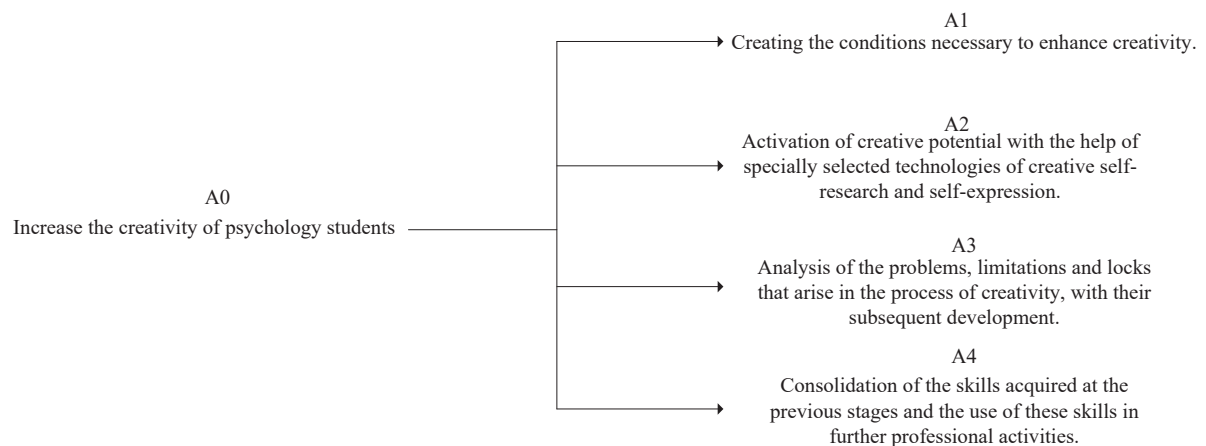

Figure 1. Main and uppermost components of the system for increasing the creativity of psychology students in the context of the philosophy of education (*development by authors*).

The scheme that we have developed makes it possible to see a list of the primary stages in increasing the creativity of psychology students. Such a simplified model, using IDEF0

functional mechanisms, will be further expanded and detailed to understand the process of increasing psychology students' creativity fully.

Results and Analysis

It is worth noting that a feature of the structural blocks of the IDEF0 model is that each block implements the process of converting inputs to outputs using certain mechanisms and resources. Thus, having depicted the main goal of our research in the form of A0, it would be advisable to depict the main initial elements that are necessary to achieve the goal in the context of development management (*Figure 2*).

Unlike a goal tree or other functional model-

ling methodologies, our chosen methodology IDEF0 better demonstrates how to achieve the goal set and what result it will lead. This is achieved by reflecting the underlying inputs, mechanisms and models that drive the outcome. Such visualization is not the only advantage, and another advantage is that it allows visualizing each stage of achieving the task (A0) and detail these stages. Therefore, we decided to use the IDEF0 model; even though it is used less often than other scientific research models, it has a significant list of advantages.
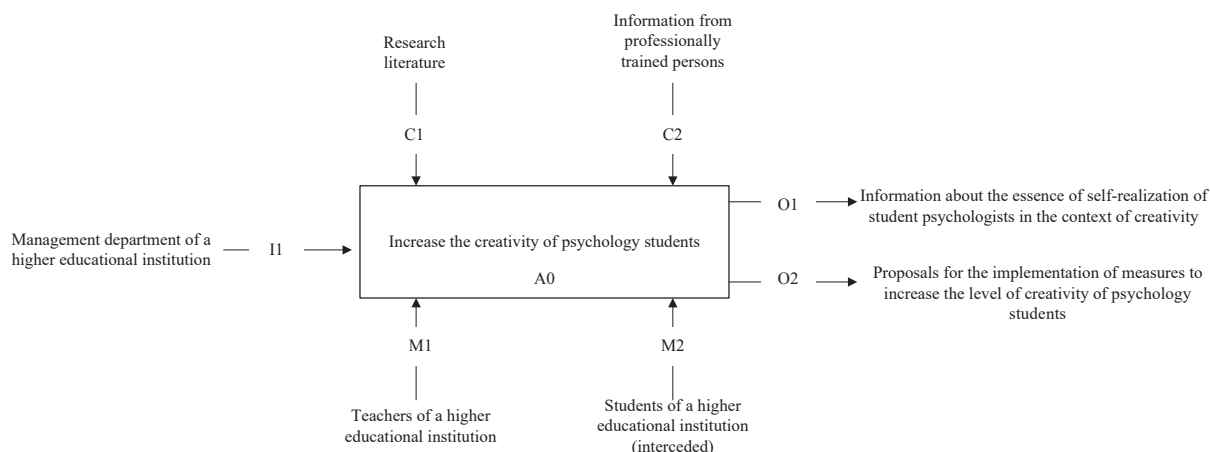

Figure 2. Hierarchical structure of functional model IDEF0 of increasing the creativity of psychology students in the context of the philosophy of education (*developed by authors*)

For a better understanding of the model, it would be desirable to clarify all the above elements of the IDEF0 model we built in more detail.

"Input" elements are marked with the symbol "I" and, in our case, are summarized as inventory and logistics management, which is used in the implementation of the process of increasing the creativity of psychology students. This group includes both those resources that exist in a higher educational institution permanently and the new inventory and logistics management necessary for the implementation of innovative activities.

"Control" objects were designated by us with the symbol "C":

➢ C1 - research literature. This control element

forms the totality of information that can be used in the implementation of the process of increasing the creativity of psychology students.

➢ C2 - information from professionally trained persons can include information that is provided from persons who have undergone certified training. The information submitted from them differs from the research literature in that it is presented in the most straightforward and understandable form for recipients.

"Mechanism" objects were designated by us with the symbol "M":

➢ M1 - teachers of a higher educational institution. These persons are one of the main participants in the educational process, and they are entrusted with the role of both theoretical

and personal development of students.

➢ M2 – students of a higher educational institution. Since creativity is a reflection of the comprehensive development of the individual, the ability to form the powerful and mutually beneficial interconnection between direct participants and colleagues is an essential element. Given this, the indirect influence of students on their colleagues is a powerful mechanism for increasing creativity.

The final elements are the set of outputs that are achieved with the correct implementation of all the above elements of the functional model IDEF0 and are indicated by the symbol "O":

➢ O1 – information about the essence of self-realization of student psychologists in the context of creativity. This information is gen-

erated after all the proposed measures have been implemented and the opportunity is formed to evaluate the results.

➢ O2 – proposals for the implementation of measures to increase the level of creativity of student psychologists. In the end, we get the most optimal solution according to the methodology of implementing the process of increasing the creativity of psychology students.

Having presented all the elements of the IDEF0 model we have constructed, it would be desirable to go over the specifications and details of the chosen stages. To do this, we built decompositions of the first level of the process of increasing the creativity of psychology students in the context of the philosophy of education (*Figure 3*).
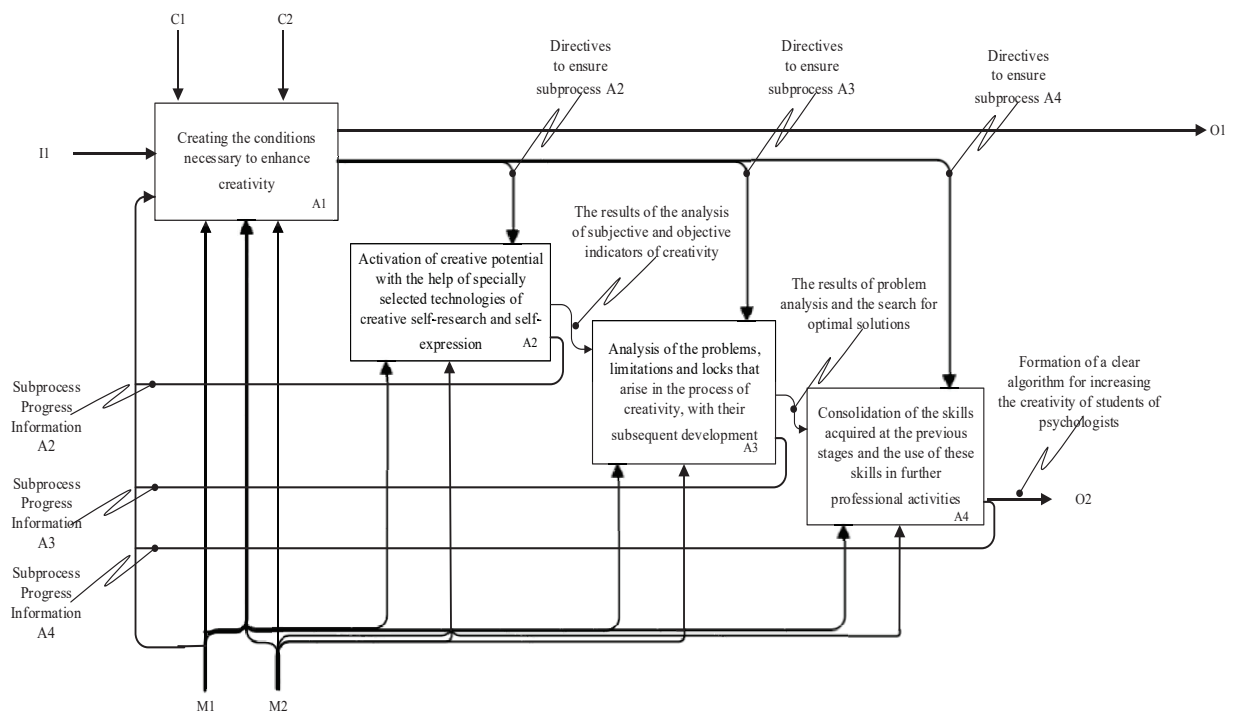

Figure 3. Decompositions of the first level of functional model IDEF0 of increasing the creativity of psychology students in the context of philosophy of education (*developed by authors*)

Considering the decomposition presented above, it would be advisable to explain in more detail the contents of each of the stages:

➢ A1 - Creating the conditions necessary to enhance creativity. The creation of these conditions implies the presence of an atmosphere

of acceptance and trust in the training group. In the absence of such an atmosphere, it is necessary to create conditions conducive to its occurrence. At this stage, the use of technologies aimed at group interaction is recommended. It should be noted that it is not the end

result or the product of creative expression that is of particular value but the spectrum of emotions that accompanied the creation of this product in the process of completing a task or exercise.

➢ A2 – Activation of creative potential with the help of specially selected technologies of creative self-research and self-expression. Work at this stage requires a certain level of basic mutual trust among the group members and between the group and the leader. If the previous stage of the work was successful, the level of trust is generated automatically. The component of creative expression in the learning process is associated with the uniqueness and originality of each student at any given time. Viewed in this aspect, the creative component becomes a development path without fear of making a mistake in any new action. The process of creativity also becomes a way of self-knowledge and expanding contact with others and oneself, which results in an increase in the student's personality resource and a gradual expansion of the degree of freedom of application of practical skills acquired in the classroom.

➢ A3 – Analysis of the problems, limitations and locks that arise in the process of creativity, with their subsequent development. This stage is carried out using technologies and techniques of role modelling. These technologies allow working with students softly and unobtrusively. Most of the locks are usually associated with topics that are relevant at a given time. In most cases, the occurrence of locks can be avoided in situations where the group has an atmosphere of reliability and security. It is worth noting to the students that they determine the content of the workshops and, therefore, depends on the completeness of the expression of their requests.

➢ A4 - Consolidation of the skills gained at the previous stages and the use of these skills in further professional activities. It is advisable to carry out this work using visualization and modelling techniques. These techniques allow you to design the skills gained in the learning process, with the aim of their fruitful use in the future. This stage forms a rational idea for the teacher about the dynamics of increasing creativity in the group and allows making the necessary changes.

Separately, it is necessary to explain the intermediate inputs, outputs, control mechanisms, which are depicted in the form of arrows on the constructed functional model IDEF0. Intermediate inputs (control) and outputs comprise the following elements:

• directives for process management A2, A3, A4 - these result from decision-making by the entities responsible for monitoring and control of this process;

• the output "Information on the progress of the process A2, A3, A4" - this is the information that the subjects responsible for monitoring and control receive from each subprocesses an increase in the creativity of psychology students. Based on this information, decisions are made on completing the subprocesses and the transition to the next.

For the following specification and a more visual explanation of the process of increasing creativity among student psychologists, we built a second-level decomposition of the functional model IDEF0 (*Figure 4*). This decomposition explains the process of implementing one of the stages of the general process of increasing the creativity of psychology students. For brevity, we have described stage A2 (Activation of creative potential with the help of specially selected technologies of creative self-research and self-expression), but it is worth noting that this decomposition of the second level of the functional model IDEF0 can apply to any of the stages. The specificity of the functional model IDEF0 is that it is always possible to form decompositions of the following levels, which will make it possible to explain in more detail the imple-

menttation of the process of increasing the crea-
tivity of psychology students in the context of
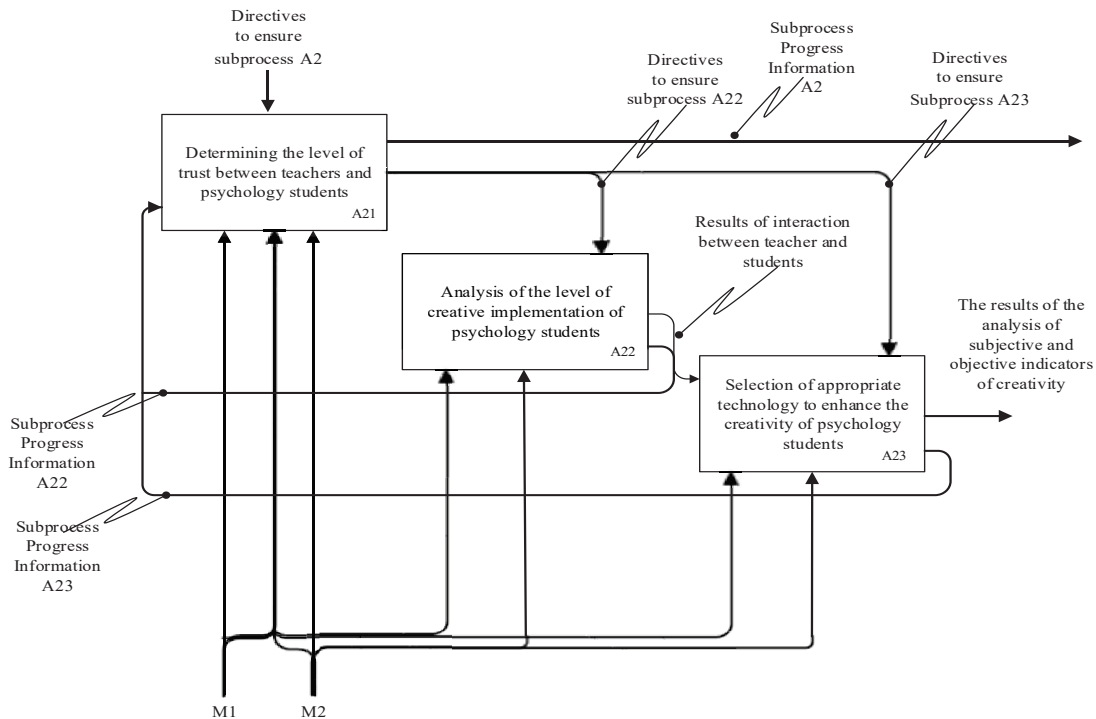
the philosophy of education.

Figure 4. Decompositions of the second level of functional model IDEF0 of increasing the creativity of
psychology students in the context of the philosophy of education (*developed by authors*)

Here, the elements of the decomposition will
be interpreted as follows:

➢ A21 - Determining the level of trust between
teachers and psychology students. Trust is an
important and determining element in the
formation of a favourable learning environ-
ment among psychology students. Only if
there is a certain level of trust between the
student and the teacher, it becomes possible to
increase the creativity of student psycholo-
gists.

➢ A22 - Analysis of the level of creative imple-
mentation of psychology students. The analy-
sis of the initial and intermediate level of cre-
ativity is carried out using specific techniques
of communication, modelling and other tech-
nologies. This will allow correctly and clearly
planning the following strategy and tactics.

➢ A23 - Selection of appropriate technology to
enhance the creativity of psychology students.
Taking into account the stages and having
passed the appropriate directives for control
and monitoring, teachers have the opportunity
to choose the most optimal methodology for
increasing the creativity of psychology stu-
dents.

Discussions

The originality of our research lies in the fact
that we used the modelling methodology using
IDEF0 to develop the creativity of university
students. Thus, using the IDEF0 functional mod-
el, we have clearly demonstrated all the func-
tional levels and structural elements of the pro-
cess of enhancing the creativity of psychology

students in the context of the philosophy of education.

In modern scientific research, one can find a large number of works devoted to the problems of creativity for students (Langebaek, Tangaard, Tolf, & Berendt, 2020). For example, Entrialgo and Iglesias (2020) examined how vital the role of creativity is for entrepreneurship among students. Ling and Loh (2020) examined how creativity and critical thinking work for students in private schools in a particular country.

Weisberg (1988) devoted a significant amount of his work to solve the problems of developing students' creativity; however, on a different basis from his research, we propose to visualize our approach.

Mayer (2006) strove to develop students' creativity and solve this problem through the use of subject knowledge. However, we believe that for the development of creativity, only subject knowledge should be used, and each stage can distinguish and include initial knowledge that is individual in nature.

Since, for an illustrative practical example, we have selected psychology students of higher educational institutions for stagnating our modelling methodology, we note that the development of creativity in psychologists is one of the priority tasks. So, Panok (2019) applied a conceptual approach to this problem, but we believe we should try to apply a visual-functional approach and emphasise originality in our study.

Function Modeling is a functional modelling methodology. With the help of the visual graphic language IDEF0, the system under study appears to developers and analysts in the form of a set of interrelated functions (functional blocks - in terms of IDEF0). Typically, IDEF0 modelling is the first step in learning about any system. For our system of development of creativity of students of higher educational institutions, it is well suited. This is why we are compared to other similar studies.

We believe that the very process of developing creativity among students of higher educational institutions should include such a set of stages that will directly transform all input material and information flows into flows that will have completely different properties at the output. So the process of developing students' creativity will occur according to the directives for managing its subprocesses. Such directives are formed on the basis of the main goal of educational institutions. To implement such a task, we, different from other studies in our research, use the methodology of functional modelling and graphical description of processes (IDEF0). Its feature, among other models, is the emphasis on objects, which makes it possibly better to understand the objectivity of the field of study. It should be noted that the objects of functional modelling and structural analysis according to the IDEF0 methodology are just organizational and pedagogical systems.

Thanks to the decomposition of the first and second levels of the functional model IDEF0 of increasing the creativity of psychology students in the context of development management, we achieved our goal and were able to reflect how the process of developing the creativity of students of higher educational institutions can be developed using the example of future psychology students. This will only make it possible to strengthen the already existing research base in the field of solving the problem of unlocking the student's potential, his innovative abilities and creativity, in particular in the context of the philosophy of education.

Conclusion

Creativity as a value-personal category is an essential reserve of self-actualization of the personality, and today, to a large extent, it acts as a kind of mechanism for adapting the student's personality to social changes. In order to internally correspond to modern reality, a specialist psychologist must not only adapt to a new situation but also be able to change it, changing and developing at the same time.

The creativity of psychology students is a mandatory characteristic of a holistic personality due to the appropriate psychological and pedagogical conditions and the high level of formation of his professional and personal qualities. We have determined that today there are a vast number of scientific works relating to both the process of increasing creativity in general students and exclusively among psychology students. Nevertheless, despite the tremendous scientific achievements, there is no clear methodology for introducing measures to increase creativity among psychology students today. Given this, we proposed using a functional model as a permanent methodology, clearly demonstrating all the elements of this process, the interaction between them and the most optimal way to achieve the final result. The advantages of this model are the fact that at the planning stage, the executive structure can clearly form and evaluate the resources and mechanisms necessary to fulfil the goal. In our case, it will be defined as measures to increase the creativity of psychology students.

For better detailing and visualization and the process of increasing the creativity of students of psychologists, we used the IDEF0 functional model, with which it became possible to depict all the structural and functional elements of this process. Also, the peculiarity of using this model is the ability to build decompositions of various levels, which detail a separate period of the process of increasing the creativity of psychology students.

Our article allows us to improve the process of developing students' creativity due to the use of the modern management model IDEF0, which is unique and exciting.

The article is not without limitations, and it should be noted that the article considers the specifics of students of higher educational institutions and psychologists in particular. In the future, the IDEF0 model should apply to other students within the philosophy of education.

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THE ISOLATIONIST PATHOLOGY OF SOVEREIGNISM
(Three Historical Cases for Analysis)

Abstract

The article examines the isolationist pathology of sovereignism in the loss of subjective capacity in the changing political reality. The article aims to study the isolationist policy of sovereignism, the consequences of which are considered a pathology of the countries' social organism. The study was carried out in the analytical strategy of searching for the measure of sovereignism and its pathology, in the search for the general, special and singular in specific historical cases of isolationism of states.

The authors found out that sovereignism differs in quality, the degree of implementation in achieving the integrity of society and government, solving the problem of superiority, equality and inequality of states, their influence and efficiency. States, depending on the degree of sovereignism, are classified into 1) rogue countries, 2) colonial countries, 3) countries under external control, 4) regional leaders and 5) superpowers. States differ according to the measure of sovereignism: 1) with developed sovereignism, 2) developing sovereignism, 3) with destroyed sovereignism and statehood; 4) with undeveloped sovereignism and statehood; 5) with chaotic sovereignism. Scientific intelligence has made it possible to actualize the issue of the predictive study of the isolationist policy consequences at all levels of political reality in order to make appropriate strategic decisions.

Keywords: sovereignism, sovereignty, pathology of sovereignism, isolationism, self-isolation, isolationist policy.

Introduction

Modern global threats such as international terrorism, pandemic, and the possibility of hybrid wars with their spectrum of confrontation from environmental, economic, medical, humanitarian, cultural, political, technological and military active actions have determined the turn of states from systems of global security and interaction to defending only their interests up to isolationism. Isolationist policy, as the main manifestation of neo-feudalism, has its own consequences, the study of the patterns of which is actualized for public policy and business, especially during a period of excitement and panic, when

an existential crisis, a crisis of existence forms a new norm of protecting one's own and discrimination or fighting someone else's, under the pretext of struggle with global danger.

The search for alternatives to the isolationist policy of sovereignism, which loses measure in delimiting the blockade of ties and relations with other states and forms new social traumas in international relations and calls into question the formation of a global subject – humanity, with the formation of new global thinking – praised as a noosphere by T. de Chardin (Sharden, 2007, pp. 291-295, 365) and V. Vernadsky (2004, pp. 273, 277) is actualizing our topic.

The specific historical limitations of events

often call into question the use of analogies with the modern, "unique" event basis of politics, in addition to issues of universality, the identification of those patterns that allow taking into account the results of the activities of the previous generation and not repeating the mistakes of the past, otherwise history "really never teaches anything".

Previously unexplored aspects of the problem. Sovereignism, as a political direction, differs significantly from the scientific substantiation of the sovereignism of the state, as its independence and ability to act, since sovereignism often uses isolationism to one degree or another, as frustration and escape from solving global problems, from reality and capacity. The pathological tendencies of the isolationist policy of sovereignism are at the centre of the study of our article. In the literature, isolationist politics is largely considered in the history of politics or the history of geopolitics. However, the modern processes of lockdown and self-isolation require consideration of the current situation specifics, taking into account the universal isolationist patterns in causal relationships, in order to understand the possibility of making state and international decisions.

Research novelty. In our article, for the first time on the concrete historical cases of self-isolation, international isolation of another state and the global chain reaction of isolation under the threat of global danger, we search for the regularity and pathology of the strategy of isolationism. A novelty is the true statement of the problem of isolationist policy as the main one in the conceptualization of sovereignism and the "better" of one's interests over universal values and rights.

The research object is the isolationist policy of sovereignism. The research subject is the historical events of the isolationism policy, demonstrating the social pathology of relations both within countries and at the international level.

The purpose of the article is to study the isolationist policy of sovereignism, the consequences of which are considered a pathology of the coun-tries' social organism.

Presentation of the Main Material

The study of sovereignism, as the superiority of the interests of one's own national state in denying universal norms and rights, denying supranational and interethnic subjects, has its number of subject questions that determine the context of the study and require resolution.

Let us outline this row:

I. The first issue to be resolved is the problem of sovereign and sovereignty. We consider the sovereign in the context of the one whose will is carried out by the state as the country's central institution and power. The state as the central institution of power, in theory, should serve the society, its integrity in solving the problems of survival, management and development. History also demonstrates another idea that K. Marx (1957) formulated in class theory: the state fulfils the will of the ruling class (p. 72). This statement can be clarified in the extension, as the use of not only the class dimension, but also the consideration of the fulfilment of the ruling elite's will, the oligarchy (with the venality of the politician and the state); political clique; transnational corporations, etc., as well as politicians and statesmen of the comprador type, who are called upon to carry out the people's will, but fulfil the will of other countries, international forces or those or other power configurations, etc.

In the digitalized information world, not just a political "behind the scenes" appears, but "shadow configurations" in reputation wars, discrediting and hating. Noteworthy is the fact of the possibility of blocking D. Trump on Twitter, at that time, the current President of the United States. In other words, there is a sovereign, but simulative, since this sovereign does not have sovereignty but has a sovereign, and this is not a people. In this case, there is a shift in the issue of the interests of the nation and the state, as an institu-

tion of society's integrity, to the sovereignty of the "behind the scenes", those forces whose will and interests are carried out by the state in practice, in reality. The definition of this paradigm coordinate provides a definite basis for the following reflections.

II. The next is the question of superiority, which is certainly related to the first question but has its own meaning. This issue presupposes a solution to the issue of equality and inequality. Superiority always presupposes inequality, and the important thing is the decision about what kind of inequality is being discussed. If the question is about equality of opportunity and equality before the law, as an institution of justice, as a universal value, this is one solution to the issue. However, this decision does not mean equality of people in the ability, readiness and implementation of education, achievement and effectiveness, since there are also natural predispositions to a particular area, and a person's choice of the degree of his capacity, refusal of laziness, improvement of his will and activity, everything that is hidden in the maxim of understanding the subject.

This is true for states as well. That is why countries (as states, and not just as territorial certainty) are considered in the classification of influence / non-influence in the international arena: rogue countries, colonial countries, countries under external control with formally fixed sovereignism, regional leaders influencing the countries of a particular region, and superpowers that are subjects at the planetary level. This classification is determined at least by the problem of sovereignty, the level of power, controllability (inside and outside), influence in the world (on other countries or from other countries).

It is these criteria that determine the possibilities for superiority. A powerless state, without powerful internal creative forces, the ability for a holistic effort to develop its own life and subjectivity, manifested in different spheres of life, can

only be an outcast, colonial or under external control, or a state without statehood and sovereignty. Such states without sovereignty are represented by the criminal states of Southeast Asia and by some African states, for example, Somalia, tribal states of ongoing military conflicts. In this dimension, states can be considered in the classification of the measure of sovereignty:

1. With destroyed sovereignty and statehood.
2. With undeveloped sovereignty and statehood.
3. With chaotic sovereignty, with a leapfrog of sovereigns changing each other, vectors of development that are sometimes unable to even formulate state interests, or these interests are so corpuscular by groups and tribes that integrity in this state is impossible, not to mention their realization, and so more superiority.

How is the superiority of the interests of one's national state possible? This question assumes a multiplication in the integrity of several components:

• power according to A. Toffler (2003), with which we agree, in the mutual strengthening of the power of force (military and political), knowledge (science and education), wealth (economic and cultural component) (pp. 33-43);

• organization and management, in the power of the state (the interests of the integrity of society and its development); civil society (in individual interests in a mass meaning); business (production and reproduction of economic welfare interests);

• in the volitional dimension of the use of hard, soft and smart power in the conceptual meaning of Joseph Nye (2014, pp. 18, 59, 152-154).

The first two questions reflect the research in the meaning of "ours and others" interests, and universal interests, protection and assertion of one's own (and often universal) as the best and superior, in the meaning of the effectiveness, attractiveness and influence of the state.

III. The previous question is related to the

strength of the assertion of superiority, which in itself is often viewed in a negative connotation of inequality and has a discriminatory basis: if there is an excellent one, then there must be "poor", flawed, inferior.

This third question, unlike the previous one, is related to denial:

- firstly, universal norms and rights, meaning above all, human rights and sustainable human development in the meaning of the concept of the Nobel laureate Amartya Sena and Mahbub ul Haq (more details in (Lepskyi, 2015, p. 15)), since the universal concerns all humanity and the specific manifestation of human protection and his rights (life, freedom, freedom of speech, rights of a citizen, the right on health, safety, a decent life, etc.);

- secondly, supranational and international subjects – denial presupposes their lack of influence and powerlessness in the face of the national state, the lack of coherence of their will in upholding universal human and human rights from the international level to the state level, the lack of coherence of international law, civil solidarity at the meso-level and specific people and reference groups at the micro-level.

In this case, the question is not only in relation to the macrolevel – the state and international relations, international actors, but also the relation of the mega-level, humanity, its integrity (with the possible prospect of space exploration and the development of interplanetary communities), but also the preservation of the universal as humanity and the noosphere, and alike problems in practical activities: meso-level – organizations, institutions, large social groups and communities in upholding and harmonizing the interests of universality (humankind and humanity) and integrity (country, state) in horizontal solidarity of people from different countries in the meso-level cut; micro-level – the universality of the individual and his reference contact definiteness (the institution of family, education, community, work, everyday life, etc.). These para-

digmatic coordinates can be a diagnosis of how disunited the universal and the holistic in the concrete at the mega-, macro-, meso- and micro-levels.

Sovereignism, as a field for solving paradigmatic certainty in these issues, is unstable in a possible loss of measure, and therefore sliding into pathology in the following questions:

1. Statehood and sovereignty.
2. Strong-willed, power and managerial foundations.
3. Integrity of development as a unity of micro-, meso-, macro-, mega-levels, the unity of the universal (common to all humanity), special (public with the central institution of the state).
4. Excellence (not as protection and realization of existence, survival, effective management and optimal development), but as national arrogance or discrimination of man, humanism and humanity.

After a paradigmatic consideration of sovereignism and the measure that determines its norm and pathology, let us move on to the study of specific historical models of isolationism, events that have become prototypes of the dynamics and mechanisms of international relations of pathological sovereignism.

In our opinion, such extreme forms of sovereignism, such as the superiority of the interests of their national states in denying universal norms and rights, supranational and international subjects, were the events of state isolation from the position "from us", "from them" and "multilevel hybridity".

The first historical event – as isolationism "from them" – is Japan's isolationism from 1640 for the next 265 years.

The second historical event – isolationism "from us" – is the continental blockade of Napoleonic France against Great Britain and subsequent events of the early XIX century.

Third – "multilevel hybridity" – modern events of the COVID-19 pandemic in the end of 2019-2021.

Case 1. Japan's isolationism since 1640.

To describe this case, the works of K. Kirkwood (1988), L. Vasiliev (2017), E. Gadzhieva (2006), V. Kozhevnikov (2018) are valuable. The background to this event begins with the Battle of Sekigahara in 1603, after the victory in which Shogun Ieyasu Tokugawa came to power. He unified Japan, and his reign determined the subsequent changes. Japan's isolationism is often associated with the island's geopolitical position. Let us dwell on the characteristics of this event. Power in Japan was essentially divided into 3 centres. Two of them were of a political nature and were overt. This is the capital of Emperor Kyoto, with the palaces of 77 monarchs, where art and monastic education of the elite were concentrated. The second centre is the city of Edo (modern Tokyo) – the military headquarters of the commander-in-chief – the Tokugawa shogun. It was the capital of the government. The emperor reigned but did not rule. The shogun ruled but did not reign. Furthermore, the trade and economic centre is the city of Osaka. From physics, namely from the "Poincaré principle", it is known: if there are three centres of attraction, then it is possible to foresee the development of events only by constantly accompanying the process or by imposing (in social development) its own control system, which was done by the Tokugawa dynasty. Initially, several restrictions were introduced, primarily of a military nature. For example, the length of the swords for the clans, which from the very beginning supported the Tokugawa (the maximum length and the ability to fence, shifting the sword from one hand to the other), differed significantly for the clans who later swore allegiance to Tokugawa, feeling its military strength (swords were shorter and formal exercises with a sword included many restrictions) and especially a large number of restrictions applied to clans that fought against the Tokugawa. It is no coincidence that Miyamoto Musashi – a great Japanese samurai who belonged to the losing clan in the battle of Sekigahara – was a ronin and a wandering swordsman

for a long time, according to the legend, Musashi's main duel took place with a master from the ruling clan. Musashi fenced with a stump of an oar, or rather a sword cut out of it, in order to circumvent the prohibitions on the length of the sword.

The shogun and his power are controlled by partial or complete expropriation of property, resettlement to another area, the division into daimyo categories: the highest daimyo group was called gosanke (御三家 – "three noble houses") – families related to the Tokugawa house (Kin, Mito, Owari); the second group – fudai daimyo (譜代大名) – vassals, those clans that supported the shogun in the battle of Sekigahara; the third – tozama daimyo (外様大名) – those who were opponents in this battle and hostile to the Tokugawa house in its struggle for central power.

To the latter, the institution of the hostage was applied, the rule "one year to live in their possessions, the other in Edo", they were assigned a monitoring service metsuke (目付) – "attached eye".

Under Hideyoshi, the structure of the population was defined as "shi – no – ko – syo" (士農工商) – "samurai – peasants – artisans – merchants", in general, the class was called "simin". The highest layer was the samurai (侍). However, it was the townspeople (町人 – chönin), i.e. merchants and artisans, who later played a crucial role in overthrowing the power of the samurai and restoring the centrism of the emperor's power after the isolationist policy, as an economic force – the power of wealth.

Therefore, the emergence of a fourth, alternative centre of power could have become Japanese Christians' Christian religion, putting the Japanese government in front of a serious threat of returning to civil strife and fragmentation. The formation of an aristocratic and samurai centralized culture, education, through the formation of other strata, was reduced to strengthening the system, first of all, in the consolidation of class

conventions and knowledge of the laws of the Tokugawa, as the reproduction of social and political governance.

The English researcher of this era Kirkwood (1988), refers to the Japanese scholar Hasegawa Nyozekan on this issue: "Although the Tokugawa government strongly promoted the creation of an orthodox government school system and mobilized an army of scholars to spread the knowledge brought by monks to Japan from Song China, it was complete indifference. His only merit was the publication in the middle of the Tokugawa period of a decree according to which terakoya (寺子屋) was ordered to instil knowledge of the laws in ordinary people. The best terakoya teachers were honored with awards. The purpose of the decree was to bring terakoya schools in line with the norms of the Tokugawa regime, and the government never bothered about creating schools for the people. Government schools ... were designed to educate representatives of the ruling class" (p. 47).

In his History of Japanese Education, Hugh L. Keenlayside notes: "The existence of temple schools was not only allowed, but even encouraged, and the daimyo of all major principalities, imitating their great predecessor, founded schools in which their own children and the sons of other samurai studied. An active and fruitful competition began between different schools, and talented students received awards for their academic success, which were previously given for military prowess. Several years later, after the final victory at the Battle of Sekigahara in 1600, Ieyasu, on the advice of the famous Confucian scholar Hayashi Razan, founded a school in Kyoto, over which he personally controlled, and put Fujiwara Seika at its head". All daimyos followed the shogun's example (Kirkwood, 1988, p. 48). Education was seen as the most important process of forming the stability of the state and society.

Isolation not only gave rise to a confrontation between the ruling and popular culture but also predetermined further creative forces precisely in

the urban folk culture, with the regulation and decline of creativity in the elite military culture, which was reoriented to suppress uprisings, policing and border protection.

The stability of the political system and its stagnation determined, on the one hand, peace and centralization, but, on the other hand, a significant lag behind world development.

Many Japanese scholars admit that the isolation policy has negatively affected the cultural development of Japan. Thus, Nitobe Inazo openly condemns its disastrous consequences: Japan's falling into hibernation until the middle of the XIX century; ignorance of world events, apart from faint echoes from Dutch merchants, (about the Thirty Years War, the English Civil War, the Restoration, the Brilliant Revolution, the reign of the great monarchs Peter I or Charles XII, Catherine II or Frederick the Great, about the partition of Poland, about the American War for independence, about the French Revolution, about Napoleon); no exchange of ideas with others and no appearance of foreign designs; diminishing the theme of original works; not a single major philosophical system was created, and the best minds were busy commenting on the classics; "the authorities were afraid of any original ideas or bold statements", "they looked at inventions and discoveries with caution, suspicion, and hindered them in every possible way"; "cruel convention reigned in everything" (Kirkwood, 1988, p. 82).

Nitobe acknowledges that ending the feuds and civil wars of the Ashikaga period brought the peace he desired but that the world lacked some inspiring signs of greatness. This is what Rah Tokugawa became.

"The ban on foreign contacts" began to operate only in 1640, under the third shogun Tokugawa Iemitsu. To counter the influence of Spanish and Portuguese Jesuit missionaries, Ieyasu expanded trade with British and Dutch Protestants. Nevertheless, in 1637-1638 in Shimabara, a major Christian insurrection took place, showing the authorities that Europe, with the help of

religion, can undermine the loyalty of citizens. Thus, Fenolloza notes, "in 1639, a policy of isolation began, in which not a single local resident could leave the country and not a single Japanese outside its borders could return to their homeland. All Dutch were concentrated on the island of Dashima, and they were allowed to send only one ship per year. The Chinese were also able to trade through a single port, Nagasaki. Both economically and spiritually, Japan has become an isolated island in the face of the developing world" (Kirkwood, 1988, p. 80).

Degradation, stagnation and petty topics of spiritual life, science, education have formed the world of low-speed development and created conditions for the Meiji bourgeois revolution since not only city dwellers entered the arena, but merchants who have achieved success in the field of economic development with the active development of crime (yakuza – ヤクザ), which opposed the Tokugawa military-police system, recruited the losing clans in the Battle of Sekigahara.

To summarize, defending one's own interests, like fear and inability to cope with external threats, leads to an even greater, albeit slow, weakening, while it would seem that social changes are preserved. The end result of this situation was a revolution. The image of isolation "from them" is not only associated with an island hierarchical military state for the sake of overcoming the possibility of "turmoil", which has frozen the creative energy of several generations for 265 years in regulation and formalization. This, in turn, led to the internal migration of creativity into folk, primarily into urban culture, the mystification of limited knowledge and criminalization, and later the urban bourgeois revolution in combining its legitimation with the imperial power, as well as in the processes of discrimination of military centrism of samurai and the "military headquarters" in Edo, with the creation and search for examples of the Western path of development and entry into international military relations, the return of maritime culture, especially the glorifica-

tion of the Japanese Navy after the Russian-Japanese war. Isolation was based on the decline of maritime transport and, therefore, romance, heroism, expansion, which was in another island state – Britain.

Certain parallels with the isolationism of the Iron Curtain of the Soviet Union should be noted. This analogy has predictive potential for considering several Arab countries and North Korea.

Case 2. "Continental blockade".
The opposite is such a historical event as the "continental blockade at the beginning of the XIX century". To describe this case, we relied on the work of Tarle V. (1958), Podmazo A. (n.d.), Zlotnikov M. (1966), Sirotkin V. (1969).

This event was preceded by the military, political and economic events in Europe. Let us briefly recall the main ones: after the revolution, the successful military general Bonaparte Napoleon came to power in France, who, due to successful European campaigns, brought a new economic and political resource to France plundered by revolutions. At this time, Napoleon's young marshals could hardly resist only A. Suvorov in his famous Italian campaign, which had its own difficulties of a theatre of military operations, especially in the Alps.

The economic benefits of the Russian bayonets of the Suvorov miracle heroes in Italy were obtained not only by Austrian policy but also by British naval strategy and diplomacy of gaining benefits during peace negotiations. The Spanish partisans successfully opposed Napoleon, the Spanish campaign was each time less successful than the previous one.

At the same time, Napoleon successfully introduced an administrative and political reform and introduced the Civil Code – this, in many respects, is still the basis of civil law and one of the systems of territorial administration. Simultaneously, Napoleonic troops improved military techniques, strategy and tactics, primarily ground operations, starting from 1792, successfully con-

ducting military operations in various parts of Europe. No less important was the elimination of theft and embezzlement in the army and its supply.

Suvorov fought for his emperor, the last knight of Europe, Paul I, who not only received the masters of the Hospitallers, but himself became the Master of the Order of Malta after the capture of the island of Malta by Napoleon for his military expedition to Egypt in 1798. Our events unfold already during the reign of Alexander I, when Malta, in turn, was captured by the British in 1800 and did not return to the Knights of Malta, but used the island until 1964, before the final collapse of the British Empire.

As you know, most of all in Italy through Naples – the kingdom of the two Sicilies – "drank blood" to Napoleon Nelson, who ensured the naval superiority of the British at sea, especially after the Battle of Trafalgar on October 21, 1805.

The British Industrial Revolution, supremacy at sea and sea trade, the need to expand the market for a growing industry and the receipt of cheap raw materials determined the actions of Britain. The closest sales market, of course, was France, which was going through times of turmoil and instability after the revolution before the arrival of Napoleon. Of course, the sales market was in the colonial countries and other European powers. One of the first bans on importing British manufactured goods was adopted in 1793 by the Committee of Public Safety, which allowed import only from friendly countries. The British banned direct shipments from unfriendly countries, although they legalized "smuggling" through neutral countries in 1798. Such confrontation in the economic war between France and England was successfully used by American ships, which became intermediaries between the economies of opponents.

The next step was the decree of King George III of Great Britain on May 16, 1806, which blocked all ports in Europe, all banks and rivers from the Elbe to Brest. All ships automatically became a legitimate British prize. British maritime law opposed French continental law. In response, Napoleon, citing a violation of international law, signed the Berlin Decree on the Continental Blockade on November 21, 1806, since he controlled the European territories almost completely after the victory over the Prussian troops. The British were declared adversaries, and their goods were expropriated or confiscated. Britain responded by forcing the merchants of the neutral countries to pay duties in the ports of England. Napoleon's response was the Milesian Decrees of 1807, which issued an ultimatum to all ships that obeyed British decrees as the enemy. The situation escalated further after October 18, 1810, as British goods were now to be burned.

Napoleon blocked the economy of Britain's maritime economy, but, as some historians write, this allowed the development of the domestic industry of other countries, for example, Russia, on the other hand, the countries connected with Britain by supplies, and later by neutral shipping, lost significant income and suffered losses.

The country's superiority in industrial development and maritime transportation determined the wars to overcome trade barriers, ultimately the economic rationale for the defeat of Napoleon, who was against the rapprochement of Russia with England, the victorious Patriotic War of 1812 and the full tension of the forces of British military power, diplomacy and economy against Napoleon a decisive role in the loss of the continental empire and the personal loss of Napoleon at Waterloo. Isolationism, designed to create barriers for the adversary state, from an auxiliary means of economic war during the escalation of the conflict, led to a pan-European war and the concentration of the forces of opponents, their maximum tension, since it rallied the efficiency of trade and financial capital for confrontation, but already in the political and military sphere.

Case 3. COVID-19 pandemic.
The third event that determined the hybrid isolation of countries was the COVID-19 pan-

demic, which brought new meanings to the isolation and geopolitical struggle and solidarity of countries. The previous events were Brexit – the exit from the European Union of Great Britain with the need to develop the European sales market and sovereignty outside the EU; development and expansion of Chinese goods in the formation of the "new silk road" project; the economic blockade of Russia after the annexation of Crimea, military conflicts in Syria, in the Donbas; economic war between the United States and China; aggravation in the North Korean conflict with the United States; crisis within NATO.

As a manifestation event of the global threat to human life, the coronavirus pandemic has determined a number of consequences for the social organisms of various countries. More details can be found in the study of one of the authors, M. Lepskyi (2020). We note only a few of them. First, "self-isolation" (determined by anti-pandemic measures, which already raises the question of the meaning of the prefix "self"), an increase in physical and social distance identified fear and disunity in people's reference contacts, which creates the basis for micro-isolationist tendencies. Secondly, online social contacts have become the process of compensating for offline contacts, and more broadly, media contacts, since the processes of communication and communication with the help of intermediaries – devices that use Wi-Fi, the Internet and various programs of binary and multichannel, audio and video communication. Third, the lockdown, the isolation of the work of public places, determined the collapse of small and medium-sized businesses, all commercial structures associated with flights and passenger delivery, mass events, services, etc. Fourthly, the situation, on the one hand, increased solidarity with doctors, police officers, rescuers, on the other hand, demonstrated an unwillingness to cope with a medical crisis without scaling it into a general economic, social, political, affected the morale and psychological state, first of all, doctors. Fifthly, the impoverishment of people, mass layoffs, and the rise in

unemployment determined the unwillingness to create a new economic system without dire consequences for society. Sixth, the latter trend led to the criminalization of society, since the investors in the way out of the crisis were often criminal structures or people were forced to break the law, in the USA this also determined the riots under the pretext of protests over the death of a black detainee. Seventh, government events were often imitative to the main geopolitical players, which demonstrated the low management culture of political elites and government officials and a fascination with the power to regulate the market through the "lockdown" scheme.

At the same time, measures against the pandemic with the isolation of social contacts hampered real solidarity, since mass events, including mass protests, were prohibited or significantly limited, which led to trends in violation of the law and the possibility of the arbitrariness of the politician in power. Moreover, with the closure of the borders of states and restrictions, conditions appeared for state isolation from other states, the illusion of a decrease in the importance of international relations in the globalized world was formed.

Conclusions and Prospects for Further Research

Thus, let us summarize the main conclusions of our work. The sovereign is seen as one whose will is carried out by the state as the country's central institution and power. The sovereign can be real and illusory; internal (with a range of possible options for the people, politicum, clique, corporations, etc.) and external (by international institutions of global governance, colonialism and neo-colonialism, protectorate, comprador-type external governance, etc.); transparent, open management and "behind the scenes", shadow configurations. Sovereignty reflects the compliance of the sovereign and the integrity of society in the interests of the nation and the state as the integrity of society and the actual government of

the state in practice, in reality.

Sovereignty reflects the solution to the problem of superiority, equality and inequality of states, their influence, effectiveness and efficiency. Hence the classification of countries in the international arena: rogue countries, colonial countries, countries under external control with formalized sovereignism, regional leaders influencing the countries of a particular region, and superpowers, which are subjects at the planetary level. This classification is determined at least by the problem of sovereignty, the level of power, controllability (inside and outside), influence in the world (on other countries or from other countries). Non-sovereign states or states with limited sovereignty are considered in the classification formally legitimate, limitedly legitimate (tribalist, politically limited ruling cliques or oligarchy, etc.), incessant political and military conflicts. Based on the measure of sovereignty, states are considered in the classification with developed sovereignty, developing sovereignty, with destroyed sovereignty and statehood, with undeveloped sovereignty and statehood, with chaotic sovereignty.

Sovereignty as the superiority of one's national state in interaction with other states presupposes several components: power (according to A. Toffler), strength (military and political), knowledge (science and education), wealth (economic and cultural component); organization and management, in the power of the state; civil society; business (production and reproduction of economic welfare interests); in the volitional dimension of the use of hard, soft and smart power in the conceptual meaning of Joseph Nye.

Sovereignty with a negative connotation of superiority, as a denial of inferiority, weakness and inferiority, is associated with a discriminatory basis. Lack of sovereignty in this sense means the denial of universal norms and human rights and sustainable human development in the meaning of the concept of the Nobel laureate Amartya Sena and Mahbub ul Haq; lack of influence and powerlessness in the face of the national state, lack of will in upholding universal human and human rights from the international level to the state level, lack of connection of international law, civil solidarity at the meso-level and specific people and reference groups at the micro level. The pathology of sovereignism is reflected in the loss of the measure of statehood and sovereignty; strong-willed, power and managerial foundations; the integrity of development as a unity of micro-, meso-, macro-, mega-levels, the unity of the universal, special (public with the central institution of the state); superiority (not as protection and realization of existence, survival, effective management and optimal development), but as national arrogance or discrimination against man, humanism and humanity.

From this position, we examined such extreme forms of sovereignism as the superiority of the interests of their national states in the denial of universal norms and rights, supranational and international subjects, in the events of state isolation from the position "from us" – Japan's isolationism since 1640; "from them" – the continental blockade at the beginning of the XIX century; and the "tiered hybridity" of the COVID-19 pandemic.

Isolationism as an extreme form of sovereignty from the position "from us" determines the degradation and stagnation of internal forces leading to a revolution in the country. Isolationism "from them", designed to create barriers for the adversary state, from an auxiliary means of economic war during the escalation of the conflict led to a pan-European war and the concentration of enemy forces, their maximum tension, since it rallied the efficiency of trade and financial capital for confrontation, but already in the sphere of politics and the military sphere. The isolationism of the "multilevel hybridity" of the pandemic leads to new political splits, the destruction of international law and solidarity, to reboot of a new type of economy with a large segment of the technological revolution of the cognitive-information-digitalized type with the formation of a new subjectivity and influence on the sovereign-

ty of states.

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THE PHILOSOPHY OF THE EUROPEAN UNION LEGISLATION FORMATION IN THE FIELD OF LOCAL GOVERNANCE CONSTRUCTION

Abstract

The article is devoted to substantiating the philosophical and legal approach to the law within the framework of the formation of a legal framework in the field of creating a qualitatively new system of local self-government. The article examines the problems of jurisprudence from the standpoint of the philosophy of law within the framework of local government. In the article, the author also examines the historical and methodological aspects of the development of the philosophical foundations of the formation of the system of local self-government as the most important moment in the formation of European liberalism due to its genesis. The purpose of the article is to describe the direct influence of the philosophy of law on the formation and development of the legal worldview of building a system of local self-government. Throughout its history, the European Union has developed a set of standards on which local self-government systems of EU member states and applicants for this status are built. The complexity and simultaneous importance of legislative regulation of the functioning of this system are evidenced by the fact that the legislation and principles of international law used by the EU in the field of local self-government are among the "youngest" ones.

Keywords: the philosophy of law, legislation standards, local government, the legislative framework, government, political system.

Introduction

One of the fundamentals in the philosophy of law, as you know, is the question about it itself, namely about its disciplinary status. This issue has various solutions - from the recognition of the philosophy of law as an integral part of the theory of law to its interpretation as a section of philosophical knowledge proper. Obviously, the philosophy of law does not fit into the framework of exclusively the system of legal sciences since it deals with the comprehension of objects that are beyond the limits of legal science but nevertheless have the most direct relation to the law as a cognizable reality. At the same time, the philosophy of law cannot be a space of thought, completely absorbed by philosophy, given the need to understand the specific objective reality and special knowledge about it, based on the analysis of which not just philosophical, but philosophical and legal ideas about law are formed.

Let us pay attention to the fact that in the process of discussing the subject, disciplinary status and functions of philosophy of law, it should be considered not only as a special form of theoretical knowledge about the law but also as a worldview. It combines the features of science and worldview that create the basis for understanding certain conventionality of its interpretation as an interdisciplinary direction. At the same time, the

philosophy of law is a direct act of philosophizing, without and outside of which it is a kind of knowledge and cognition, only disguised as philosophy. Of course, in the philosophy of law, it is not the result that prevails (as in the theory of law) but the process. This understanding is an argument in favour of its opposition to the general theory of law, which sees something inanimate and dogmatized. However, such opposition can go extremely far - right up to the perception in the philosophy of law of the unique art of thinking the law and in the general theory of law - the process of dry scientific reasoning. It is well known that the philosophy of law, understood as a living, in many ways an intuitive act of philosophizing, is a spiritual and intellectual sociocultural value. Nevertheless, the reduction of the philosophy of law only to philosophizing has its own costs. Obviously, a philosopher of law cannot invent his own object, although such an object as "correct law" is often perceived as artificial objectivity.

However, even if philosophizing about the law in the focus of his attention is considered an object of the general theory of law, he can easily succumb to the temptation, as S. S. Alekseev noted, of speculative and dogmatic philosophizing on legal issues with an ideological load. Another negative result was that the scientist pointed out the philosophical and terminological "dressing up" of long-known concepts and facts and research results.

If the philosophy of law is replaced by philosophizing about law, which is undefined, that is, a completely free, creative act, neither the idea of the theoretical nature of such an act nor the question of its connection with the theory of law arise. Often, the philosophy of law seeks to identify itself with the theoretical form of knowledge, to build itself as a disciplinary organized theoretical knowledge and knowledge. At the same time, there is a need to comprehend what is not only possible, but actually there is another level of theoretical knowledge within the framework of the general theory of law. Note that the inter-

action of the theory of law and philosophy of law does not mean that they represent the same levels of knowledge of legal reality.

Therefore, as a clarification, we note that we should talk about their equal relation as different levels of the study of law. To clarify what has been said, let us turn to the three levels of knowledge of law identified in the scientific literature: practical jurisprudence, which studies current law, its spirit, essence and, of course, the scope; general theory of law, usually considering law as a whole as a set of norms emanating from the state; philosophy of law, which works to understand the meaning and origins of law, its value dimensions.

These levels have their own subjects of knowledge, pursue specific goals and solve special problems. In addition, they are characterized by a transition from the empirical, purely applied level to the supra-empirical level, which indirectly has a practical effect.

Today, the leading charter, which is the standard for democratic local governance in Europe, is the European Charter of Local Self-Government (ECHC). The process of its creation began on the initiative of the Council of Europe back in 1968, for signing by the member states of the Council of Europe, this document was opened on October 15, 1985, and gained force on September 1, 1988. Today all members of the Council of Europe ratified this document, but this process was completed only in 2013 when the procedure was completed by Monaco and San Marino. Although, for example, Switzerland and France ratified the document only in 2005. And 2007, respectively. The history of the formation of the state, the type of political culture taking shape in society, the form of government in a historical retrospective affects the formation of a model of local self-government and the directions of modern development. The medieval feudal fragmentation of certain states leads to the choice of a unitary form of the territorial structure today with the corresponding elements of centralized local government. However, the democratization trend

that characterizes the XX-XXI centuries has been occupying a leading position in line with centrifugal trends in political systems. Therefore, the chosen model in each state is a compromise between historical tradition and modern decentralization. This is confirmed by the fact that the very process of adopting a single legislative document on local government and its activities lasted so long that it appeared as such only at the end of the 20th century.

Literature Review

The process of primary formation and further improvement of the legislative framework in the field of local self-government in the European Union has been studied by many scientists for more than a year.

The basic principles and issues of legislative support for the process of implementation, maintenance and development of local self-government were studied by such scientists as Lockard (2010), Moreno (2012) and Saltman (2008).

Goldsmith and Page (1987) were among the first to start exploring existing legislative documents and form paradigms to form new ones. In addition, their work examined the problems of forming relations between the government and local authorities in Western European unitary states.

Actual issues of legislative support of local self-government are highlighted by McCormick (2011), who in his work studied and systematized in detail the basic legislative aspects of this issue.

Gellén (2012), in his work, investigated the current problems of decentralization. In particular, one of the topical issues was the study of the problems of forming an optimal and effective legal framework for developing local self-government.

In turn, Khriplyvets (2020) explored the existing paradigms and laws and regulations that have been in force in the European Union for many years. The purpose of his work was not only to search for and systematize the existing regulations but also to highlight their key features. Subsequently, this issue was continued by Solovov (2019), who, after a thorough study of the legal framework of the European Union and highlighting their key features, formed the fundamental positive and negative trends in the formation of regional and local legislation.

In order to more clearly reflect the legislative framework of the European Union in the field of introducing principles and ensuring local self-government, it will be essential to reflect the main provisions and peculiarities of regulatory documents in this matter.

Research Background

So, the Charter, which takes the form of a convention, obliges countries to guarantee political, administrative and financial independence to local authorities. It defines the fundamental principles of the organization and functioning of local governments, namely (Saltman, 2008):

- the need for constitutional regulation of the autonomy of local self-government, as well as the obligation to consolidate in domestic law and put into practice a set of legal norms guaranteeing the political, administrative and financial autonomy of local authorities;
- vesting local authorities in the country's legislation with the right to regulate and organize significant volumes of local affairs under their own responsibility and in the interests of the local population. Elected bodies must exercise this authority;
- management of local affairs should be implemented at the level closest to the population and can be transferred to a higher administrative level only if the solution of such tasks by the local authorities is inefficient or impossible (the principle of subsidiarity)
- any changes in borders at the local level by state or regional authorities should be carried out in consultation with local authorities, preferably after a referendum with the partici

pation of local voters;

- local authorities should be able to adapt their internal administrative structures to local needs and ensure effective management;
- administrative interference and regulation of local authorities by state or regional authorities should be limited to cases where local authorities violate the Constitution or laws of the country;
- local authorities have the right to possess sufficient financial resources of their own, which they can freely dispose of in exercising their powers.

An essential aspect of the Charter is the principle of budget equalization, enshrined in Part 5 of Art. 9, which provides for the introduction of this procedure in order to overcome the consequences of the uneven distribution of possible sources of financing and the financial burden that they must bear.

In general, these provisions fix the need for the implementation of such standards: constitutional or legislative regulation, democratization, subsidiarity, ensuring fundamental human rights, budget equalization, approximation of power to the people, transparency in decision-making, completeness and exclusiveness of authority, legal protection.

In general, cross-border cooperation affects the improvement of the quality of local self-government, whose representatives are allowed to solve the problems of local development on their own with the involvement of trans-regional ties. The standards common in the EU countries determine that this activity is carried out within the competence of the territorial communities, is regulated by the internal legislation of the state, is based on compliance with the basic principles of the European regional policy (Rosamond, 2000):

- subsidiarity, which can be interpreted in two versions: firstly, the state performs only those functions whose implementation is beyond the power of citizens, associations of citizens and territorial collectives; secondly, the com-

petence of self-governing bodies of the highest level includes only those tasks that cannot be better performed at a low level;

- decentralization - dispersion or distribution of functions and powers - delegation of authority from the central government to regional and local authorities;
- partnership - cooperation of political entities of various levels in the direction of developing a unified position on certain issues to achieve a mutually beneficial goal;
- programming, which involves the development of specific tactics for achieving a mutually beneficial goal defined at the stage of partnership cooperation;
- concentration and aridionalism - the financial resources that the EU provides to individual member states or subjects of territorial, regional development should be supplemented and expanded at the expense of local sources (Reutov, 2020).

Materials

In addition to the EHMS, which contains general requirements for organizing the activities of local authorities, EU members are guided by several highly specialized acts and, together, create a unique environment for the functioning of local government.

So, an important document that reveals the possibilities for interaction between local authorities of different member states of the Council of Europe is the European Framework Convention on Cross-Border Cooperation between Territorial Communities and Authorities (1980). The states that have ratified the convention (including Poland and Ukraine in 1993, Hungary in 1994, the Czech Republic in 1998, Slovakia in 2000), aim to encourage any initiatives of territorial communities and authorities based on the framework developed by the Council of Europe arrangements between territorial communities and authorities. The Convention forms a conceptual and categorical apparatus, defining such

terms as "cross-border cooperation", "territorial communities and authorities"; lays the institutional foundations for implementing cross-border cooperation; offers a list of model agreements that territorial authorities may conclude.

Actual and important is the provision of Art. 3 of the Convention, which is determined that the participating States will develop cross-border cooperation by encouraging the initiative of territorial communities and authorities, based on the basic principles of cooperation between local authorities developed within the framework of the Council of Europe; such cooperation is bilateral or multilateral in nature, can be carried out both on the basis of personal agreements and based on model interstate bilateral and multilateral agreements developed within the framework of the Council of Europe in order to facilitate cooperation between territorial communities and authorities; agreements are reached, and agreements can be based, in particular, on typical transactions, as well as on transactions, charters and agreements on the basic principles of cooperation contained in the Appendix to this Convention, by appropriate adaptation to the specific situation of each of the parties (Bodrova, 2019).

Also, the increasing role of territorial communities is evidenced by the fact that of the types of interstate agreements listed in Appendix 1 to the Convention, the exclusive competence of states includes only two typical interstate agreements (on the development of cross-border cooperation and regional cross-border relations). Other interstate agreements (on local cross-border relations, on cross-border cooperation on a contractual basis between local authorities, on cross-border cooperation between local authorities) only establish legal boundaries that allow territorial communities or authorities to implement agreements or treaties. So, the priority in developing cross-border cooperation is explicitly given to local authorities, increasing their political subjectivity, political responsibility for the built system of cooperation, political openness and the like.

Today, according to EU statistics, 184 regions in Europe develop cross-border ties, of which 122 are cross-border, and 58 are not bordering on EU member states. Thus, applying the combination of fundamental principles of the ECMC and the Convention under consideration leads to a positive synergistic effect, enhances the political responsibility of local authorities and activates their activities.

During 1992, the Council of Europe adopted two more important acts, which were intended, inter alia, to promote the democratization of local self-government: the European Charter for Regional or Minority Languages and the Convention on the Participation of Foreigners in Public Life at the Local Level.

This Charter declares a number of rules aimed at protecting regional or minority languages and is determined by a unique component of the cultural heritage of Europe. It became a logical continuation and detailing the principle of "non-discrimination based on language" proclaimed in the 1948 Universal Declaration of Human Rights. The European Charter for Regional or Minority Languages has made it possible to bring linguistic interests to a higher level, obliging the countries they have accepted not only not to discriminate against people based on language, but also to promote in every possible way the use of regional languages at the local government level. The third part of the Charter consistently reveals the expansion of the scope of application of regional languages in the education system (Article 8), the courts (Article 9), the media (Article 11), cultural activities (Article 12), economic and social life (Article 13), cross-border exchanges (Article 14). For the purposes of this study, Art. 10 "Administrative bodies and public services", in which countries ratified the Charter (ratification took place in Ukraine in 2003 and entered into force in 2006), assume such obligations (it is separately stated that their implementation is possible as far as reasonably possible) support the development of regional languages and facilitate their use.

Compliance with these requirements will make it possible to qualitatively democratize the system of local self-government by coordinating the positions of regional and national elites and increase the consensus nature of democracy in general.

The Convention on the participation of foreigners in public life at the local level, despite the fact that it was adopted more than 23 years ago, as of 10/06/2015, was signed by only 13 member states of the Council of Europe, and nine were ratified (from each of the countries analyzed The Czech Republic signed this Convention in 2000 and ratified it in 2015). The main idea of this document, based on the indisputable fact of the broad and permanent residence of foreign citizens on the territory of European countries, is to provide them with the opportunity to exercise civil and political rights, including the opportunity to participate in the electoral process, consultative councils under local authorities (which advocate peculiar mechanism of political communication), the right to receive information about their rights, to promote their integration, etc. (Meny, 2015).

This Convention is quite controversial: on the one hand, it is called upon to guarantee political rights to foreigners (which logically follows from the Universal Declaration of Human Rights of 1948, the International Covenant on Civil and Political Rights of 1966), which do not want to undergo the naturalization procedure and lose their "native" citizenship, however, for a long time they live and work on the territory of European states; on the other hand, it creates the risks of internal erosion of a homogeneous political culture and violation of the general consensus of a certain society by introducing the values of other cultures and the requirements that they stipulate, which can lead to the destabilization of the political system and to manifestations of separatism. That is why, in our opinion, the venture nature of this normative act has led to a low level of its implementation.

The next document affecting the exercise of powers by local authorities is the European Charter of Cities, adopted by the Council of Europe in 1992. In Strasbourg, and has the status of a convention. Based on the title, the document focuses on the rights of citizens constituting today the majority among residents of European countries (according to the UN as of 2010, the number of the urban population in European countries averaged 72.7%, while this indicator varies among EU member states from 97.3% in Belgium to 50% in Slovenia). In particular, among the leading rights that residents of European cities should be provided with are the following: security, employment, an unpolluted environment, mobility, healthcare, the possibility of using the cultural heritage, multicultural integration, political participation, economic and sustainable development, equality, the ability to count on financial security and the like (Armstrong, 2013).

Paragraph 3.3 is devoted to the problems of local democracy, and it recognizes the fact that representatives of the public were not always able to participate in the process of political decision-making at the local level. In cities where there is non-compliance with the requirements of the democratic process, the removal of the public from participation in the political decision-making process leads to an increase in authoritarian tendencies. Moreover, accordingly, the opposite: a high level of public participation forms a democratic political system, starting with the level of cities. Thus, a modern democratic city should provide an opportunity for direct political participation of citizens and complete fiscal independence. An essential aspect of this Charter is the emphasis on the need to involve young people in the political process. Moreover, local authorities are committed to ensuring the participation of youth in local government. The mechanism should be an effective local youth policy based on equal opportunities and consistent sectoral policies, focused on the specific requirements of young people - employment, affordable housing, the environment, culture, recreation, education, training and health (Armstrong,

2013).

By adopting the Charter in 1992, it became a definite "revolutionary project" because, for the first time in Europe, cities were recognized as relevant "collective players", capable of accepting modern social challenges and adequately addressing the challenges facing society.

Discussions

The further rapid development of the world, characterized by the intensification of globalization trends, formulated new challenges of a technological, environmental, economic and social nature, to which European cities should adapt. Therefore, in 2008. It adopted the European Charter of Cities - II (Manifesto of New Urbanism), designed to adapt the activities of local authorities to the new conditions of the modern world. The text of the Charter is a set of principles and concepts of urban planning and management, offers an integrated approach and a general model of a new culture of urban life.

According to the Manifesto, urban planning, development and management should lead to the creation of a city for which the interests and needs of citizens will have central priority; concepts of sustainable urban development, taking into account local and global environmental changes; cohesive cities seeking to develop the greatest possible social cohesion within and among themselves; modern cities as centres of science and culture, education and innovation, creative diversity (Peters, Dahlström, & Pierre, 2011).

The complexity of the problems facing modern cities led to the adoption in 1994 in Aalborg (Denmark) of the European Program for the Sustainable Development of Big and Small Cities (Olborzka Charter "Cities of Europe on the Road to Sustainable Development"). This was the first European conference that addressed the issues of sustainable urban development and emphasized that local governments were responsible for the political, social, environmental and economic de-

velopment of cities, which should be held under the brand of sustainable development. This charter was signed by 80 European representatives of local authorities and 253 representatives of international organizations, national governments, research institutes, and consultants.

After 20 years in 2004, taking into account the positive dynamics and the importance of the problems to be solved, the conference in Aalborg was repeated and was marked by the approval of 10 Olborz commitments: activation of the society to participate in decision-making; determining the priorities of society in addressing sustainable development issues; protection and ensuring equal access of citizens to natural goods; promotion of environmental management; supporting the strategic role of urban development planning and design; increasing mobility of the population and optimizing the choice of vehicles; local health care; developing a local economy without harming the environment; social equality and justice; Community responsibility to ensure sustainable development of the global community.

Today, more than 700 representatives (mayors) of European cities have joined the signing of this charter, and their number is constantly growing.

An influential concept that is being implemented today in the functioning of political systems in general and the activities of local authorities, in particular, has become the concept of "Good Local Governance". This idea was first voiced in 1996 at the II Habitat Conference in Istanbul. Specialists from the United Nations Human Settlements Program (UN-Habitat) proposed the use of this concept, which was defined as the sum of the direct relationships of citizens, the public and private sectors, and the planning and management of general city affairs. This is a process that is constantly ongoing, and through which contradictions or various interests should be taken into account, joint actions are organized. These relations include both formal institutions and informal arrangements and the social capital of citizens (Fitzgerald, 2018).

This idea within Europe was actively considered at the European conferences of ministers responsible for local and regional development issues, the purpose of which is to formulate standards for modern local self-government. As a result of the meetings, three important declarations were adopted that laid the foundation for the conceptualization of "good local governance": the Budapest Declaration on Good Governance at the Local and Regional Levels and the Action Plan for Good Governance at the Local and Regional Levels adopted at the 14th session of the European Conference Ministers (Budapest, 2005.) The Valencia Declaration "Good Local and Regional Governance - The European Challenge" adopted at the 15th session of the European Ministerial Conference (Valencia, 2007) Utrecht Declaration "Good Local and Regional Governance in unstable times: the key to change", adopted at the 16th session of the European Ministerial Conference (Utrecht, 2009), which approved the European Plan of Action for Good Local and Regional Governance, and agreed on an additional protocol to the European Charter local government provides that states should both to grant every citizen the right to participate in the affairs of the local authority.

Conclusion

Thus, it can be noted that EU legislation does not have specific requirements for building a local government system. EU constituent documents guarantee support to local authorities when their activities are related to the functioning of the EU. However, the Council of Europe documents contain a complete system of standards for the activity of local authorities, the purpose of which is to protect human rights, traditional European values of democracy and the rule of law. As a rule, all Council of Europe conventions are ratified by European countries and all EU members and are accepted as a basis in their field. As a result of the analysis, it was revealed that the legislation of the EU itself does not put forward certain requirements for the construction of a local government system but only guarantees support to local authorities when their activities are related to the functioning of the EU. Among them are the following: European Charter of Local Self-Government, European Framework Convention on Cross-Border Cooperation between Territorial Communities and Authorities, European Charter for Regional and Minority Languages, Convention on the Participation of Foreigners in Public Life at Local Level, European Charter of Cities, European Charter of Cities - AI (New Urban Manifesto), Olborzka Charter "Cities of Europe on the Road to Sustainable Development", declarations on the introduction of the concept of "good local governance".

EU countries have compiled a fairly comprehensive list of principles, standards and legal norms on which the activities of local authorities are based. They aim to create a balanced system of maximum democratic representation, endowed with a wide range of powers and the ability to bear political and social responsibility for their decisions.

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ISSUES OF COMPLEMENTING THE POLITICAL AND CIVIC CULTURE IN THE CONDITIONS OF THE DEMOCRATIC TRANSITION OF THE REPUBLIC OF ARMENIA

Abstract

In this article, the authors have investigated the issues of complementarity of political and civic cultures in the Republic of Armenia and the importance of participation in their effective development. It has been stated that in the conditions of a democratic transition, participatory democracy can be false or marginal in nature, due to which it can be perceived as irresponsible freedom, but the reality is different. The manipulative and philosophical bases of participation were also studied. It has been substantiated the approach that in the absence of a consolidation, the new democratic space formed due to the active participation of the masses does not solve the problem of political stability, but on the contrary, deepens the crises of political development. It emphasizes that the effectiveness of the process of overcoming crises in the conditions of democratic transition of the Republic of Armenia requires scientific-analytical management based on the principles of consolidation, the professionalism of the strategic elites; especially after the "Velvet Revolution". The relationship between democracy and demarchy were also studied.

Keywords: political and civic culture, democratic transition, participatory democracy, responsibility, biopolitics, E-participation, citizenship, demarchy.

Introduction

In recent decades, in the world scientific community, the study of political, civic culture and participatory democracy has been and will be one of the priority areas of scientists, which is very important and natural. This circumstance is explained by the fact that the citizen with political and civic culture, with his conscious participation, has a decisive influence in the process of improving his own quality of life, which is directly related to the development of the latest network society, information technology, mass media, manipulative, psychological and philosophical tools. We have observed political culture as *a set of cooperative principles* that define the expected behaviour of performers in the political system, emphasizing the need to reconcile liberal and traditional cultural values. *Political*

culture itself is "a political system embedded in the knowledge, feelings, and assessments of its citizens" (Almond & Verba, 2014, p. 29). G. Almond and S.Verba defining culture as psychological orientations towards social objects, considered the political culture of the nation to be the distribution of models of orientations on political objects among the members of the nation. Moreover, according to them, political orientations are "views and positions on the political system, its different parts, their own role in this system" (Almond & Verba, 2014, p.30). Referring to the American anthropologist C. Geertz's concept of culture, which, in his own words, "It's essentially semiotic," then, agreeing with M. Weber's view, C. Geertz (2004) states that "the human being is alive depending on the web of woven meanings" and "culture is part of that web" (p. 11). According to C. Geertz (2004),

"culture is the most important condition of human existence and the set of control mechanisms - programs, recipes, rules, instructions that regulate human behavior" (pp. 55-56.) According to the American researcher - the founder of symbolic-interpretive anthropology: "If a person was not guided in his behavior by models developed by symbol design systems, his behavior would be practically uncontrollable" (Geertz, 2004, p. 57). During the research, we set ourselves the task of studying and defining that a citizen with a political culture is able to clearly separate the priorities, formulate requirements and to present to the elite the democratization issues of the culture of exercising power. The next task was to identify the causes of the RA "Velvet Revolution", the tools of implementation and the charisma of a leader. Confirm once again that information technologies, digital, manipulative and psychological tools were of key importance in the above-mentioned process and highlight the unity of the population, the consolidation of the centre-periphery. Analyze biopolitical power and processes and present the relationship between democracy and demarchy.

Results and Discussion

Modern political science has many definitions of political culture. The latter, we can say, is attached to the civic culture, and one is the logical complement to the other. Returning to the definitions of G. Almond and S. Verba civic culture, *we should state that the participatory type of political culture is more dominant in this case.* In such societies, where civic culture is already shaped, people have civic and political activity, but this does not mean that one is always at the centre of political processes, but *that he realizes the role of his participation in political processes and in case of need, he can make a smooth transition from passivity or marginality to conscious active civic and political participation. In conclusion, a citizen with political culture, having complete information on political development*

and modernization, knowledge, the idea of his / her participation, realizing its importance in the process of achieving the desired result, is able to clearly separate the priorities, formulate requirements and to present to the elite the democratization issues of the culture of exercising power.

In the spring of 2018, political processes took place in the Republic of Armenia, where we witnessed civic interest in the newly emerging political force with a stream of participation. Due to the growth of public consciousness in the RA and civic activation, a "Velvet Revolution" took place. According to our deep conviction, it was conditioned by the conditions of democratic transition in Armenia and with the aim of overcoming protracted political development crises.

The nature of the "Velvet Revolution" was conditioned by the leader N. Pashinyan's charisma, which was accompanied by the skilful use of new information and communication technologies, and the rationalized hermeneutic speech to overcome the alienation of citizens - compassion, accurate description of reality, sensitivity and use of vocabulary in the areas of language thinking of an ordinary citizen. The key desired result of civic participation was the removal of the current government, which fit the view put forward by N. Harari (2020): "If the government is corrupt and fails to improve people's lives, sooner or later a critical mass will be formed that will realize it and change the government" (p. 32). Accepting the above idea as a starting point, let us state that the internal political problems in Armenia, the social polarization, the alienation of the members of the society from the state apparatus, the relatively low level of political participation led to a revolt with the expectation of transformation. It was launched under the slogan "Take a step, reject Serzh". It was accepted by the participating citizens, once again proving *that people come out to streets more united not only to oppose but also to anticipate expectations, as well as through the expectation of sensory hunger and the overcoming of alienation.* In that context, rapidly, the revolutionary actions of the

citizens (some of which can be considered illegal, such as the capture of the public radio station) covered the whole territory of the republic. The actions were carried out through strikes, hunger strikes, the closing of interregional and interstate roads, attempts to enter government buildings, access to places of public importance, disruption of work, etc. *In fact, what happened united the population of the regions creating an atmosphere of centre-periphery unity. In our opinion, such a rapid development of the processes was conditioned by social media activity. Clear instructions were given through live broadcasts by the leader and almost always received an operative response from the participants of the revolution.* On April 23, 2018, the RA Prime Minister Serzh Sargsyan resigned, generalizing: "Peace, harmony and logic to our country. Thank you".[1]

Information technology, digital and psychological tools played a key role in the above-mentioned process. In this context, the Internet is often seen as a kind of public sector offering potentially countless options for cultural participation with endless prospects for consumption, collaboration, and creation. *They enable alienated and marginalized groups to express their voice promoting cultural diversity and showing appreciation and valuation for that diversity.* Undoubtedly, it provides an opportunity to participate in the democratization of the culture of implementation power. "It's a fact that splitting changes took place in the form of cultural trauma, which was accompanied by the virtualization of socially-networked reality and the turbulence of all spheres of public life" (Margaryan, M. M., & Margaryan, M. G., 2020, p. 151).

Philosophical bases of participation. Let us consider being guided by the slogans "dukhov"[2], "the future of Armenia depends on one person,

and that one is you", "free and happy Armenia" which are peculiar to philosophical thought, as they are based on the abstract values expressed in the course of history, and transcendental values expressed in political time according to the situation, in this case, the use of spirit, will, self-power, the use of a person and pointing out the possible ways of manifestations.

As G. Hegel mentioned in his "Philosophy of Law", the center of gravity of the state's existence is in the balance between internal, civic and external, military forces, any violation of which leads to the degradation of the state. The two-tier nature of the political system is "the organization of the state, the course of its organic life in relation to itself, the exceptional unity regarding others, as a result of which it transforms its differences into external ones, including certain disagreements related to its own ideals" (Hegel, 1990, p. 310).

The transition of political control is possible through numerous riots against the current government, "targeting the people more than the territory" (Foucault, 2011, p. 187), and the great French Revolution was just such a riot. Naturally, the course and destiny of revolutions, including the destinies of their charismatic figures, are extremely sensitive and can be ground-breaking. Therefore, they should not be attracted only by creating a revolutionary environment but *should increase control and the level of responsibility through the "centre of action, government and administrative bodies"* (Shmitt, 2005, p. 185). *In our opinion, such an approach would allow the charismatic leader of the RA "Velvet Revolution" to use the need to adopt the rational-legal (legal-bureaucratic) principles of leadership in parallel with his charisma, to give himself an opportunity to legitimize the legitimacy of the government. In order to substantiate our thesis, let's state that revolutions in post-soviet countries due to political development crises are, of course, expected and sometimes predictable.* At the same time, the neglect of the rule of law is evidence of the marginalization of the political

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[1] *Serzh Sargsyany hrazharakan tvets. Pashtonakan* (Serzh Sargsyan resigned. Official, in Armenian) 23.04.2018. Retrieved from: https://armtimes.com/hy/article/136111 (Viewed: 17.02.2021).

[2] The meaning of this slogan is a call to be bold, confident, unyielding.

elite (Margaryan, 2019, p. 205). Cause, as a result of the alienation of the existing crises, the norms of coexistence in the public space are violated, which prepares the ground for the riots and the revolt of the citizens. In this context, the citizens come out to the streets, trying to assert their right to participate in the development and implementation of democratic political and civic culture. In his treatise "Political Conversations on Coup d'état'', M. Foucault proposed a plan of revolution on this issue, which is necessary for the state for its integrity and force when laws and discipline lose their influence. The revolutionary aspirations of Armenia also began with this approach. *However, let us state that, by creating political turbulence, the revolution is mainly able to gather those people who do not have the support of the old order and want to create a new order, but that is all.*

We see such a static panorama of power formation even in the events of the Great French Revolution, which is usually presented as a constantly evolving sequence of voluntary decisions of its leaders and peculiarities of speech and gestures. At the same time, the spontaneity of the process is visible in it, when none of the parties makes a decision and all the motions, slogans with different contents are the result of behind-the-scenes decisions. Moreover, all this is adapted to the newly formed revolutionary, but already to the rational-bureaucratic system. Contemporaries have already noticed this feature, in particular the active critic (paradoxically, the secret supporter) of that revolution, Joseph de Maistre, who wrote that *"the revolution is led not by the people, but revolution uses them"* (Berlin, 2014, p. 269). In this case, the anonymity of the active force becomes a matter of doubt because it is a fact that history is accustomed to view such phenomena *as a struggle of individuals who have a significant name, authority, and seek to pass it on to generations, provoking and using the participation of the masses, their expectations. However, in these cases, the revolutionary forces bring the idea of freedom to*

the arena, which we witnessed during the "Velvet Revolution" in Armenia. The revolution started criticizing the crisis of political development for implementing the slogan "the winner gets everything" after the victory, as a result of which the government was not legitimized, but there were contradictions between the administrative methods and the expectations of the citizens. In this sense, we can conclude that after any revolution, freedom gradually gives way, being oppressed as a result of decisions made by the administrative structures, the guarantor of which is mainly the charismatic revolutionary leader. Facing the political reality, the charismatic leader in the guise of hidden justice and intelligence rationalizes his behaviour and circulates new agendas with the expectation of forgetting his promises: often pseudo. In this sense, the victory of Robespierre, the real leader of the great French Revolution, is remarkable, which he won against Mirabo, bearer of political realism and Danton, who had a life-loving temperament. But after the victory, Robespierre appealed to the people of France for unity and "common will" to struggle for a new kind of crystallization that could never have happened, as there was no any place to "gather everyone" (Arendt, 2011, p. 334) and he put an end to the revolution and finally to his power (Arendt, 2011, p. 344).

It is clear that the state interest is not equal to the legality and legitimacy, so under its name, one can go beyond the law and, as C. Schmitt states to declare 'State of emergency' only to preserve the state as a dominant institution of the political system and to democratize the culture of state-building. In this context, we consider the need for the use of violence in the professional literature to be significant for the existence of the state institution one of the examples of which is given by M. Foucault; subordination of the Saxons to Carlos the Great "Who appointed the Saxons judges who judged without examining or prosecuting any case" (Foucault, 2011, p. 345). Such anonymity, illegality, ruthlessness, invisibility, rapid and illogical decision-making is the

immediate embodiment of the revolution. It is noteworthy that the revolution influenced and transformed the classical theatre "organized around a coup d'état" (Foucault, 2011, p. 347) not only in a romantic but also in a realistic sense, thus revealing the new face of the power.

The best side of revolutionary ideas is discovering a new arena based on the consciousness of the rational responsibility for harmonising one's own national, political, civic identity and the desired civil liberty. According to the idea mentioned above, a new democratic space is being formed, where all the requirements are satisfied based on "Good Governance" principles. In our opinion, any coloured revolution, adopting the principles of good governance, allows itself to unite the citizens around the "emblem of national unity" (Ozuf, 2003, p.183). In the absence of the latter, *the new democratic space formed due to the active participation of the masses does not solve the problem of political stability, but on the contrary, deepens the crises of political development. Moreover, in our opinion, summing up the coloured revolutions taking place in the post-Soviet countries (Georgia, Ukraine, Kyrgyzstan), we can say that the crisis of political development is enriched by marginality, that is, the society attracts the masses imbued with border values with their marginal participation: ignoring the need to complement political and civic culture.* Then a new post-revolutionary process is wrapped up, the main goal of which is to consolidate the centre of stability of the new space, create mechanisms of restraint and harmony, and subordination of turbulence to equilibrium. In this context, let us look at the relationship between demarchy and democracy. *Demarchy is an alternative model of democracy, has been largely overlooked in the field of democratic theory and political philosophy and theory generally.* The term demarchy was coined by Frederick A. Hayek (1973) and denoted equality of law for all, with an ancient root in the idea of procedural rule (p. 40). In his book "Is Democracy Possible?" the alternative to electoral politics, Austral-

ian philosopher John Burnheim (2006) appropriated the term demarchy, proposing a new form of democracy that he argued would be more effective than existing democracies which are no more than "elective oligarchies with monarchical elements". A demarchy is a form of democracy that has several important points of departure from more conventional democratic structures and institutions. It uses decentralised political authorities in the form of legislative or decision-making committees based on the function to determine policy. Demarchy does not presuppose a certain kind of unanimity of moral ideals and material circumstances to certain anarchists and socialists have thought necessary for a wholly democratic community.

Demarchy provides a way by which each person or group can pursue its own interests and preferences by negotiation, competition and co-operation with others in the context of a network of democratic authorities. Individuals can give effective expression to their needs and aspirations in the multiplicity of material particulars they influence. Demarchy handles this problem through the requirement of random selection. No one can be guaranteed a formal decision-making role. Furthermore, the terms of service are strictly limited, so no permanent executive or clique can develop. Several features distinguish demarchy from representative democracy, including random selection, functional groups, limited tenure of office, and elimination of the state and bureaucracy. Some of these could serve as reforms to representative democracy, but there is also a coherency in the entire package. The first condition of demarchy being possible is that the society in which it is to be instituted be reasonably democratic in its social attitudes (Burnheim, 2006). Demarchy emerges at the present moment as a historically specific response to the problems and possibilities that have emerged from our present productive and organizational technology and the dissatisfaction and aspirations that are connected with them. It is the form of organization appropriate to a very

complex society that generates a host of structures of interests and possibilities. It offers a way to fulfil these with the maximum diversity in unity that is practically possible. But it rests on no assumption that any global, overriding force, either ideal or material, ensures its triumph. If it comes about it will be because the old order is increasingly incapable of handling the problems it itself generates and because substantial social forces struggle for it and against the forces that resist it. The forms that struggle will take are largely unpredictable. The concrete sites and issues on which struggle will arise are even less predictable. Demarchy is a proposal, not a prediction. However, in the context of network democratization, demarchy was pushed into the background.

We present our thesis based on the view of the famous French philosopher M. Foucault, according to which there was a transition from the categories of time and will to the category of network democratization of space (each takes as much as his consciousness). We know that M. Foucault does not accept the traditional legal approach of the government. He is convinced that the main consequence of the great French Revolution was the collapse of power relations, at the centre of which was the "royal body", which embodied dignity and was immortal according to philosophical thought. At the same time, according to all the same medieval ideas, the artificially created body of a corporation was also endowed with Dignity, moreover, a "corporation by inheritance", which was a plurality "not ripped apart in a certain Space, but set exclusively by Time" (Kantorowicz, 2015, p. 508).

M. Foucault (2002) studied the practice and procedure of power theory, ensuring its activity. "I'm trying to come up with a theory based on unique empirical research in one place or another or in another special section" (p. 283). Hence derives the next methodological principle, that is, power is not based on itself, it does not exist, parallel to family or industrial relations and is not their cause or effect, it occupies these positions

in turn so that it can be considered "Power mechanics as one continuous whole" (Foucault, 2011, p. 15). In fact, the government operates in fundamentally different mechanisms, conditioned by several factors. The "disposition of power, networks, currents, transmitters, information points and potential differences" (Foucault, 2007, p. 29) is critical. In this context, let us also refer to the concept of biopolitics presented by Foucault related to the emergence of a new paradigm for exercising power. In relationship with the individual, the principles of discipline and control have been replaced by authority over one's own person, just like any living organism, which according to M. Foucault (1996) is "biological etatism" (p. 448). with these approaches, the field of political law was transformed, in which the level of responsibility of the participatory process was rationalized. We are witnessing such transformations of democratization of political power, first of all, through the technologies implemented by the power apparatus. The human body is subject to methodical and systematic exercises, manipulations, changes, and control. *Within the new system of government framework, a submissive and executive body is needed, as only this type can be subordinated and used, changed, improved and exploited in economic matters.* The disciplinary type of government needed "obedient bodies". In order to do this, the government uses a variety of technologies, distribution of individuals in demarcated areas, disciplinary oversight, and systematic training to enhance the usefulness of the individual and develop obedience, as well as to complete oversight and control. In the second half of the 19th century, the disciplinary type of government changed to such a power that now refers to a person not as a subject but as a living being. *M. Foucault (1996) called this kind of power "biopolitics"* (p. 448). Distinguishing the level of consciousness of individuals and a multitude of individuals according to M. Foucault's disciplined government exploits the masses to turn them into obedient bodies and

force them to participate in public affairs for purely economic gain. And the masses, by their birth, reproduction, disease, and death, participating in local and global processes, the power exercises towards their body through the method of individualization, seizing their opportunities to identify with the human race. Therefore, biopolitics should be considered not only as an anatomical policy of the human body but also as *a struggle for the existence of the human race.* In both cases, we are dealing with participation, in the first case - individual, in the second - public. *Thus, biopolitics is addressed to the population.* M. Foucault saw the emergence of this type of power as necessary for the development of capitalist and liberal societies, as economic growth required the participation of obedient bodies in production and an interconnected perception of the phenomena valued by the population that *enabled it to participate in decision-making.* In this context, the theorist distinguishes three main areas of biopolitical power:

1. Problems of population reproduction: fertility, mortality, population growth, life expectancy, as well as disease, in particular epidemics and difficult-to-treat diseases, including the availability and accessibility of health services, the development of hygiene.

2. Issues of neutralising individuals and termination of their active deeds: senility, accidents, traumas, mutilations, etc.

3. It is the influence of the environment, and not only natural - geography, climate, but also artificial – the cities.

In fact, biopolitical power, in contrast to the disciplinary type of the power, is focused on creating a useful and obedient body, develops mainly regulatory mechanisms, which aim to predict events, minimize risks, losses, to ensure, provide compensation, that is, to create conditions for the safe life of the population. Therefore, discipline and participation regulation are mainly aimed at establishing average norms that allow to control and–discipline the body and to regulate the population. *Thus, modern democra-*

cies operating in developed and developing countries with their own characteristics, as paradoxical as it may sound, they still have one thing in common: It is solidarity with totalitarian regimes, because they pursue the goal of giving the man happiness and freedom, but operate in an environment where biological life is "occupied" by the authorities. In fact, "…everything happens as if during a disciplinary process, through which the state power makes people as a living being a unique object for him, launches another process that generally coincides with the emergence of modern democracy, where the human as a living being appears no longer as an object, but as a subject of political power" (Agamben, 2011, pp. 15-18). *According to Agamben[3] (2011), the "biopolitical paradigm of modernity" (p. 151) is the camp, the real area of exclusion, in an integrated environment, in a localized area where the rule of law ceases to function, life acquires a purely biological meaning; and by ceasing to be perceived in legal value, it can be taken away without a criminal murder.*

Thus, the internationally accepted value system of the state as the dominant institution of the political system with its three components – territory, law and genesis - appeared to be in crisis. The old order begins to crumble at the point when biological life is included in the legal field, that is, by being included in the nation through the act of birth in a certain area. *In this case, the sovereignty decides to implement its policy, entering the biological life of the citizens, controlling their pure and complete life, de facto the sovereign state turns into a machine that indirectly destroys its citizens who do not obey it.* Thus, "Life now becomes a part of the field of power" (Negri, 2008). At the same time, there is an antithesis: *life is power.* In other words, biopolitics,

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3   Analyzing biopolitical processes, Agamben mentions the Greek words zoe and bios, which he uses to distinguish between "the original fact of life (zoe) and the way of life (bios) of the individual". It would be better if the author points out the relevant pages. It would be better if the author points out the relevant pages. (Agamben, 2011, p. 7).

according to Negri (2008), "as it is the use of the power towards life, as well as the violent reaction of life to the power, the moment of getting out of subordination".

Summarizing the above mentioned, we would like to refer to the "Center-Periphery" spatial divisions that occurred during the democratic transition. Studying the phenomenon at a multidimensional level and taking as a starting point the approaches of geopolitics H. Mackinder and K. Haushofer, I. Wallerstein conceptualized the concept of "centre-periphery" in line with current challenges, and they developed the values and anthropological features of global governance. In particular, introducing the concept of a semi-periphery, he substantiated the intermediate connection between the centre and the periphery, emphasizing the dominance of the centre to dictate participation to the periphery at its discretion. This is where peripheral poverty, government corruption, emigration, the emergence of failed states and the crisis of participatory democracy derives. In this context, we offer the following perspectives for the development of "Center-Periphery":

1. Creation of think tanks will actually conduct research and analysis: proving the dangers of the "winner gets everything" management model, identifying the existing and potential risks and threats.
2. Carry out scientific-analytical studies: due to the tendencies to prevent the political development crises of the Republic of Armenia in transitional situations.
3. New political tendencies oblige to clarify the differences between the conditions of "transition (linear) and consolidation (harmony of social layers and conscious participation)". Harmony, of course, gives an opportunity to discover and use the "centre-periphery" development tendencies.

Citizenship and E-participation. In order to ensure the effectiveness of the process from democratic transition to consolidation, we can stress the importance of the concurrence level of citizenship and E-participation. *The idea of citizenship is connected with the idea of a person, not only of existence but also of the quality of the activity*. This idea is described in more detail through the right of human choice. Thus, civic consciousness is used in the process of community involvement, through which they perform their civic duties and at the same time benefit their civil rights. The role of citizens in terms of direct involvement in governance processes is direct participation, which fits into the idea of market liberalization in democratic discourse.

To sum up, the protracted crisis of political development in the countries of transition, especially in the post-Soviet one, has led to the rupture of the individual, the group and the public interest, which, by revolutionizing the citizens, permanently creates a revolutionary situation. In fact, citizen participation can be perceived as a subjectivity, which is more related to the functionality of civil society than to the restrictions adopted by the state authorities. *We are convinced that we can overcome such gaps through E-participation if, of course, we ensure the high educational level of the majority of the state and the state information security (especially cyber). Only in these conditions is it possible not only to overcome the centre-periphery gaps but also to ensure the rational participation of individuals in ensuring public safety, planning for the future, and modelling happiness.* Due to this approach, the concept of citizenship is intended to ensure not only inclusion but also the ability to develop one's own "self". "These are the environments where modern citizens work and live, where they should feel safe and secure" (Gordon, 2006, p. 180). Thus, the information and communication technologies (ICTs) not only improve the delivery of public services but also enable governments to better engage citizens, and this is called "e-participation". First of all, numerous technological innovations, particularly in the field of communication and information, played a significant role, contributing to socio-political transformations. In the information age, the frequency

of events is increasing, and the speed of processes is constantly increasing. This will further increase the deregulation, as the public and traditional governing bodies do not have time to respond adequately to events.

Conclusion

Civil activity and participation in political processes can not always provide effective guarantees for democracy, but they can also endanger themselves and civic culture, the rule of law, constitutionality - everything that guarantees human security, as well as the existence of the state. As the dominant institution of the political system of the society, the state clearly expresses the supranational face of the nation and the motives of state-building, in the absence of which the society is plunged into a whirlpool of disappointment, and the citizen is alienated from reality. The decisive factor in the implementation of the priorities of the government is the level of establishment of statehood, which, by establishing a self-organized civil democracy, presupposes *demarchy*[4]. The biggest threat to the establishment of the state is the depoliticized and the over-politicized, marginalized, and manipulated citizen.

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[4] Demarchy - a network of decision-making groups that combine group, public and state interests to work together to ensure stability and security for each other. By carrying out multidimensional actions, such groups involve a wider range of citizens in the decision-making process, giving them the opportunity to take the initiative, strengthening their self-governance and self-realization process. Retrieved from https://www.opendemocracy.net/en/opendemocracyuk/demarchy-can-people-rule/ (17.01.2021).

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UPDATING SOCIAL THEORY: REDEFINITION OF MODERNIZATION

Abstract

The article considered a critical appraisal of the modernization theory in its mono-paradigm frames and offers a heterodox conceptual meaning of modernization. Obviously, the varieties of methodological approaches to that important theoretical topic would have to be much more comprehensive than contemporary interpretations of linear pattern mainstream theories propose. Rethinking the conceptual foundations of the existing interpretation of the very concept is the model of adaptive modernization. Protecting its own matrix core, the system carries out partial correction of specific parameters, in which there is a lag, to increase their own vitality. Constructive changes are intra-systemic and occur within the existing order, without destroying its foundations, main institutional structures, and preserve the generic sociocultural genotype Modernization, as reception of foreign cultural innovations (technical and technological) with their appropriate adaptation to the endogenous conditions, is an adequate adaptive response of a social system to external risks or exogenous origin impact.

Keywords: modernization, European Modernity, exogenous impact, complex system, innovation adoption.

Introduction

Modern civilization possesses significant opportunities and resources and, at the same time, gives rise to many problems that require urgent solutions. The interconnected and interdependent nature of the modern world acts today as a contradiction between the objective necessity and the subjective unwillingness of various states, peoples and regions to cooperate with each other due to existing civilizational, ethnic and ideological barriers. The actualization of constructive intercultural dialogue and equal cooperation turn researchers to the methodological arsenal of social theory, which is focused on the cognition of complex and dynamic social processes.

Modern social reality is multivariate, and the rate of its change is ahead of the rate of its study. The creative search for effective solutions to pressing problems generated by social and cultural dynamics helps to avoid the rigidity of thoughts in social theory that can take shape in apologetics and dogmatism. And turning to the ontology and epistemology of social development in order to clarify the adequacy of the existing theoretical and cognitive approaches to the current social reality is not sporadic but an obligatory regular action. It is from this initial position that it is proposed to approach the problem of intercultural exchange, adoptions of innovations and the social changes that they entail, as well to test the compatibility of different approaches relevant to the research topic.

Although globalization is an objective trend in the newly established world order and reflects the collectivist human essence, it cannot be interpreted in the spirit of historical fatalism. This trend is influenced by both specific national characteristics, unique historical traditions, the different economic structures of certain countries, and the entire international economic and political situation. The new world order should

not be equated with one model coming from the West. The other versions of "multiple modernities" (Eisenstadt, 2000) can and should also take an active part in the formation of a new world order, and thus rid this order of its dangerous one-dimensionality. However, the problem is broader than the banal dichotomy of confrontation and interaction between any world geographic clusters, for example, "West-East". To the fore in the global project of unification comes the concept of "modernization", which has been established in social theory since the middle of the twentieth century and, in fact, determines the content of most reform processes in the countries of the modern world.

Modernization is not just a government-initiated reform technology or a specific program of actions required to achieve certain practical goals. Modernization is, first of all, a theory that systematizes methodological approaches to studying the patterns of development of transforming societies. This theory is so important and significant in social science that it served as a dividing line between modernist and postmodern styles of scientific thought. The principled position on modernization formed the basis of various paradigms. Addressing the topic of social change within the framework of social theory inevitably puts the researcher in the dilemma of choosing his own position in relation to modernization.

Since pluralism and methodological disagreements are immanent to the scientific community, the problems of local realizations of the content of theoretical concepts as forms of objectification of reality, the determination of conditions and factors contributing to the emergence of their various interpretations, the identification of mechanisms to counteract these processes, remain open for discussion.

Quite extensive criticism in the scientific literature since the 50s of last century by numerous researchers of the classical theory of modernization as a tool for cognizing social reality is well known and focuses on the heuristic nature immanent problems of this theory (Lempert, 2019). The contrasting "traditional" and "modern" societies and the theoretical constructing of both categories as radially extreme oppositions into a rigid dichotomy does not seem entirely correct. Any innovation, interiorizing into other cultural systems, under the absence of rejection, adapts to the local specificities and builds into the life system of society and itself, consequently, becoming a tradition. Also, if modernization is a process identical to industrialization with concomitant changes of an economic, political and social nature, then in the scientific circulation there is the term "industrialization". It seems illogical to duplicate it with the term "modernization" in the West-centric interpretation. Industrialization is indeed a modernization process for a previously non-industrialized country, but it is just one of the many modernizations that took place in the life of this particular society long before the onset of the Modern era in Europe. The accelerated transformations of societies based on technical and technological (economic, military, state-building, etc.) innovations of other cultures or done under external influence, risks and pressure have been observed throughout all world history.

Subsequent modifications of the theory within the framework of neo-modernism continue to rely on ideologically biased theoretical postulates that underlie the modernist paradigm. We adhere to the position that the concept of "modernization" definitely belongs to science but has an interpretation and content that is different from holistic disregard for the particular and uniqueness of the phenomenon of European Modernity. This article offers a heterodox approach to modernization theory that contrasts with the main schools of socio-theoretical thought and transcends the vast majority of the academic mainstream.

Methodology

The main sources of inspiration for such an alternative concept are the varieties of numerous forms of social life, a "multiplicity of modernity", and awareness of the irreducibility of a diverse world to a single universal model of existence. The proposed theoretical slant in conceptual meaning is not in a methodological vacuum. The cultural sociology of J. Alexander has initiated an intensive process of integration into sociological theories not only of the impulses of cultures (including the traditions of scientific thought) of Asia, Africa, Latin America, but also a revision of the blissful picture of the world based on "modernity" (Alexander, 2003). Such an approach also correlates with both anthropological tradition (Boas, 1940) and a materialistic approach in culture research (Harris, 1979). Moreover, it associates with civilizational analysis patterns (Arnason, 2010) and operates within the framework of historical sociology (Subrt, 2017). The research is carried out using the principle of socio-historical determinism, which expresses the universal interconnection and interdependence of social phenomena, and the idea of the evolutionary nature of the social order of each society, correlating with the Path Dependence tradition with the incremental nature of social change and the relative institutional stability of societies. The methodology of linear patterns (structural-functional analysis in the interpretation of the homeostasis of the system, preserving its integrity) is combined with the civilizational approach (the existence of an institutional matrix, various value systems, variable cognitive-behavioural stereotypes in different societies, as well as an axiological determined choice of a certain social action). Specific factual historical material is used to verify hypotheses. The explanation of the mechanism of modernization (the process of introducing innovations) is carried out within the framework of the theory of complex systems (Rousseau, 2015) using the heuristic and descriptive capabilities of the discourse of synergetic theory (regarding system fluctuations, its behaviour at points of bifurcation and self-regulation). Since the positive and negative feedback is unique for each specific system, and the order parameters have not yet been determined unambiguously, the use of the concept of civilization matrices compensates for the limited possibilities of synergetic in explanation long-term periods of relative homeostasis. It clarifies the tendency of the system to certain attractors at bifurcation points. The logical and comparative-historical methods are also applied.

Results

The synergetic approach presents society's cyclical and progressive development as a discrete process, with alternating evolutionary and bifurcation changes. The factors of self-regulation, self-organization, and preventing the catastrophic consequences of entropic fluctuations are stable social structures (trans historical institutional nuclei), which can be subject to discrete changes, but retain their own functionality for a long time. Value-rational ideas of public consciousness are fixed in the civilizational matrix of each particular society.

The socio-cultural component of a particular society, acting as a set of institutional constants, which finds expression in socio-cultural features that become dominant at the points of bifurcation, is the determining factor in the process of social changes (modernization is one of the varieties of such changes), initiating, catalyzing or refusing the very fact of such changes. The socio-cultural component sets the direction, specifics, and, consequently, the variability of social changes.

In the bifurcation period (under the influence of external causal influences), the future of a particular society appears as an unstable configuration of competing alternatives. The data of matrix culture, imprinted in the minds of people at the level of their genetic culture, are manifested as cultural specific features inherent only to this

society and which influence the vector of development of society, determining the ways of using borrowed fundamental discoveries, the level of dissemination of innovative inputs, acceptance or rejection of cultural innovations. The socio-cultural constituent constant of a particular society, being a system-forming component, strives to preserve homeostasis, a state of the relative stability of the system. While maintaining its own matrix core, the system carries out partial modernization, i.e. correction of certain parameters, in which there is a lag, to increase their own vitality. At the same time, constructive changes are intra-systemic and occur within the existing order without destroying its foundations, which carry institutional structures. Relatively stable constants preserve peoples and nations as integral social organisms that develop through gradual qualitative transformations but at the same time preserve the generic socio-cultural genotype. In this case, modernization acts as a reflection of the social system on exogenous impact as a means of maintaining a homeostatic, relatively stable state of the system.

Modernization is defined as the accelerated mobilization development of society, carried out through administrative action, through reception with appropriate adaptation to the endogenous conditions of foreign cultural innovations (technical and technological) of the novel nature, which is an adequate response of a particular social system to external risks or exogenous origin direct pressure. It is an adaptive property of the system eliminating negative tendencies of an externally causal nature, preserving the system itself as such, supporting its own evolutionary development, ensuring the relative homeostasis (state of controlled and controlled changes) of the system in order to avoid risky development scenarios with large amplitude of fluctuations. Modernization is one of the most socially painless ways to exit from crisis points, the most productive method of overcoming the state of bifurcation, adequate reply for changing external environment.

Discussion

1. Change in complex social systems

In the proposed meaning of the concept of modernization, it is the socio-historical phenomenon that is repeatedly recorded in the life of various societies throughout the history of humankind long before Western European societies reach certain stages of their own development. This phenomenon is irrelevant to the ontologically conditioned phenomenon of Western Modernity, as a special case in the history of heterogeneous planetary civilizations. It is constantly observed in the world-historical process without reference to the periodization of the evolutionary development of European societies with their epochs of Modernity, Postmodernity, Second Modernity, etc. The denial of the significance of European Modernity in world history and its subsequent influence on other civilizations through various forms of interaction, of course, is absurd. However, European Modernity is neither the starting point of the only possible reference model of social development nor the first pioneer of social transformation (Diamond, 2017). Moreover, before entering the Modern era, Western European societies in their own development actively adopted foreign cultural achievements and innovations and were transformed under the influence of other civilizations (Frank, 1998).

The study of social management practices within the framework of historical sociology, which implements the fundamental methodological position of sociology – comparability in the temporal dimension, proves the possibility of effective transformations of society to improve the functioning of the existing social system. Such transformations eliminate the risks of loss of national identity and the transmutation of the own population into ethnographic material for other cultures and make reformed society more viable and resistant against exogeniuos presure.Such constructive changes are intra-systemic and occur within the existing social order

without destroying its basic institutional structures.

The theory of complexity, proposed for the analysis of dynamic and self-organizing systems (Urry, 2005), is reasonably correlated with this situation. The theory of complexity does not divide systems into open and closed, linear and nonlinear. It proceeds from the fact that each system is simultaneously open and closed and linear and nonlinear. Complexity theory rejects the dichotomy between stability and change. Agents of a complex system operate in a specific environment, demonstrating their ability to adapt to emerging circumstances.

The most significant contribution to the formation of an adequate picture of the modern world is the position of the theory of complexity, which resolves the dilemma of universality and uniqueness and explains the diversity of existing societies by the irreversibility of choice made at bifurcation points and the subsequent formation of a special pattern of action and development of the system. This thesis opens up wide research prospects focusing on the social actions in historical anthropology and macro-sociological studies of various societies (Pogosyan, 2018). Every action after implementation is irreversible and has corresponding consequences for shaping the future. It is possible to assume the consolidation, stereotyping of repeated typical action in the mass or individual-personal consciousness, or, at least, its definite impact on the sociocultural component of the activity subject, which allows identifying its specific characteristics, determine relatively general inherent properties (Collier, 2010), and relatively facilitate forecasting of possible future actions, especially in cases of external influence.

In the context of our research, the position of the theory of complexity in relation to the behaviour of the system at bifurcation points can be interpreted as the ability of the system to survive, the presence of a certain level of modernization potential in it. Being at the branching point under the influence of external environmental changes,

a specific social system, as a reaction to exogenous pressure, can, under certain conditions, realize the option of balancing the force acting on it by creating adequate counterforce by accepting innovation (absorption from the environment) which means the accelerated modernization that eliminates the risks of such exogenous impact.

External (exogenous) impact occurs during the "clash" or "dialogue" of civilizations: trade, population migration, wars, travel, the development of mass communications, etc., in the process of which innovations are spread, including their import into a certain society from the outside, which, in turn, serves as one of the most important mechanisms of social change. Social change is caused by innovations of the following types: new technologies (military, economic, managerial, scientific), cultural innovations (new beliefs, values, ideological constructions) and new forms of social structure. The content of such social interactions can be presented as a problem of innovations adaptations, the possibility of acceptance of innovations in local traditions, the volume of adoptions and the scale of their distribution in a particular society. It is the ability of societies to adopt technologies, practices, institutions, and cultural models that serve as a prerequisite for accelerating social progress and increasing their adaptive resources in adapting to new emerging social realities.

2. Modernization as a response to an exogenous challenge

Specific historical studies of examples of deliberate, obvious and systematic processes of copying and selective inclusion in local systems of institutional practices and ideas borrowed from abroad testify to the importance of influences, technology imports and institutional models in the national contexts of modernization processes.

The stability of a social system can be defined as the ability of the system to maintain and reproduce its integrity under external influences, internal failures, and over time and remain self-

identical when changing its forms. This presupposes, on the one hand, the ability to dampen fluctuating changes arising under the influence of minor factors, and on the other, to develop and consolidate constructive solutions to problems caused by the action of significant factors, without destroying its own structure and without denying its own principles of the device. For this aspect of sustainability, first of all, the social order is responsible since it is within its framework that the interaction of subjects that constitutes the system takes place.

The phenomenon of constant reorganization provides living systems with flexibility, increases their degree of freedom and expands the boundaries of social creativity. Innovations in complex systems provide for a certain disorganization, relaxation of the compulsory necessity accompanying the action of the principle of reorganization. Innovations, or, in other words, fundamental discoveries, are a new combination of known cultural elements or complexes, manifesting themselves in the form of material, conceptual, ideological or spiritual novelties.

According to the diffusion theory, any technological innovation occurs at a certain time and in a certain place, subsequently spreading in waves to other civilizations. The mechanism for the implementation of modernization, in our opinion, is as follows. A fundamental discovery made in a country of pioneering (primary) modernization allows to expand the ecological niche of its own ethnic group significantly, brings such a country to the level of a hegemonic leader. In the altered external environment, the rest of the actor countries face the question of not just competitiveness, but, first of all, the question of survival, the viability of the functioning system as such. This implies the need to change the parameter of the system in the shortest possible time, in which there is a lag in relation to the hegemonic country, or, in other words, the need for cutch-up (secondary) modernization. The latter, in a similar context, can be defined as accelerated, catching-up development carried out through adminis-

trative regulation, aimed at the rapid achievement of strategic results, organic correction of parameters in which there is a lag, in order to ensure the stability of the social system in the face of the impact of exogenous factors.

European civilization, before becoming a standard of development for other societies, in the period of its own political formation, began precisely with transformations according to the Eastern model. The event that determined the fate of Europe for many centuries and shaped the appearance of the European Middle Ages was the reform of Frankish majordomo Charles Martel.

In 710 A.D., the Arab invasion reached the territory of Europe. In 725 A.D., in the battle of Arles, the Frankish infantry militia, armed with axes, was surrounded by Arab heavy cavalry and defeated. Having plundered the Rhone valley, the Arab army left. The military threat dictated the need for the Franks to create their own mounted troops hastily. The vassal warriors were given villages with peasants so that they could buy a horse and heavy weapons. This system of keeping mounted warriors was taken from the Arabs and was called "ikta" in the East and "beneficiaries" in the West. Due to the lack of free land due to previously distributed allods (hereditary landholdings), Karl Martell carried out a partial secularization of church lands, creating a land fund for the distribution of feuds. The beneficiary system allowed Karl Martell to create a powerful cavalry army. The cavalry, which required significant funds for service, became the core of the Frankish army. In 732 A.D., the new knightly army of Franks, in the battle of Poitiers, defeated the Arabs and forced them to retreat beyond the Pyrenees. The Arabs returned to Spain and stopped advancing north of the Pyrenees. The Franks thus protected Europe from Arab conquest. Moreover, having adopted the "ikta" feudal system and knightly cavalry, the Franks, having strengthened thanks to modernization, conquered all of continental Western Europe in campaigns of 725-734 A.D. (Fouracre,

2013).

Karl Martell's reform served as the basis for the formation and development of feudal relations in Europe. The modernization carried out by the Franks on the Arab model was of a mobilization nature (accelerated pace due to the impending military threat). The need for financial support for modernization reforms and the redistribution of land resources led to a conflict with the church, which, as a large landowner, was partially deprived of landholdings.

In this case, foreign cultural innovation reception was not just about adopting a new weapon, a method of use, technologies for its production and equipment. Essentially, this was a large-scale social modernization. The modernization of Frankish society, carried out by K. Martell, included a change in the economic system and the corresponding institutional transformations. However, this modernization was partial. It was not an utterly east-oriented model, that is, "easternization". Such kind modernization did not become a broad acceptance of Islamic values and the transformation of everyday life into an oriental way. During the reforms, no action was taken to change the Frankish identity. There was no goal either to change the socio-cultural foundations of Frankish society (religion, lifestyle, self-identification, etc.) nor to become a part of the Arab Caliphate. Such modernization had saved Frankish society as an independent civilizational unit from external threat, increased the efficiency of this social system, allowing, after passing through a destabilizing bifurcation state (due to the military pressure of the Arabs), to return to a state of relatively homeostatic stability in order to preserve its own evolutionary development while preserving its own civilizational matrix and social integrity.

3. Common and unique in transformation

Any considered social system is in communication with the outside world, which significantly affects the processes taking place in it. Complex systems must not only strive to survive, but they also have to adapt to environmental changes and develop. They must obtain the ability to homeostasis (resilience) in order to maintain stability and exist. At the same time, any system as homeostatic can exist only under certain conditions that are within fairly narrow limits.

The following factors determine the stability of the social system in this sense:

a) how adequate is the social order to the conditions for the existence of a social system – if it is not adequate, then the system will either disintegrate or change;

b) how consistent are its components – if organizations, institutions and functions contradict each other at least in some part, the social system uses its resources ineffectively, which means it is weakened. If the coordination of matrices is significantly violated, the reproduction of the social system turns to be impossible;

c) how much the social order is reflected and expressed in culture – this affects the awareness of social subjects of the purpose and meaning of order, and therefore, the desire to adhere to and reproduce it.

In general, the problem is reduced to the coordination of disparate components into an integral system, in which each element is adequate to all the others and to the system as a whole, which is a hierarchy of such elements. Such coordination necessarily requires conscious social activity and political will as a response to the pressing needs of modern moments in history. Thus, the interpretation of society as a social system is a homeostat that demonstrates the unity and struggle of the material and the ideal. Transformational processes in a particular society can be either unique due to history, mentality, cultural traditions or are inscribed in a complex of macro-processes occurring in the world, for example, associated with the establishment of a new technological order. Nevertheless, in both cases, transformational processes have a duality of objective and subjective.

The objective is conditioned in transforma-

tional processes by their concrete historical necessity and the "given" content. The motivating cause of social transformations is contradictions that are insoluble in the initial state of socio-economic relations, economic system, institutional structure, which block their stable functioning.

The subjectivity in transformational processes is associated with the actions of numerous subjects who are guided by various attitudes and interests. In this case, the dominant interests have a significant impact on the choice of forms and methods of change, as well as their scale.

Due to the versatility of the social system, its transformations are very diverse: they cover the productive forces and production relations, the needs and motivations of people, forms and methods of management, legal norms and ideological attitudes, the state-administrative structure and the political system. The transformations are ambiguous in their depth and scale. Intra-system transformations occur within the existing order without destroying its foundations, which carry institutional structures. Historical practice shows that effective transformations within a system can increase its resilience. "Mobilized" social transformations occur (as noted above) as a result of extreme social events: revolutions, wars, subjugation of local society and subsequent social synthesis, and as a result of cataclysms or worldwide processes of a global scale.

4. Social order and limits of modernization

The essential characteristic of a social system is stability, and this means not only general strength, balance, homeostasis but also the necessary accompanying reliability, survival, adaptability, the ability to self-preserve and self-development.

Stable systems have the following self-regulating properties:
1. instability: the system tests how it is best to adapt;
2. striving for balance: the entire internal, structural and functional organization of systems contributes to maintaining balance;
3. unpredictability: the resulting effect of a particular action can often differ from what was expected.

Any system is stable, being structurally constructed from the stabilizing more or less stable principle constants and changeable variable components. With all the relatively homogeneous technological equality of planetary countries, it is the socio-cultural constituent of a particular society that is unique. It also determines the specificity and dynamics of the transformation processes in society, being a kind of the base core of the system. According to N. Luhmann, the Autopoietic system composes itself, choosing (selecting) relations with the environment in the form of experience (Luhmann, 2012). At the same time, the border of the system with the environment is a fundamental property of any system that allows it to keep itself. The idea that the maintenance of the border is the essence of the maintenance of the system leads to the idea that there is a certain entropy corridor in which social systems can evolve. Such boundaries, on the one hand, ensure the system's ability to innovate and, consequently, to adapt to changed conditions, and on the other hand, they allow maintaining the system integrity.

Modern scientific ideas about the world are associated with the concepts of polyvariance and diversity. The fatality and teleological finite predestination are denied, the objective existence of alternatives and the possibility of choice are recognized, but this choice is limited. Considering the social dynamics of the phenomena generated by the self-organizing component, the study of the structure as part of the system space, the elemental composition and the corresponding dynamic connections can help to understand the extent of such limitations.

Consequently, due to the difference in the forms of political activity, the diversity of socio-economic life and the multiculturalism of societies, there should be significant restrictions on the

use of the historical experience of other societies. Without highlighting the elements of incompatibility, the optimal and effective use of such experiences is impossible. The results of social history studies provide a basis for thinking about the limitations of the possibilities of social creativity and the unconditional taboo on such social actions that can realize the socio-catastrophic potential contained in them.

The polyvariancy of development allows one to recognize the existence of qualitatively heterogeneous elements of society, which can be conditionally divided into external and internal (concerning the core of society, but not to society itself). The path of development of external elements (variable components of the civilization matrix) is characterized by the growth of contradictions that destabilize and undermine the stability of the system, as if preparing the ground for replacing it with another, assimilating the remnants of the former system. The permanent variety of external constituent elements of the system and a wide range of relatively contradictory individual and group interests and actions in society potentially include all forms of social communities, thanks to which society survives and adapts to different options for the future. A large number of diverse forms provide flexibility to the social system, its ability to respond quickly to challenges and adapt to changing conditions, which makes the social system resistant to a multivariate future (Pogosyan, 2019). The internal elements (relatively stable constants) preserve peoples and nations as integral social organisms that develop through gradual qualitative transformations while keeping the generic sociocultural genotype. In these internal elements, self-organization processes are born, in which the system-forming, natural-spiritual principle prevails, which preserves and renews the substantive foundations of life.

5. Adaptive modernization model

The adaptive model of modernization is based on the evolutionist hypothesis of variability and adaptation as the optimal way of survival and development of societies. Modernization allows the social system to adapt better, operate more efficiently, meet the more diverse needs of more people and at a higher level. The structure of a social system can facilitate or impede the diffusion of innovations (Rogers, 2003, p. 25).

Those societies, lagging, after comparing their own parameters with the characteristics of more developed societies or as a result of contact with more developed societies or cultures, are forced to modernize to not suffer defeat in the competition with those who have gone ahead. Reception of innovations does not necessarily lead to positive results; selective transplantation of cultural elements may not lead to the replacement of local institutions but may result in their deterioration, deformation of institutional architecture, and in some cases – lead to a wide variety of cultural and social anomalies. In addition, there may be cases of traditionalist nationalist reaction and rejection of innovations sometime after their introduction (Touraine, 1995). Moreover, as practice shows, receipted innovations are not always accompanied by the transfer of their systemic characteristics, i.e. places and roles in the donor culture system. The reasons for this lie in the nature of the social system as a social organism that is self-sufficient, self-regulating, self-developing and has a certain history of existence in the temporal dimension. (Heylighen, 2008).

The stability of the sociocultural component has become a reflection of the common historical tradition in solving the problem of civilizational interaction: the subordination of any innovation receptions, even cultural and spiritual, to the goals and objectives of national existence in history. In all historical phases of their interaction with the outside world, recipient cultures retained their distinctive character. During real modernization, there is no change in self-identification, and society's sociocultural foundations are not destroyed. The cases of the innovation-recipient country being under occupation or ex-

ternal control are not considered. The social synthesis also takes place in these cases, but this process can be identified as a colonial expansion of the innovation-donor country rather than modernization.

In explanation the resulting processes of innovative reception and the formation of a new social context, it seems productive to use the conception of adaptive modernization, which is based on the idea of mutual influence and interdependent transformation of imported innovations and endogenous traditions.

The decentralization of European discourse in the modernization paradigm resulted from a profound revision of the theory in the last quarter of the twentieth century. The concept that exogenous modernization could take place in non-convergence with European civilization was raised. S. Eisenstadt offered the idea of a plurality of modernities due to the impact of multiple cultural programs and pointed out the positive significance of tradition - it provides socio-cultural stability to modern society and allows it to maintain a positive identity.

The statement of the fact that it was impossible for non-Western societies to completely copy the Western model led to the emergence of the concept of partial modernization (Rueschemeyer, 1976). The symbiosis of innovative exogenous elements introduced into the traditional context, which lost their ability to function as rational, and endogenous non-modernized elements, the traditional functioning of which was also blocked, was considered by D. Rushmeyer as unproductive. A situationally oriented partial model can be considered as a particular, suboptimal case of a linear modernization model. This model is Eurocentric and one-dimensional, based on a clear theoretical understanding of the result of modernization, which does not preserve elements of traditional structures. However, Raschmeier's idea of the partial nature of modernization transformations is very relevant to the problem we have posed. According to our assumptions, adaptive modernization has a partial na-

ture. It transforms a parameter of the system that needs to be tuned in order to adapt and respond to external environmental risks, but it does not become overarching due to the sociocultural component of the civilization matrix. Such a model of adaptive modernization in the meaning we suggest creates a research space in which not only innovative fragments of reality but also traditional ones have the right to exist. The latter, within the framework of this approach, appear not only as passive recipients doomed to destruction but also as autonomous active formations capable of adapting to new conditions and developing their own survival strategies. That is why modernization transforms societies in reality only partially and each time creates a unique symbiotic combination of institutions, regarded by S. Eisenstadt as numerous manifestations of modernity. Socio-cultural constants of a particular society are a condition for the relative stability of society. Social modernization, in this case, acts as an adaptive reaction of the social system on exogenous challenges.

It is imperative to comprehend the experience of synthesis of local and transplanted institutions. In transition countries, along with the necessary changes, an attempt was made to dismantle all local institutions in the process of modernization completely, but some of those remain the foundation on which these societies continue to exist, preserving elements of the usual order in the chaos, during the reorganization of institutional architecture.

Conclusion

In the process of human cultural development, the importance of ideas and innovations that transcend national boundaries cannot be ignored. The nature of the interaction of different societies determines the vectors of development under exogenous pressure and makes it possible to explain some aspects of the historical process, but, of course, not all. In addition to external influences, their interaction with internal character-

istics and following synthesis, there is an immanent logic of processes due to the action of endogenous factors. The end result of social modernization, the very results of innovation copying, largely depend on the historical context to which society must adapt. The general course of development will be successful only if it is possible to harmonize endogenous and exogenous influence factors (Diamond, 2005). Thus, no society can stay away from the action of exogenous factors, but the ideas, institutions and technologies obtained must be adapted to the local society in order to avoid destructive tendencies, to maintain the stability of a particular social system and to keep the existence of its own cultural genotype (Richerson & Boyd, 2005).

In comparison with other models, the proposed theoretical model of adaptive modernization makes it possible to more adequately describe the complex relationship between tradition and innovation, which are accompanied by mutual influences, transformations, and the construction of symbiotic institutional constructs. This rethinking of the concept of modernization solves the dilemma of "Western centrism - Eastern centrism" for transitional countries in the non-European area. In general, excess competition between different cultures for their own "contribution" to world development is unreasonable and senseless since humanity is one on a historical scale of time. Such a model with its more comprehensive interpretation of modernization can be used as a methodological tool to study the multiple procedures for adopting innovations in social history with unique results in each case and expands the research perspectives of social theory. While realizing the importance and influence of the era of European Modernity for the history of humankind, this interpretation of the concept of modernization, nevertheless, allows switching the attention of researchers from the problems of the genesis of capitalism to other processes of social development and cross-cultural interaction.

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PROJECT OF LIBERTARIANISM IN THE CONCEPTUAL INTERPRETATION OF POSTMODERNITY: MICROCOSM VS MACROCOSM AND THE "INBETWEEN MAN"

Abstract

The ambivalence of meanings in the postmodern theories accentuates the hermeneutic interpretation of concepts: the new "cosmic meanings" have changed the world picture in quite a revolutionary way. Though the views on postmodernism are contradictory, of principle importance is the idea that there are some valid "inventions", which have given meaning to this term; in politics, it is the rise of neoliberalism and libertarianism. Thus, the paper aims to research the interrelation of the "inner" logic of the "free individual", his/her micro-and macrocosm in libertarianism with the external political transformations and ideological discourses of postmodernity. The research results show that science and arts allow focusing on the interpretation of the consequences of those phenomena, which are going on at the level of the "political unconscious". The theorists insist on rethinking the categories of libertarianism: the included concepts are challenging to combine in the principle of the domination of liberty. The focus on libertarianism stipulates the novelty of the research as the postmodern feature, which provides validity to the term "late postmodernism". The new cosmology of the third millennium gives the possibility to use the term "cosmological postmodernism".

Keywords: hermeneutics, conceptual ambivalence, cosmological postmodernism, individuation, liberty, reconceptualization.

Introduction

The Renaissance of the recent scientific interest to the concepts of the classical philosophy and the constructs of the modern political theory in the research of the world's transformations and the Human Being in them represents the conceptual approaches that accentuate the phenomena of individuation, non-structuralism, the normalization of unprecedented change, in general; the permanent postparadigmatic transformations in all the processes mentioned above with their incompatible contradictions, which form the "human sense" of history. There is the Human Being – always at the point of intersection of the natural and the cosmic, the corporal and the spiritual, the rational and the irrational. Nowadays, the stage of "form destruction" (Zygmunt Bauman) increases the ambivalence of the theories, which dynamically change one another, and the latter inevitably leads to the problematization of the meanings and concepts in the "Theory". The postmodern philosophers, by definition, work in the interdisciplinary theoretical field (psychoanalysis, feminist and gender studies, theology, political sciences, etc.) Considering the "troubles" of the new world order, the most authoritative "high profile" postmodern scientists put ideology and its influence on the various cultural, social and political discursive practices in the

focus of their research (Zizek, 2019). The loss of faith in the eternal classical concepts of the human microcosm and macrocosm is considered to be the outcome of the utilitarian expansion both in practices of consumerism and the ideological tendencies of neoliberalism addressing the Utopian criticism of the market. Fredric Jameson (2009) writes that the culture of consumption is an internal machine from which one does not escape by the taking of thought (or moralizing positions) (p. 206).

The postmodern research of the interpretation in the conceptual field of hermeneutics is stipulated in this paper both by the problem of the conceptual ambivalence in the postmodern theories and the increasing significance of hermeneutics not only in the fundamental metaphysical issues but also in the political theories connected with actualizing the political history and the identity of the postmodern actor (man or woman), their relations with the world in all the diversity of the multiple phenomena of life in the internal microcosm and the external macrocosm of the individual attitude to the society and state. The latter is represented not only in the research of theorists but also in the public activities of some "top-level" politicians. Here the fact that the discourses and discursive practices suggest the possibility of different interpretations of the concepts and ideas allows to attempt reconceptualization of some key notions of the political philosophy, with the special interest to the concepts and practices of libertarianism; the conflict of the individual freedom and the state rights, anarchy and stability, Utopia and reality. Problematization of the political metanarratives of modernity in their postmodern interpretations focuses on the present social, cultural, economic and political conditions in their coordination with the "old school" philosophic conceptions and theories.

Libertarianism as a Grand Finale of the Classical Cosmological "Philosophy of Ordo"

Jerome Drexler (2008) enumerating discover-

ies of postmodern cosmology, which influenced the postmodern human greatly, puts stress on Dark Matter, Cosmic Web, Big Bang, Inflation, Cosmic Rays, Dark Energy, and Accelerating Cosmos. Still, human beings belong to the domains of philosophy and psychology; as a living being, he/she belongs to the problematic field of biology in his/her evolution. Man is a subject of paleontologists, and, of course, people as artists or God believers are under analysis in the literary articism, history of arts and theology. "But what on earth is a physicist doing in this company since man is not his special field of research?" asks Jean Charon (2012). Moreover, most physicists admit that what we know today is likely to be revised significantly in the future. Society, however, does not thrive on uncertainty (St. Claire, 2017). All attempts at theorizing social life, culture or the spheres of politics prove to be so primarily problematic because it is challenging to move from the deconstructive mode to the constructive one. Moreover, here, the fact that science, which traditionally is in the field of constant and ever-going scepticism, always promising a kind of nihilism is of great significance. Furthermore, namely, this, according to William Simon (1996), explains why its history of triumphs is also a chronicle of what was originally viewed as dangerous and demoralizing heresies (p. 10).

Libertarianism, with its etymologically folklore slogan "Live and let live", is a comparatively new term, which entered the sociocultural discourse during the last decades of the 20th century. However, its theory, closely connected with the liberal ideas of Lock, Hume, Smith and Kant, is rooted in the XVIII century. As a rule, scientists do not argue that libertarianism is an heir to the XIX century classical liberalism. In its most general meaning, libertarianism represents a definite and straightforward in its sense conception: people should be treated as autonomous individuals free to make their own decisions regarding how to live their own lives and how to determine their salvation without constrains in their wishes and

actions (Hamowy, 2008, p. 21).

Peter Vallentyne, the author of the corresponding article in the Stanford Encyclopedia of Philosophy, stresses: for libertarians of great importance is the value of individual freedom, their aim is formulated as justification of the powerful protection for individual liberty, they insist on stringent limits to coercion, putting the stress on the idea that people cannot be coerced to serve the overall good of society or state. If the man is forced to do anything that violates the rights of other people, he/she cannot serve the good either of society or of their own interests. As a result, libertarians endorse and support solid individual liberty in its various forms: rights for private property, rights to defend civil liberties, equal rights for homosexuals, they endorse drug decriminalization, open borders, etc. (Vallentyne, 2001). As Jason Brennan puts it, libertarianism celebrates the ideal of peaceful cooperation among free and equal people, and its doctrine includes the idea that the rich always capture political power. That is why libertarians proclaim their wish to minimize the power of the rich to protect the weak and the poor. Brennan maintains that most contemporary libertarians have changed the former actualization of the concept of equality. Now many of them are followers of Ayn Rand, her ideas and ideals, artistically presented in her famous novel "Atlas Shrugged" (1957). Jason Brennan (2012) is sure that contemporary libertarianism is a system of thought when it includes such aspects as the value of liberty, human nature and ethics, economic freedom, government and democracy, etc.

The radical anarchist libertarianism denies even the minimal possible coercive state action in the "soft-core" libertarianism "the small state replaces anarchy or the minimal state as the object of ideological advocacy". Thus "libertarianism shades into classical liberalism" (Mack, 2018, p. 3).

In the aspects of the analysis of libertarianism as the continuation of classical liberal concepts, it seems proper to recollect Jameson's words concerning the relations between liberalism and radicalism. The famous postmodernist stresses Michaels' thought that "the critics today who imagine themselves to be radicals are nothing more than liberals, in all the weak and "handwriting" senses of that word" (Jameson, 2009, p. 204). Putting the focus on the necessity of the definite border between radicalism and liberalism, Fredric Jameson continues: the liberal view is generally characterized by the belief that the "system is not really total in that sense, that we can ameliorate it, reorganize it, and regulate it in such a way that it becomes tolerable and we thereby have the best of both worlds" (Jameson, 2009, p. 207). Fredric Jameson is sure that this kind of solution – "nothing in excess" - in fact, can be determined either by the "phantasm" of Plato or the puritanical ethics of suppression. On the other hand, it is worth noting that libertarianism is often analyzed in its close links with conservatism (Brennan, 2012).

The ideology of conservatism is known to be based on the concept of social inequality as its norm. The denial of the state intrusion into the social policy, namely the latter is called by some scientists as libertarianism (Seresova, 2007). In this context, it is worth mentioning that in Petrov's institutional theory, there are two important theses: the understanding of the state as the supreme level of the society development is simply non-moral from the normative side, and from the economic side, the theory of state should be substituted by the theory of bureaucracy, which was developed in the theories of Marx, Petrov, North and others (Konstantinov, 2007, pp. 36-37).

The Ukrainian researcher Mykola Bulatevych in his analysis of the concepts and peculiarities of the civil society functioning, follows Alexander's presumption according to which any civil society is a structural element of the "contemporary society", different from its two other structural elements – economy and state. Each sphere is an autonomous one, developing under its inner logic. On the one hand, economy, state and civil

society counteract one another; on the other hand, they supplement one another in their functions. Thus they stabilize one another and form the "system frame" of contemporary society (Bulatevych, 2019, p. 63).

Generally speaking, at the beginning of the XXI century, in the philosophic and political discourses, the problems of the state and the state systems have been advanced in the theoretical debates. The struggle for "correct" understanding the political conceptions and perceptions is focused on the issues of spreading the resources (financial, intellectual, administrative ones). In the scientists' opinion, this situation can lead the societies to such disagreement concerning "the values", which in the final analysis may result in the disruption and ruin of the "state system" as a concept, though in the other case – in the consolidation of the population who share the same fundamental values (Yurchenko, 2007, p. 212). While analyzing the discursive constructs of politics, the researchers claim that, in this very context, it is possible to determine which ideas have been rejected or kept and derived from the historical oblivion (Yurchenko, 2007, p. 215). The accentualization of the libertarian concepts is no doubt belongs to the latter case. It is standard political and philosophical knowledge that in the Antique and Middle Ages philosophy, the ideal state organism was represented by the idea of "Ordo", given by God as the basic principle of the world/cosmic organization. As for the Renaissance, the burghers are considered to be transformed into the bourgeoisie, which according to Marx' theory, represented the ideology of the whole nation (Marx & Engels, 1972). Though the "Ordo" had been rejected, Thomas Hobbes, in his "Leviathan", concerning the structure of the state and society, argued for the rule by an absolute sovereign. It is known by all "students of political philosophy" as an axiom that the war of all against all could only be avoided by undivided government. Furthermore, the theme of the political subject is evident here as one of the most important issues of political

philosophy. Thus, it is not "by chance" that the problems of libertarianism are explicitly or implicitly touched upon in contemporary scientific papers. The political subject is treated as an actor – making solutions and acting in accordance with his/her interests and values (Aksjonova, 2008).

It is worth stressing that this kind of socio-cultural and political vision is steadily being introduced in the philosophic and socio-cultural discourses. In our opinion, the latter is connected with the postmodern transformations of liberalism in its neoliberal version. As Matthew Eagleton-Pierce writes, the key concepts of liberalism have been recently transformed in a global scale, and this term has become not only popular but also somewhat problematic in terms of the neoliberal discourse, its concepts and constructs. According to Matthew Eagleton-Pierce, the same happens with the adjective "neoliberal", which is used nowadays in the definitions of states, markets, projects, discourses, nationalities, approaches and methods, values and cultures. In his commentary of this "linguistic turn", the researcher writes that it is often absolutely unclear what makes this or that idea or practice "neoliberal" because in its potential, the term covers everything and anything; in general, it is a label for defining those changes which have been taken place in capitalism since the 80s of the last century. In this context, it is significant to stress Eagleton's formulation of this idea: neoliberal practices will always be hybrid creations (Eagleton-Pierce, 2016, p. 18). It is obvious that at present, they are effectively being hybridized with the libertarian theoretical approaches and practices.

Postmodernism and the Hermeneutic Interpretation of the "Theories of Everything"

The ambivalent and polysemantic nature of many postmodern concepts, while expanding the problematic field of heterogeneity and vagueness

of the scientific ideas, underlines the impossibility of comparing concepts and thoughts which substitute one another in the dynamics of the unstable systems of the postmodern political philosophy. Decoding the definitions, which are often synonyms, on the whole, decoding the discourse of the postmodern philosophy is, by all means, the problem, which has been under analyses for at least the last 40 years. In his definition of the language of philosophy, Jacques Derrida raised questions about whether it is a "natural" language, the family of such languages, or it is rather a formal code. Though those questions have an old history, notes Jacques Derrida (2012), in the postmodern period, they have become dominating and fixed (p. 207).

Postmodern scientists have been actively using the term "metalanguage" as a technical language devised to describe the properties of ordinary language (deconstruction, poststructuralism, narratology, language personality, etc.). It is an interesting fact that Ludwig Wittgenstein had already come up against the limits of logic in such terms as "metalanguage" in the 20s of the last century (Appignanesi & Garratt, 2006, p. 76). The example mentioned above vividly represents the extent to which postmodern thought is closely linked with the constantly occurring in postmodernism the "trouble" of the words meanings and their senses. For us of principal importance is the difference between "sense" and "meaning" rooted in the works of Gottlob Frege (2012).

Mikhail Bakhtin (1971) asserts that even born in the "dialogues of the past centuries", senses have never been stable, and they are not stable and final at present because they have been changing and are changed in the processes of dialogues of the time and the nationalities (pp. 381-393, 429-432). Jacques Derrida (2007), connecting sense and discourse, writes that sense of "the sense", dialectics of emotions and senses, feelings and comprehension have always been taken together with the possibility of the discursive meaning (p. 415). The discourse is critical

because it launches the communicative mechanisms, which operate in culture; the sense that the discourse creates is determined by the term "concept". The structure of the concept is similar to the cultural system. The culture and the concept are invariants. Both verbal and nonverbal concepts are invariants that represents not the meaning but the sense of the corresponding names (Frege, Bakhtin, Shannon, Wiener, and others). In their famous book "Qu'est-ce que la philosophie?" Deleuze Gilles and Guattari Felix maintain that there are no "simple concepts", because in any concept there is always a component that determines it. Any concept needs not only a problem, for the sake of which it is reorganized, or it changes the former concepts, but the whole "crossing" of the problems, where it is connected with other existing concepts (Deleuze & Guattari, 2009, p. 24).

In human society, concepts are so significant because they, to great degree, make the process of communication possible. Furthermore, again, if we address Bakhtin's (1979) philosophic model in communication, "the dialogue" and the "dialogue relations" play a crucial role. But the postmodern problem is that the possibility of dialogues is embarrassed because of the key postmodernist notion – the concept of the hermeneutic interpretation. Richard Appignanessi and Chris Garratt claim that the postmodernism that was shaped in the late 1970s might have been treated as a "European academic fad", but for some successful developments in science and politics, among which they enumerate global cyberspace, the new cosmology and its aim – The Theory of Everything, the Human Genome Project, Neo-Conservatism, and the complete triumph of a free market (Appignanesi & Garratt, 2006, p. 107). With all due respect and following the ideas of some other scientists, we insist on adding to this list the "Hermeneutic Turn" and the unprecedented accent on libertarianism in its version, modified in the second decade of the XXI century. As for hermeneutics, Caputo maintains that "the one word that I think best sums up

the postmodern turn is "hermeneutics", which means the theory of interpretation. I treat hermeneutics as the key to the postmodern mutation in the idea of truth" (Caputo, 2013, p. 200). In postmodernism, all concepts can be subjected to interpretation, both the moral ones: the good, the evil, the beauty, the ugliness, the truth, the false; and the cosmological ones: "The Big Bang is just somebody's opinion, while the Baptists out in Kansas City have their own opinion called Creationism which is just as good" (Caputo, 2013, p. 201). Of course, any interpretation is put in some "frame" (using sociology language), however, we prefer the term "context", which is surely one of the main philosophic and linguistic notions in postmodernism. We absolutely support the idea of many postmodern theorists: everything is ever determined by context. We cannot "translate" whatever properly without the context, situation and background information. Here arises one of the most significant postmodern notions – the concept of recontextualization. The scientists use the terms "cosmological" and "poststructuralist" postmodernism (Keller & Daniel, 2002). Keller Catherine and Daniel Anne claim that reconstructive postmodern thought supports the ethnic, ecological, feminist and other current emancipatory movements. However, from the point of view of postmodern deconstruction, the reconstructive postmodernism might seem rooted in the outdated concepts of selfhood, historical meaning, reason, and truth, which were central in the concepts of the good, the cosmic meaning, and the enhanced nature. In this project of "revisionary postmodernism", the reconstruction involves a creative synthesis of modern and postmodern concepts of "truths". This understanding combined with the growing comprehension of the interdependence of the modern world view with the militarism, nuclearism, patriarchy, global apartheid, ecological devastating of the world provides a great impetus for people to see the evidence of views and to envisage postmodern ways of relating to each other – the rest of nature and the cosmos as a whole

(Keller& Daniel, 2002, pp. 10-11). The idea, which is essential in the context of this article, is explicitly an interpretive one: no appeal to "universal truths" should reconcile the postmodern man/woman with the present order. Going beyond modernity has involved transcending in individualism/ individuation. It has completely changed human behaviour (both biologically and socially), has rebuilt psychic scripts of macro- and micro-cosms against the background of unprecedented internal and external circumstances of choice, pluralism and overall complexity.

Transformations of Libertarianism in the "Late" Postmodernism

The term "libertarianism" is considered to belong to the French libertarian of the anarchism communism wing Joseph Dejacque (1821-1864), who coined it in a letter to Pierre-Joseph Proudhon in 1857. In this letter, he criticized Pierre-Joseph Proudhon for his sexists' views concerning women and his support for private property for production and market economy. It is worth noting that in the "title list" of the most famous anarchist there is Bakunin, thanks to whom the Russian anarchism supplemented the theory of European anarchism with two conceptions, which connected anarchism with socialism/communism: the idea of the collective property for the means of production and the statement of the social revolution as a condition for the realization of the anarchist ideas. Mark Leier points out that Mikhail Bakunin is of keen interest in the XXI century, though the attention paid to him does not clarify his personality or his thoughts; on the opposite, it obscures Mikhail Bakunin's ideas. The researcher of anarchism and the writer of Bakunin's biography states that certainly, Mikhail Bakunin was not a pacifist, but he was not a mad bomber or assassin. That sort of violence has been typically the prerogative of the state: "Two world wars, the Holocaust, Communist purges and famines, Vietnam, Nicaragua, Iraq, Afghanistan, Rwanda, East Timor, Kosovo,

Chechnya and four wars for Middle East oil since 1948 should remind us that it is not anarchists who are primarily responsible for terror and violence in the world" (Leier & Bakunin, 2009, p. 3).

Petr Kropotkin, the famous philosopher of anarchism, considered the theory of anarchism as the logical outcome of those liberal and ethic teachings, which were rooted in the principle of the complete removal of the state functions and extension of the autonomy of the moral personality. Many conceptions of the Russian anarchism – in Kropotkin's thoughts first of all – have not lost their significance yet. Among them, the idea of communal governing based on high moral standards is of great importance in our time of "tectonic shifts". Kropotkin (1991) focused on the communication of people as the "progress engine", he stressed the "golden rule" of all the world's main religions, he wrote that equality in everything was a synonym of justice, and the definition of anarchism (p. 300).

A hundred years later, the American "classical" liberals appropriated the term "libertarianism" for denoting their conceptions which claimed that an individual had rights to acquire, keep and exchange their property; as for the government, its main task was to protect those rights.

At the beginning of the XXI century, the main debates are focused on philosophic concepts of the "left-libertarians", who, opposed to the "right libertarians", assert that the natural resources also are the property of the individuals – members of the community, because of the principle of justice. Thus, they can be nationalized only in case of an individual's permission or corresponding financial compensation (Vallentyne, 2001). At present, among the themes under the analysis of special attention is the problem of the personal right for the natural resources, autonomous property, natural rights and just distribution, world's property and justice, "corporal" right as "self-property", parents' rights, etc. It is necessary to stress that not only left-libertarians, but the right-wing ones advocate the idea of the

right of rational agents for the "complete governing" of their property. Among them, it is worth mentioning the issues of social funds, taxes, rents and such like. Many theorists are of the opinion that left-libertarianism is a form of liberal egalitarianism (Vallentyne, 2001, p. 15). Left Libertarianism has been becoming stronger recently, not only in its economic version but also in the philosophic and political theories. It is represented in many discourses, and the fiction included: Ayn Rand's novel "Atlas Shrugged" has produced a great impact on the West world readers, and its main idea is represented now as the classical assertion of the political basis of the civilization.

Contemporary libertarian thinkers are demonstrating in their research the defeat of the state and markets in many spheres: private freedom, education, inflation, monopolies' influence, environment protection, in politics and the police, in courts and the "law". Murray Rothbard (2006) accentuates that any state which is an aggressor concerning foreign policy does not support freedom in its own country. The scientists put out that the real "benefits" in the state regulation conditions have been kept by the most powerful corporations, which in every case and everywhere, "lead the game on their own field". In their integration of the libertarian concepts in the analytical theory, such influential scientists as Murray Rothbard claim that political, social, and cultural discourses always interpret world ideas and events intending to form systems of their definite perception and corresponding comprehension. The discourses are selective in choosing the "material", which matches the traditional matrix of the civil contract theory set by the Western classical philosophy.

Conclusion

The ambivalent and polysemantic nature of many postmodern concepts while expanding the problematic field of heterogeneity and vagueness of the scientific ideas stresses the impossibility of

comparing concepts and thoughts, which substitute one another in the dynamics of the unstable systems of the postmodern "Theory". The "trouble" of senses, meanings and discourses, which are extremely ambivalent now, is being aggravated with the theories of the new cosmology, which, having changed both the micro-and macrocosm of the postmodern individual, make the possibility of the "harmony" and "equality" in the psychological, political and cultural ways rather embarrassed. The influence of the idea of uncertainty of absolute concepts in postmodernism and their ability and capability to be interpreted by whoever and anywhere adds to understanding the processes under analysis being unsafe or even dangerous both for individuals and the states. These global "tectonic shifts" make the concept of postmodern libertarianism develop in the pragmatic and economic field of the freedom of an individual – a monopolist, billionaire, the "captain" of the late capitalism. The "soft" libertarianism appeal for the transitional period is not supported in the current libertarian movement. Escaping the conflict in the political processes, based on the concept of absolute individual liberty, is considered to be extremely difficult. Thus, the idea of the harmony of the free society represents Utopian thinking, especially under the conditions of postmodernity with its postparadigmatic model of development, its peculiarities of uncertainty and incompatibility.

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PHILOSOPHY OF LAW

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FEATURES OF THE SOCIO-POLITICAL AND THEORETICAL FOUNDATIONS OF THE PHILOSOPHICAL UNDERSTANDING OF LAW FROM THE MIDDLE AGES TO THE PRESENT

Abstract

The article aims to study the genesis of the philosophical understanding of the law, from the Middle Ages to modern times. The reason for choosing such a significant period of time is that the purpose of the article is to trace the dynamics of understanding the philosophy of law. The methodological basis of this scientific article was formed by the most important approaches, methods and principles of historical research. A study was carried out on the genesis of philosophical understanding of the law, from the Middle Ages to modern times. The understanding of the philosophy of law in different eras of time was considered. In addition, the understanding of the philosophy of law during the Renaissance was examined in detail. The main ideas of law in the philosophical spins of the thinkers of the Enlightenment are considered. The characteristic features of the modern philosophy of law are determined.

Keywords: philosophy, law, philosophical understanding of the law, Middle ages, modern times.

Introduction

In modern conditions of the radical transformation of public relations and the approval of the European normative legal standard of the rights of people and citizens, the role of the philosophy of law in the professional training of lawyers is significantly increasing. The actualization of new approaches explains this to the swarming of law, its purpose and content, the need of society to reform the legal system, and, consequently, in new effective schemes and mechanisms for building the rule of law. In order to implement these approaches in practice, there is a corresponding methodological basis, which is the philosophy of law. This is a synthetic science of a world outlook, orients the cognitive interest not only to the perception of social reality but also to the comprehension and implementation of the high purpose of the law as a measure of justice, freedom and formal equality.

Philosophical understanding of legal reality is of extraordinary importance, it involves the study of the nature of law, its substantive characteristics, taking into account modern concepts of legal thinking and legal creativity, and therefore, it is necessary for the formation of a high philosophical and methodological culture among future lawyers. It is no coincidence that the essential fundamental foundations of the legal theory were developed precisely by philosophers (Barac, 2015, pp. 12-15).

The teachings of Aristotle and Locke, Rousseau and Kant and many other brilliant thinkers having recreated the spirit of their era, became the life-giving soil on which all the concepts of law and state known to humankind developed and continue to develop (Kant, 1995, p. 87).

Philosophy of law is an independent area of research at the junction of philosophical and legal knowledge, provides for the study of the essence and meaning of the law, its value and significance in the life of a person and society (Schiller, 2010, p. 78). Since the law is a sphere of common interests of jurisprudence and philosophy, one of the important methodological aspects of the development of national jurisprudence is the application of philosophical generalizations of the laws of social development to the entire system of legal knowledge and the allocation in this system of a particular ideological part of knowledge about law, its essence and purpose - the philosophy of law.

The philosophy of law in the legal education system, in its relationship with other types and methods of understanding and studying law, is the highest spiritual form of knowledge, awareness and approval of its content, value and significance in human life. Philosophy of law assumes a synthesizing role in relation to cultural, spiritual, social, political and legal factors in the development of society, focusing on the human-centred, humanistic principles of all social processes.

The object of the study of the philosophy of law is the entire legal reality, the "world" of law in its universality and integrity, and, first of all, the semantic content of the law. As for the subject, it is unlikely that its definition will be so unambiguous. The most widespread opinion is that the subject of the philosophy of law is essential behind the legal foundations of law - cognitive, value, social, anthropological, and the like. According to the task of this branch of scientific knowledge, the identification and substantiation of the meaning of law should be considered.

Unlike the general theory of law, which studies the current legal system and describes its current state, the philosophy of law presents it as it should be. It considers law from the point of view of its rationality, justice, truthfulness, value, but for this, it is necessary to go beyond its limits. Essentially, the philosophy of law is looking for the truth about law. And the main defining questions for these searches are:

- What is a law as a way of human existence?
- What are the value of law and its significance for each person individually and for society as a whole?

The answers to these and similar questions are not only of theoretical interest but also of practical orientation in the process of solving urgent state problems of our time. Modern processes of democratization of society are directly related to the approval of normative legal standards to guarantee and protect human rights and freedoms, with a rethinking of the value connection "person – law - state".

The philosophy of law produces for a lawyer an integral system of views on the law as a special world, a complex, multifaceted reality with its own dimensions and logic of development. It is closely related to the whole complex of philosophical, legal and humanitarian sciences.

Studying philosophy of law will allow future lawyers to acquire insight and comprehensive knowledge of the law, its meaning, value and significance for people, society and the state as a whole. Philosophy of law can help future specialists in the development of critical and abstract thinking, reflexive abilities, skills of philosophical and legal comprehension of the processes taking place in society, and search for ways to improve modern legal institutions.

The purpose of the article is to trace the key features of the genesis of the philosophical understanding of law from the Middle Ages to the present and, in general terms, to form the main prerequisites for the formation of the philosophy of law at different time intervals.

Methodology

The methodological basis of this scientific article was formed by the most important approaches, methods and principles of historical research. Also, this article in the process of cognition of state-legal phenomena was used:

a) general scientific methods (formal-logical, systemic, structural-functional, concrete-historical); b) general logical methods of theoretical analysis (analysis, synthesis, generalization, comparison, abstraction, analogy, modelling, etc.); c) private scientific methods (technical analysis, specification, interpretation, etc.) The most actively used method of analysis, synthesis and abstract methods, which made it possible to synthesize and generalize the existing theoretical information

Research Results and Discussions

The ancient worldview on the European continent was replaced by Christianity, which became decisive for developing the philosophy of law in the Middle Age. Christianity is becoming the spiritual force that opens up prospects for cultural development in Europe. It was the only one that represented an integral institution, helped to overcome moral turmoil and indicated the necessary worldview guidelines. The Bible and other canonized church books form the metatext of medieval culture. The church and the corresponding social cells – monasteries, chivalry, papacy – structure the world, form an integral socio-cultural space. Christian Metatext already establish the rules and norms of the community of individuals in the state, reflect the connection of a person's existence with God (Nersesyants, 2005, p. 342).

At this time, philosophy loses the leading role that it had in the ancient world and gives way to religion. So, the worldview of the "middle millennium" is inherent in theocentrism. The central place is given to God, the Creator of all things, and every step of a person is perceived from the standpoint of divine providence.

The principle of syncretism, the gravitation towards universality, also became defining for the Middle Ages. The pronounced polarization into matter and spirit, heavenly and earthly, did not prevent a person of this era from striving for understanding the world as a whole, for under-

standing it as a complete all-unity.

The attitude to time also reflected the religious orientations of medieval human. Thus, the year was interpreted as a series of events from the life of Christ and significant dates in the life of the saints. Human life was considered as part of the cosmic. Individual history was dissolved in the universal.

The attitude to human education has also changed: if ancient education was aimed at the formation of a harmonious personality, then in the Middle Ages, the main educational goal was the assimilation of the Christian doctrine for the salvation of the soul. At the same time, the religious dominant did not exclude the possibility of the coexistence of schools of different types. The Greco-Roman educational system was perfect that the leaders of the Christian church were forced to accept it as the main educational institution. In fact, the schools of the antique type existed almost to the 7th century.

The determining factor for the formation of the Christian worldview was "patristics" - the philosophy and theology of the "church fathers" in the III-VIII centuries.

The most significant contribution to the development of Western patristics was made by Aurelius Augustine (354-430) - one of the outstanding ideologists of the Christian Church, the founder of the fundamental principles of Christian philosophy. His political and legal views are set forth in the works "On the City of God", "On Free Will", and a number of other works.

In his work, he was able to give original answers to many other questions of the Christian doctrine, from cosmology to the arrangement of the church organization. It was Augustine who substantiated in his work "On the City of God" the need for the church as a mediator between God and believers. He proclaimed that the church is the supreme authority in the interpretation of divine truth, and therefore the content of divine revelation, argued Augustine, cannot be found without the support of the churchmen (Fuller, 1956, pp. 87-99).

The ideologists of the church argued that the power of sovereigns comes from God, hence the unconditional duty of Christian sovereigns to obey the supreme ruler of the Christian church. Note that the various ideological currents in which protests were expressed against the oppression of the official church, as well as the exploitation and arbitrariness of secular feudal lords in general, did not go beyond the framework of the religious worldview. True, the socio-political programs, born in the bosom of these opposition movements, sharply differed from the social-class attitudes of the ideologists of feudalism.

In the socio-cultural, and therefore legal, spacious Middle Ages, the final levelling of the bodily anthropological nature of the ancient worldview takes place. The social ideal of this era - universal spiritual harmony, which a person acquires only in union with God - gives grounds for the conclusion about the existence of a special type of medieval consciousness. The man of this era interpreted the world as a book and life as a continuous process of mastering it. He trusted more to signs and symbols, mystical vision than an independent critical mission. At one time, the Middle Ages became fertile ground for the development of peculiar political and legal teachings based on the best achievements of Christian philosophy (Hegel, 1896, p. 51).

In the XIII century, the formation of scholastic-Catholic theology focused on substantiating the postulates of faith through the human mind, was completed. An essential role in its construction was played by the Dominican monk, the theologian Thomas Aquinas, whose works became a kind of encyclopedia of the official church ideology of the Middle Ages.

Thomas uses in his teaching the Aristotelian hylomorphism, according to which everything that exists comprises matter and form.

Aquinas argued that form is only the external determination of a thing at the lowest degree of being. This should include inorganic elements and minerals.

From Aristotle, Aquinas also adopted the opinion that man is by nature "a sociable and political animal". The desire to unite and live in the state was originally inherent in people because an individual cannot satisfy his needs on his own. For this natural reason, a political community arises - the state. The procedure for establishing statehood is similar to the process of the creation of the world by God (Rozin, 2003, p. 190). Before starting to lead the world, God brings harmony and organization into it. So the monarch, first of all, establishes and equips the state and then begins to govern it.

The goal of statehood is "the common good", providing conditions for a dignified, reasonable life. And at the same time, the exclusion of farmers, small artisans and merchants from the sphere of politics. In general, everyone must adhere to the order established by God - the lower must obey the higher. Moreover, the essence of power is such an order of domination and subordination, in which the will of those at the top of the human hierarchy drives the lower strata of the population (Kant, 2004, p. 61).

Marsilius of Padua gave his political and legal substantiation of this orientation of burghers.

In his main work, The Defender of the World, Marsil of Padua makes the church responsible for all the troubles and misfortunes of the world. They are surmountable if only in the future the churchmen will deal exclusively with the sphere of the spiritual life of people.

The church should be separated from the state and subject to secular political power. This power and the state that represents it arose, as Marsilius of Padua believed, in the process of the gradual complication of the forms of human community. First, families in the name of the common good and by common consent are united into a clan, a clan - into tribes. Then the cities are consolidated in the same way and the name of the same goal. The final stage is the emergence of a state based on the common consent of all and is designed to satisfy the needs of all. From this interpretation of the origin and essence of the

state, it is easy to recognize the influence of Aristotelian ideas (Diev, 2010, pp. 35-41).

Marsilius of Padua defended the thesis that the real source of all power is the people. From him comes both secular and spiritual power. He alone is the bearer of sovereignty and the supreme legislator.

The adoption of Christianity and the spread of writing led to the emergence of historical and legal works of various genres (chronicles, treatises, legal collections, etc.). A cultural upsurge marked the reign in 1019-1054. Yaroslav the Wise, an active political and legal life (veche meetings in cities, the adoption of a legal collection - Russian Pravda, relationships with other countries), contributed to the development of legal thinking.

Byzantine culture created an original philosophy of state law based on Eastern Christian theology. Its practical reflection was the Code of Justinian (534), which rightfully considered Roman legislation's pinnacle.

The broad monastic community, which was famous for its rich spiritual tradition, had a significant influence on the formation of the theory of ethical behaviour. She created a specific cultural variety of the Christian East. Byzantium was an example of the reproduction of Christian culture in a highly organised state civilization, which was reflected in its legal system.

Byzantine culture tried to reduce the distance between the pagan ethics, from which the Roman law grew, and the Christian ethics, formed based on the Christian state. For this, syncretic legal codes were created, and they spread Christian ethics in various spheres of human life. However, she failed to replace punishment with repentance, nor to deprive the pre-Christian notions of duty and justice.

Political and legal thought received significant development in the works of Vladimir Monomakh (1053-1125). In 1113, during the Great Kyiv uprising, the son of the Grand Duke Vsevolod and the grandson of Yaroslav the Wise, Vladimir Monomakh, was invited to the Kyiv throne, which actually took part in governing the state during the reign of Father Vsevolod, and then had a great influence on state affairs under the Grand Duke Svyatopolk. He also became famous for his military campaigns and victories over the Polovtsians (Kissinger, 2014, pp. 2-3).

The defining trend in the development of philosophical and legal thought in Kievan Rus, the formation and evolution of its political system, was that the configuration of power in Kievan Rus combined monarchical, aristocratic, democratic and theocratic models of government, at the same time competed. It was the balance of various directions, and that ensured the unity and integrity of this state over a long period of historical time.

The aestheticism and pantheism of patristic works, to a certain extent, opposed the Christian worldview. The invincibility of the pre-Christian views of the Ukrainian, the free interpretation of works of patriotic literature objectively contributed to the denial of the theological worldview, the establishment of secular ideology. The attempts of individual thinkers to present a person as the centre of the world, as an independent person capable of free life choice, have also become significant.

The Renaissance and Reformation are characterized by the following common features: the destruction of feudal- and the emergence of early capitalist relations, the strengthening of the authority of the bourgeois strata of society, a critical rethinking of religious teachings, a powerful shift towards secularization, the development of secular culture. The ideologists of the Renaissance and Reformation drew the ideas they needed about the state, law, politics, law from the treasury of the spiritual culture of an ancient civilization. It was the ancient heritage that became fertile ground for developing those state ideas and philosophical and legal models necessary to solve new historical problems.

The ideologists of the Reformation justified the complete subordination of man to society. Its ideological concepts were developed in the form

of strict "closed" doctrines - codified religious and political programs subject to unconditional acceptance and implementation. Religious intolerance for the most prominent representatives of the Reformation is no less characteristic than for the representatives of the Roman Catholic Church.

Nicolo Machiavelli (1469-1527) was born in Florence to a family of a poor lawyer.

He was actively involved in political activities. For many years, he served as Secretary of the Council of Ten, in charge of the military and diplomacy. As part of the embassies, he visited various Italian states and Germany and France. The experience of statist, diplomatic service became decisive for the unique teaching of Machiavelli about state and law.

Observation of life led Machiavelli to the deep conviction that man is a deeply egoistic being, which is guided exclusively by her own interests in all her actions. They, according to Machiavelli, are the most powerful and almost the only stimulus for human activity. The main interest is associated with the preservation of property, property and their augmentation. The thinker argued that "people would rather forgive the death of their father than the loss of property" (The Emperor, section XVII). Machiavelli proves that man is an amazing combination of good and evil, and evil is as inherent in human nature as good (Parel, 1972, pp. 3-28).

In his works, Machiavelli concludes that the main thing for a person - is the ability to act and the will to achieve great goals and based on his selfish interests. Distancing himself from religious and philosophical reflections on the essence of man, he soberly and quite rigidly formulates the basic rules and norms of life in society.

Among Machiavelli's favourite rules of politics, the following are noteworthy:

- "You need to either not offend anyone at all or satisfy your anger and hatred with one blow, and then calm people down and restore their confidence in safety."
- "It is better to kill than to threaten - you will

be threatened, you acquire an enemy for yourself or warn an already existing one, killing - you destroy the enemy completely."

- "Better cruelty than mercy: individuals suffer from punishment and reprisals, while mercy leads to disorder, which gives rise to robbery and murder, from which the entire population suffers."
- "It is better to be stingy than generous – the generous takes from many in order to endow some, some are unhappy with the avaricious, and the people are not burdened with unnecessary extortions."
- "It is better to instil fear than love - I love sovereigns at my own discretion, they are afraid - at the discretion of the sovereign, it is better for a wise ruler to rely on what depends on himself" (Parel, 1972, pp. 3-28).

Machiavelli's works had a significant impact on the further development of philosophical and legal thought. They formulate and substantiate the main program requirements of the bourgeoisie: the inviolability of private property, the security of individuals and property, the republic as the best means of ensuring the "benefits of freedom", the subordination of religion to politics, and the like.

The thinker's search and substantiation of the theoretical foundations of an effective policy of the ruling minority inevitably led to the opposition of the principles of such a policy to generally recognized moral norms, to the substantiation of recommendations written for specific politicians. The origins of such disagreements between Machiavelli and humanism lie in the tragic discrepancy between two qualitatively different dimensions, two polar ways of social life: ethical and political. Each of them has its own criteria: "good" and "evil" - for the first, "benefit" and "losses" - for the other.

Martin Luther (1485-1546), in his works "On the freedom of a Christian", "The difference between the Law and the Gospel", proved that a person is able to realize his own sinfulness. Moreover, realizing he is ashamed of her and

turns this shame into anger directed against his own spiritual impoverishment. And then she is ready to bear any punishment, to free her from sin ... This is how the famous Lutheran doctrine of "cleansing by faith alone" (sola fide), according to which church mediation between man and God becomes superfluous, arose. The sincerity of faith and religious feeling is essential for the salvation of the soul.

Luther advocated the independence of the secular government from the papacy. He instructed his subjects to be obedient to the monarchs and not to rebel against the sovereign and humbly endure the injustices committed by him. However, he argued that the monarch rules reasonably, for whom power is not a privilege but a duty entrusted to him by God. The Christian "ruler should consider himself a servant, not a master of the people". The task of secular power is to regulate relations between people, punish the evil and protect the virtuous. The clergy is not a special "caste" separated from the secular government. (McKim, 2003, p. 19).

Paradoxically, it was thanks to the religious Reformation that the secular culture of Europe and North America developed considerably.

Jean Calvin (Jean Cowen) (1509-1564) Called the "Pope of Geneva". The Calvinist Church in Switzerland controlled all spheres of life: dances, songs, festive clothes, embellishments were prohibited. Quiet residents of Geneva who did not want to obey the new order were deprived of civil rights and expelled from the city, and sometimes executed. Thus, the Spanish Catholic doctor Miguel Servetus, who was persecuted by the Inquisition for speaking out against the Catholic Church, was accused by Calvin of heresy and sentenced to be burned at stake.

Reflecting on the essence of laws, Calvin, following Aquinas, seeks to classify laws, distinguishing among them the moral, cult and judicial. He gave a detailed explanation only regarding the moral law. This law, according to Calvin, "...contains two provisions: the first commands us to honour God with pure faith and piety; the second is to be in a state of true love for neighbours". This law is the true and eternal rule of righteousness that God has given to all people, wherever and whenever they live. Calvin explains that he is "natural" for all humankind because he is sealed in the conscience of every believer. "Justice should be the goal, rule and crown of every law," the reformer argued (Hegel, 1896, p. 38).

The teachings of M. Luther and J. Calvin became a powerful factor in the restructuring of the relationship between church and state, the transition to a new stage of social relations. The split of the single church, the suppression of its monastic institutions and spiritual associations, as well as the abolition of canon law - all this weakened the strict control over secular power that existed in the Middle Ages. The reformers' constant emphasis on the purity of the true essence of religious experience contributed to the ingraining of the spirit of Protestantism. Thus, the church finally turned to the sources of spirituality, as for the state, the position of secular power, of course, strengthened.

Jean Boden was one of the thinkers who not only revived the ideological heritage of antiquity, but also enriched it with new ethnopolitical ideas that began to emerge as a result of the transition of mankind to an industrial society. The main ones among them were the national idea, the ideas of patriotism and the national liberation struggle, the national state and others. The philosophical understanding of law and state, perfect by J. Bodin, his theory of sovereignty significantly influenced the views of the next generation of philosophers of the Enlightenment.

Boden noted that absolute sovereign power still has limits. Having sufficiently developed the thesis that the sovereign cannot be hostage to his own law, Boden expresses the following opinion: "If we say that the one who has absolute power is not a subject of the law, there will be no sovereigns in the world. But what law are we talking about?" This becomes clear in the con-

tinuation of this thought: "...all the Sovereigns of the Earth are subject to the laws of God, nature and a significant number of human laws that are binding on all peoples" (Franklin, 1973, p. 26). Subsequently, Boden repeats this thought once again so as not to leave the reader the slightest chance for doubts: "But as for the laws of the Divine and natural, then all the Sovereigns on earth obey them and are not able to break them" (Franklin, 1973, p. 19).

Hugo Grotius is a famous Dutch lawyer, statesman and writer. Grotius is rightfully considered the "father" of modern natural law. In substantiating his concept, he was the first to turn to biological rather than religious arguments: "the mother of the natural is the inner nature of man" or "natural law is the prescription of common sense". Natural law, according to Grotius, cannot come from God himself. Thus, a progressive understanding of natural law became the impetus for its further justification on rationalistic principles in the works of the Enlighteners in the 17th-18th centuries (Grotius & Rabbie, 1995, p. 113).

The works of Thomas Hobbes remain only "one of the key descriptions of the post-renaissance European state", as noted in the "Encyclopedia of Political Thought" by D. Miller, and arise as the first systematic study of the political mechanism from the point of view of its power nature, that is, as the first conceptual analysis of the nature of power, which is at the heart of any political mechanism as such. T. Hobbes is the thinker whose interest not only does not disappear - as one might expect due to his authoritarian preferences - but is constantly growing. At the end of the twentieth century, Western philosophers and politicians started talking about the "Hobbesian Renaissance" in the modern philosophy of law (Martinich, 2003, p. 44).

In "Leviathan", Hobbes (2006) substantiates 19 natural laws, among which the following can be distinguished: in the interests of peace and self-defence, one should be content with such a degree of freedom in relation to other people,

which a person would have allowed in relation to himself; people must fulfil the agreements they have concluded because they are the beginning and source of justice; it is necessary to give up those rights that may cause discord in the state; one must be grateful, be able to adapt to others, it is easy to forgive offences (p. 67).

If in the days of Kievan Rus the problem of human behaviour was comprehended in the spirit of patriotism, then already in the Renaissance, humanistic tendencies appeared in the development of Ukrainian philosophical and legal thought. The main paradigm, "Man-God" in Ukrainian philosophy, is gradually being transformed into a new paradigm, "Man – Nature". At the same time, the idea of God acquires a new interpretation: man cognizes the Creator not through blind admiration for his power but through self-knowledge and self-deepening.

In the Renaissance Ukrainian philosophy, and therefore in that aspect of it, which concerned the idea of law and legal relations, two types of attitude to reality are distinguished: the philosophy of passive contemplation (Ivan Vyshensky, Job Knyaginitsky, etc.) and the philosophy of active transformation of the world (Yuriy Rogatinets, Stefan and Lavrenty Zizania, Peter Mogila, Gerasim Smotritsky).

Representatives of the first direction developed the national tradition in connection with its origins in the culture of Kievan Rus and the Greek Byzantine world, the ideas of neo-Platonism. Man was interpreted as a spiritually imperfect, sinful being, and her purpose was constant spiritual growth, the result of which was a posthumous merger with God. Therefore, a person should renounce material goods during his lifetime and devote himself to spiritual purification. The highest good of man was seen in the knowledge of God, and the condition for achieving absolute truth was pure contemplation. Such a worldview position deprived a person of the desire to actively change his life, to be the master of his destiny (Demidenko, 2015).

Representatives of the second trend supported

the reformist tendencies in the Orthodox Church, the traditions of early humanism, and the cultural and educational activities of the brotherhoods. A person by representatives of this trend was perceived as physically and spiritually perfect, able to enjoy the joys of earthly life, the beauty of the earth, and bodily sensations. The improvement of such a person consisted not in ascetic self-purification and alienation from the world but in active socially useful behaviour. According to the personal good was comprehended inseparably from the public good. In these views, the Renaissance ideal of a person is justified, strives to achieve perfection during life, and the meaning of human life is determined by the rational use of earthly life assigned to a person to achieve the common good.

The thinkers of the era of the Ukrainian Renaissance defended the need to raise and develop the idea of man, the value of his life, the protection of the dignity of the human person, the establishment of the principles of equality, brotherhood, and justice. In this, the idea of protecting human rights is actively developing, and although understanding its little theological connotation, because, for example, the equality of all before God the Creator was asserted, nevertheless, the work of outstanding representatives of philosophical thought of that time became an essential step towards the development of Ukrainian philosophy of law.

The Enlightenment is a crucial stage in developing European ideology and culture in the late 17th and early 19th centuries. The etymology of the word "enlightenment" (from "light") indicates the main direction of the activities of representatives of this ideological and aesthetic movement - to dispel the darkness of ignorance and ignorance, to teach, educate a person, equip it with scientific knowledge.

The philosophical and legal doctrine of B. Spinoza is the first theoretical foundation of democracy in the ideology of modern times. His desire to free the doctrine of law from moralizing, bring into it all the best from the laws of na-

ture, mind, and substantiate the "boundaries of state power" as a whole testifies to the progressiveness of his views.

Spinoza's reasoning about the law is based on the concept of freedom, which is characteristic of rationalism: the subordination of all to a reasonable law. The creation of laws cannot be entrusted to monarchs, dignitaries, or other persons, whose whims will inevitably prevail over reason because of the weakness of human nature. Personal aspirations and private interests often contradict each other - all this fades away at a general meeting, where smart laws should be born (Bibikhin, 2002, pp. 34-47).

John Locke is the founder of the liberal democratic tradition in Western political thought. In fact, the substantiation of natural rights, which expressed the basic requirements of the bourgeoisie in the field of law (freedom, equality, property), brought Locke the glory of the founder of liberalism. His works are the fertile ground on which the theories of natural law, constitutionalism and tolerance grew. This influence can be seen in the American constitution and the manifestos of the French Revolution, and later in the development of modern liberalism. Locke's theory of property remains the starting point of many discussions in philosophical circles (for example, between J. Rawls and R. Nozick), and the emphasis on the role of labour as a source of property rights gave impetus to the development of the economic theories of Adam Smith and Karl Marx (labour theory of property).

Voltaire (François-Marie Arouet) (1694-1778) - philosopher, writer, human rights activist, historian. Voltaire's merit lies because he:

1. systematized the program of the French Enlightenment;
2. laid the foundations for educational criticism of religion;
3. consistently defended the interests of the liberal bourgeoisie;
4. actively opposed the feudal order;
5. promoted "enlightened absolutism";
6. prepared a theoretical basis for the further de-

velopment of political and legal doctrines in Western European philosophy of law.

The classical understanding of the scientific picture of the world, based on the achievements of Copernicus, Galileo and Newton, determined the development of philosophical thought for many years. It is characterized by the identification of the world with a mechanism, was once brought in by the creator and later developed according to the laws of dynamics. World processes were interpreted as linear and unambiguously determined by the past. The explanation of all natural phenomena is based on cause-and-effect relationships, which excluded any chances for their development. The recurrence of time was decisive in the statement about the sameness of all states of the mechanistic movement of bodies. Space and time in a person's perception had an absolute character and were in no way connected with human activity and were a stationary phenomenon for them. The existence of subjects was interpreted as isolated from the influence of other systems, and the laws of higher forms of motion of matter were reduced to the laws of mechanistic motion. The world, as a simple and homogeneous mechanistic universe, stood in the form of a clockwork with the deterministic behaviour of its subsystems, which obey universal laws (Rawls, 1999, p. 12).

This idea of the uniqueness and homogeneity of the mechanistic universe was transferred to other branches of human activity: to the structure of government, to the organization of the production process, to the legal system. The end of the industrial era testifies to the failure of the mechanistic model of reality, which was criticized initially. The science that brought technological progress into human life could not fill the vacuum created by the loss of faith. The crisis of the spiritual world of man in the 19th century is clearly reflected in the statement of F. Nietzsche: "God is dead!" Man's loss of his only support - God - led to the loss of his place, his own space. A new type of thinking, which will later become the religion of the twentieth century, is repre-

sented in the philosophy of A. Schopenhauer (1999, p. 120). Man is understood by him as helpless, lost in infinite space and infinite time, a value that, by virtue of its finitude, will always be only a relative and never an absolute sense of the time and place of its being. She seems to be out of time and space, without past and future; this is a person with a heightened sense of uselessness and loss in an endless world (Kirkland, 2010, pp. 55-78).

The development of industrial capitalism in the first half of the 19th century led to an increase in the number and organization of the class of wage workers. This means that there were publicists, scientists and public figures who sought to protect the interests of the working class from the "bullshit capitalists". In their works and public speeches, they portrayed the image of a worker who requires decent living conditions and proper payment for their hard work. Based on these claims, doctrines were formed, the programmatic part of which provided for a radical change in the social structure, the replacement of capitalism with a social system without the exploitation and oppression of the masses by the bourgeoisie.

Marxism, as a set of various theoretical and philosophical systems that spoke on behalf of the working class and claimed the role of the only proper methodology of scientific research, took the form of an independent doctrine in the second half of the 40s of the XIX century. Its founder was Karl Marx, who developed the fundamental principles of historical and dialectical materialism, and together with F. Engels, created an integral political, economic, philosophical doctrine (Marx & Engels, 1955, p. 290).

Despite all the disagreements and splits in the circle of its supporters, Marxism escaped the fate of doctrines and dogmatic theories of the first half of the 19th century. They became the property of narrow circles of like-minded people. The spread of Marxism and its formation as an influential direction of political and legal ideology was facilitated by the organization of the Interna-

tional Workingmen's Association (International). Through this organization, Marx and Engels obtained the opportunity for a broad ideological influence on the labour movement for that time. Moreover, since the "Manifesto of the Communist Party" Marxism has been firmly oriented not towards any particular country but towards the world proletarian revolution (Marx & Engels, 1955, p. 420).

In the struggle for influence on the labour movement, the theoretical and journalistic activities of Marx and Engels were of considerable importance, especially the publication of the first volume of Capital, which was rightfully called the last word in political economy.

The work of I. Franko is a vivid example of the reproduction of the philosophical thought of the second image of Modernity, which has not yet been distorted by totalitarian practices. The image, which asserts the need for fundamental social transformations, praises the revolutionary progress of the people in its monolithic unity and in which individual existence loses its significance compared to the collective. A rebel, full of strength to fight for a better future for his people, Frank in his philosophical search for just social order, perhaps unwillingly, took the first step towards rejecting the personal subject and affirming the priority of the collective over the individual, towards denying the ontology of subjectivity in the name of the ghostly ideal society (Frank, 1992, p. 110).

Some of the views and ideas of I. Franko remain relevant today. These include his demands on the inviolability of the fundamental law of the state - the Constitution, the statement that the government must meet national traditions and are aimed at ensuring the rights and freedoms of every person. Franko's postulate that the law was created exclusively for people, and not people should adapt to the norms of the law.

Conclusion

Medieval culture is the culture of the text,

which the Bible symbolized. The man of the Middle Ages constantly identified himself with a certain biblical model of life or an image taken from religious texts. This approach was reflected in the legal worldview of medieval man, for whom the law of God was the primary and foremost thing. The key to the creativity of thinkers at this time was the motive of the struggle between secular and spiritual authorities for a dominant position. In general, the question of which power structure should be the main one: spiritual (church) or secular (state), is decisive for developing the medieval legal worldview. The ideologists of the first were Augustine, Thomas Aquinas, the second - Dante, Marsil of Padua. However, despite these contradictions, the monarchist idea remained unshakable.

In the XV-XVI centuries, which absorbed the reform movement and cultural revival, civil society's legal and political foundations were established.

As the 18th century is often called, the Age of Enlightenment was a period of rapid development of humanistic and rationalistic principles in philosophical and legal thought. The acute crisis of feudalism, the inevitability and proximity of revolutionary transformations in the most developed European countries, the alliance of the bourgeoisie with the people in a common struggle against feudalism led to a widespread idealistic conviction that after the abolition of feudal inequality and despotism, an era of universal happiness, peace and prosperity would come.

The second half of the 19th - early 20th century were marked by a fierce struggle based on educational traditions, a rationalistic worldview, spiritual and religious philosophy. For all the relevance of generalizations, the postulates of spiritual and religious philosophy did not at all coincide with the far from ideal realities of the life of that time. Idealism also lost its positions with the development of science and, according to its representatives, could not satisfy experimental natural science as an adequate methodological basis. Accordingly, in philosophy, philosophy of law,

such a complex mixture of key philosophical ideas as individualism, anthropocentrism, objectivism, hedonism, utilitarianism, evolutionism has been actualized.

As a result of the approval of new ideological guidelines, the philosophical understanding of law acquires the following features: sociocentrism and rational structuring, a rigid centralized, hierarchical correlation of its components and dimensions; the monistic principle of building integrity; rejection of historical experience or a selective attitude towards it, with an emphasis on those moments from the past that reinforce class hatred; collectivist type of consciousness built into social life; the subordination of human life and society to the functional imperatives of impersonal structures and institutions.

The modern legal space is characterized by openness, mobility and isolation; legal situations develop according to the principle of nonlinearrity, opens up new opportunities for a person and at the same time leads to additional risks. The functioning of the invariant component of this space involves global natural processes, energy and information flow. The absence of such a Center frees up space and opens up opportunities to develop new ideas, new personalities capable of self-development and self-actualization. A person from an object of manipulation turns into a conscious subject, independently forms his life strategy.

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PHILOSOPHY OF ART, CULTURE AND ETHICS

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HOSPITALITY AS CARE FOR THE OTHER

Abstract

The article aims to study the phenomenon and theoretical concept of hospitality in historical, cultural and socio-philosophical contexts. It has been proved that hospitality is an actual strategy of attitude to the Other. Hospitality has been defined as an interaction with the Other, attitude to the Other as a guest. The essential features of hospitality, its transformation from traditional forms to modern dimensions, mechanisms of implementation of the abstract law of hospitality in contemporary social practices have been analyzed. It is emphasized that hospitality acts as a universal norm and form of coexistence of people, interaction of different cultures, nations, ethnic groups. The potential of dialogicity and tolerance inherent in hospitality, which is interpreted as protection and assistance to humans in a changing global world, the foundation of understanding the Other have been revealed. Hospitable interaction is not limited to the socio-cultural experience of interpersonal relations but is shown as an acceptable model that introduces the principle of consent in intercultural relations in the field of migration, tourist exchanges and other social processes.

Keywords: hospitality, Other, alien, host, intercultural strategy.

Introduction

The phenomenon of the Other is actively discussed in the philosophical community. Human unfolds himself in the world, builds his life project, makes free choices. The encounter with the Other can be phenomenologically described as the encounter of one person's freedom with the freedom of the other, and such an encounter is conflictual. This place of conflict sets different options for communication and interaction with the Other. We believe that hospitality is a promising strategy and practice of relationships with the Other.

The conceptualization of the phenomenon of hospitality shows that mental, sacral-symbolic, economic, and political practices often fall under its interpretation. Hospitality has been formed as a universal mechanism of encountering and communicating with the Other as a guest since the times of archaic culture. It provided security and confidence in trusting relationships with strangers and interacting with other cultures. In conditions of intensification of migration processes, intercultural projects, when the Other reduces the socio-cultural distance, comes in dangerous proximity to us, penetrates the space of our immediate environment, there is a need for theoretical reflection of hospitable interaction, which bears conflictogenic risks at the interpersonal, state and global levels. There is an urgent need to understand the concept of hospitality, to define its essence, phenomenal features and socio-cultural significance. The analysis of the transformation of the phenomenon of hospitality in the modern global world, its opportunities and risks in the conditions of national and interstate interactions is relevant. The absolutization of the abstract law of hospitality and its implementation in the relative laws of hospitable interactions is a

problem that we articulate as an antinomy of hospitality. Hospitality is a cross-cultural and transhistorical phenomenon. In contemporary science, there is no unanimous interpretation of the concept of hospitality and systematic study of it as a socially important phenomenon. In this regard, the social phenomenon of hospitality, which unfolds as interpersonal interaction and social practice, needs its definition and socio-philosophical analysis.

The purpose of the study is a socio-philosophical analysis of hospitality in interaction with the Other as a guest, its essential features and transformation from traditional forms to modern dimensions. The implementation of the research purpose determines the formulation and solution of a number of tasks: to identify the theoretical and methodological foundations of the socio-philosophical study of the phenomenon of hospitality; to define the essence of the concept of hospitality and to track changes in its interpretations in the historical and cultural context; to analyze the mechanisms of implementation of the abstract law of hospitality in contemporary social practices of contacts with the Other.

Hospitality has been considered as a social phenomenon that introduces the value of caring for the Other in traditional and modern models of social coexistence. *The subject* of the study is the essential features of hospitality and its peculiarities as an abstract value and a component of specific social practices.

Methodology of Analysis

The multiplicity of hospitality as a social phenomenon leads to the creation of a complex methodological landscape that allows to adequately present the meanings of the concepts of "homeworld", "Other", "hospitality" and conduct a thorough analysis of hospitality as a theoretical construct and component of social practice. The method of structural and functional analysis made it possible to reveal the multifunctionality of hospitality in contemporary social practices. The axiological method is used to substantiate hospitality as a value at the individual and societal levels. It was appropriate to use the phenomenological method as a consideration of human being-in-the-world, the study of hospitality through the prism of the living world and human experience, socio-cultural existence in the home world and being-with-others. The hermeneutic method works fruitfully in favor of solving the problem of subject-subject relations and achieving understanding in the intercultural space, helps to interpret hospitality as a cultural text that reflects the traditions, tasks and meanings of social interactions between the subjects of the home world and other cultural worlds.

The scientific novelty of our study lies in the socio-philosophical interpretation of hospitality as a social phenomenon in its procedurality from traditional forms to contemporary social practices and substantiation of the forward-looking hospitality strategy as a mechanism of intercultural and political interaction.

Results and Discussion

The concept of hospitality is part of the universal, basic concepts of universal human civilization central for understanding national traditions, the picture of the world, a specific attitude to the Other. Hospitality is presented, as noted by French philosopher A. Montandon (2004), "as an all-encompassing value and even as an instinct, many qualities and attributes are ascribed to it, which shows the extent to which the concept of hospitality is ideologically and mythologically loaded" (p. 2). We argue that hospitality always reveals itself not only as a model of behaviour and the real offering by a person or community of their place, time, things for temporary use to others but also as a socio-cultural strategy for the systematic development of intercultural communication.

The philosophical issue of hospitality as a social phenomenon today is still a relatively new and little-studied domain. The theory and prac-

tice of hospitality attract the attention of a wide range of researchers in various scientific and social studies: tourism service and migration practices, social philosophy, sociology, ethics, history, ethnography, semiological and linguistic fields – E. Benveniste, R. Kearney, J. Caputo, J. R. Walker, L. Likhachov, L. Morgan. Hospitality is the subject of philosophical reflection of I. Kant, J. Baudrillard, J. Derrida, P. Ricoeur, A. Montandon, S. Zenkin, V. Markov, O. Petrovskaya. In domestic philosophy, this phenomenon is represented by the studies of V. Pazenok, G. Harbar, M. Kolinko, I. Komarnitsky, V. Moroz, R. Solovey, E. Funtusov. However, domestic science lacks a systematic socio-philosophical study of the theoretical and methodological model of hospitality.

The word *hospitality* has different substantive aspects, which are manifested in different mental traditions and rules (Dodonov, 1999). In the "Dictionary of Indo-European Concepts and Society", E. Benveniste highlighted important points in understanding the phenomenon of hospitality. Firstly, it is "equality of relations between people as a result of the action of compensation for gifts, exchange" (Benvenist, 1995, p. 74). Secondly, the guest is interpreted as an enemy: "To explain the connection between the meanings of 'guest' and 'enemy', it is usually assumed that both are derived from the meaning of 'stranger' which is attested in Latin; hence 'a stranger with good intentions is a guest' and 'a stranger with bad intentions is an enemy'" (Benvenist, 1995, p. 77). Researcher I. Pakholova analyzes the understanding of the guest as an enemy. According to her, this characteristic "reflected the difference that arose between own and other's community. It was presented as the difference between internal and external. Being on the territory or in the community of hospitable hosts, the guest joins their life as a stranger without assimilating. Here the institution of hospitality, based on mutual exchange, is annulled, and the appearance of a 'stranger' is regarded as an external invasion" (Pakholova, 2011, p. 33).

Thus, in hospitality, as I. Pakholova (2011) notes, "there are two motives – the motive of the agreement, which is approved and supported by mutual gifts, and the motive of enmity and danger that the guest carries with him" (p. 33). Famous hospitality researcher S. Zenkin gives an etymological analysis of the concept of hospitality: "French d'hospitalité in history meant the practice of hosting pilgrims and refugees, while the etymologically related Russian word *guest* meant *merchant*; accordingly, the development of this common token on French ground gave rise to the words *hospital* and *hospice*" (Zenkin, 2004). Hence the name "hospitable yard" comes from. Thus, the analysis of hospitality is based on the use of toposes friend/foe and guest/host.

It is possible to "capture" the essential features of the phenomenon of hospitality and create its holistic concept only in consideration of its historical and cultural transformations, in connection with the tendencies of society development and the principles of geographical determinism. We should agree with H. Sayadyan and A. Gevorgyan (2020) that "The influence of geographic factors on the society as well as on different social realities had special importance within the whole history" (p. 136). Features of geographical space have shaped traditions and forms of manifestation of hospitality throughout the history of this phenomenon.

Addressing the culture of archaic society with rigid and clear patterns of social relations that presuppose the instrumental nature of social action explains the roots of the cultural processes and phenomena that the contemporary researcher encounters. Such a culture that seems ordered – its predictability guarantees the clarity of the attitude to the Other – is opposed to the anxiety of the unknown, contemporary challenges and risks. Early cultures were characterized by hospitality within friendly communication, which resembles a fraternity agreement and demonstrates a complex verbal communication system and body language. Many researchers, for example, N. Bigunova and I. Kolegaeva (2019), draw at-

tention to the importance of both verbal and nonverbal characteristics of hospitable communication.

H. Harbar (2011) gives the example of the concept of *kala* in African tribes – "it is a friend to each of the tribes he visits, and he has the right to everything that belongs to a friend: his hut and his wife" (p. 86). In a tribal society, hospitality served as a kind of international law. The exchange of gifts conditions the most ancient form of hospitality, so the union of hospitality, founded and supported by mutual gifts, guaranteed inviolability and security in "foreign" territory. Thus, E. Benvenist (1995) points to the system typical of the Indian tribes of northwestern America, which consists of a sequence of gifts and responses. When receiving a gift, the partner must thank the giver with a more valuable gift because of a specific obligation (p. 70).

In the Caucasus, hospitable relations are reflected in the tradition of kunachism. Kunak is a friend who belongs to another homeworld and on whom the mountaineer could rely as on a patron. This custom of hospitality was based on a code of honour and provided shelter and assistance, strengthened friendly relations between neighbouring families, formed common values and social rules. In Armenia, the traveller was called a "guest from God"; he was always given some food and shelter. An unexpected guest could become "common" when the neighbours came together to meet him with dignity. The Armenian feast always demonstrates the host's generosity and is considered an important component of family happiness, cultural level, national identity.

The oldest form of intercultural interaction in ancient Greece was proxenia hospitality, which defined both individual relationships between people and relationships between communities and poleis. I. Komarnitsky (2012) confirms this position: at first, the person who hosted guests "as a private person, protected the interests of newcomers from other cities, helped to solve their problems. Subsequently, such alliances be-

tween individuals to protect the guest were transformed into agreements between individual communities, settlements and even states" (p. 232). Travellers were respected not only for material benefit but also in anticipation of the news. The guest always performs an important function – he informs about other people's worlds.

The Greeks considered not the meeting of guests but sending-off to be the most important. Reception and sending-off as the limits of hospitality sharpen the topology of the "own" and the "other". The inner space of a hospitable event, on the contrary, temporarily neutralizes this opposition when the guest becomes *own for strangers, adapts*. Reception is a metaphor for understanding another culture. In this case, both verbal and nonverbal communication introduces the guest to the space of another culture. Its purpose for the guest is to learn some cultural language unknown to him and to achieve mutual understanding between the participants of the hospitality situation.

In the Middle Ages, due to the dominance of the Christian religion and the need to visit holy places, numerous categories of pilgrim travellers appeared. There was a need to develop an extensive service infrastructure, new types of inns emerged – *hospitals*, which were designed to receive religious travellers. It is suggested that the emergence of a hotel form of hospitality is consistent with the needs of some knightly religious orders – Hospitallers, Templars. The Crusades resulted in a network of hotel chains throughout the Mediterranean that was close to the modern system, bringing comfort to travellers and significant profits for owners. The huge role in the development of the capital of the Ottoman Empire, Istanbul, was played by the so-called "imarets", i.e. complexes that united religious and charitable institutions, on the one hand, and trade institutions, on the other.

An interesting aspect is a hospitality towards knowledge in Europe in the Middle Ages and the Renaissance. Well-known researchers D. Antiseri and J. Reale (2003) described medieval Paris,

where "the universitas magistorum et scholarum, a united corporation of teachers and students, predominated. A special advantage in the 12th century was the Notre Dame school, which gathered under its auspices students from all over Europe and soon became the subject of attention of the Roman Curia" (p. 225). Travelling scientists, philosophers who gave knowledge enjoyed the hospitality of cities and urban communities.

Hospitality is a meeting of subjects, experiences, lifeworlds. It brings to life the phenomena of personal devotion, fidelity embodied in symbolic facts and events. The geographical, cultural and social difference between the participants of the event is significant for the "gathering" of hospitality interaction. The transformation of the tradition of hospitality into a social institution, which is grown in the public consciousness, produces civilized rules for encountering the Other in political formation (country, union of states), requires the use of the socio-philosophical methodology. We would like to address the ambiguity contained in the hospitality event. It is essential to understand the social meaning of hospitality to identify ways to implement it in the life strategies of people and communities. Hospitality carries with it the care for the homeworld and being-with-others, as well as the productive connection between here-being and being-with-others. In interpreting the phenomenon of hospitality, it is necessary to take into account the cultural contexts and personal differences of people, heterogeneity, the multidimensionality of values and cultural space of the community, as well as differences in the practices of constituting different communities in the experience of learning and recognizing the Other.

The analysis of hospitality motivates us to engage the problem of the Alien in research. This concept is polysemantic – in everyday language, we can refer to it as someone who came from distant lands and someone who is not like us in our own world. The familiarized world is the homeworld that we do not notice. The world begins to capture our attention only when the usual

patterns of orientation in the social space do not work. When the Own familiarized world is incomprehensible, "wrong", we are faced with the Alien. It is the description of the Alien as a deliberate (intentional) failure that we focus on in the study of this phenomenon in the works of the German phenomenologist B. Waldenfels. He defines the encounter with the Alien as enduring and reveals the meaning of this phenomenon, articulating it as a situation of injury. B. Waldenfels believes that the peculiarity of the definition of the Alien is that "the meaning here wallows in real influence – here we are not focused on something that goes towards meeting us, that causes our initiative and at the same time awaits our response. Rather, reality interrupts our language, it overtakes us. It hinders or hurts, suppresses our intentions in their implementation" (Waldenfels, 1999, p. 55). The Alien is a tool of social failure. He draws the community's attention to the gaps in the mechanisms of intercultural solidarity and encourages a rethinking of existing norms and rules, improving the socio-cultural system.

The tendency of contemporary philosophy of hospitality is a shift away from the concept of the *Alien* to an understanding of the *Other*. In various methodological fields, G. Simmel, P. Ricoeur, E. Levinas, J. Habermas raise this question and try to provide their answers to the problem of interaction with the Other. Thus, the vector of our study requires adding the concept of "Other" to the concepts of "Own" and "Alien" to describe the diversity of interactions of the subject with representatives of another culture. By stating its existence, the Other brings the interaction between two different subjects into a fundamentally different conceptual field, makes it possible to remove the opposition "own/alien". The Other gives the social subject the feeling not so much of alienation and aggression, as in the case of the Alien, as the feeling of interested attention. It represents interest not just by its dissimilarity with the people of the homeworld, but by its desire to interact or by the possibility of compare-

son with the Own.

I. Komarnitsky (2012) believes that the desire for the productivity of encounter "with Others, and in the extreme case – with Aliens encourages individual and collective subjects to code such social interactions in terms of hospitality" (p. 231). An "opening" of human communication happens, which is facilitated by hospitable relationships, when the subject does not coincide with the Other but seeks to understand its image, way of life. The Other is perceived as a person who has rights, and it is a reflection of its own. There is no negation that accompanies the Alien, that is, "*not*-own". This is how a hospitable relationship with the other cultural subject is born. This algorithm of understanding hospitality as a relationship with the Other is fundamental in our study.

Hospitality brings to life the phenomena of personal interest, openness, and trust, promoting society's self-regulation processes, improving the rules of coexistence and communication with the Other. It should be considered on two levels: as interpersonal relations – in the home territory of an individual or family, and at the level of a nation or other community, the interaction of different cultures, the hospitality of the country to visitors. We invite other people home individually, personally, as subjects with their personal qualities and specific connections with us. The country accepts people as representatives of certain social groups and communities, statuses and official characteristics – as refugees, former compatriots, labour migrants, tourists.

This problem was raised by the German philosopher I. Kant. In the works "The Metaphysics of Morals" and "Perpetual Peace: A Philosophical Sketch", he talks about the right of hospitality. The third definitive article on the perpetual peace is related to Kant's right to universal citizenship, which belongs to all but faces restrictions by the laws of different territories. Legal and hospitable interactions have a common nature, according to I. Kant, which determines their internal, deep connection as they represent the

implementation of principles of humans as active beings and look like a condition of freedom in the field of practical reason. "The chief of these duties is respect for the rights of others. It is our duty to regard them as sacred and to respect and maintain them as such. There is nothing more sacred in the wide world than the rights of others. They are inviolable" (Kant, 1965, p. 178). As a result, hospitality, law, good-neighbourliness, and solidarity resulting from the collision of personal and group selfish impulses are forms of implementation of the supreme goals of nature and human duty – to build the life according to the principle of law as a categorical imperative. Thus, hospitality acquires political significance and needs philosophical understanding and legal confirmation. I. Kant was probably the first researcher to combine philosophical and legal aspects of hospitality.

In our monograph, we have already noted that "the question of the 'visiting rights' had only been raised, but not fully developed by I. Kant" (Kolinko, 2019, p. 289). When he restricts the rights of a foreigner who is in the territory of a sovereign state, the visiting rights, denying the right of permanent residence, it is a question not of humanity, but of law. Today, this question "has become one of the most acute in practical policy, legal and ideological spheres. It creates a conceptual background for any contemporary reflection on hospitality" (Kolinko, 2013, p. 148).

We emphasize the ambiguity of the act of hospitality. If we keep within the limits of its rationalization, then we should recognize that the hospitality process still needs to be refined. We should agree with J. Derrida (2000) that ignorance does not mean the absence of a phenomenon, but only points to another dimension of hospitality: "hospitality is what is going to happen, what always happens in practice, despite the fact that it "is always to come" (p. 4).

Institutionalized hospitality, in the course of time, grew into a powerful industry. It is not only about the tourist service, but also about the net-

works of political and legal institutions that provide reception of guests and new members of the countries. State hospitality is the actions taken by the state to receive, adapt and integrate the newly arrived (official representatives of other states, migrants, settlers) into the local community. In the modern world, there are two main models of public hospitality.

The first model is multicultural. It should be noted that there is a problem of cultural diversity, which often poses difficult challenges. Multiculturalism, which is "understood not only as tolerance for cultural diversity, but also as a requirement for legislative recognition of the rights of racial, religious and cultural groups" (*Multykulturalizm*, 2009, p. 102) is considered by many philosophers, political scientists and jurists as one of the directions to overcome tensions in multicultural countries and to intensify the processes of democratization and cultural recognition.

In multiculturalism, the state helps immigrants preserve their cultural and national identity and, at the same time, become full members of the host society, granting them privileges even greater than the native population (these privyleges may be language courses, employment quotas, social support). At this stage, such a model is facing a crisis. Maintaining their identity, immigrants do not always integrate into the socio-political environment, and they continue to live in closed communities (people from Africa in France, Arab communities in Germany, etc.).

The second model is an assimilative model. This model characterizes acceptance in society, which is conducted under the condition of the formation of a new identity instead of cultural and national differences. This leads to the lack of competitiveness and the loss of national cultures, the depersonalization of hospitality and its transformation into a pragmatic industry.

Active migration flow to European countries, weak integration and expectations of social preferences by migrants lead to the fact that the population of European countries shows a relatively low degree of readiness for a hospitable reception for newcomers from developing countries. The contemporary migration crisis in Europe is connected with the unwillingness of many European countries to receive and redistribute their resettlement, which leads to an uneven burden on the migration services of particular European countries due to the massive inflow of migrants from the Middle East, North Africa and South Asia.

It should be noted that migration makes an important social and economic contribution to the destination countries, culturally enriches them, provides society with labour. The value of labour migration has been demonstrated during the coronavirus pandemic when there was almost a collapse in some areas, such as agriculture in European regions, because of the lack of migrant workers' mobility. The following questions arise: what value do the integration processes of migrants acquire? What is the correlation between the tactics of ignoring, assimilating or rejecting alien subjects by communities? S. Balinchenko (2019) offers an interesting angle of the problem – the coordination of "socio-cultural space, restructured due to migration, taking into account the intentions and expectations of local people and migrants, as well as the mythologems of unity and otherness, spread in the information space" (p. 4). The humanistic guideline of a globalized society is the acceptance and protection of "foreigners". However, the prevalence of reluctance to accept the rules of the new world in the migration environment, poverty, low social status of migrants, which makes them vulnerable to the challenges of a successful life, increasing terrorism in countries hosting refugees – all these circumstances motivate host societies to treat migrants with caution and apprehension. S. Balinchenko (2019) notes the strengthening of "archaic tendencies to separate "our" from "other", as well as the polarization of We and They in conflicting assessments" (p. 6). In this regard, "'aliens from another world' cause concern such as: 'How many of them are among us, how

many strangers are there in our world?'" (Balinchenko, 2019, p. 6), as A. Badiou is quoted by S. Balinchenko. The values of the common world are re-evaluated at an everyday level, among ordinary people, and officially – at the level of various institutions of society that have faced the problems of adaptation of migrants. This leads to an unfair generalization and a reaction of rejection of immigrants by some governments (events in Greece, Hungary). The interference of problematic reality, in the normative regulation of coexistence declared as fundamental European values, encourages social philosophy to create a scientific discourse on the rethinking of the topic of integration. In this sense, we agree with S. Balinchenko's (2019) conclusion that "assessing otherness and trying to subordinate it to one's own socio-cultural space if the Other becomes part of it, as well as assessing differences from the standpoint of "compatibility/ incompatibility" with the communicative space of the recipient community – does not contribute to self-renewal of Us, because integration as a rejection of the specific identity of "foreigners" is, in fact, a discursively questionable requirement for the Other to renounce his own self-renewal in favor of another identity" (pp. 6-7). Interaction between members of society and migrants as carriers of different socio-cultural codes occurs according to the "instrumental scenario of forced assimilation ("they have to learn our values to live in our space") or the communicative scenario of interest in otherness as social capital, not a threat" (Balinchenko, 2019, p. 8). The second algorithm is more acceptable to contemporary society and corresponds to our reasonning about hospitality as respect for the Other. The self-responsibility of the participants of a cultural meeting presupposes a balance when the movement of the Other to our homeworld is a sign of the renewal of society.

Conclusion

As a result of the study, we came to the fol-

lowing conclusions. Historically, the phenomenon of hospitality is associated with the cultural tradition of respectful reception and treating guests and is common to almost all peoples of the world. The analysis of socio-cultural, ideological (mythological, sacred, secular) foundations of hospitality and its everyday practices allow us to conclude that the formation of the invariant core of the institution of hospitality is associated with the development of cultural and political connections, trade, pilgrimage, travel of philosophers and educators, which contributed to the development of a tolerant attitude towards the Other. The analysis of the historical and cultural aspect of hospitality confirms its ideological nature, constructive social role and axiological significance in societies with different cultural orientations.

Today, there is a growing interest in the concept of hospitality and research scenarios for the interpretation of this social phenomenon. The analysis presented in our article allows us to state with confidence that there is a shift from the perception of hospitality as a purely ethnographic practice and etiquettical episode to consideration of its importance in the socio-cultural, political and economic processes of the global world.

The encounter with the Other is considered as social capital, not a threat to the homeworld. Hospitality helps to perform self-regulation of society, maintains the stability of internal relations and facilitates interaction with the outside world. Its meaning, connected with the tolerant perception of the other, not similar to the representatives of our homeworld, makes hospitality a determining factor in forming a tolerant model of the behaviour of social actors. At the same time, it is interpreted not only as a daily practice of interpersonal interaction but also as a condition and marker of a friendly policy of social communities to representatives of other territories, states in relation to other states.

Hospitality occupies an important place in the structure of social values and contributes to the achievement of intercultural and interstate har-

mony. This concept not only demonstrates ethnographic contexts but also forms attractive principles of tourist culture and economy, introducing its rules into state relations with subjects seeking political asylum or employment.

Thus, the analysis of trends in hospitality in the value-normative and political space of contemporary society shows that it is transformed from interpersonal interaction to a social institution. The cosmopolitan right of the hospitality of the inhabitants of the Earth, which I. Kant insisted on, is manifested as the relative laws and rules of different societies – this is the deepest antinomy of hospitality, which needs to be addressed.

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FUNCTIONAL, SEMANTIC AND LINGUISTIC FEATURES OF LATIN TEXT ON VANITAS WORKS OF FINE ART

Abstract

The article presents the results of a study of Latin inscriptions on paintings and engravings of the Vanitas genre. The sources of borrowing citations, their functional-semantic and linguistic load are analysed. The research proves that texts in Latin are an integral part of paintings and engravings of the Vanitas genre, and their use is conditioned by the specifics of the origin and historical development of the genre. The analysis of Latin inscriptions helps form a generalised vision and perception of the world's vanity, the transience of life, and the inevitability of death, which is laid down by artists in their works. The contemplation of such works is designed to inspire viewers with the idea that everything that surrounds and accompanies a person in this life is vanity. Also, there is a significant difference between the death of a person who lives righteously and the death of a sinner. The artists used Latin quotes from various sources to enhance their influence on the audience (the quotes from the Bible and works of ancient authors). Quotes from the works of contemporaries are used less frequently. Artists were relatively free with the quoted phrases: they shortened, supplemented, and combined expressions.

Keywords: Vanitas genre, Latin inscriptions, semantic and functional features, linguistic features, sources of borrowing.

Introduction

The Latin language, which was dominant in the European cultural space for an extended period, ensured the continuity of traditions and translation of knowledge, contributed to the cultural integration of Europe. Latin was used rather sparsely after the Roman Empire's fall and was studied mainly in monastic schools. At the same time, it remained the language of state communication, the language of the new Christian religion, literature, and education. It contributed to the retention and expansion of the use of Latin in the European cultural space: it united all educated people in Europe and was a kind of cultural code. Latin also had a special status of *lingua sacra*, which was explained primarily by the Christian tradition's influence. In the 5th century, the translation of the Bible into Latin was made, and the language of translation was sanctified by the unconditional authority of the Holy Scripture. When religious culture gave way to secular culture, the sacralisation of the most important secular institutions and cultural phenomena occurred, which led to the emergence of a specific phenomenon – "secular holiness", reflected on the language level: Latin received an additional valuable content.

Over the centuries, ancient and biblical themes formed the type of European culture, including fine arts. However, for a modern person, the perceiving of artwork is often complicated by limitations of knowledge in classical languages.

The content of Latin inscriptions, which sometimes play a decisive role in establishing the work's true meaning, is locked down rather tight.

"If we do not know what a painting or series of paintings represents, our attention soon wanders, and our so-called 'aesthetic experience' is curtailed" (Hall, 1974, pp. VII-VIII). So, the study of functional and semantic characteristics of Latin inscriptions in the visual arts is a relevant issue of our time. The particular interest is devoted to the works of the Vanitas genre – a kind of still life of the Baroque epoch, "which includes various symbolic objects designed to remind the viewer of their mortality and the worthlessness of worldly goods and pleasures" (Vanitas, n. d.). A specific feature of these works is the presence of a large number of Latin inscriptions of a subsidiary, explicative, or affective nature.

From the History of the Vanitas' Study

The works of the Vanitas genre attracted the attention of many scholars. However, attention was paid mainly to the study of the deep symbolism of such paintings or the role of individual objects and images depicted on them (Cheney, 2018; Gruznova, 2018; Knöll & Oosterwijk, 2011; Mori, 1996; Shherbinina, 2019); on the definition of historical prerequisites for the formation and development of the genre as a whole (Woodall & Porras, 2015); on the specifics of the creative heritage or even individual works of a particular artist (Merrill, 1960; Piorko, 2014). Ju performs a cursory analysis of individual inscriptions. Shherbinina (2019) in the context of symbolism analysis of the book in Vanitas paintings. Simultaneously, the analysis of Latin inscriptions' functional and semantic load on Vanitas paintings and engravings was not the subject of special study.

Methodology

The research object is Latin inscriptions on paintings and engravings of the Vanitas genre. The research subject is the sources of borrowing of Latin inscriptions, their functional and semantic load, and linguistic features.

We selected the online catalogues of museums as the study data (the Vatican Museums, Borghese Gallery and Museum, the Louvre Museum et al.), and also collected works of fine art in WikiArt, GettyImages, DeviantArt. Using the continuous sampling method, we selected the paintings and engravings of the Vanitas genre among the presented works, which contained Latin inscriptions. The works of fine art without inscriptions listed in the catalogues under the name *Vanitas* have gone unheeded. Thus, 139 paintings and engravings of the Vanitas genre created in the 15th-18th centuries were selected. Individual works of contemporary authors were also used for the comparative analysis.

Theoretical Background

To understand the specifics of Vanitas works of art and features of the Latin inscriptions, the prerequisites for forming this genre and factors of its development must be defined. As A. Gruznova (2018) indicates, significant influence on the development of the Vanitas theme on paintings of the 16th-17th centuries had "religious and philosophical context with strong moralizing guidelines", which is also reflected in the literary works of that time (in particular, Erasmus of Rotterdam, J. Cats). Consequently, the heart of Vanitas genre development was the Dutch city of Leiden, which was one of the centres of Calvinism – the theological system of Calvin and his followers marked by a strong emphasis on the sovereignty of God, the depravity of humankind, and the doctrine of predestination (Merriam-Webster, n.d.). The genre was called *Vanitas*, because the statement from Ecclesiastes *Vanitas vanitatum et omnia vanitas* (Biblia Sacra Vulgata, n. d., Ecc. 1.2) "Vanity of vanities! All is vanity" (The Holy Bible: RSVCE, n. d.) fully reflected the essence of the worldview of that time.

Each object depicted in Vanitas painting or engraving contains a unique semantic code, a special symbolic meaning. Its understanding allows the viewer to discover the worldview of

that time: a skull or skeleton, shells, attributes of power (crown, sceptre, laurel wreath, papal tiara) and weapons, soap bubbles, hourglass, musical instruments and notes, a fireless candle, books, scrolls and sheets of paper with inscriptions, fresh and rotten fruits, withered flowers, gambling, a globe, money and jewellery. The Vanitas genre is rightly called "the most intelligent kind of still life" (Ozerov, n. d.), which involves more reflection than contemplation (Shherbinina, 2019). The viewer needs knowledge of ancient literature, the Bible, religious symbolism, and Latin language to understand it.

Description of the Issue

The analysis of Latin inscriptions on Vanitas paintings allowed to divide them into separate groups according to the meaning, to determine a generalised vision and perception of the world vanity, the transience of life and the inevitability of death, which artists embed in their works and through these works influence the consciousness of observers and form their life views.

The consistent thought through all works of the Vanitas genre is the understanding that everything that surrounds and accompanies a person in this life – beauty, fame, wealth, honours, power – is vanity. The statement of Ecclesiastes *Vanitas vanitatum et omnia vanitas* is the most commonly used by artists on Vanitas paintings Latin inscriptions. Among the analysed 139 works, we found 14 cases when a statement was mentioned in full wording (P. van Steenwijk, E. Collier, D. Bailly, J. van Winghe, A. Bloemaert, D. Vinckboons, G. M. Mitelli, J. de Gheyn II). V. Wagner uses the abovementioned quote with another frequently used expression *Memento mori*: *Vanitas vanitatum et omnia vanitas ergo memento mori* "Vanity of vanities and all vanity, so remember about death". On paintings, the expression is quite often mentioned partly: *Omnia vanitas* (4 cases: V. Lefebvre, two paintings by unknown artists of the 17th century and a painting by a contemporary artist R. Don-

ley), *Vanitas Vanitatum* (G. Schalcken and J. M. Gutwein) or only *Vanitas* (usually in the headlines: K. M. Manning, R. Robinson, E. Collier, D. Matham). The personification of vanity is presented on B. Luini's engraving signed *Modestia et Vanitas.*

The earthly life of a person is fleeting, and all achievements are perishable. In particular, attention is focused on this phrase on a painting by an unknown author from Stary Sącz, where there is a quote from the Psalms written above the image of the coffin, which actually conveys the essence of the entire image: *Universa Vanitas Omnis Homo vivens* (Biblia Sacra Vulgata, n. d., Ps. 38:6) "All things are vanity: every man living" (Parallel Latin / English Psalter, n. d.). It is also underlined by a quote borrowed from Horace's work *Mortalia facta peribunt* (Greek and Roman Materials, n. d., Hor. Ars 44.68) "Mortal works will vanish", which was used as a name of the engraving by an unknown artist of the Italian school at the end of the 16th century.

H. Wierx also emphasizes the transience of hedonistic pleasures, using a quote as an inscription to an engraving of a skeleton sitting on top of three women *Omne quod est in mundo, concupiscentia carnis est, et concupiscentia oculorum, et superbia vitae* (Biblia Sacra Vulgata, n. d., 1 Ioan. 2:16) "For all that is in the world, the lust of the flesh and the lust of the eyes and the pride of life" (The Holy Bible: RSVCE, n. d.). The author uses the abridged form of a quote, taken out of the context; however, for his contemporaries in this inscription, there is implicitly embedded information about the need to give up hedonistic pleasures because love for such pleasures "is not of the Father but is of the world. And the world passes away, and the lust of it; but he who does the will of God abides forever" (The Holy Bible: RSVCE, n. d., 1 Ioan. 2:16).

In the works of Vanitas genre, the main content is embedded in the image of various objects, which metaphorically represent the fluidity of all that exists. The same methods of metaphorical

verbalization of the fleetingness of life are often used in Latin inscriptions. So, the anonymous painting of 18th century from Stary Sącz contains a part of the quote from Iob, in which human life is compared with a flower: *Qui quasi flos egreditur et conteritur* (Biblia Sacra Vulgata, n. d., Iob 14:2) "He comes forth like a flower, and withers" (The Holy Bible: RSVCE, n. d.). Following the content, this inscription is placed above the image of a blooming rose bush. On this painting, above the image of an extinguished candle, there is a quote from the Psalms, which represents the widely used metaphorical meaning of smoke as a symbol of the fluidity of life: *Defecerunt sicut Fumus dies mei* (Biblia Sacra Vulgata, n. d., Ps. 101:4) "my days are vanished like smoke" (Parallel Latin / English Psalter, n. d.).

The similarity of human life to such fleeting and ephemeral things as smoke and shadow is emphasized in Latin phrase *Humana cuncta fumus, umbra, vanitas, et scenae imago* "All that is human is smoke, shadow, vanity and the painting of a stage", which was engraved on the tomb of famous Dutch humanist of the end of 16th century J. Lipsius (Ruíz Sánchez, 2006, pp. 317-326). This expression is also found on J. Falk's painting (written on a sheet of paper on the backside of the table, on which two skulls and a rose lie), and in abridged form *Humana cuncta Fumus, Umbra, Vanitas* as the name-subscription to A. van. Halen's engraving.

An allegorical depiction of life's fluidity in the form of a soap bubble, enhanced by appropriate inscriptions, is widespread. The metaphor *Homo Bulla* is given in the first book of Varro's *Rerum Rusticarum Libri Tres*: *quod, ut dicitur, si est homo bulla, eo magis senex* (Greek and Roman Materials, n. d., Varro Re. Rust. I.1.1) "for if, as they say, man is a bubble, all the more so is an old man". A similar comparison is also found in the works of Lucian (Greek and Roman Materials, n. d., Luc. Merc. Cond. 22): *αἱ μὲν χρυσαῖ ἐκεῖναι ἐλπίδες οὐδὲν ἀλλ᾽ ἢ φῦσαί τινες ἦσαν* "those golden hopes were neither more nor less than gilded bubbles" and Petronius: *nos non plu-*

ris sumus quam bullae (Greek and Roman Materials, n. d., Petr. 42) "we are nothing but bubbles". Later Erasmus of Rotterdam used it in *Adagia*, expression *Homo bulla est* and symbol of a soap bubble as a sign of life ephemerality gained popularity, in particular, in the Vanitas genre. So, engravings of K. van Sichem and J. de Gheyn II are named *Homo bulla* "Man is a bubble", and paintings of E. Collier and his follower (whose name is unknown) – *Homo est similis bullae*. The image of a soap bubble is the main in the verse, which serves as a subscription to H. Wierix's engraving, with a little Jesus (among other characters) playing with soap bubbles, where the following is stated: *Dic, o Puer; Homo Bulla, Res tam leuis non est vlla, Bulla nil fragilius...* "Tell me, oh Son; Man is a bubble, there is no other thing so light, there is nothing more fragile than a bubble...".

On the painting of J. V. Leal, a quote from 1 Corinthians is used to emphasize the transience, in which life is hyperbolically compared with a passing moment: *in ictu oculi* (Biblia Sacra Vulgata, n. d., 1 Cor. 15:52) "twinkling of an Eye" (The Holy Bible: RSVCE, n. d.).

Full of art images that metaphorically represent the fluidity of human life (flower, soap bubble, smoke) verses are used as a subscription to the engraving of H. Goltzius *Quis evadet?* "Who will be spared?", which depicts a putto playing with soap bubbles, leaning his left hand on the skull: *Flos novus, et verna fragrans argenteus aura Marcescit subito, perit, ali, perit illa venustas. Sic et vita hominum iam, nunc nascentibus, eheu, Instar abit bullae vanique elapsa vaporis* "The fresh silvery flower, fragrant with the breath of spring, Withers once its beauty wanes; Likewise the life of man, already ebbing in the newborn babe, Vanishes like a bubble or like fleeting smoke". The author of this and many other verses, given as captions to the engravings of G. Goltsius, is his friend F. Estius, a humanist and Neo-Latinist.

For an artistic representation of the life fluidity on D. Matham's and J. Griffier's engravings,

J. A. Ban's verse lines from a poem were used as a subscription: *Quid mundus? quid deliciae? quid vana voluptas? Foetor, tristitiae fumus et umbra. Nihil. Non aurum nec ebur, cibus et potus, organa, plausus, Cum pereant celeri tempore, juncta beant* ... "What's the world? What luxury? What is the pleasure of vanity? They are a stench, a smoke and a shadow of sadness. Nothing. No gold, no ivory, food, drinks, tools or applause do not make people happy together, as they quickly disappear...".

The traditional metaphorical representation of human life as a soap bubble, a gust of wind, a shadow, or a flower is also in the verses that accompany the engraving of R. Sadeler: *Vita quid est nisi bulla leuis? nisi transitus aurae? Quae uelut umbra fugit, quae uelut herba perit...* "What else is life than a light bubble? Than a passing breeze Which flees like a shadow, which passes away like vegetation...".

As noted above, in the works of Vanitas, in addition to the transience of human life, attention was also focused on the ephemerality of such human achievements as power and glory. The expression *Sic transit gloria mundi* was presented on paintings and engravings for which the theme of the transience of power and glory is the main one. Initially, it appears in the theological treatise of Thomas Kempiysky *De Imitatione Christi* (15th century): *O quam cito transit gloria mundi* (Kempis, n. d., I.3.6) "Thus passes the glory of the world!" (in particular, on engravings of M. Snijders and C. Meyer, as well as on the painting of E. Collier). J. V. Leal uses a slightly modified version on the painting: *Finis gloriae mundi* "The End of Worldly Glory". It is worth mentioning that these words are proclaimed at the time of the Pope's ordination, reminding us that worldly glory is perishable.

Perishability and transience are comprehensive phenomena, and therefore death is inevitable. It is emphasized by the authors in a rhetorical question – *Quis evadet?* – used as a title or inscription to their works. This is the title of two G. Goltsius's engravings and a painting by an artist from the circle of H. von Aachen; this inscription is used among many others on J. de Gheyn's engraving.

Death is the typical end of earthly life for all people, regardless of their wealth, status or ephemeral achievements. It wins everything. It is stated in the Latin inscription on J. van der Molen's painting: *Mors omnia vincit* "Death conquers all". The inscription is a paraphrase of Virgil's words *Omnia vincit amor* (Greek and Roman Materials, n. d., Verg. Ecl. 10.69) "Love conquers all things" and is often used on tombstones.

J. F. Carión and an unknown artist of the Spanish school emphasize the inevitability of death in their paintings, which contain the traditional composition of a skull that lies on a book. It is accompanied by an inscription – the first line from Genesis: *Hic est liber generationis Adam* (Biblia Sacra Vulgata, n. d., Gn. 5:1) "This is the written account of Adam's family line" (The Holy Bible: RSVCE, n. d.), which is applied either on the tape depicted on top of the composition or at the end of the book, respectively. The image of a skull and a book with such an inscription gives the viewer an understanding and awareness that humankind will be nothing but ashes. Such reminder to each person is given by T. de Bry on behalf of God (because God uttered these words at the time of Adam and Eve's expulsion from paradise). On the engraving, the artist puts to God's hands a ribbon with an inscription – a quote from Genesis: *Memento homo, quia pulvis es et in pulverem reverteris* (Biblia Sacra Vulgata, n. d., Gn. 3:19) "For dust thou art, and unto dust shalt thou return" (The Holy Bible: RSVCE, n. d.). H. Memling tries to convey the same idea to the audience, using in one of the polyptych panels *Earthly Vanity and Divine Salvation* paraphrase of a biblical quote. In the hands of the Skeleton, which is the personification of death, there is a ribbon with an inscription: *Ecce finis hominis comparatus sum luto et assimilatus sum faville et cineri* (Biblia Sacra Vulgata, n. d., Iob 30:19) "This is the end of Man; He has cast me

into the mire, and I have become like dust and ashes" (The Holy Bible: RSVCE, n. d.).

Death is introduced as an extreme limit: the expected end of everything. It is represented on E. van Panderen engraving by a quote from Horace's *Epistles*: *Mors ultima linea rerum* (Greek and Roman Materials*, n. d., Hor. Ep. I.16.73-79) "Death, the final boundary of things". B. Bruyn the Elder uses the exact quote on the painting but adds an initial phrase: *Omnia morte cadunt, mors ultima linia rerum* "Everything passes with death, death is the ultimate limit of all things".

The use of the Neo-Latin proverb *Hodie mihi, cras tibi* "Today it's me, tomorrow it will be you" is also traditional to emphasize the inevitability of death. The proverb is put into the mouth of Death (allegorically depicted in the image of a skeleton). This statement is a paraphrase from the Book of Sirach: *Memor esto judicii mei: sic enim erit et tuum: mihi heri, et tibi hodie* (Biblia Sacra Vulgata, n. d., Sir. 38:23) "Remember my doom, for yours is like it: yesterday it was mine, and today it is yours" (The Holy Bible: RSVCE, n. d.). Since the Middle Ages, it has been placed on tombstones to warn and remind people that all are mortal. During the analysis, we found 5 cases of its use: on an engraving by an unknown author, on W. Altzenbach's engraving, on an anonymous painting from Stary Sącz, on a painting by an unknown Italian artist of the 18th century and by the contemporary artist R. Donley. Besides, in abbreviated form *Cras tibi*, we see it on J. M. Gutwein's engraving (the inscription is visible on scraps of paper in the hands of skeletons).

Awareness that everyone is equal before death existed long before the Vanitas genre's appearance. The first use of the expression *Mors omnia aequat* "Death makes equal everything" was noticed in works of the poet Claudian (Greek and Roman Materials*, n. d., Claud. R. Pros. 2.300). In the 16th-17th centuries, in the context of European cultural development in general and the Vanitas genre in particular, it had become especially relevant. We meet this phrase in a poem by an unknown poet of the middle

15th century *De vatibus non immerita querela*. Exactly such inscription we found on two works of the Vanitas genre of the late 16th century: on the painting of J. Ligozzi (*Mors omnia equat*) and, in a more extended form, on unknown author's engraving (*Mors omnia aeqvat ideo vigilate* "Death makes equal everything, watch therefore"). In the poem *De morte* of Hildebertus Turonensis Episcopus (n. d.), we find the statement that *Mors sceptra ligonibus aequat* (p. 1442) "Death makes sceptres and hoes equal". Later it appears in the P. Blesensis letters (Blesensis, 1847, p. 119, 131, 159). In the 16th-17th centuries, the expression does not lose its relevance, so it is used on the engravings of J. de Gheyn II, E. van Panderen, and G. Maes. On F. Andriot's engraving, a phrase is carved on the pedestal, and the emphasis is on equality of people in different property requirements before the death: *Ingredimur cuncti, dives cum paupere mixtus* "We all go in together, rich and poor combined".

Death itself speaks to the audience from J. J. Ridinger's engraving: on the tombstone, which is held in the right hand by a skeleton (allegorical personification of death), there are verse lines where the first person outlines the attitude to all people, regardless of wealth, regalia, and mental abilities, as *Omnia mihi subdita* "Everything succumbs to me": *Sum qui non curat quis aut qualis /Nil mihi dignitas Papali /Nec valet majestas Regalis /Stultus et sapiens aequalis /Dives et pauper est mortalis ...* "I'm the one who doesn't care who or what, /For me, papal honours are nothing /The royal majesty is worthless. /Stupid and clever – equal, /Rich and poor are mortals...".

Also, a relatively high emotional load carries subscription to P. Galle's engraving *The Triumph of Death*, in which again Death, allegorically depicted in the image of the Skeleton – Triumpher, speaks in words from the H. Junius poem *In mortem triumphantem* (1598, p. 169): *Ferrea, cruda, rapax, et ineluctabilis, unca falce meto et victrix quaecunqve mihi obvia sterno*

pontifices, regum sceptra, et sine nomine vulgus dissipo, proculco tauris invecta proteruis "I am cruel, rude, predatory and inevitable, I reap with a crooked slant and triumphantly destroy everything, whatever happens to me along the way pontiffs, sceptres of kings and an unnamed crowd I scatter, crush, chasing unrestrained bulls".

Thus, death completes the earthly existence of man. In this context, the Latin expression acquires an entirely different meaning *Finis coronat opus* "The end crowns the work", which we can see on two paintings of E. Collier. Death provides an opportunity to sum up and do what is impossible until the end of life: evaluate how it was. On the paintings of E. Collier, the phrase *Nemo ante mortem beatus dici potest* "No one can be called happy before his death" occurs twice. The origin of the maxim is associated with Ovid's *Metamorphoses*, namely with a plot about the life of Cadmus (Greek and Roman Materials, n. d., Ov. Met. 3.95.136-137).

E. van Panderen places at the top and bottom of the engraving, depicting a bust of a skeleton, a quote from Romans (with reference to the source), significantly reduces and divides it into two parts: *Per peccatum Mors In omnes homines Mors* (Biblia Sacra Vulgata, n. d., Rom. 5:12) "Death through sin Death to all men" (The Holy Bible: RSVCE, n. d.). Thus, he not only emphasizes the inevitability of death but also warns about the direct connection between a person's way of life (righteous or sinful) and death. In fact, for sinners, death is a punishment. *Stipendium peccati MORS* (Biblia Sacra Vulgata, n. d., Rom. 6:23) "For the wages of sin is DEATH" (The Holy Bible: RSVCE, n. d.) is indicated on W. Altzenbach's engraving (1680).

Moreover, although the man is destined to die only once, as the unknown author of the engraving of 1598 emphasizes, placing the quote from Hebrews in the upper part of the centre: *Statutum est hominibus semel mori* (Biblia Sacra Vulgata, n. d., Heb. 9:27) "It is appointed for men to die once" (The Holy Bible: RSVCE, n. d.), there is a significant difference between the death of a righteous person and the death of a sinner. This difference is outlined in an unknown author's engraving (1598), who gives (on the right and left side of the image of the skeleton) quotes representing the idea of the death of the righteous and the sinner. Thus, in the lower corners, two quotes from different psalms *mors peccatorum pessima* (Biblia Sacra Vulgata, n. d., Ps. 33:22) "the death of sinners is the worst" and *praetiosa est sanctorum mors* (Parallel Latin / English Psalter, n. d.) are placed. They correlate with two more quotes below. One of them, located in the central part to the left of the skeleton, is from the Psalms: *Circumdederunt me dolores mortis* (Biblia Sacra Vulgata, n. d., Ps. 114:3) "They have compassed me, the sorrows of death" (Parallel Latin / English Psalter, n. d.), the other from Proverbs is on the right: *Sperat iustus in morte sua* (Biblia Sacra Vulgata, n. d., Pr. 14:32) "But the righteous finds refuge in his death" (The Holy Bible: RSVCE, n. d.).

As a warning, Matthew's quote is also used on the mentioned unknown author's engraving (1598) (barely noticeable inscription on the handle of the scythe), and H. Cock's engraving: *Vigilate itaque, quia nescitis diem, neque horam* (Biblia Sacra Vulgata, n. d., Mt. 25:13) "Watch therefore, for you know neither the day nor the hour" (The Holy Bible: RSVCE, n. d.).

In three works, as a warning, the authors use a quote borrowed from the Book of Sirach: *In omnibus operibus tuis memorare novissima tua et in aeternum non peccabis* (Biblia Sacra Vulgata, n. d., Sir. 7:40) "In all of your deeds, remember your end, and you will never sin" (Common English Bible, n. d.). On J. V. Masip's painting, it is given in full, and on M. Platte-Montagne's engraving and J. Ligozzi's painting is in an abridged form: *Memorare novissima, et in aeternum non peccabis* and *Memorare novissima tua et in n eternvm non pechabis* respectively. On M. Snijders's engraving, only the quote's beginning is used as the title: *Memorare novissima tua*. An unknown artist of the 17th century, a Spanish

school representative, uses a paraphrase of this quote as a caption to the painting. He combines it with the traditional *Memento mori*, as if putting it into the mouth of Death (direct speech, in the first person): *Memento mei et nunquam pecabis*.

The call to remember the death (*Memento mori*) is quite common in Vanitas paintings. This phrase's origin is associated with a tradition that dates back to ancient Rome: during the victorious triumphs, the Roman commander was accompanied by a slave, who had to remind him from time to time that he was a mortal, despite his glory and victories. This expression is used on 14 of analysed works, in particular, on the paintings of E. Collier, H. Hess, H. Hondius, J. de Gheyn II, J. A. Graff, C. Meyer, S. van de Passe, J. J. Scheuchzer, as well as on the photo of the contemporary artist D. Amelina. On the painting of the unknown author of the 15th century, there is also a slightly modified version of the expression: *Memento finis*. On his painting, H. Memling uses the verb *mori* in the form *Morieris*, and on unknown artist's painting, it is the expression *Omnes morimur*. Unlike the paintings with the inscription *Memento Mori,* it is stated only human mortality, without any warning or prevention to the audience.

However, not only death but also life itself depends on the person himself. Because during the life, everyone can incur the wrath of God, and then, as shown on the anonymous painting from Stary Sącz, *Erit tibi pro suavi odore foetor et pro crispanti crine Calvitium* (Biblia Sacra Vulgata, n. d., Is. 3:24) "Instead of perfume there will be rottenness; ... and instead of well-set hair, baldness" (The Holy Bible: RSVCE, n. d.). Only those who follow such advice and act under the warnings can easily overcome all the worldly temptations that life prepares and thus can live righteously. This message is mentioned on one of the panels of J. Gossart's *Carondelet Diptych*, where a ribbon is placed with a Latin inscription *Facile contemnit omnia qui se semper cogitat moriturum* "He easily despises everything who always ponders on the approach of death" (Hier-

onymus, n. d., 53.II.3) above the image of the skull.

On one of the panels *Braque Family Triptych*, R. Van der Weyden uses a quote from the Book of Sirach, which outlines the idea of the death of the person who lives in luxury and wealth. The cross depicted in this painting has an inscription *O mors quam amara est memoria tua homin(i) iniusto et pacem habente in substanciis suis viro quieto et cuius die directe sunt in omnibus et ad huc valenti accipere cibum* (Biblia Sacra Vulgata, n. d., Sir. 41:1-4) "How bitter, death, is the thought of you to those who are at peace among their possessions, to those who aren't anxiously distracted, who prosper at everything and still have the strength to enjoy good food" (Common English Bible, n. d.). For R. Van der Weyden's contemporaries, the context of using this quote was clear, namely its continuation: *O mors, bonum est judicium tuum homini indigenti, et qui minoratur viribus, defecto aetate, et cui de omnibus cura est, et incredibili, qui perdit patientiam!* (Biblia Sacra Vulgata, n. d., Sir. 41: 2) "Your sentence looks good, death, to a person who is needy and lacks strength, who is extremely old and anxious about everything, who is not compliant and whose endurance has failed" (Common English Bible, n. d.).

The emphasis on the perishability of all things can be put through describing what will happen to a person after death. Some authors show the physical transformations of the body, emphasizing the meaning of the depicting by Latin quote. To give more emotional content to paintings and engravings of the Vanitas genre, the expression from Job is often used: *Quae prius nolebat tangere anima mea, nunc, prae angustia, cibi mei sunt* (Biblia Sacra Vulgata, n. d., Iob 6:7) "My appetite refuses to touch them; they are as food that is loathsome to me" (The Holy Bible: RSVCE, n. d.). It occurs in three of the analysed works, however, in a slightly modified form. On J. Ligozzi's painting, the word order was changed, and some words were left out: *Qu(a)e prius anima mea tangere nolebat nunc cibi mei*

sunt. On one of the two paintings of J. Ligozzi's followers, this quote (to enhance the depressing impression of the image of a severed head) is presented together with another quote from Job: *Pelli meae, consumptis carnibus, adhaesit os meum* (Biblia Sacra Vulgata, n. d., Iob 19:20) "My bones cleave to my skin and to my flesh" (The Holy Bible: RSVCE, n. d.). The Book of Sirach's quote is used as a title on W. Altzenbach's engraving. Under the image of a skeleton lying in a coffin, there is an inscription *Cum morietur homo, haereditabit serpentes et bestias et vermes* (Biblia Sacra Vulgata, n. d., Sir. 10:13) "When people are dead, they inherit maggots, beasts, and worms" (Common English Bible, n. d.). On the anonymous painting of 1620, the author did not go into a detailed description of what will happen to a person after death but concisely signed a painting with the image of a skull with the following expression: *Quod sum eris* – "You will be what I am".

Others emphasize the possibility of obtaining eternal blissed life. Thus, H. Memling embellishes one of six parts of the polyptych *Earthly Vanity and Divine Salvation* with an optimistic quote from Job: *Scio enim quod redemptor meus vivit et in novissimo die de terra surrecturus sum et rursum circumdabor pelle mea et in carne mea videbo Deus salvatorem meum* (Biblia Sacra Vulgata, n. d., Iob 19: 25-26) "For I know that my Redeemer lives, and at last he will stand upon the earth, and after my skin has been thus destroyed, then from my flesh I shall see God" (The Holy Bible: RSVCE, n. d.).

Subscriptions to engravings, usually quite lengthy (from two to twelve lines), allow the artist to outline his attitude to the transience of life and his vision of death. So, G. Goltius uses the following verses as a subscription to the engraving of *Quis Evadet*?: *Momento brevis haec, certa obnoxia morti Vita, quali fumus, bullula, flosae perit... Excusa blandae carnis, dum vita superstes, Compede, post mortem liberiore gradu Spiritus astra petet, iam sedem ubi fixerat ante, Ciuemqe agnoscet catica turba suum* "Briefly remember these things: life is subject to certain death Just as smoke, a bubble, and a flower perish... With the shackle of the winsome flesh shaken off, Whilst life still remains, after death with a freer pace, The soul will seek the stars, where they has already placed a seat And the Christian throng will acknowledge their citizen". In these lines, there are traditional images of Vanitas (life as smoke, soap bubble, flowers), and death is regarded as a certain liberation of the soul from the shackles in which it is bound during life. The emphasis is on what awaits a person after death.

H. Hondius's engraving contains a subscription with the verse *Post funera vita* "After burial life", which presents a complex personalised image of *Pallida Mors* "Pale Death" (borrowed from Horace's *Odes* (Greek and Roman Materials, n. d., Hor. Od. 1.4.13)): *Pallida Mors omnes petit. huic parere necesse est. Non Color hic ullus, non juvat ullus Honos. Qui bene vixerunt, horum est POST FUNERA VITA Qui bene pinxerunt vivere Morte puta. Ad vivum pictis tabulas nova vita paratur. Post mortem ut possit vivere quisque parent* "Pale Death attacks all. We have to obey it. No Colour or Honour is of any help here. For those who have lived well, there is LIFE AFTER BURIAL. Those who have painted well consider that they live in death. A new life is set out in lifelike paintings: Let each set out to be able to live after death". However, the emphasis is not on the fluidity of life but on the happy wish for everyone to live life after death as he can.

Some Latin quotes are somewhat out of the general concept of death, reproduced by images and inscriptions on the Vanitas genre's works. So, we have confirmed the use of the original quote from Virgil *Omnia vincit amor* (Greek and Roman Materials, n. d., Verg. Ecl. 10.69) on the Vanitas painting (E. Collier). Generally, it does not fit into the general concept of this genre's paintings but is presented next to the inscription *Vanitas*, in our opinion, to create a particular contrast. On another painting by the same author,

we find the inscription *Vita brevis ars longa* (Latin translation of the beginning of the statement of Hippocrates), which only partially reflects the essence of the Vanitas paintings in the part where the transience of life is asserted. The main semantic load in this painting is carried by images of objects and symbols characteristic of this genre.

Sources of Latin Quotations Borrowing

Among analysed Latin inscriptions used on Vanitas artworks, the vast majority represent the Bible's quotes (51.88%). Most of them are quotes from the Old Testament (Ecclesiastes – 29, Job – 7, Genesis – 3, and one quote from Proverbs and Isaiah) (*Figure 1*).
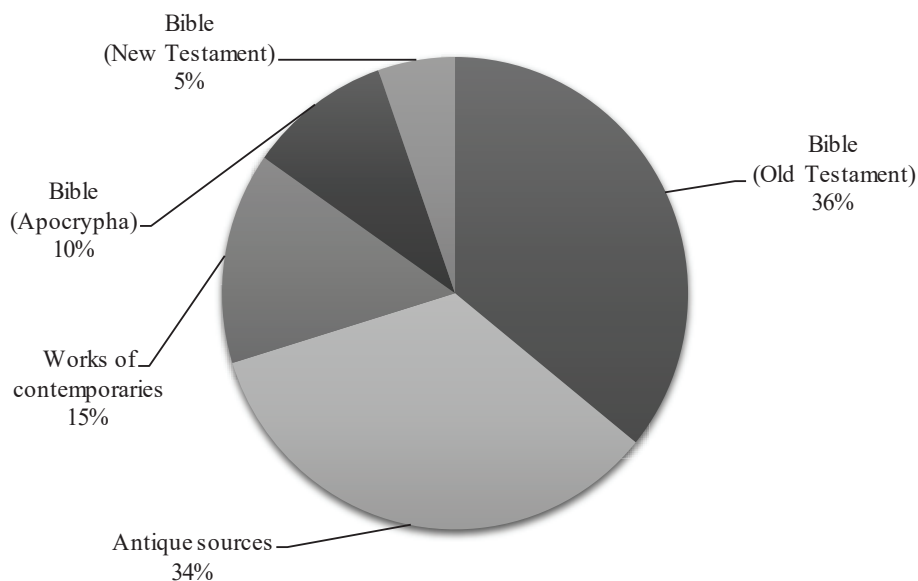

Figure 1. Sources of Latin quotations borrowing (in %)

It is common to use quotes from the Psalms (6 cases) as inscriptions for Vanitas works because various feelings of believers, including complaints of pain and suffering, prayers to God for mercy and protection from disasters, awareness of the inevitability of death, and retribution for sins, gratitude to God for affection and care are expressed in the Psalms. Much less often (only 7 cases), the authors used quotes from the New Testament (two quotes from Matthew and Romans, one quote from John, 1 Corinthians, and Hebrews). Only Ecclesiasticus (Book of Sirach) is cited from the Apocrypha (13 cases).

Quotes related to antiquity are rarely used in the analysed works (33.83%). Among them are catchphrases (19 cases), the authorship of which are difficult to establish (among them is the most common *Memento mori*, as well as inscriptions

on tombstones and clock in Rome); the expression of Hippocrates in Latin translation, which became a famous quote; citations of classical Roman authors – Horace (4), Ovid (4), Virgil (3) and Varro (3), as well as later authors: Marcus Manilius (1), Seneca (1), Curtius Rufus (1), Claudian (3).

Among the quotes, the authorships of which were established, there were 19 cases of use of poetic lines (mainly on engravings) belonging to contemporary poets and artists (14.29%). Among them are Thomas à Kempis (4), V. Hildebertus Turonensis Episcopus (3), J. A. Ban (2), one case of use of quotes belonging to Thomas More, H. Junius, L. Brechtus, F. Estius, H. Grotius, B. Genga. Some inscriptions are presented on the graves of contemporaries (3).

It should be noted that the authors of paint-

ings and engravings took liberties with the quoted phrases even from the Bible, changing them and composing according to needs or artistic intent.

On Vanitas paintings and engravings, the authors often use (in the image or the subscription) several inscriptions – quotes from different sources, which are placed according to the content (such as unknown author's painting from Stary Sącz, J. Ligozzi's paintings, engravings by an unknown author *Speculvm humanae vitae*, W. Altzenbach, J. J. Ridinger, J. M. Gutwein).

Some of the authors combine quotes from different sources into one continuous text. Thus, the central component of the painting of an unknown Italian artist of the 17th century is a text fragment on the pages of an open book together with the skull. This fragment firstly contains a phrase from the Bible: *Homo natus de muliere brevi vivens tempore* (Biblia Sacra Vulgata, n. d., Iob 14:1) "Man that is born of a woman is of few days" (The Holy Bible: RSVCE, n. d.), then – the words of Solon in response to the question "What is a human?": *putredo in exortu, Bulla in omni vira, Esca vermium in morte* (Granada, 1582), and at the end – a quote from Horace's *Odes*: *pallida Mors aequo pulsat pede pauperum tabernas regumque turris* (Greek and Roman Materials, n. d., Hor. Od. 1.4) "Pale Death kicks in the huts of paupers just as it does the towers of kings". In such a manner, the author speaks about the ephemerality of human life (in particular, he mentions the metaphor of a soap bubble), what happens after death, and the equality of all before death.

On W. Altzenbach's engraving, two quotations are combined in the subscription to reflect the complete author's vision of death:

* from L. Brechtus's tragedy *Euripus*: *Luxus, deliciae, pompaque saeculi, Fasces, nobilitas, stemmata, purpura, Nomen divitiae, fluxaque gloria, Ecquid sunt aliud, quam breve somnium?* (1556, p. 119) "Luxury, pleasure, and splendour of the world, Power, nobility, family tree, purple, Family treasures, and fleeting

fame, Is it nothing but a short dream?", in which the fleetingness of all things is compared to a short sleep;

* excerpt from Seneca's tragedy *Hercules Furrens*: *Certo veniunt ordine Parcae. Nulli iusso cessare licet. Nulli scriptum proferre diem. Recipit populos urna citatos*" (Greek and Roman Materials, n. d., Senec. Herc. fur. 188–191) "at the appointed time the Parcae come. No one may linger when they command, and no one may postpone the allotted day; the urn receives the nations hurried to their doom".

On the painting, V. Wagner combines two quotations: the quintessence of the whole genre Vanitas: *Vanitas vanitatum et omnia vanitas ergo memento mori*.

Linguistic Features of Latin Inscriptions

The artists often use a much-abridged version of a quote or one and two words needed to complete a painting or engraving and enhance the viewer's emotional impact. The most common quote on Vanitas paintings and engravings is *Vanitas vanitatum et omnia vanitas*, which occurs in the full version (on an anonymous engraving of the 16th century, engravings by A. Bloemaert, D. Vinckboons, on paintings by E. Collier, D. Bailly, J. Van Winghe, et al.), and in abridged ones: *Vanitas* (on K. M. Manning's paintings, engravings by R. Robinson, D. Matham, et al.), *Omnia vanitas* (unknown French artist of 1670), *Vanitas Vanitatum* (on engravings by G. Schalcken, J. M. Gutwein).

Different variants of the quote from the Book of Sirach are used: *In omnibus operibus tuis memorare novissima tua et in aeternum non peccabis* (Biblia Sacra Vulgata, n. d., Sir. 7:40) (J. V. Masip's painting), *Memorare novissima, et in aeternum non peccabis* (M. Platte-Montagne's engraving; J. Ligozzi's painting), *Memorare novissima tua* (M. Snijders's engraving). J. A. Ban's verse is presented in full on D. Matham's engraving and only the first two lines on J. Griffier's engraving: *Quid Mundus? quid Deliciae?*

quid vana voluptas? Foetor, tristitiae, fumus et umbra, nihil.

E. van Panderen uses a much-abridged quote from Romans on the engraving (actually, he needs two phrases according to the image): *Per peccatum Mors* and *In omnes homines Mors pertransiit*. On the anonymous painting from Stary Sącz, addressing the audience, the author uses only separate word combinations from the original quote of Isaiah, distinguishing them according to his own opinion: *Erit tibi pro svavi odore foetor et pro crispanti crine Calvitium* instead of *Et erit pro suavi odore foetor, et pro zona funiculus, et pro crispanti crine calvitium, et pro fascia pectorali cilicium* (Biblia Sacra Vulgata, n. d., Is. 3:24) "Instead of perfume there will be rottenness; and instead of a girdle, a rope; and instead of well-set hair, baldness; and instead of a rich robe, a girding of sackcloth; instead of beauty, shame" (The Holy Bible: RSVCE, n. d.).

J. M. Gutwein uses only the second part of the phrase on the engraving *Hodie mihi, cras tibi*. The phrase *Homo bulla* is shown in abridged form (the engravings by J. de Gheyn II and K. van Sichem) and extended one: *Homo est similis bullae* (the paintings by E. Collier and unknown follower). The extended version of *Humana cuncta fumus, umbra, vanitas, et scenae imago* (J. Falk's painting) goes along with the abridged *Humana cuncta Fumus, Umbra, Vanitas* (A. van Halen's engraving).

There is a possible reduction of quotes by an ellipse of secondary sentence parts: on W. Altzenbach's engraving in the quote *Cum enim morietur homo, haereditabit serpentes, et bestias et vermes* (Biblia Sacra Vulgata, n. d., Sir. 10:13) *enim* is missed. On engravings by unknown author (1598) and by H. Cock, a quote from Matthew *Vigilate itaque, quia nescitis diem, neque horam* (Biblia Sacra Vulgata, n. d., Mt. 25:13) is given without *itaque*.

We have denoted the opposite phenomenon: artists sometimes supplement the original quotes with individual words or phrases. Thus, H. Memling uses a modified biblical quote on

one of the panels of the polyptych *Earthly Vanity and Divine Salvation*, adding the initial phrase to enhance: *Ecce finis hominis*. On the painting of B. Bruyn the Elder, a quote from the Horace's *Epistles* (Greek and Roman Materials, n. d., Hor. Ep. I.16.73-79) is supplemented by the phrase: *Omnia morte cadunt*. On unknown author's engraving (1598), the phrase *Mors omnia aeqvat* is supplemented by the phrase *ideo vigilate*, thus referring the audience to a famous quote from the Bible: *Vigilate itaque, quia nescitis diem, neque horam* (Biblia Sacra Vulgata, n. d., Mt. 25:13).

Some paintings and engravings contain expressions and quotes when the speech is conducted in the first person, or well-known quotes are supplemented or paraphrased in such a way as to create the impression of direct speech. This *oratio recta* seems to fit into the mouth of Death, allegorically represented in the Skeleton's image. On the painting of an unknown Spanish school artist, the quote *In omnibus operibus tuis memorare novissima tua et in aeternum non peccabis* (Biblia Sacra Vulgata, n. d., Sir. 7:40) is paraphrased and given in the form of *Memento mei et nunquam pecabis*. Some artists supplement the original quotes with the address to enhance the audience's emotional impact. On an anonymous painting from Stary Sącz, the artist significantly shortened the original quote from Isaia and made it sound more individualised. Each viewer could feel that it directly affected him personally. The artist also added the pronoun of the second person singular *tibi*, as if addressing each personally. On an engraving, T. de Bry supplements an address *Memento homo* to the quote from Genesis.

Another way to attract attention and enhance the emotional impact on the viewer is, in our opinion, the use of graphic features of texts, namely capital letters. So, E. van Panderen engraves the quotes, highlighting the word *Mors* by an initial capital letter: *Per peccatum Mors* and *In omnes homines Mors pertransiit*. W. Altzenbach also uses this tool, applying the word

MORS, from Romans' quote, in capital letters (*Stipendium peccati MORS*). On the engraving of J. A. Graff, the word *MORI* (*Memento MORI*) is emphasised by capital letters in the Latin inscription. A. van Halen's engraving contains Latin inscription in which the words *Fumus, Umbra, Vanitas* are capitalized.

An essential linguistic feature of Latin inscriptions and captions to engravings and paintings of Vanitas genre, which we cannot ignore, is Latin-writing mistakes.

Classical Latin digraph '*ae*' is often represented by letter '*e*', which reflects the peculiarities of pronunciation in writing. On a painting by an unknown Italian artist of the 17th century, *eternitas* is used instead of *aeternitas*. On J. Ligozzi's painting, *eternum* is used instead of *aeternum* and *equat* – instead of *aequat*. On J. J. Ridinger's engraving, on arrows held by a skeleton, there are such inscriptions: *Presens* (instead of *Praesens*) and *Preteritum* (instead of *Praeteritum*). The pronoun *quae* in the expression *Quae prius anima mea tangere nolebat nunc cibi mei sunt* is used on J. Ligozzi's painting in the form of *que*, while on the paintings of his two followers, it is *quae*.

The emergence of spelling variants of the expression *Mors ultima linea rerum* is also connected with the peculiarities of pronunciation: on the painting by B. Bruyn the Elder *linia* is mentioned, on E. van Panderen's engraving *linea* is used.

There is also a common mistake in the writing of double consonants *-cc-* in the verb *peccare* and words derived from it: on one of J. Ligozzi's paintings *pechabis* is used, on a painting by an unknown artist of the 17th century, a representative of the Spanish school *pecabis* is mentioned, on an anonymous painting from Stary Sącz it is *pecatum*. On the painting of an unknown author from Stary Sącz, we also find a misspelling of *michi* instead of *mihi*.

Mistakes are found even in the writing of such a familiar statement to all authors as *Vanitas vanitatum et omnia vanitas*: on J. van Win-

ghe's painting and engravings by D. Vinckboons and G. M. Mitelli the inscription *Vanitas vanitatem et omnia vanitas* is mentioned.

Examples of syntactic errors were found in some Latin inscriptions. Proper noun *Adam* in a modified form *Adami* (genitive singular) occurs on a painting by an unknown author of the 18th century from Stary Sącz only once: *Creatio et pecatum Originale, Adami et Eva*. In contrast, the noun *Eva* remains unchanged in this sentence. On two paintings (J. F. Carrión and an anonymous author of a Spanish school of the 17th century) in the phrase *Generatio Adam*, the noun *Adam* remains unchanged. It is worth noting that all nouns in the expression *Liber Generatio Adam* are used unchanged.

Variability is also observed in the use of the phrase from paintings and engravings of the Vanitas genre and inscribed on a clock in Rome: *Ex momento pendet eternitas* (unknown Italian artist, 17th century) and *In hoc momento pendet eternitas* (unknown Flemish School artist, 17th century).

Conclusion

Thus, based on the analysis of Latin inscriptions used in the works of Vanitas genre, we can draw the following conclusions and generalizations.

The specifics of the origin, formation, and historical development of the Vanitas genre determined the widespread use of Latin inscriptions as an integral part of this genre's paintings and engravings. Such inscriptions sometimes carry the main semantic load, so their understanding is crucial for perceiving the meaning that the author puts into the work.

Analysis of Latin inscription semantics on paintings and engravings of the Vanitas genre allows us to assert that the main theses on vanity, the transience of human life, and the comprehensive power of death, which the authors emphasized, were the following:

- everything that surrounds and accompanies a

person in this life – beauty, fame, wealth, honour, power – is vanity. Such meaning is often metaphorically represented in the inscriptions with the same symbolic images, which were typical for paintings and engravings of Vanitas genre: soap bubbles, withered flowers, smoke, shadow, etc.;

- perishability and transience – a pervasive phenomenon, and therefore death is inevitable;
- there is a significant difference between the death of a righteous person and the death of a sinner.

Authors of paintings and engravings widely used quotations from sources of different epochs. The most common are quotations from the Bible (51%) and ancient authors' works (34%), which is related to the recognition of these quotes for viewers because of targeting the education system of that epoch on the corresponding samples. Works of contemporaries are used not so often (15%).

It should be noted that the authors of paintings and engravings took liberties with the quoted phrases. They got shortened (abridged) (removing secondary parts of the sentence, without which the general meaning is not lost), supplemented (e.g., for individualization), combined from various sources into one, capitalized words and phrases that needed to be emphasized. We also found a significant number of spelling and sometimes syntactic errors connected with the influence of the author's native language.

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IN MEMORIAM

EVANGELOS MOUTSOPOULOS
(1930-2021)

by Prof. Georgia Apostolopoulou

Academician Evangelos Moutsopoulos
while receiving the title of Honorary Professor by the University of Peloponnese

On 7ᵗʰ June 2021, the prominent philosopher Evangelos Moutsopoulos died in Athens. He was a Full Member of the Academy of Athens, Honorary Rector and Professor Emeritus of the University of Athens, Honorary President of the Greek Philosophical Society, Founder and President of the Greek Society for Philosophical Research as well as Founder and Editor of its review, *Diotima*, Co-President of the International Academy for Philosophy, Honorary President of the Association 'The Friends of the Library of Alexandria', Honorary Professor of the University of Peloponnese, President of the Ligue Franco-Hellénique, Honorary Member of the Hellenic Society for Aesthetics.

Evangelos Moutsopoulos was born on 25ᵗʰ January 1930 in Athens. He studied classical philology and philosophy at the University of Athens, and he went on to study philosophy and attend lectures in music and musicology in Paris. Short after his *Doctorat d' État* in Paris (1958), he was elected Professor of Philosophy at the University of Aix-en-Provence (1958). He returned to Greece and was elected Full Professor of Philosophy at the Aristotle University of Thessaloniki (1965), and then at the University of Athens (1969), where he taught until his retirement (1997). He was elected Rector (1976) and later Professor Emeritus (1997) of the University of Athens. Further, he was a Full Member of the Academy of Athens (since 1984), he served as Supervisor of the Research Center of Greek Philosophy of the Academy of Athens and as Editor of its periodical, *Philosophia* (since

1984). Further, he was a member of numerous academic institutes, academies, and philosophical societies, such as the Institut de France and the Institut International de Philosophie (Paris), as well doctor *honoris causa* of several Greek and foreign universities. Moutsopoulos taught philosophy at several European and American universities, among others at Toulouse, Paris, Washington, Düsseldorf, and Bologna. He was 'Commandeur de la Légion de l'Honneur' (France) as well as of the 'Order of the Phoenix' (Greece). He was awarded many distinctions, among others the European Herder Prize, the Great Medal 'David the Invincible' of the Armenian Philosophical Academy, the 'Prix de l' Association des Études Grecques', the Golden Medal of the City of Athens.

Evangelos Moutsopoulos was a good friend of the leading Armenian philosopher Georg Brutian (†2015). As co-residents of the International Academy for Philosophy, both philosophers organized congresses in Yerevan and Athens, promoting philosophical collaboration and edited the Proceedings. Moutsopoulos was also a Member of the Advisory Board of the Periodical *Wisdom.*

Moutsopoulos is the author of more than 80 books and more than 400 articles and conference papers published mainly in French and Greek and also in English, while some of his principal works have been translated into other languages. His first major publications indicate the broad horizon of his philosophical theorising: His work entitled *La musique dans l'œuvre de Platon* (1959) points to his interest in the systematic potential of Platonism exposed in his books on Plato, Plotinus and Proclus as well as in numerous articles on significant issues of this living tradition up to our days. His work entitled *Le problème du beau chez Petros Vrailas-Armenis* (1964) introduces his initiatives concerning Neo-Hellenic Philosophy, such as the critical editions of texts as well as the explanation of important problems of Neo-Hellenic philosophy from a systematic perspective. His monograph entitled

Forme et subjectivité dans l'esthétique kantienne (1964) indirectly points to his distance from Hegel's all-embracing theory in terms of the Absolute.

These works manifest Moutsopoulos' emphasis on aesthetics as well as on philosophy of art, especially of music, as constitutive parts of his philosophy, which will be renewed and restructured, as it is evident in several of his books and articles. Among them are his books *The Aesthetic Categories: Introduction to an Axiology of the Aesthetic Object* (1970, in Greek), *Poïesis et technè: Idées pour une philosophie de l'art'* (3 vols, 1994), *The Aesthetics of Ethics* (2009, in Greek). However, it is worth mentioning that Moutsopoulos enlarges his version of the philosophy of spirit, and, at the same time, he focuses on the problem of the activity of consciousness. Thus, the initial exposition of the course of the spirit through beings, ideas and values, presented in Moutsopoulos' three-volume work entitled *The Course of Spirit: Beings, Ideas, Values* (1974–1977, in Greek), is continued through other discursive means as a broader philosophical theory that could be considered as dynamic phenomenological structuralism.

Moutsopoulos is known as the philosopher of 'kairos'. He connects it with the self-affirmation of consciousness as consciousness and the activity of consciousness. While kairos usually means the minimum of time, Moutsopoulos considers it the 'optimum of intensity', located between 'not yet' and 'no more' and indicating the activity of consciousness regarding the flux between becoming and being. While consciousness organizes the flux into structures according to its phenomenological intention, it realizes it as the "kairification" of temporality and spatiality. Nonetheless, consciousness faces, on the one hand, the kairification of the future and, on the other hand, the non-fulfilling past, and it develops the dynamics of restructuring the ambiguous and contradictory flux towards more being, i.e. towards the rewarding fulfilment of existence. Moutsopoulos considers intentionality and kair-

icity as constitutive elements of rationality in the broader sense and focuses on the capacity of the 'imaginaire' that produces images in which the kairic activity of consciousness presents the world. In this regard, the image indicates the transition from the irrational towards the rational, from becoming to being and, at the same time, it achieves only quasi-being status. However, this quality corresponds to the intrinsic dialectics promoting the creativity of consciousness in terms of intentionality. While Moutsopoulos focuses on the 'imaginaire', he introduces significant revisions in the aesthetics and philosophy of art. Thus, the work of art corresponds to the kairic activity of consciousness and points to an eminent point of creation and fruition, creation and contemplation. These issues are exposed in Moutsopoulos' major works such as *Philosophy of Kairicity* (1984, in Greek), *Kairos: La mise et l'enjeu* (1991), *La conscience de l'espace* (1997), *Variations sur le thème du kairos: De Socrate à Denys* (2002), *Kairicité et liberté* (2007), *Reflets et résonances du kairos* (2010), *L'univers des valeurs, univers de l'homme: Recherches axiologiques* (2005).

Moutsopoulos' innovative contribution to the research of Greek philosophy from antiquity up to the present time includes publications and initiatives supporting this research. His publications are guided by a systematic interest. Some of them can be selected and added to those mentioned previously: *Pre-Socratic Thought: From Mythos to Logos* (1978, in Greek), *Le problème de l'imaginaire chez Plotin* (1980, 2000), *La structure de l'imaginaire dans la philosophie de Proclus* (1985, 2006), *Structure, présence et fonction du kairos chez Proclus* (2003), *Le problème du beau chez Petros Vrailas-Armenis* (1964), *Petros Brailas-Armenis* (1974), *Bergson's Critique of Plato's Philosophy* (1962, in Greek). As the editor, he organized a group of researchers promoting the work for the *Proclus Lexicon*. His book *Philosophie de la culture grecque* (1998) introduces a significant issue in the theory of values since it deals with the locali-

ty and universality of cultural values. Moutsopoulos founded and directed the Center of Neo-Hellenic Research and Editions. Further, he created and directed the series *Corpus Philosophorum Graecorum Recentiorum* (CPGR) that includes the works of Neo-Hellenic philosophers in a critical edition**.** It should be mentioned that Moutsopoulos defines the beginning of Neo-Hellenic philosophy in the 14th century when the Greek philosophy of Byzantium acquires a European character through the translation of Thomas Aquinas' *Summa theologiae* into Greek by Demetrios Kydones. Therefore, CPGR begins with the critical edition of Demetrios Kydones' translations. Numerous articles and conference papers by Moutsopoulos explain significant themes of philosophy in its different epochs.

Moutsopoulos is a prominent philosopher as well as an appreciated composer and musicologist. Some of his piano works (*Works I-II*) were conducted by the pianist Chara Tompra (†2020) and are available on two CDs. Besides, some of his 'Lieder' were performed by the Choir Arioso, under C. Vassilicou's direction, with the soprano Martha Arapi and the pianist Calliope Germanou, and are available in one CD. All these were sponsored by 'Lilly, pharmeserve'. As a musicologist, he set out his research in music and the philosophy of music. In fact, he follows Socrates and considers music as the paradigm of philosophy also in terms of his philosophy of kairicity. Among his works on the philosophy of music are: *The Aesthetics of Johannes Brahms: An Introduction to the Phenomenological Philosophy of Music* (in Greek, 1986), *La philosophie de la musique dans la dramaturgie antique: Formation et structure* (1975), *La musique dans l'œuvre de Platon* (1959, 1989, 2000, in Greek 2010), *La philosophie de la musique dans le système de Proclus* (2003).

Moutsopoulos, as a university teacher, educated generations of students in philosophy and contributed to the broader presence of philosophy in academia and society. He was very active also as Emeritus. He promoted the co-operation

of researchers through organizing projects, meetings and public seminars; he participated in and supported conferences in Greece and abroad. His

students and colleagues dedicated special volumes to honour his outstanding contribution to philosophy, *paideia,* and culture.

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  (Dexter & Attenborough, 2013, Table 3, row 5, p. 34)

Secondary sources

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  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).
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  Brutian, G. A. (1992). *Ocherk teorii argumentatsii* (Outline of Argumentation Theory, in Russian). Yerevan: NAS RA Publication.

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> Steup, M. (2005). Epistemology. In E. N. Zalta (Ed.), *The Stanford encyclopedia of philosophy* (Fall 2007 ed.). Retrieved from http://plato.stanford.edu/archives/fall2007/entries-/epistemology/

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Dictionary

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Proceedings published as a book

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> Tattersall, I. (2009). Human origins: Out of Africa. *Proceedings of the National Academy of Sciences of the United States of America, 106,* 16018-16021. doi:10.1073/pnas.-0903207106

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Academician Gerog BRUTIAN and late Academician Evangelos MOUTSOPOULOS

International Research Institute for Metaphilosophy, Transformational Logic and Argumentation at Armenian State Pedagogical University (director of the Institute Georg BRUTIAN) and International Academy for Philosophy (President Georg BRUTIAN; co-presidents Evangelos MOUTSOPOULOS - Dr. of Philosophy, Professor, Academician of Athens University; Hans KÖCHLER - Professor Emeritus of Philosophy at the University of Innsbruck (Austria), President of the International Progress Organization) organized the international conference "Theoretical and Practical Issues of Transforming Society Development (philosophical and psychological aspects)" (April 16-17, 2012, Yerevan, Armenia).

Guest lectures at ASPU, Yerevan, 2012

Plenary Session

Section 1. "Transformational Specifics of System of Society"

Closing Session

Gala Dinner

In "The Armenian Genocide Museum Institute" Foundation