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YEREVAN – 2021

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EDITORS' FOREWORD

The year 2021 was full of dramatic events as well as significant successes for the Editorial Board of WISDOM.

Both the Editorial Board and the Armenian contributors have been obliged to cope with the dramatic circumstances resulting from the anti-human war against the Republic of Artsakh (Nagorno-Karabagh) initiated on September 27, 2020, by Azerbaijan and upon the apparent support of Turkey, involving 4000 mercenary-terrorists. The devastating war left behind over 5000 victims, 10.000 injured, and ruined kindergartens and cultural institutions. The Azeri and pro-Azeri forces also attempted encroachments on the sovereign territory of the Republic of Armenia.

Nevertheless, this is a jubilee year for WISDOM: March 24, 2021, marked the 95th anniversary of Academician Georg Brutian – the founder of the journal WISDOM. Therefore, in different issues of 2021, papers dedicated to the Yerevan School's investigations by G. Brutian's theoretical epistemological, methodological perspectives, transformational logic, conceptions of polylogic and linguistic complementarity, theory and questions of argumentation have been published.

The progress of WISDOM in the prestigious international scientometric platforms was an outstanding achievement for both the Editorial Board and the Authors of the journal. According to the Index of Scopus – SJR (Scimago Journal

& Country Ranking), the journal WISDOM has risen up to the Q2 quartile. As a result, WISDOM (according to Scopus's SJR data) is the 359th journal among the 644 periodicals in the category Art and Humanities, the field – Philosophy, the Cite Score for 2021 is 0.5 (Cite Score Tracker 2021, Updated monthly, last updated on November 4, 2021).

The current issue – the conclusive one in 2021, comprises valuable publications devoted to the questions of history of philosophy, social and political philosophy, philosophy of education and science, theory of argumentation, and philosophy of art and culture.

The authors represent Armenia, Russia, Ukraine, and the Slovak Republic.

The positive feedbacks and the rising interest in the already published issues of the journal evidence the importance and value of the articles published so far.

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

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

PHILOSOPHY OF SCIENCE, ARGUMENTATION

THEORETICAL-METHODOLOGICAL ACHIEVEMENTS OF THE YEREVAN SCHOOL FOR ARGUMENTATION

Abstract

The Yerevan School for Argumentation (YSA) perhaps is the most brilliant manifestation of Armenian philosophical thought. Moreover, it is one of the remarkable results of the centuries-old Armenian philosophical culture that has gained world recognition. In the 18th (Brighton 1988; see: Brutian, G., 1988) and 19th (Moscow, 1993) World Congresses of Philosophy organized by the Federation of International Societies for Philosophy, Academician Georg Brutian, the founder and head of the YSA, was entrusted with organizing and chairing Round tables on the discussion of the modern theory of argumentation organized within the framework of these conferences.

Brutian's fundamental publications served as the basis for the directions of the School. They put forward principles concerning the definition of argumentation, the structure of argumentation, the language of argumentation, the role of logic, and means of persuasion in the structure of argumentation, the rules of political argumentation, etc.

The goal of the present work is to analyze and generalize the theoretical-methodological and conceptual results and approaches developed in the YSA, to examine their role in the system of modern philosophical and logical theorems, as well as in the modern theories of argumentation, to present the frame of argumentation discourse and its methodological analysis developed in the School, to review the questions of the theory of meta-argumentation, to analyze the history and theoretical-methodological bases of formation and institutionalization of the YSA in the context of the developments of the world philosophical thought and the aspect of its contribution to world scientific thought, to suggest a general conception of scientific achievements of the School by a comparative analysis concerning other international centres.

Keywords: Georg Brutian, Yerevan School for Argumentation, reasoning, definition of argumentation, the structure of argumentation, forms of argumentation, logic of argumentation, argumentative discourse, language of argumentation, meta-argumentation.

“With great satisfaction, I must mention that the Yerevan School for Argumentation got a wide international acknowledgement”.

Viktor Hambartsumian (1990) – President of National Academy of Sciences of Armenia in 1947-1993

Introduction

The research on argumentation topics passed on to a new stage of development after World War II. Schools and centres of argumentation were founded particularly at the universities in Pennsylvania (USA), Brussels, Ghent (Belgium),

Amsterdam (the Netherlands), Turku (Finland), Leipzig, Hamburg, Saarbrücken, Tübingen (Germany). In addition, many journals and books were published, and conferences and congresses were organized on these issues.

YSA was founded in the early 1970s at Yerevan State University within the Chair of Philoso-

phy and Logic. In 1969 Georg Brutian joined the editorial board of the journal “Philosophy and Rhetoric”, edited by Professor Henry Johnstone (Pennsylvania University, USA). Yerevan School for Argumentation was not yet a formal institution. Its main tasks were theoretical seminars on argumentation for professors and students of Yerevan State University and other higher education institutions. In 1984 a conference was organized in Yerevan with the participation of a large number of foreign authors, the texts of the best reports of which were published two years later in the collection of scientific articles “Philosophical problems of argumentation” (Brutian, G. & Narsky, I., 1986).

In 1991, the International Institute for Argumentation was founded in Yerevan. Georg Brutian was elected as the founder-president, and the vice-presidents were internationally well-known philosophers Donald Davidson (USA), Frans van Eemeren from the University of Amsterdam (the Netherlands), who is the founder-President of the International Society for the Study of Argumentation and one of the most significant theorists of argumentation and communication of our time¹, and Juhani Pietarinen - the head of the Department of Practical Philosophy at University of Turku (Finland). This institute has played an essential role in the international activity of the Yerevan School for Argumentation. The institute moved to Amsterdam in 2004, the president of which became Professor Frans van Eemeren.

The scientific research works, conducted during 50 years within the frame of YSA, are valuable both from the viewpoint of development of the philosophical issues of Armenology and communication. The procedure of formation and institutionalization of YSA was analyzed in the context of theoretical heritage formed during the

development of Armenian philosophical thought and the context of the development of world philosophical thought and from the viewpoint of significant achievements in these processes.

General Characteristics of Argumentation

“Homo Sapiens is not only homo philosophicus but also - homo argumenticus” – liked to emphasize Georg Brutian since from the time of the Athenian democracy to the present days, the destinies of people in their social life were decided and solved by way of argumentation. In our era of globalization and the assertion of international law, argumentation and political ideology are also beginning to play an increasingly important role in the people’s destinies.

In the same way, the history of human thought has shown that argumentation has always accompanied human beings. Two questions arise. First: whether human beings realize that they are using arguments, and second: whether the knowledge of argumentation is reflected in scientific research, and when the issues of argumentation became a particular theory or science.

Discussing the research devoted to logic, philosophy, language, law, rhetoric, and related sciences from the viewpoint of current argumentation theories becomes obvious the presence of the categorical apparatus of argumentation, the components of argumentation, and the argumentative laws of their connection. The analytical research of Aristotle and the works written under their influence can be proved. The same can be observed in Armenian philosophy as well.

Armenia has ancient and strong traditions in the field of argumentation study. In the welcome speech of the International Conference held in Turku (Finland), the President of the organizing committee, academician Juhani Pietarinen (1992), said: “One of the most notable among the scholars was David the Invincible, an Armenian Aristotelian philosopher of 5th century, who was famous for his skill of argumentation. The Yere-

¹ President ILIAS, Jiangsu University; Honorary Director Jiangsu University Centre for Argumentation Studies (JUCAS); Professor Jiangsu University; Director International Institute of Pragma-Dialectics, Zhejiang University; Adjunct Professor Leiden University, Zhejiang University, and Sun Yatsen University; Professor Emeritus Speech Communication, Argumentation Theory and Rhetoric University of Amsterdam.

van School for Argumentation has thus long and honourable tradition” (p. 2). During the same conference, G. Brutian (1992b) has a report, where outlined the main problems and investigative perspectives of argumentation.

Given its enormous range of functioning, argumentation is one of the few concepts of logic that have a high degree of ambiguity. The range of interpretation of the meaning and essence of the argument, in addition to its primary meaning as an instrument of substantiation and demonstration of the truth of one of the discussing sides, extends to that extreme area of its meaning as the bio-evolutionary approach to the formation and development of scientific paradigms of scientific argumentation (Toulmin, 1972). As another unusual field of argumentation, one can point to the problem of modelling the ability of argumentation in artificial intelligence systems for a modern computerized world (Dung, Kowalski, & Toni, 2006, pp. 114-159).

The shades and meanings of the term argument lead to a different interpretation of its essence and purpose. Nevertheless, Rene Descartes’s remark, expressed in the *Rules for the Direction of the Mind*, is still topical to improve the state of affairs in philosophical science: “If philosophers always agreed in the meaning of words, almost all their controversies would cease”.

Georg Brutian (1992a) suggested the following definition: “Argumentation is a method of reasoning in the course of which the proponent puts forth a statement in the implementation of which he is interested and wants to interest the opponent, proves the truth of this statement, convinces the opponent of the truth and expediency of the adoption of this statement and strives for the opponent to become his adherent in the discussed issue and an accomplice in the implementation of the plan contained in it” (p. 15).

Proof writes G. Brutian is the logical basis of argumentation. At the same time, argumentation, along with the proof is also required a persuasive impact. “...Proof is the main and mandatory ele-

ment of successful argumentation. The existence of proof is necessary but not a sufficient condition for the implementation of argumentation. Here, persuasion needs to be added to the proof” (Brutian, G., 1984, p. 5).

The vastness and some descriptiveness of this definition are determined by its all-encompassing nature. Such a broad understanding of the argumentation is quite common (Toulmin, 1958; Grennan, 1984). Suppose we confine ourselves to the field of scientific argumentation. The definition will be more concise: “Scientific argumentation is a reasoning that aims to justify or prove the truth of the assertion under discussion” (Djidjian, 1984). In theoretical sciences, however, we are talking about evidence, but in empirical sciences, we are forced to confine ourselves to the task of justifying the proposed position. In proving theoretical reasoning, the forms of the necessary inferences are used, and as the premises, the principles (the most general laws) of this scientific theory are used. When, in order to demonstrate the truth of the thesis, the argumentator is forced to turn to the help of incomplete induction or analogy, we are already dealing with the operation of justification.

To the proposed definition of scientific argumentation, the “narrow” interpretation of the argumentation of the well-known Russian philosopher and logician Georgi Ruzavin (1997) is very close: “Argumentation in a narrower sense of this term differs from the demonstration (or proof), first, by the fact that it applies to substantiate their statements informal ways of reasoning, the conclusions of which are not reliably true, but only probable. Secondly, the very process of searching for and substantiating the truth occurs in the argumentation, not in the monologue mode, but in a dialogue that can take the form of a dispute, discussion, controversy” (Chapter 8.1).

At first glance, it may seem that the definition proposed by G. Ruzavin significantly differs from the above definition of scientific argumentation. After all, he talks about “informal ways of reasoning”. In the above definition of scientific

reasoning, they indicate specifically incomplete induction and analogy. However, the difference here is only a terminological one, for apart from inferences on incomplete induction and analogy, there are no other means of informal reasoning and cannot be. Precisely because of the “weakness” of inferences by incomplete induction and analogy, disputes, discussions, and polemics arise around the discussed thesis.

These two examples convince us of the legitimacy of distinguishing between the broad and narrow meaning of the concept of argumentation. The previous definition of *scientific argumentation* is the narrowest sense of the concept of argumentation. It includes only logical components - truth, deduction (necessary inferences), incomplete induction, and analogy. Suppose now we include another characteristic psychological term, conviction, in the structure of the argument. In that case, the most comprehensive meaning of the argument will appear before us, the well-known author of which was the author of the “New Rhetoric: A Treatise on Argumentation”, the founder of the Belgian School for Argumentation Chaim Perelman (Perelman & Olbrechts-Tyteca, 1971).

According to Perelman’s concept, stated in the above monograph and his other works, the subject of the argumentation theory is the study of a technique of dispute and debate that makes it possible to convince an opponent. The specificity of this concept (which in one form or another is reflected in many of Perelman’s works) lies in the fact that primary attention is paid to the problem of persuasion. The conclusion of Perelman that argumentation is essentially a branch of psychology is minor. He concludes that since the purpose of an argument is to create conviction in the recipient and because the argument studies the mechanisms of creating this belief, the modern argumentation theory is nothing more than a new form of rhetoric.

Such an approach to argumentation, according to Brutian’s interpretation, has its reasons. The fact that Perelman, a professor of logic at

Brussel’s Free University, neglects the role of logic in argumentation Brutian explained by the following way: In the 50s-60s of the 20th century, many researchers studied the whole science of logic regarding mathematical or symbolic logic. Professor Perelman lectured at the Faculty of Law of the university mentioned above and, comparing the structure of the argument with the nature of formal, mathematical logic, concluded that the latter cannot solve the problems that arise in discussing issues of socio-political significance. That is why he concluded that argumentation could be considered outside of the connection with logic. The epistemological roots of this concept are seen in the fact that it was customary to reduce logical science to mathematical logic alone in those years. Meanwhile, modern logical science encompasses a multitude of logical systems, each of which has its role and its significance in the cognitive process, and the question of which of the logical sciences is applicable in one or another discussion, in one or another argumentation, depends on the nature of the subject area to which this argument applies.

Let us return to our question about the definition of the concept of argumentation. G. Ruzavin (1997), along with the above “narrow” interpretation of the argumentation, also suggests the following “broad” definition: “Under the argument in the broad sense of the word, as noted above, they understand the rationale way of persuading people through proposing, justification and critical evaluation of statements, hypotheses, assumptions and opinions with the appropriate arguments. Such a belief is called rational precisely because it relies on arguments coming from the mind, and not on feelings, emotions and other arguments” (Chapter 8.1). It would seem that the task of definition here is considerably complicated because of the connection of such popular cognitive tools as “proposing, justification and critical evaluation of hypotheses.” Nevertheless, in reality, the means of rationally forming convictions noted by G. Ruzavin are essential, but only concrete forms of rational ways of

convincing.

On the other hand, Ruzavin's rational argumentation, avoiding the use of extra-rational means and factors such as emotions, feelings, and other extra-rational values, tells us about the existence of a whole layer of extra-rational argumentation. In all probability, just these means are actively used in the brainwashing of ordinary citizens, particularly in colour revolutions that arise by a slight motion of a magic wand from nowhere and by the tsunami wave embracing the masses without any visible external financing interference.

The Dutch investigators of the process of argumentation focus attention on the aspect of verbal communication. According to the definition of argument given in the Netherlands school, "argumentation is a social, intellectual, speech act that is intended to serve the affirmation or overturning of an opinion consisting of a multitude statement and aimed at obtaining consent from the audience". Let us compare this definition with the above definitions of reasoning. It is easy to see that the Dutch school only considers the narrow aspect of the argumentative discourse as a speech act aimed at assessing opinions. At the same time, the logical core of the argumentative discourse – the proof component and rational justification – remains out of consideration.

Comparing the various schools of argumentation, and while emphasizing first and foremost the positive that exists in them, the famous Russian philosopher A. Alekseev comes to the conclusion that there is a synthetic approach to argumentation, presented in the works of G. Bruttian (1978a, 1978b, 1979, 1983, 1984, 1987, 1991), where it has balanced all the above-discussed aspects of argumentation (Alekseev 1991).

Logic of Argumentation:
Proof and Justification

The most "mass" form of justification is the justification of the validity of a separate state-

ment (the *thesis* of argumentation). It can be carried out either by a direct comparison of the statement (judgment, thought) with reality (immediate justification, or direct "proof") or indirectly, through other judgments. The mediated validation of an assertion is its logical deduction from judgments basis, the truth of which is taken to be reliably established. In turn, logical inferences divide into necessary (deductive conclusions and complete induction) and probable (incomplete induction and analogy) inferences.

Justification, using only the form of the necessary logical sequence, is proof. (Here, we follow the proof theory developed by Aristotle in *Analytics*). If the premises of the proof are true, then the *thesis* of argumentation (the thesis of proof) is also actual. In other words, rigorous logical proof guarantees the same degree of reliability, the truthfulness of the justified thesis as the initial premises of the proof has.

Unlike strict deductive proof, the inductive inference, even with proper premises, gives only a probable conclusion, which has only a certain degree of probability of its truth. With inductive reasoning, the truth of the premises does not guarantee the truth of the conclusion.

The rationale using the forms of inductive reasoning in literature is often denoted as inductive proof. From the above analysis, it follows that the expression inductive proof is to be considered incorrect. In extending the concept of proof to inductive methods of justification, we should talk about the proof by incomplete induction or even about the proof by analogy. However, the fact that the analogy does not prove is a capital truth.

It can be shown that argumentation in the field of scientific knowledge is primarily of a rational nature. For argumentation in art, religion, politics, it is characteristic of resorting to extra-logical means of persuasion, such as emotional impact, appealing to national and social traditions, intimidation by divine punishment or political repression, etc.

Of course, what has been said does not mean

that if we go beyond science, say, in politics, there is no room for logic in argumentation. We have already emphasized the idea that logical reasoning is the necessary attribute of argumentation. This characteristic applies to all kinds of arguments, to arguments in all spheres of social consciousness. Therefore, the question can only concern the combination of logical and extra-logical components.

As was emphasized above, justification (proof) is an essential logical element of argumentation. At the same time, the same argument can be convincing for one audience but unconvincing for another. For example, a correct and detailed proof that a solar eclipse should occur at the time T will be pretty convincing for specialists, but not very convincing for senior high school students (because of the incomplete availability of appropriate mathematical calculations) and ultimately inconclusive for an illiterate person (because of the complete inaccessibility of the presentation).

Conversely, a popular argumentation of some idea can persuade the general public, but this argument can be regarded as insufficient, inconclusive, or even incorrect by specialists in this field. Let us recall, for example, the odious idea of a well-known scientist-metallurgist about the removal of the electrification of the human body. He proposed, for this purpose, to apply a grounded copper plate for the night to the body of a person. This and similar recommendations aroused widespread interest among the readers, while specialists could not talk about them without irony and sarcasm.

Here is another example of the different persuasive forces of the same argument. Consider the following argument:

According to legend, the Cretan Epimenides declared: "All Cretans are liars".

1. Suppose that Epimenides told the truth. Then all Cretans are liars; Epimenides, as a Cretan, is also a liar, and therefore what he says is a lie.
2. Suppose that Epimenides lied. Then, accord-

ing to the content of Epimenides' words, it should be inferred that Cretans are not liars. Consequently, Epimenides is also not a liar, and therefore, what he said is true.

Many readers, and even some authors of works on logic, believe that we are dealing here with an insoluble contradiction, a paradox: from the assumption of the assertion's truth, we necessarily conclude its falsity and vice versa.

However, it is not difficult to point to an elementary logical error in the above-reasoned argument for a specialist logic and even for a reasonably strictly thinking person. Indeed, in (2), from the assumption that Epimenides lied, it follows that *some* Cretans are not liars, and from this particular conclusion, it does not follow that Epimenides is not a liar.

The need for different methods of persuasion for different audiences has been mentioned already by Aristotle. In the third chapter of the second book of *Metaphysics*, he writes: "Some do not perceive the taught if it is set out mathematically, others - if they are not given examples, others require that the testimony of the poet be quoted".

Types of persuasion, as well as justification, it is expedient to subdivide according to its correlation to forms of public consciousness: persuasion in the field of politics and ideology, persuasion in the field of art, persuasion in the field of scientific knowledge, etc. Undoubtedly, in the social aspect, the most significant is conviction, directly or indirectly realized in the activities of individuals, collectives, parties, the masses.

Persuasion, as a rule, begins with the justification of truth, purposefulness, the necessity of the thesis, the call, a program of action. The most significant point of persuasion is explaining the essence of the thesis and its justification, and here the most effective is the illustrative example, an analogy. Finally, the emotional impact of artistic impressing lines and images, appealing to the authority of sacred persons for the audience, or the deepest social feelings of the hearer (patriotism, national pride, etc.) significantly contrib-

utes to the formation of conviction. At the same time, in different situations, in different epochs, the ratio of logical and persuasive components could be different, up to the point that there can only be one of them.

Correlating the categories of “argument” and “conviction” in terms of the existence of the moment of justification, one can emphasize the following: justification in argumentation is a necessary component; in conviction - it is desirable. In general, in the broadest sense of the word, “argumentation” and “conviction” are closely intertwined: argumentation tends to be a conviction. Persuasion, in turn, needs to be argued.

Let us turn to the analysis of the role of refutation in the structure of argumentation. Pointing in his definition of the argument that a consistent refutation of possible counterarguments is also included in the composition of the argument, Georg Brutian (1979) explained that “evidence in argumentation is primary and primary in the sense that evidence presupposes all arguments against cash and potentially possible refutations and counterarguments, says that in the process of argumentation it is not necessary to directly have a moment of refutation” (p. 33).

It is not difficult to show that the strict logical proof of a thesis implicitly contains a refutation of all opposing statements. Therefore, deductive proof of the thesis makes it unnecessary to appeal to opposing statements’ refutation directly. However, in all those cases where the deductive (necessary) proof of the thesis is not attained, resorting to refuting opposing points of view is an essential and effective means of argumentation.

Forms of Argumentation

The most common form of argumentation is a *dialogue* (Greek: *Διάλογος* – “conversation”). This term is predominantly used in those cases of argumentation when the latter is conducted on non-scientific issues. The term dialogue usually means that two argumentators (or two interested

“camps”) met to find out shared positions on an issue of importance to them.

The term discussion, on the whole, is a dialogue of two sides concerning scientific or political topics. In the case of a scientific discussion, the goal of the disputation is to achieve an accurate representation of the scientific problem under discussion.

In argumentation theory, the concept *audience* is designated not only by the collective listening to one or another speaker but also by the reading public or group of listeners that should in some way be persuaded.

Argumentation effectiveness is primarily determined by the composition of the audience, its preparedness, and its ability to evaluate the arguments given for justification. When discussing practical questions of public life, one can confine himself to well-known arguments and considerations, which can be judged from listeners’ direct life experience and common sense.

Continuing the coverage of the forms of argumentation, it is natural to consider the discussion as a kind of dialogue and polemic, as a type of debate. It is easy to see that the discussion is used primarily in scientific and political life and in the related fields of culture and education. In many areas of public life, especially in politics, discussions are organized to achieve compromise solutions, and this function is an essential factor in ensuring the stability of society’s life. Naturally, when in various forums, the discussion unfolds between participants who occupy radically opposing positions, it develops, as a rule, into an irreconcilable and bitter *polemic*.

As members of society, scientists are characterized by good education, restraint, and high culture of behaviour. Therefore, scientific discussions are distinguished by an atmosphere of mutual respect, even if it is a question of representatives of incompatible, opposing scientific schools. With all the mutual benevolence of the atmosphere of scientific discussions, in contrast to political discussions, it is impossible to achieve compromises and agreements on the

truth of a scientific idea or conception. Truth, it is one. Of the many hypothetical solutions to the problem under consideration, only one is true. Therefore, the possibility of a compromise between alternative approaches and conceptions is excluded.

Elements of the Argumentative Discourse

In the theory of argumentation, much attention is paid to the elements of argumentative discourse. According to G. Brutian's conception, the structure and elements of the argumentation follow from the very definition of argumentation. It would be more accurate to say this for those acquainted with the finished result of the study. For those who investigate the process of argumentative discourse, the definition of *argumentation* is the result of analysis and generalization of elements, structure, and other components and aspects of logical discourse.

The structural elements of argumentation are *logical* (as a means of proof and justification), *rhetorical* (as a means of persuasion), *evaluative* (as a means of preferring one of the theses among equivalent theses), *pragmatic* (as a means of achieving one's goal - a transformation of one's conviction into the assurance of the recipient in order to make him an accomplice in the realization of his plans), etc. The question arises: do all the elements of the argumentation have to manifest themselves compulsorily in every concrete act of argumentation? Georg Brutian answers this question in the following way. They can manifest themselves in one way or another, from an inconsiderable manifestation to full intensity. Furthermore, it depends on the subject area in which the argumentative discourse takes place. So, for example, the element of rhetoric as a way of persuasion to a greater extent manifests itself in public, political, judicial fields. At the same time, they hardly use argumentation in the field of formalized systems.

In the theory of argumentation, much atten-

tion is paid to the elements of argumentative discourse. According to G. Brutian's conception, the structure and elements of the argumentation follow from the very definition of argumentation.

However, this circumstance should underestimate the role of such factors in argumentation, as, say, truth or logic. Unlike other schools of argumentation, the concept of preliminary conditions of the argumentative process is put forward in the Yerevan school. According to G. Brutian, the argumentation can be acceptable, other things being equal if the following preconditions are met:

1. *A grammatical premise.* Any argument carried out in any language (written or verbally) must satisfy the rules of the given language grammar. If this requirement is violated, the argument becomes illiterate from the point of view of the normative grammar of the given language.
2. *The logical premise.* Since grammar is the logic of the language, and logic is the grammar of thought, then naturally, the following prerequisite or precondition of argumentative discourse should be considered in compliance with all the rules of logic, implementing all the requirements and laws of logical reasoning. Otherwise, the argumentative discourse will be considered illiterate from a logical point of view.
3. *An epistemological premise.* Both proponent and opponent are obligated to follow the truth and only the truth throughout the process of argumentation. Arguments that do not meet this requirement are distorted and therefore unacceptable. We also note that this premise of argumentation is closely connected with the previous, logical premise. We arrive at valid conclusions only if: a) the initial judgments of our discourse are true and b) we comply with all rules, all the requirements of laws logic.
4. *Ethical background.* The argumentator should well imagine the relationship between the permissible and the inadmissible in the pro-

cess of argumentation, decisively abandon the unacceptable methods, in particular, the use of threats, references to physical strength, etc., guided “not by an argument of force, but by force of argument. “By the way, this phrase became the motto of the Yerevan School for Argumentation.

It is noteworthy that H. Shakaryan believes that the argument is not so much a mental as a spiritual form of information exchange, that it is a *value rather than a logical-gnoseological category*. Nevertheless, the consideration of argumentation as a value-cultural phenomenon does not detract from its logical-gnoseological significance. On the contrary, it is concretized both in the cognitive and value orientations of the modern world.

In connection with the substantiation of the value-epistemological nature of philosophical knowledge and, in particular, of philosophical argumentation, H. Shakaryan suggests that in social phenomena, reflection acquires a dual nature – a reflection of some objective reality and a reflection of related interests, ideals and goals of specific social units. The principle of the duality of the nature of human reflection allows us to assert that the *axiological element* is not at all a specific negative factor (source of error) in both cognition and argumentation (Shakaryan, 1984, 1988).

One of the important but far from being developed problems of argumentation theory is the *problem of justification*. From the point of view of G. Brutian, “justification in the process of argumentation is a way of assessing the means and forms of argumentation discourse, of the defended thesis and the refutable antithesis, which makes it possible to establish the appropriateness of choosing a thesis among equally truthful statements” (Brutian, G., 1984, pp. 30-31; Brutian, G., 1992a, p. 103). A. Amirkhanyan and A. Atanesyan (2006) undertook the study of this problem. A. Amirkhanyan (1998) considers several concepts on the problems of justification and tries to explicate the concept of the substantiation

in terms of language and content.

Artur Atanesyan published a work entitled “The Hegelian conception of justification,” in which he analyzed the logical-philosophical aspect of the problem of explanation in the works of Hegel. This analysis, of course, can help understand the historical roots of the concept of justification for the explication of the exact concept of “substantiating” in the parameters of modern theories of argumentation. A. Atanesyan (2000) also works on the problem “Justification in political decisions,” which proves the practical importance of theoretical developments of the considered concept.

Prof. Ed. Markaryan (1988) devoted special attention to the art of substantiating the ideas put forward.

Naturally, in the argumentation theory, the problem of truth and scientific knowledge occupies a significant place. The research by prof. A. Manasyan reveals the problems of truth in a new way as the sense of argument in the existing epistemological paradigms and the philosophical motives for knowledge in science. His approach in the aspect of motivating scientific argumentation is also original (Manasyan, 1984, pp. 83-85).

Academician H. Gevorgyan discussed the role of reasoning in science in his presentation at the International Symposium “Argumentation, Logic and Positions” (Ghent, Belgium, 1989). The analysis of the process of argumentation, dialogue, and discussion in science, as H. Gevorgyan notes in his report, clearly shows that scientific knowledge cannot be reduced to a complete canonized system of problems, laws, hypotheses, and theories but includes the relation of the cognizing subject to them: recognition and rejection, conviction, confidence, and faith, etc. However, the idea of the objectivity of scientific knowledge also demands its arguments. The usual approach to the process of argumentation, limited to an analysis of the relation of this process to logical inference and proof and logical analysis of the language, becomes at the same time insufficient. The report explores the internal means of objecti-

ifying knowledge that has evolved in science, thanks to which different approaches to the same problem, the results of observations and experiments, hypotheses, theories, and their various interpretations can be presented (communicated to the community of scientists, reconstructed and experienced by others, etc.) in such a way as to be perceived and understood by different actors, unequivocally identical. Thus, objectification becomes an indispensable condition and basis for communication in science.

Among the crucial problems of the argumentation theory, one should also indicate the problem of the language of argumentation. If the relationship between language and reasoning in one form or another was considered by different authors in different countries and mostly reported at international conferences on argumentation, the very problem of the language of argumentation probably attracted more attention from the representatives of the Yerevan School for Argumentation. For example, at the Second International Conference on Argumentation, the lecture was presented by G. Brutian in co-authorship with Professor H. Margaryan. As in the report mentioned above, and a number of his other works, he poses and solves such problems of language of argumentation as the linguistic aspect, conceptual aspect, translatability of the language of argumentation, etc. (Brutian, G. & Margaryan, H., 1991, pp. 546-551; Brutian, G., 2000).

Academician Ed. Atayan (1988), considered in line with these ideas the language of argumentation in work under the same title.

The original approach to examining the nature of the language of philosophy in the aspect of its argumentative apparatus and the specifics of the argument between the philosopher and the non-philosopher was shown by Professor Ed. Markaryan (1984, pp. 37-52, 1988, pp. 258-274).

Professor L. Brutian (1992) analyzes the linguistic aspects of argumentation in a broader perspective in the works “Implication and Implicacy in the Language of Argumentation” and “On the Question of Implicacy in the Language

of Argumentation” (pp. 1-10). Based on these studies, Brutian first proposed a typological classification of the argumentative discourse. Then, she introduces the types of explicit and partially explicit argumentative reasoning (Brutian, L., 1991, pp. 559-563).

The relationship between argumentation and language in a broader context was examined in M. Avagyan’s thesis “Argumentation and Language” (Avagyan, 2000) and in his two booklets (Avagyan, 1999a; b). Essentially, M. Avagyan was the first to address the problem of the style of argumentation on the broad background of language analysis and argumentation, identified by Georg Brutian at theoretical seminars on argumentation.

Hasmik H. Hovhannisyan (2006) touched upon the issue of the need to study the language of argumentation and its corresponding elements in order to form a general model of argumentation (pp. 113-123).

Prof. Suren Hovhannisyan introduced into the theory of argumentation the concept of the subject area of argumentation, by which the author understands the mental situation that develops in the process of communication when statements and their justifications as the first layer of argumentation conveyed by the argumentator are initially incomprehensible and unacceptable for the recipient. This kind of mental situation forces the argumentator to introduce additional explanations for the recipient (the second layer of the argumentation) in the system of substantiating the assertions put forward by him in order to make these assertions acceptable to the recipient. S. Hovhannisyan believes that acceptance (rejection) of the arguments of the argumentator and his system of justification is possible (not possible) if, in both respects, the mental fields, backgrounds, and ways of thinking coincide (in some respects). Both of these respects trust those sources of reasoning on which the argumentation of the argumentator is based.

S. Hovhannisyan analyzed the concept of “logical”, “out-logical”, “anti-logical”, and “alo-

gical” as well. He considers the mental operation on the effect on the recipient as argumentative if the logical means are used as the main means of such influence, and extra-logical means are also used as an auxiliary, amplifying agents but are not used the anti-logical and theological means. It justifies the position that in argumentation, the argumentator and the recipient set different goals. If the goal of the recipient is to achieve the truth, then the purpose of the argumentator is to convince the recipient to accept the statements that he claims, the truth of which he does not doubt, but which the recipient does not consider at the beginning of the argument to be such (Hovhannisyanyan, S., 1984, pp. 5-22; 1992).

The issue of the specifics of the argument in various ways of communication has been little studied and needs a comprehensive study. Works of Hovhannes O. Hovhannisyanyan are dedicated just to this field of argumentation. His research concerns problems of discussion and argumentation, analysis of their theoretical, logical-gnoseological, methodological. H. O. Hovhannisyanyan’s works also deal with practical questions like studying the features of socio-political dialogues, consent technologies, and ways to improve the effectiveness of these dialogues. In Hovhannes O. Hovhannisyanyan’s works, the theoretical heritage and valuable traditions in the study of the problems of the theory of the dispute, the system-forming achievements, and tendencies characteristic of different periods of development of philosophical thought are explored. The essence of the dispute is also revealed as one of the forms of mental communication, which is inherent in the disagreement and open confrontation of the parties on the issue under discussion. The relationship between discussion and argumentation is defined and justified as a relationship between the system and its fundamental element. The main principles and rules of successful argumentation and fruitful exchange of views on disputable issues are systematized. Gnoseological and methodological features of the discussion are analyzed. New ways of methodical application

of the discussion in various fields of intellectual activity are proposed. Features of socio-political dialogues, the technology of consent, and ways to improve the effectiveness of these dialogues are investigated (Hovhannisyanyan, H. O., 2015, 2019, 2020, 2021).

Robert Djidjian considers the specifics of the argument in various fields of knowledge. During the years Head of the chair of Philosophy at the Yerevan Medical University, he, in particular, created the direction “medical argumentation”. On the other hand, R. Djidjian tried to combine the argumentation machinery with the means of transformational logic created by academician G. Brutian and achieved certain successes in this field (Djidjian, 1984, 2016).

Academician E. Atayan considered the correlation of intuition, argumentation, and experiment as cognitive procedures. True intuition is, as it were, an advanced detachment or intelligence scout, exposing a certain position to the mind’s eye. Nevertheless, it has only a psychological force of persuasion, so long as the corresponding provision is not subjected to theoretical and experimental evidence (Atayan, 1988, pp. 306-307).

Hasmik H. Hovhannisyanyan, proposing the idea that the use of the term “meta” is applicable in the field of argumentation, presented her understanding of meta-argumentation, tried to solve the problem of the relationship between argumentation, meta-argumentation as a theory and meta-theory (Hovhannisyanyan, H. H., 2007, 2015). Later research has revealed the meta-theoretical difficulties (aporias) in the construction and interpretation of theories in the field of modern natural sciences and humanities (Hovhannisyanyan, H. H. & Djidjian, 2017).

Vahram Avagyan (2004) realized the interpretation of objectivity and truth from the argumentation theory point of view.

Ekaterina Hakobdjanyan (1991) nominated and analyzed the fiction argument in the system of philosophical reflection on argumentation, revealing the argumentative function of art and

the applying function of fiction argument.

In the first volume of her two-volume monograph “Argumentation issues in the context of the history of Armenian philosophical thought,” Hasmik Hovhannisyan (2005) studied the issues of argumentation in the context of the history of Armenian philosophical thought, in particular analyzing the theoretical heritage of David The Invincible (David Anghaght), Yeznik Koghbatsi, Grigor Tatevatsi (Gregory of Tatev).

Guided by the motto that the history of each theory can be adequately understood and valued from the current level of development of the theory, H. Hovhannisyan tried to create a model of her understanding of the modern theory of argumentation, which was based on domestic and foreign theorists works. Thus, argumentation has been considered a language of a particular scientific theory with its corresponding semantics (conceptual structure of argumentation) and syntax (means and methods of argumentation).

In the second monograph volume, Hasmik Hovhannisyan (2009) carried out a theoretical-methodological and epistemological analysis of the argumentation concepts proposed at the Yerevan School for Argumentation.

The activity of the YSA continues. New research and new concepts in the field of argumentation are developed and proposed by the School's young students, forming a new stage of the School's activity, the scientific results and achievements of which can be the subject of another research report.

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THE PROBLEM OF DEFINITION OF CHRISTIAN SOCIOLOGY

Abstract

This article suggests that different definitions of sociology follow from the different interpretations of its essence. The article points out also that a common flaw of many definitions of sociology is that they omit the *intention and purpose* of sociological science. Thereby, definitions of sociology by R. Kocharyan and A. Jijyan are presented, which explicitly mention the intentions and purposes of sociology. On the above basis, a preliminary definition of Christian sociology is suggested. Aimed at further elaboration of the subject, the authors consider the position of the Christian church regarding capitalism and socialism, the problem of free will, and certain aspects of Christian socialism related to the emergence of the social state in developed countries. This brings to a new understanding of the highest goal of the Christian religion – the salvation of the human soul – in the realities of the modern world. Accordingly, a definition of Christian sociology is presented with a detailed expression of its intention and purpose.

Keywords: definitions of sociology, preliminary definition of Christian sociology, Christian church and socialism.

Introduction

By the start of the 20th-century, sociology was introduced in hundreds of US university curricula (Bernard, 1909). Nevertheless, to this day, as true philosophical science, sociology remains divided into many different schools. Since an understanding of issues under investigation gets its concise formulation in scientific definitions, this multi-faceted structure of modern sociology is unavoidably accompanied by an unrestricted number of explicit and implicit definitions of sociology. This circumstance hampers finding acceptable solutions to quite a number of severe, sociological severe problems. Consider just a few of them:

- Are there objective laws of social-economic development?
- What is the role of the charismatic person in modern societal developments?
- Could be there an optimal social-political mo-

del for all nations and countries?

- Are social-political ideas omnipotent, or the social-economic factors are equally important?
- In the modern age of a social state, could sociology be transformed into an instrument of social security?
- Could be there a harmonic society if people lack the feeling of brotherly mutual care?

Christianity is directly related to the problems of social life, primarily with its concern for the fate of the disadvantaged, orphans and widows. The revolutionary social innovation in the way of social life is also widely known: some early Christians, including the apostles, began to live in communist communities. We will dwell on the significance of this social phenomenon below.

It would seem that the magnificent achievement of twentieth-century social progress – the general recognition of *the concept of the social*

state and its practical formation in many developed countries of the world - should have facilitated an explicit definition of Christian sociology. However, it turns out that there are several serious difficulties associated with the highest goal of the Christian religion - the salvation of the human soul. In particular, this imposes responsibility on the world Christian community to develop an adequate social strategy in a modern, dynamically transforming society. The salvation strategy must be based on a modern understanding and interpretation of the intentions of Jesus Christ regarding the earthly life of people.

Historically, a popular concept was “that sociology cannot develop a view of society which is acceptable to the Christian. Instead, the Christian must mould the field in terms of his own views” (Heddendorf, 1962, p. 1). The concept of *Christian sociology* is usually used intuitively as a sociological theory closely related to the Christian faith. We meet an explicit definition only by George W. Barger (1982): “Christian Sociology is the systematic study of the social order that, in its theory, methodology and reporting is explicitly related to the framework of understanding that is identifiably Christian”. This definition does not seem to us acceptable since the final clause “identifiably Christian” is equivalent to “being Christian”, which brings the definition too close to tautology.

In general, since humans are not given reliable knowledge of the divine intention, and as well humans are not given to know the hidden evil behind the destructive forces of modern time, then Christians need:

- Live in firm faith in Jesus Christ, pray and ask for mercy and salvation of the soul,
- Strive for a virtuous personal life,
- Actively participate in the good Christian ordering of the life of society.

Definitions of Sociology

The founder of the theory of definition, Aristotle, pointed out that the correct way of defini-

tion is when we first point out the *genus* of the notion and then attach to it *characteristica specifica*. Despite the simplicity of the Aristotelian formula, scientists often suggest different definitions for the same notion. This partial ambiguity is caused by scientists’ different interpretations of the essence of the concept to be defined.

Definitions of sociology usually mention for the *genus* the concept *science*. On some occasions, *social science* is used as the genus. The founder of sociology Auguste Comte wrote: “Sociology is a scientific study of society”. Though this sentence is true, nowadays, it could not be considered a correct definition since we know a number of sciences belonging to the scientific study of society. Here we would like to fix that phrases “social science”, “science of society”, “social life”, and “the scientific study of society” are equivalent expressions for the *genus proxima* of sociology.

Auguste Comte (1798-1857) is widely accepted as the founder of sociological science though he formulated only the tusk of the new science and did not suggest either its principles or a completed theoretical system. His efforts in developing the system of theoretical sociology brought to the formulation of the Law of three stages of progress of Humanity (Comte, 1853). Eventually, the goal of creating sociology as a type of a new religion was proclaimed. In M. Bourdeau’s words (2021), “Positivism transformed science into philosophy; *complete* positivism now transforms philosophy into religion”.

As mentioned above, many definitions comprise a diverse set of characteristic features for sociology apparently influenced by the author’s concept of social phenomena. J. S. Mill wrote in 1843, at the dawn of the science of sociology: “Next after the science of individual man comes the science of man in society – of the actions of collective masses of mankind, and the various phenomena which constitute social life” (as cited in Little, 2009). For J. S. Mill, the essential feature of social phenomena was the collective masses’ actions.

For Herbert Spencer, sociology was a study of society considered a living super-complex organism undergoing evolutionary change. The social Darwinist approach is apparent here.

The founders of Marxism – Karl Marx (1818-1883) and Friedrich Engels (1820-1895), did not use either the term *sociology* or its soviet time equivalent *historical materialism*. Nevertheless, it is a purely Marxist principle that objective laws of the historical process would crush the capitalist world of exploitation of working classes and build the happiest future society – communism where each citizen will enjoy life according to his demands. The driving forces of societal progress have been declared, using modern terminology, technological innovations. In the 21st century, hardly ever one could reject the dominant role of technological innovations. One should keep in mind that technological innovation could not be produced utilizing production by technology as such. The thought and talent of engineers and designers produce innovations and bring to life technological revolutions. “The moving force of ideas conceals the basis producing it”, mentions Erich Hahn (Hahn, 1967).

Karl Marx rejected the social teaching of August Comte and did not use the term *sociology*. However, some authors regard Marx as the “true father” of sociology. If asked for a definition of sociology, K. Marx could suggest a formula: sociology is the science of *class struggle and proletarian revolution*. Just these two concepts are the cornerstones of the *Marxist theory*.

The following formulation could summarize this short discussion. Marxist sociology is scientific teaching presuming the action of objective laws of social progress, based on the principle of the adequacy of economic relations to the level of development of means of production and stating that the moving force of social progress is the class struggle between the owners of means of production and the exploited workers.

All other names of the history of sociology

became prominent figures due to a new feature of this theoretical science important for building the holistic picture of society. Émile Durkheim (1858-1917) founded in 1895 the first French *department of sociology* and then established the journal *L'Année Sociologique*.

The prominent sociologist Emile Durkheim insisted: sociology is the study of *social facts* through social *institutions*. A pretty natural interpretation since Durkheim developed the notion of *social facts* to serve as an empiric basis for sociology.

Max Weber (1864-1920) emphasized the task of developing *understanding sociology* oriented to revealing the subjective meaning and purpose that individuals attach to their actions.

For Max Weber, sociology was “the science whose object is to interpret the meaning of *social action* and thereby give a *causal explanation* of how the action proceeds and the *effects which it produces*”. Since to interpret the meaning of *social action*, one should *understand* it. Thus we reach quite close to Weber’s idea of *interpretative sociology*.

Talcott Parsons (1902-1979) declared the goal of building a universal system of sociology but instead suggested a new strand – *action theory*. Karl Popper (1902-1994) developed a conception of liberal democratic society (open society) that later became the theoretical basis of the cold war against Soviet totalitarian ideology (Popper, 1945). In the 1960s, Pitirim Sorokin and Jan Tinbergen suggested the idea of “mutual convergence” of capitalist and socialist systems that later got a persuasive wording – using the best features of socialist countries (like economy planning) in capitalism and, respectively, free-market efficiency in socialism (Sorokin, 1960; Tinbergen, 1961). Nevertheless, even by the start of this century, the capitalism-socialism convergence appeared only partial (Rosefelde, 2019). The US President Lyndon Johnson has never been interested in sociological science and was not helped by a sociologist developing his concept of *Great*

Society and becoming the first state leader in the history of humankind who has won the war against poverty (Rector & Sheffield, 2014).

In general, contemporary authors feel quite free in formulating their definitions of sociology. Here are some examples:

- *Sociology is the discipline that attempts to understand the forces outside us that shape our lives, interests, and personalities* (Eitzen & Zinn, 2003, p. 4).
- *Sociology is a systematic approach to thinking about, studying, and understanding society, human social behaviour, and social groups* (Farley, 2003, p. 2).
- *Sociology is the scientific study of society and human behaviour* (Henslin, 2003, p. 4).

Franz Adler (1947) has demonstrated that operational definitions hamper scientific advances by their inadequacy in dealing with new situations, with situations not measurable as yet, with improvements of measurement, and with the choice among various available measurements, and by their inaccessibility to constructive criticism. The recent article by Richard Swedberg (2019) discusses the use of definitions in sociology but unfortunately stops short considering definitions of sociology itself. In general, he recommends using stipulative definitions as opposed to lexical and ostensive definitions. However, his main advice (“The definition of a concept used in a sociological analysis has to be sociological in nature, and the concept cannot have the same meaning as it has in everyday language”) sounds rather mild and vague.

A Common Flaw in Definitions of Sociology

Social sciences have several notable features of principle importance. First, human society is changing and developing rapidly. The truth of the past society hardly could be actual for tomorrow. Secondly, change and development in societies are strongly influenced by new ideas. Marxists and likewise positivists were eager to scien-

tifically establish the objective laws of social statics and use them for predictions of social dynamics. Nevertheless, the above two features of social life would never permit Marxists either positivists to reveal the objective laws of functioning of social-economic life and make reasonable conclusions about coming time to the benefit of the proletariat or entire humanity.

Given the specifics of the social sciences, it must be recognized that the main burden in ensuring social progress lies with the creative thought of sociologists. Information technology has reached such a level of development in modern society that a multifaceted study of the most influential factors in social life can be ensured with outstanding reliability in an acceptable time frame. Considering these reliable empiric data of conducted sociological studies, sociologists have to suggest scientific generalizations and, if possible, establish empiric laws. However, sociologists’ heavy and responsible burden is that of using the established generalizations and empiric laws to develop the necessary and preferred recommendations for reforming the social order and achieving the desired goals.

Young Marx stated in “Theses on Ludwig Feuerbach”: previous philosophers wanted to interpret the world, but what really mattered was not trying to interpret the world, but trying to change it. Of course, a good and useful reform should be based on a detailed study and proper understanding of events and tendencies of social life. Nevertheless, the most decisive and creative point is to develop an effective way of reform that would achieve the desired goal of significant material and/or moral-spiritual improvement of society in general and of each individual.

So we see the main flaw of definitions of sociology by many prominent sociologists in that they appear to omit or not to put sufficient emphasis on *the goal of their study and the crucial importance of realizing, bringing to life these goals*. The above said becomes more and more critical in our time when even a delay in proper reforms may have irreplaceable consequences.

Romik Kocharyan's and Anahit Jijyan's
Definitions of Sociology

Romik Kocharyan (2016, pp. 520-557), in his fundamental study of the philosophical-scientific concept of the Father of Armenian History Movses Khorenats'i, has suggested a number of definitions of historical science following the concept of "Definitions of philosophy" by great Armenian 5th-century philosopher David the Invincible (Kocharyan, 2018, pp. 94-108). As presented above, the Aristotelian universal form of definition required to point out the *genus* of the subject and then explicitly formulate its *characteristica specifica*. David the Invincible suggested that to get a *complete* definition of philosophy or any science, and one should include into *characteristica specifica* the subject and fulfilment of achievement. Following David the Invincible's concept, Romik Kocharyan formulated several definitions of history that explicitly included the purpose (intention) of history and its realization (Kocharyan, 2016, pp. 520-557).

Romik Kocharyan and Anahit Jijyan have recently suggested in two joint papers (Kocharyan & Jijyan, 2018, 2020) a number of definitions of sociology following these same approaches of David the Invincible "Definitions of philosophy" requiring to include into *characteristica spesifica* the couple properties – subject and the fulfilment also (David the Invincible, 1983). Studying the philosophical hermeneutics tradition – the conceptions of Fr. Schleiermacher's "Universal hermeneutics" (1998) W. Dilthey's "Hermeneutics as the universal methodology of the human sciences" (1996), M. Heidegger's "Hermeneutical Phenomenology" (1962), H.-G. Gadamer's "Philosophical Hermeneutics" (2006) and P. Ricoeur's "Phenomenological hermeneutics of text" (1981) – Romik Kocharyan has suggested his conception of "Hermeneutics of Wisdom". By application of R. Kocharyan's (2014, pp. 18-21; 2016, pp. 161-186) conception of "*Hermeneutics of Wisdom*" and the results of his investigation - *twelve twin categories of wisdom in the histori-*

cal-scientific conception of Movses Khorenatsi's (Kocharyan, 2016, pp. 520-557, 2019, pp. 74-89), following David the Invincible's conception, they formulated a number of definitions of "Sociology of Wisdom" (Kocharyan & Jijyan, 2009, 2018, 2020) that explicitly include the paired properties of sociology - subject and the fulfilment also. This idea, with a new substantiation and explication of the "social" (Kocharyan & Jijyan, 2015, pp. 108-119), gets its representation with a short formula and grows with a comparative discussion with the definitions of sociologists. And we think that following them is preferable for elaborating further the definition of Christian sociology.

Let us consider the following definitions of sociology proposed by R. Kocharyan and A. Jijyan.

Definition 1. *Sociology is a science explicating the truth of the social and spiritual-civilizational significant human interactions and inter-impacts, supporting the necessary and preferable spirit-growing and life-giving good-orderness* (Kocharyan & Jijyan, 2020, p. 170).

Definition 2. *Sociology is a science of theoretical and practical wisdom, revealing and enhancing the truth of human life and the possibilities for improvement towards spiritual-civilizational good-orderness* (Kocharyan & Jijyan, 2020, pp. 159, 176).

Definition 3. *Sociology is a science of theoretical and practical wisdom that reveals the truth of the decline and rise of the virtues of human life, and therefore the possibilities of improving the human self, life and culture* (Kocharyan & Jijyan, 2020, pp. 176, 177).

Definition 4. *Sociology is science revealing the possibilities of study-lover and researcher, creator and career human life-activity to the spir-*

itual-civilizational good-orderness (Kocharyan & Jijyan, 2020, p. 167).

Definition 5. *Sociology is a science, by cognition of the imperfections and possibilities perfections of the human civilizational multifaceted life, and by supportive influence leading to the good-orderliness* (Kocharyan & Jijyan, 2020, p. 170).

Definition 6. *Sociology is a science explicating and perfectionally realizing the meaning and advice of wisdom, that reveal the truth of the spiritual-civilizational significant events as such, forming the human identity, creative, educational and career human activity to the wisdom, virtue and good orderness* (Kocharyan & Jijyan, 2020, pp. 174, 176).

Definition 7. *Sociology is a science that understands and interprets the spirituality and care of the temporal being of the human civilizational identity, life and culture to wisdom, virtue and good-orderliness* (Kocharyan & Jijyan, 2020, pp. 171, 172).

Definition 8. *Sociology is a science with a supportive calling and fulfillment of the improvement of humankind's multifaceted coexistence in the near present and foreseeable future* (Kocharyan & Jijyan, 2020, p. 172).

Definition 9. *Sociology is the science of theoretical and practical wisdom, understanding and interpreting the human spiritual-civilizational identity, life and culture in their intention, internal improvement and fulfillment to wisdom and virtue and good orderliness* (Kocharyan & Jijyan, 2020, pp. 172, 176).

We hope these definitions, like the above-

presented definitions of sociology, will be helpful in the study of different approaches and cross-sections of modern social life.

A Preliminary Definition of Christian Sociology

The above discussions of sociology allow us to return to the problem of the definition of Christian sociology. The shortest could be considered the following definition:

“Christian sociology is the science of sociology that follows Jesus Christ’s social teaching”.

Explicating its content, we come to a *preliminary definition of Christian sociology*:

Christian sociology is a social science about the necessary and preferred form of good Christian ordering of society as a whole and of the way of life of individuals to save human souls and activate all resources to achieve this goal.

Since Christian sociology did not yet gain the status of sociological science, we took as its genus *proxima* the notion of *social science*. As Christian authors, we are sure that the highest goal of all Christian teachings and theories is and should be the sacred goal of saving human souls. Taking into account the complex social problems arising in our time all over the world, we find it useful to include in the *characteristica spesifica* of the definition of Christian sociology the call for activating all resources to achieve the Christian goals.

Further elaboration of the concept of Christian sociology requires formulating the main difficulties and problems explicitly to be faced on this road.

Problems with the Realization of Christian Social Reform of Social Order

There are wonderful words in New Testament – “man cannot live by bread alone”. Unfortunately, the social “progress” of human society has reached a point when there are millions of hungry children all over the world. For true

Christians, this kind of world order is utterly unjust. The general principle of social justice is naturally transformed into the popular idea of “economic justice” and “social welfare”. How can a worker think up and concentrate on self-improvement if he is jobless and his children cry from hunger? A human should not live by bread alone. But he must have bread. So to save human souls, *Christian sociology must call people to fight hunger, to fight poverty, to fight inequality.*

Which are the factors causing inequality in capitalist society? The basic cause is the immense wealth of the rich. In the economy, wealth inevitably brings massive exploitation of workers by wealthy owners. Eventually, there comes capitalism with crazy competition for making as much money as one can. So to save human souls, *Christian sociology must call people to fight immense wealth, fight exploitation of workers, and fight crazy competition for making money.*

Are these goals compatible with the social philosophy of the Christian Church? Starting from the encyclical *Rerum Novarum* Catholic church denounced the exploitation of workers and the capitalist crazy rush for more and more money and wealth (Leo XIII, 1891).

The encyclical of the Pope is a directive doctrine document binding on all Catholics. The encyclicals of the head of the Catholic Church express the official position of the Vatican on all the most critical issues of social philosophy and policy. The beginning of the formation of the Catholic socio-philosophical doctrine is just the encyclical of Pope Leo XIII “*Rerum Novarum*” (1891), dedicated to the position of the working class in capitalist society at the turn of the 19th century.

The words of Leo XIII to the capitalists are especially instructive. “*Rerum Novarum*” called employers “not to regard the workers as their serfs, but to respect their human dignity”. Evaluating workers solely as a source of profit is “shameful and inhumane”. Pope Leo XIII (1891) cautioned: “To deprive a worker of a portion of the reward due to him is a great crime, appealing

to Heaven for revenge”.

To have a complete picture of the social philosophy of Catholic Christianity, let us present here the harsh criticism by Pope Pius XI of fierce individualistic competition in capitalist society. Human society cannot be based on the opposition of classes; the fierce competition could deform the correct order of economic life. “For from it, as from a poisoned source, all the errors of the individualistic economic doctrine arose and spread” (Pius XI, 1931).

And vice versa, the head of the Catholic Church is ready to regard *the social democratic model of socialism*, which has already abandoned the class struggle, as the first stage in creating the ideal social model of the society: “For if the class struggle refrains from hostility and mutual hatred, it gradually turns into an honest discussion of the differences based on the pursuit of justice, and this is the blessed social world that we all strive for” (Pius XI, 1931).

The most radical critique of capitalist ideology has come from Pope Francis, who claimed that capitalism is “Terrorism against all of Humanity”. Moreover, he has declared that “it is the communists who think like Christians. Christ spoke of a society where the poor, the weak and the marginalized have the right to decide”.

Pope Francis’ reference to the words of Christ is entirely correct. It is well known that Jesus Christ took to his heart the fate of poor people: “Blessed are you poor, for yours is the kingdom of God. Blessed are you that hunger now, for you shall be satisfied” (King James Bible, 2017, Luke 6:20, 21). Jesus Christ’s opinion about rich people is although well known: “Again I tell you, it is easier for a camel to go through the eye of a needle than for a rich person to enter the kingdom of God” (King James Bible, 2017, Matt 19:24). So many people concluded that Jesus Christ would hate capitalists and capitalism and would like socialism. This view is supported by the evidence of the bible that first Christians, including apostles, had organized small communist communes and lived in them happily. No doubt,

the Apostles were the most trustworthy source of Jesus Christ's views regarding the Christian ideal of social life. Of course, Jesus Christ preached about the salvation of souls of individuals, but he was pretty aware of problems of social life.

The Socialist Trend in Western Europe and Formation of "Christian Socialism"

The concept of "Christian socialism" has already been established in sociological literature, mainly understood as European socialism with Christian morality. A century ago, "Christian socialism" would indeed be regarded as a *utopia*. However, this *utopia* began to take on actual shape in Western Europe after World War II. Thanks to the selfless fight against fascism, the Communist Soviet Union acquired the image of an anti-fascist country. This allowed in the period of the first post-war years, before the establishment of the Cold War atmosphere, to manage to forget the Stalinist dictatorship and soften the confrontation with communist ideology.

After all, not every socialist country was obliged to have its own dictator. On the other hand, it was impossible to hide or not notice the successes of the Soviet Union in education, the elimination of mass illiteracy and the organization of health protection of all the population. After World War II's military devastation, Western Europe had to think about both economic reorganization and social and political reforms. The general trend of sympathy for reformist socialism in post-war European society contributed to the emergence of socialist governments in several countries. Even during the height of the Cold War, the "socialist" Scandinavian countries were seen as satisfying the requirements of "free society".

Social State as the Ideal of Social Security for the Poor

Despite the "socialist" orientation of a significant part of the European electorate, the fo-

cus of socialist parties was on protecting the interests of workers, with little attention to the poor and homeless. Therefore, it will remain a mystery for centuries what has prompted the 36th USA President Lyndon Johnson to set the goal of eradicating poverty. In 1964, as part of the program *Great Society*, President Johnson announced the "uncompromising war on poverty in America". Actively financing social programs aimed at helping the poor, his government increased the funding of social programs from \$ 6 billion in 1964 to \$ 24.5 billion in 1974.

President Johnson paid particular attention to the education of the young generation. He said: "Our main weapon for more effective attacks is better schools, better health, better homes, better education, better work – this is an opportunity to help more Americans, especially young Americans, flee from dirt, poverty and unemployment" (Johnson, 1964). Over the years of President Johnson's reign, the economy has proliferated, and poverty has almost halved. Already in 1967, he proudly reported: "We have improved the education of 7 million deprived children and this year alone we have enabled almost 1 million students to go to college. We have brought medical care to older people who were unable to afford it. ... We have helped more than a thousand local communities to attack poverty in the neighbourhoods of the poor" (Johnson, 1967).

In the 70s, the United States basically eradicated poverty in the country. No one could even conceive of such a radical victory over poverty. Praise and honour to the eminent statesman, President Lyndon Johnson. The main subject of social care of the Christian church, the poor and homeless people, were pulled out of poverty. They gained access to healthcare and spiritual development through free medical care and free secondary education.

There remained only one severe and the almost incurable problem of capitalism – the constant growth of the property polarization of society. Due to the process of economic polarization, in a historically short time, the mass of

property will be transferred into the ownership of a handful of the super-rich. In other words, the process of property polarization engenders the inevitable social impoverishment of the mass of the population.

Property polarization, even in socially oriented capitalist countries, is multiplying. In 2018, the three men at the top of the Forbes magazine list - Jeff Bezos, Bill Gates, and Warren Buffett - held combined fortunes worth more than the total wealth of half of the USA population (Billionaire Bonanza Inherited wealth dynasties in the 21st century U.S., 2018). It seems justified to call such an insane scale of property polarization “zeroing the poor population”.

Mankind Has not Stood the Test of “Free Will”

With a simplified interpretation, the contradiction between the principle of free will and divine purpose is seen clearly. But understanding the subtleties of the problem reveals many points that overcome the apparent contradiction. Christian theologians have found a wise formulation: “To God, all moments of time are present in their immediacy. When therefore he establishes his eternal plan of “predestination”, he includes in it each person’s free response to his grace” (Catechism of the Roman Catholic Church, 1992, section 600).

The theologians of Christianity also point out the importance of recalling a person and his willingness to recognize divine grace. Making his free decision, a person nevertheless listens to the promptings of God’s word. Even with free will, a person remains in touch with his creator: “When God touches man’s heart through the illumination of the Holy Spirit, the man himself is not inactive while receiving that inspiration, since he could reject it; and yet, without God’s grace, he cannot by his own free will move himself toward justice in God’s sight”.

Divine thoughts are inaccessible to the humanmind, and difficulties may arise in interpret-

ing the principle of free will just for this reason. Nevertheless, these are only difficulties, and this is not a radical problem. The trouble is that man could not stand the test of free will. Since the days of Sodom and Gomorrah, people have been mired in sin, immorality and debauchery. Money and sex have become the main values in the most developed, most socially oriented countries of the West. What yesterday was a deadly sin is presented today as a norm of behaviour and style of life. Moreover, what will happen tomorrow, scary to think.

The Decline of Moral in Welfare State

J. A. Dorn pointed out at the end of the 20th century that building a welfare state one does not eliminate signs of moral decay like the breakup of families, the amorality of public education, and the eruption of criminal activity. He also underlined the decline in civility, the lack of integrity in both public and private life, and the growth of litigation as the chief way to settle disputes in modern society (Dorn, 1996).

Professor Saul Levine (2017) emphasized 20 years later that words and actions common to modern society “convey anger, rudeness, hate, greed, lying, selfishness, intolerance and callousness... They have become commonplace on television, in social media and in everyday life. These new “moral standards” serve as models of behaviour for our impressionable children and youth”.

As the Harvey Weinstein case showed, it was considered acceptable to go to the screen through the bed, even for Hollywood stars. You can imagine what the position of ordinary artists was and what scale the degree of the moral decline of producers and film directors in undeveloped countries could be assumed. *Pew research centre* published the results of its survey under the title “Technology Triumphs, Morality Falts”. Researchers concluded that “the good life today is being tarnished by moral decay” (*Technology*

triumphs, morality falters, 1999).

The greatest sin of modern man is indifference to the needs and worries of other people. The indifference to one's neighbour is a complete absence of Christian brotherly love and care. A soul, depriving itself of Christian love, cannot rely on God's mercy and salvation.

Everything else - shelter, food, medical care, secondary education, personal security, parental benefit, disability benefits, social pensions - all these material aspects of life today can be provided by the welfare state. However, brotherly care and love can be provided only by a true Christian. We must do this, cultivating a love for our neighbour, and thus earn mercy and salvation.

Conclusion

In modern society, an understanding of the ways to create a socially-oriented state has been achieved. This circumstance has simplified the task of the Christian church as long as the responsibility for the social security of the poor and disadvantaged people is in the management of the social state. On the other hand, it brings a significant rise of the responsibility of Christian church and Christian sociology before the future of humanity, since now much depends on how the right path will be chosen in the practical achievement of the goal of realizing the ideal of Jesus Christ about brotherly love, mutual caring attention and concern of all humankind.

The analysis carried on in this paper allows us to suggest an updated definition of Christian sociology by emphasizing that for our days, the main task of Christian sociology is finding the practical way of implementing the Christian style of life into modern society. Above we have suggested a preliminary definition of Christian sociology:

Christian sociology is a social science about the necessary and preferred form of good Christian ordering of society as a whole and of the

way of life of individuals to save human souls and activate all resources to achieve this goal.

Now we can enrich this definition by explicitly expressing the practical side of the subject:

Christian sociology is a social science about the necessary and preferred form of good Christian ordering of society as a whole and of the way of life of individuals to save human souls and activate all the forces and resources to achieve the intended goal and *putting emphasis on the practical achievement of the goal of translating into life the ideal of Jesus Christ about brotherly love and the mutual care all over the human society*.

This "updated" definition could be given a shorter formulation by substituting the phrase "achievement of the goal of translating into life the ideal of Jesus Christ about brotherly love and the mutual care all over the human society" by an equivalent shorter phrase "implementation of Christian brotherly love into everyday human life". Thus we come to a shorter definition:

Christian sociology is a social science about the necessary and preferred form of good Christian ordering of society as a whole and of the way of life of individuals with the aim of saving human souls by activating all the forces and resources to achieve the intended goal and by emphasizing the *practical implementation of Christian brotherly love into everyday human life*.

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THE PROBLEM OF CONSENT IN FEMINIST PRACTICAL ETHICS

Abstract

The article analyzes the topical problem of consent in modern feminist theory as a way of achieving public consensus on the goals and forms of women's emancipation. The emancipation of women is one of the most important achievements of modern society and an ongoing process. Therefore, the issues that are being discussed within the framework of feminist ethics are appropriate. For example, the extent to which men who hold power and dominance for thousands of years can genuinely liberate women and share with them equal rights and opportunities. There is also an acute problem of the extent to which women themselves are willing to show solidarity and their consent on social and political issues. These issues and discussions by contemporary feminists, who deserve the attention of a wide range of experts in applied ethics, argumentation theory, social and political theory, are addressed in this study.

Keywords: feminism, applied ethics, consent, social contract, contractualism, morality and rationality.

Introduction

The concept of free and informed consent is now better known in medical ethics. It is related to the need to obtain patients' consent in medical institutions to conduct various medical check-ups, procedures and surgical interventions, or as a legal procedure for granting the right of disposal, for example, of personal data. Nevertheless, the problem of consent that the famous American feminist Alison Jaggar addresses belongs to a very different sphere related to feminist practical ethics. This ethics is the basis for practical action aimed at protecting the rights and interests of women and a discussion of the consequences of political decisions, social programs or changes in legislation, which directly affect women's lives and their professional opportunities. The consent or dissent of women with the existing state of affairs and the decisions made should undoubtedly be taken into account by the authorities and legislators. In any case, the legal basis

for this in the form of the principle of equality of men and women, enshrined both in universal international legal acts and at the level of normative legal acts of domestic legislation adopted in recent decades by "civilized" countries, are available.¹ However, this is more often presupposed than it actually is. Jaggar (1993) points out the difficulty of reaching such a consent, joining the discussions on how to achieve a political and moral consensus that has been initiated by such prominent political and moral philosophers as J. Rawls, R. Dworkin, R. Nozick, B. Ackerman and J. Habermas (p. 73).

Consent in Contractualism

In proposing that consent be taken seriously, Jaggar refers to the crucial notion of contractualism, which continues the development of social

¹ See the UN Declaration on the Elimination of All Forms of Discrimination against Women, 1967, Articles 2, 14.

contract theory in modern political and moral philosophy. It is common knowledge that the social contract theory is one of the best known in European philosophy and refers to the two crucial philosophical concepts – “natural state” and “contract”. From the standpoint of this theory, the civilized state of humankind begins with the establishment of general principles that define relations between human beings. Unlike the natural state of “war of all against all”, civilization is based on people’s consent to submit to standard rules and laws. The actual existence of these rules and laws is beyond doubt, but the problem lies in the cause of their existence and the justification for their existence or justice. This problem is the cause of the controversy of modern moral theories, which were dominated by pragmatic and utilitarian concepts until the middle of the 20th century. These concepts justified the benefit of adhering to moral principles in order to maximize the satisfaction of the needs of the maximum number of people or, in other words, the public good. Depending on the conception of the nature of this good, these concepts existed as “perfectionism, hedonism or eudaimonism” (Rawls, 1971, p. 22). It is also worth noting that Kant already rejects utilitarian principles that define the maximization of pleasure and the minimization of dissatisfaction as the primary goal and content of the public good. Only the general and objective order of moral law embodies for Kant (1998) “the supreme idea of the public good” (p. 680).

In contrast to utilitarianism, contractualism, based on the principles of Kantian moral philosophy, considers the principle of “justice as fairness” as the foundation of social life, the latter being based on the ideas of correctness and initially accepted in the “original position”, but not related to the ideas of the good. Contractualism in modern moral philosophy relies on hypothetical consent, an abstract model allowing a kind of mental experiment that defines the necessary conditions for reaching consent. John Rawls, one of the most outstanding representatives of con-

tractualism in political philosophy, uses the notion of “original position” to justify such conditions. People can establish fair principles of co-existence based on rational notions of equal rights and opportunities. Rawls (1971) believes that “the desire to follow rules impartially and consistently, to treat similar cases similarly and to accept the consequences of the application of public norms is intimately connected with the desire, or at least the willingness, to recognize the rights and liberties of others and to share fairly in the benefits and burdens of social cooperation” (p. 52). However, from a theoretical and legal point of view, it cannot be reasonably stated that equality and justice are interdependent and strongly related categories. There can be no need for justice if everything is abundant or absolutely insufficient. In this regard, the idea of equality becomes meaningless. If one individual, for example, has a certain amount of wealth, then the others should have the same amount. Ultimately, those benefits that cannot be shared equally will have to be either excluded or special rules for the enjoyment of those benefits will have to be established, thus generating inequality. Thus, a right as one of the regulators of public relations, applying the same rules and granting equal rights to different individuals, only in relatively similar situations seems both fair and unfair in this sense (Tarusina & Isaeva, 2013, p. 6).

Decisions on universal principles are made by the people in accordance with the notions of mutual benefit and justice. And this is possible only if the general conditions are fully known, without coercion, and all citizens are recognized as equal and free. Since there is no equality in real life, Rawls introduces another abstract assumption about the possibility of making decisions, being behind “the veil of ignorance” about his own real social positions. As a result, his theory of justice makes too many abstract assumptions irrelevant to reality. The theory has therefore been soundly criticized for its largely metaphysical nature. So, for example, pointing out to Rawls’s claims, M. Dimitrova (Professor of Social Philosophy)

(2016) states: “Subjects choose their goals and viable projects monologically, rationally and autonomously by calculating their interests and controlling their claims in respect to claims by others by relying on the original agreement. Nevertheless, if the participant in this agreement is individualized before he/she enters into any relations, even before choosing his/her goals, they would be “no one” – a being that is beyond the particularity of the situation, man without qualities and authorization” (p. 230).

This means that formal hypothetical consent has an advantage over actual consent, which may not meet the criteria of rationality and voluntariness. However, as J. Habermas notes in discussing the grounds of moral judgment and moral action, the objectivity and impartiality of the assessment of another person’s action can block the moral sense that is always associated with personal involvement. Through personal participation, feelings, grievances, or gratitude for a just decision or act, or “feelings of guilt or duty” can only be experienced (Habermas, 2001, pp. 72-73).

The focus of feminist criticism of contractualism is somewhat different. Feminists expose this theory as based on a male understanding of justice and rationality. From Jagggar’s point of view, feminist ethics is an independent field of applied ethics, as it does not discuss women-specific issues but criticizes the men’s interpretation of ethical principles. This male approach leads to the neglect of women’s interests. Therefore, the purpose of feminist practical ethics is to discuss the position of women in society and demand that their interests be respected. The criticism of contractualism in feminism is precisely related to the male interpretation of moral subjectivity and the motivation of moral action, leading to an underestimation of the moral character of the interpretation itself. But Jagggar focuses only on one aspect of contractualism. It is the belief in the need for informed and voluntary consent as a condition of moral acceptability. She considers such consent to be an important principle in ensuring

the emancipation of women from authoritarian and social pressures. The free public agreement should ensure the impartiality and objectivity of moral norms. However, feminists criticize the very possibility of such a discussion, which inevitably depends on the cultural and ethnic characteristics of the situation. However, as Jagggar (1993) notes, contractualism can still overcome the difficulties of possible “moral scepticism” arising from the recognition of cultural relativism and offer a model of non-conventional morality that respects the interests and rights of women (pp. 71-72).

Analyzing the key benefit of contemporary contractualism, Jagggar (1993) notes: “Contemporary contractualism has developed the intuition in ways designed to guarantee that morality be impartial and objective, that it be public and consensual, and that moral obligations be assumed autonomously” (p. 72). Of course, the actual consent does not always meet the criteria of voluntariness and awareness. Real people in real society may be in a subordinate or privileged position, maybe under-educated and follow existing norms and traditions that are far from the ideals of justice but in keeping with relevant covert conventions. Therefore, criticism of the existing state of affairs, accepted by women who were discriminated against, constituted the first stage of feminism and was limited to exposing the various ways in which women were oppressed and deprived of their social, economic and political rights.

The Concept of Gender and the Ideas of Feminism

The concept of gender emerges at this stage, revealing the hidden social mechanisms of imposing women gender roles and sexual stereotypes that support male dominance. The concept of gender was formulated based on the Marxist idea of false or ideological consciousness, psychoanalytic representations of unconscious motives and Foucault’s proposed notion of dis-

course exposing the powerful nature of scientific knowledge. All these hidden mechanisms for shaping perceptions and values make it difficult to speak of the voluntariness and rationality of existing conventions regarding the position of women in society. These revelations have led to the conclusion that universal and specific female interests differ from those of males. However, as Jaggar points out, it turns out that women are not “a monolithic social group”, and the generalizations made by the first generation of feminists are not in the interests of many local groups of women divided by cultural and ethnic stereotypes, economic situation and level of education. At the same time, the interests of a relatively small group of well-educated white middle-class women were declared to be the epitome of universal women's interests. Therefore, the second stage of feminist development took place in violent disputes over the universal women's interests. In these discussions, it became evident that achieving real agreement was very difficult even among women regarding their social justice. For example, arguments against the sexual exploitation of women in pornography and prostitution that seemed well-founded have not been accepted by many women. They considered their work in these areas to be a means of professional self-realization and economic independence. Furthermore, within feminism itself, there have been expressed positions questioning the value of the concept of justice for women.

So, for example, Carol Gilligan (1987), a famous American feminist and ethicist, argued that the universal theory of “moral development”, proposed by L. Kohlberg, is not universal per se and describes only “the moral development of males” who have “ethical notions of justice” because of their practical orientation towards competition and success (pp. 20-25). In her view, women do not possess such an ethic of justice, as they are more focused on building strong social relationships based on love and care. This means that the motives of men and women are quite different. The morality of justice refers to rights

and honesty, while “the morality of caring”, by contrast, refers to responsibility and the maintaining of unique relationships. In its turn, this means that justice is focused on universality and impartiality, while care is focused on maintaining a network of stable relationships. This position could not but have been challenged primarily by other feminists. They saw it as an attempt to legitimize the existing dominance of men in need of women's care as well as an equally dangerous attempt to discredit the ethical principle of justice, without which morality is not possible at all. However, this position opens up a very important aspect of reaching consent, often ignored in feminism. It is about family relationships that may not conform to existing norms and conventions, and men and women can act more freely, based on the situation and their own interests.

Modern philosophical notions of man are highly controversial and diverse, and this alone constitutes a serious obstacle to reaching hypothetical consent. After all, the content of moral theory depends on what ideas about rationality lie at the core of it. Is reason an autonomous legislator with a universal character or merely a tool for satisfying the selfish interests of an individual, socially and culturally determined? Different answers to this question suggest different moral concepts, which may be either objective, subjective, deontological or pragmatic.

Equally complex and ambiguous are the concepts of needs and interests, which are interpreted in very different ways in Marxism, Freudism or phenomenology, and other social sciences. In addition to this, the perception of interests and needs is still politically engaged and subject to political debates. But that does not mean that “idealized consent” is more vulnerable to criticism than any other philosophical concept. However, this does not prevent it from being used by critics of feminism of an unjust society or modeling of moral principles. It is different from the contractualists who did not consider it possible to use hypothetical consent in practice. They insist-

ed on its exclusively theoretical status, precisely as the basis for the construction of “basic institutions of society” by a small number of specialists, but not in a situation of wide public discussion.

Nevertheless, the practical significance of primary institutional arrangements that ensure equal rights and opportunities for all members of society was not questioned by them. Contractualists believed that only by enabling citizens to take control of themselves and their affairs can they be expected to play an active part in joint work. Thus, contractualism offers the idea of society, which “is seen as a fair system of cooperation among free and equal citizens” and can be implemented in different ways and in different real circumstances (Rawls, 1971, pp. 15-16).

Justice and Solidarity

As Habermas (1994) points out, “justice and solidarity are two sides of the same coin”, ensuring the functioning of a sustainable communicative community based on “an individualistic understanding of equality and a network structure of reciprocal recognition” (p. 154). The intersubjective agreement cannot be achieved by coercion, suggestion or violence, and therefore each participant in the dialogue must take into account and respect the other person’s position. The values of tolerance in modern society limit the universality of moral principles by allowing different views and values to coexist. Therefore, reaching a consensus can no longer be considered even theoretically feasible. Nevertheless, that does not mean that morality has no place in the modern world. It just needs to regulate today communication practices and social interactions, preventing conflicts and violence by transforming individual positions into a joint “*We*” perspective (MacIntyre, 1988, pp. 169-174).

As Jaggard (1993) notes, for feminist practical ethics that focuses precisely on radical changes in the “basic social institutions”, the use of the hypothetical consent model is perfectly accepta-

ble and justified (pp. 77-78). After all, the practical problem of changing attitudes towards women is directly related to existing institutions. “For instance, the issue of abortion raises questions about the nature and extent of privacy rights and civil liberties; the issue of comparable worth raises deep questions about appropriate criteria of just distribution; the issues of childcare or domestic partnership raise questions about the institution of the family; the issue of pornography raises further questions about civil liberties; and so on” (Jaggard, 1993, p. 78). However, the greatest obstacle to the use of hypothetical consent is the persistence of male dominance in a far from just society, which is not conducive for a free and fair discussion of the problems. Therefore, the reasoning of an “idealized hypothetical consent” can only demonstrate the depth of the gap between reality and the ideal model of society.

Feminists realize that they are not dealing with perfectly rational and informed agents but with real people who are the bearers of ideologically distorted minds and different gender, racial and social stereotypes. This, in turn, means that in an actual social situation, people are far from possessing equal knowledge and opportunities, rights and human dignity and can abuse power and be cruel and unjust. Therefore, in Jaggard’s view, feminist ethics must combine pragmatic and utopian approaches ensuring a sober attitude to reality and a desire for a better future. The utopian approach is linked to socialist ideas of equal rights and opportunities for all, regardless of gender, race and class. But to realize this dream, the moral argument of the attractiveness of an ideal society is not enough. The motivations, interests and needs of real people must also be understood and taken into account. This is the most basic and principled restriction regarding the application of hypothetical consent in practical ethics, as it is impossible to be absolutely sure of adequate understanding among real people who are also inevitably influenced by public opinion and the media. But if it is impossible to live in society and be free from it, then where

does Jaggard get the confidence in the possibility of establishing impartial and universal moral principles? Is it not the “will to justice” that she proclaims another version of the “will to power”?

At the same time, the irresistible gap between actual and hypothetical consent must not be overlooked. Hypothetical consent is morally invalid because it cannot be empirically proven to be advantageous. Moreover, in the absence of an interlocutor, it makes no sense at all. Therefore, Jaggard encourages feminists to achieve moral consensus in real life while respecting the principles of the social contract. Although, due to divergent interests and political and social divisions, such a consensus is virtually unattainable throughout society, while it might be possible in small groups of people with shared interests. It is essential to understand that moral dialogue is possible only if the communicant’s positions are equal. The virtual impossibility of such equality help theorists to conclude that such a moral dialogue (Ackerman) is unnecessary and even dangerous or difficult to implement (Habermas). Habermas, for example, considers an “ideal speech situation” which is almost impossible to encounter or create in reality, but he nevertheless recommends seeking dialogue, outside of which reaching consensus is difficult to imagine.

According to Jaggard (1993), only American feminist Marilyn Friedman insists on the need for actual dialogue to achieve moral impartiality and objectivity without denying the difficulty of its practical implementation (p. 83). However, achieving a real consensus is also a dream, but one, in which one must participate and feel human and circumstances resistance as opposed to abstract hypothetical models that risk of being dreams forever. The very preparation of the terms for such a dialogue, which implies a reduction in inequality, brings us closer to the implementation of actual consent. There is no perfect rational method for answering the question: “*What should I do?*”. Therefore, it is necessary to listen respectfully to every person who lives

next to us and to understand that there are neither completely free and rational people nor completely dependent and unable to agree. Therefore, it is necessary to move away from a rigid division of people and capabilities and seek the basis of a real rather than a hypothetical consensus, guided by practical and political wisdom as well as by the will to respect and accommodate each and every opinion.

Lastly, it should be borne in mind that ethical requirements must first and foremost be imposed on oneself, checking one’s own beliefs and rejecting prejudices and biases. Actual consent is almost as unattainable as hypothetical, but, unlike the latter, it shows the real obstacles to its implementation and allows for practical solutions to existing real rather than “fictional” problems. Social inequality is the main obstacle to achieving real moral consensus. Therefore, Jaggard (1993) puts forward a rather controversial and ambiguous thesis that “moral progress is inseparable from political progress and feminist ethics from feminist politics” (p. 84). This thesis contains a rather obvious danger of political voluntarism, which can justify any means to achieve often dubious goals.

Feminism and Applied Ethics

The key feature of modern feminism and applied ethics is the incorporation of theoretical principles into the structure of practical action. Thus, according to Habermas, the justification of norms is “essentially a communicative task”, and the pragmatic meaning of a norm is not related to its significance. It refers not to the truth but to impartiality, which shapes the will, not the judgment (Habermas, 2001, p. 110).

An unexpected but obvious parallel to the problem of moral dialogue can be seen in the communication between science and society that a contemporary German philosopher Mathias Kettner (1993), is dwelling on (pp. 39-42). The problems of achieving consensus on a wide range of issues related to scientific research,

technological systems, diagnoses and treatment often directly affect women. Women are more sensitive and receptive to environmental and demographic concerns and are also more considerate in contraception, cancer screening, genetic disorders and many other issues related to maternity and parenting methods.

One of the most notable contemporary problems is that of nuclear energy, which has become a subject of active discussion in Europe since the Chernobyl disaster. It seems that this issue can be approached from a practical ethical perspective since it implies an obvious moral dilemma affecting women. On the one hand, nuclear power provides cheap electricity to the household, which greatly facilitates domestic work through various electrical devices and significantly contributes to the technological emancipation of women, exempted from work as laundresses, cleaners, dishwashers, etc. On the other hand, the same energy is a source of environmental risk of radioactive contamination in the event of a possible accident or waste disposal. In this case, the reproductive function of women and men and children's health are, particularly at risk. Such a dilemma seems to prevent a socially acceptable decision on the future of nuclear power from being made. This is an example of the difficulty of reaching voluntary informed consent, both hypothetical and actual. It is also worth noting that the gradual shift away from nuclear power is not so much a result of protests by environmental organizations and public discussion of its dangers and benefits as of the technological development of alternative energy, which is becoming increasingly important in the energy mix in developed countries. However, it is possible that the development of alternative energy itself has been the result of discussions and wide dissemination of information on nuclear energy issues.

In any case, the problems of applied ethics are indeed quite different from classical problems of moral philosophy. While moral philosophy is concerned with the search for a moral judgement that claims universality, applied ethics has to be

limited to solving the local problems of particular groups of people who differ in their interests and needs. Therefore, the position of one of the contemporary researchers in applied ethics, Roger Wertheimer (1993), who calls upon the applied ethicists to abandon unrealistic claims to the moral truth and to maintain healthy "Socratic scepticism" towards themselves and their colleagues, deserves respect and attention (pp. 159-161). According to Wertheimer, "Socratic scepticism" is everyone's concern and implies the need to question their most steadfast beliefs and convictions. This scepticism must be embraced by all those who seek knowledge, and this is primarily true of notions of value and justice. It is precisely this healthy scepticism that is lacking in Jaggar's position. She is too much obsessed with the idea of social justice without noticing the complexity of this social construct, which is far from being impartial and objective with regard to both women and men. Therefore, the problem of discrimination cannot be solved only through criticism of gender, rather concealing the depth of the problem and setting false goals. The ideas of contractualism have certainly not exhausted their theoretical and practical potential. They need serious correction in the light of advances in social phenomenology, critical theory, and communication studies.

Conclusion

As the analysis of feminist practical ethics demonstrates, it is necessary to prioritise reaching actual consent through a moral dialogue of all concerned in any problematic situation of dissent, dispute or conflict. However, reaching such consent is a very complex problem, the solution of which requires the joint work of many specialists and researchers. Although feminist practical ethics has described this problem very clearly and distinctly, it is still unable to solve it, being overly critical of gender and failing to see the deeper foundations of social discrimination. Perhaps actual rather than hypothetical consent can-

not be reached without a more thorough discursive analysis of the current social situation as a whole, showing the primarily secondary nature of gender issues.

Pluralism of opinion and assessment is an inescapable reality of modern social life and must be considered in solving ethical issues. In such a case, the actual consent reached in the public dialogue cannot claim the general validity of the moral principle and is situational, open to further discussion and correction. This means that the issues raised within the framework of feminist practical ethics need a deeper theoretical study to create a broader picture of the world, in which there are many more actors than oppressed women and dominant men. The research shows convincingly that achieving public consent requires not only appropriate political changes aimed at dismantling the system of discrimination but, above all, a scientific consensus about human nature and social relations. Otherwise, it will be impossible to avoid the political bias of the proposed solutions, no matter what fine slogans they are offered under.

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SOCIO-PHILOSOPHICAL ANALYSIS OF MASS MEDIA AS A FACTOR IN THE FORMATION OF PUBLIC OPINION

Abstract

Computer and telecommunication technologies have led to the development of modern mass media and have made significant competition with the print edition (newspapers, magazines, and books), the dominance of telecracy, etc. The media have gone a significant path of development from a channel of information and entertainment to a political institution, significantly increasing their capabilities as an instrument of influencing public consciousness. The study's main purpose is to conduct a socio-philosophical analysis of mass media as a factor in the formation of public consciousness. In this article, the process of cognition of mass media and socio-philosophical analysis of its impact on society were used: general scientific methods; logical methods of theoretical analysis; technical analysis, clarification.

Keywords: philosophy, socio-philosophical analysis, mass media, public opinion.

Introduction

Each era gives rise to new means of communication that reflect the characteristics of its cultural, historical, scientific and technological development and most effectively meet the needs and interests of people. An important component of the communication environment of the modern information society is mass media. With the advent of electronic media, some of the functions of oral and print communication are replaced by new ones, which are implemented using interactive media, primarily the Internet. Modern mass media provide the process of information and communication exchange between all subsystems of society associated with production, everyday life of people and culture. As an intermediary link between learning and communication, the media plays a decisive role in the formation of individual and social consciousness. Under this influence, there is the formation, selection

and transfer of knowledge, ideals, values, beliefs and practical attitudes, the adoption of certain decisions and the actualization of volitional efforts to implement them. At the same time, modern mass media, accelerating socio-cultural dynamics, determine the transformation of the value foundations of individual and social life, neutralize the traditionally existing differences in worldview, change the way people perceive the world, thinking and behaviour.

The study of social consciousness occupies a special place in the subject of socio-philosophical analysis. Although the comprehension of the essence of consciousness necessarily belonged to the sphere of "eternal" philosophical problems in the XX-XXI centuries. Consciousness became the subject of research in various scientific disciplines - philosophy, philosophical anthropology, psychology, sociology, political science, pedagogy, etc. (Silberman, 1980; Gorbunov, 2018; Holovanova, 2017)

The complexity of the structure of social consciousness, its relationship with social psychology and social ideology and the interdisciplinary nature of its analysis led to the use of a set of methodological principles: systemic and phenomenological approaches, methods of structural-functional, hermeneutic, comparative and content analysis.

The civilizational development of mankind from the prehistoric era to the informational stage of society is accompanied by the spread of communicative ties. This process is being accelerated by the expansion of the technical capabilities of the media as a communication tool. The historical changes of socio-cultural paradigms of social development, technical progress determine the emergence of new types of media. The transition from simple mass media forms of information transfer in new media (with the involvement of Internet technologies - multimedia) leads to a change in their influence on worldview guidelines and consciousness. In the social space, there is an axiological and quantitative change in the information content of mass media.

Theoretical Research Methods

In this article in the process of cognition of mass media and socio-philosophical analysis of its impact on society were used: general scientific methods (formal-logical, systemic, structural-functional, concrete-historical); logical methods of theoretical analysis (analysis, synthesis, generalization, comparison, abstraction, analogy, modelling, etc.); technical analysis, clarification.

Research Results and Discussions

At the end of the twentieth century, with the advent of the computer era, "new" media appear. The latest technologies (stationary computer, laptop, tablet, smartphone, e-book, futuristic glasses designed for viewing holograms, for immersion in virtual reality, etc.) provide the audi-

ence with various technical possibilities for receiving mass media content. Internet TV, Internet radio, blogs, websites, electronic versions of traditional magazines and newspapers, content for e-books, electronic encyclopedias, dictionaries, reference books, social networks. An information revolution is taking place, which affects the ability of humanity to receive and transmit information over a distance.

If we pay attention to the form of the technical means through which the consumer receives the content, then we can note the fact of acceptance of new forms by a certain part of the audience and the fact that another part of the audience refuses to switch to the use of new forms. Today we have a "dispute" between a traditional paper book and an electronic one. Nevertheless, this "dispute" concerns only the form and method of making the book. The unity of these two information carriers lies in the recipient's work with any of the forms - the reading process. For some users of this information medium, aestheticism is important (design elements of a book publication, tactile sensations in turning pages, and even chemoreception in the form of smell (smell). This allows some readers to get aesthetic pleasure from a printed book publication); for others - a cheap tool and a quick way to get information is an e-book.

Reading is the knowledge of the depth of thought of human civilization, embedded in one of the most valuable cultural monuments - books. Those who cannot fantasize while reading a book, building their own world of heroes based on the author's text, will limit themselves to watching someone else's fantasy - a film. By the way, these worlds may be different. Consumption of the finished product, including the world of heroes fantasized by someone (that is, the film), gives only the feeling of presence and not a participation in the process that arises when reading a book. Although the world of cinema is also recognized as art, one should not forget about the concept of "art of the book" (Marconi & Siegman, 2017). According to the design of

the printed publication, it is the result of the work of specialists of different profiles: publishers, editors (literary, artistic, and technical), photographers, artists, designers and printers. The book owes its existence to everyone who worked on its design, on the embodiment of its content in a concrete form. The concept of “art of the book” is one of the key factors of the socio-cultural value of the book (Petrunko, 2010; Sokolov, 2019).

Conducting a socio-philosophical analysis, one can see that printed educational books for children (textbooks, teaching aids, workshops) occupy a prominent place in the educational process along with the latest interactive technologies. So far, there is no overwhelming need to abandon printed educational books for children. So, printed books, regardless of the audience’s age, are of great importance for the development of personal spiritual culture, expanding the perception of the environment and understanding the trends and phenomena that occur in society. The construction of national information space and the formation of a socio-cultural environment provide for various media development. Along with modern interactive mass media, the printed book occupies an important place in the information support of society’s cultural and educational needs. An important place in this process is played by high-quality book publishing, the promotion of book products on the market and the popularization of the reading process among children and young people. The information revolution has a significant impact on social processes. In particular, the transfer of information has no restrictions and boundaries, leading to an active intercultural, interstate exchange of information. This process, in turn, affects the consolidation of state entities - the unification of national states into unions, for example, the European Union.

Theorists of the global information society had diverse expectations for the development of humanity.

The main contradiction (and, accordingly, the driving force behind the development) of a new

society, based on network structures, is the contradiction between the globalization of the world and the identity (originality) of a particular community. “The networked society is global, and there are global communication networks, and cognitive processes in consciousness have common basic features, despite a number of cultural differences” (Ketonen, 2013; Lilleker, 2014).

According to the author of the study, the consequences of this development are changes in the acquired knowledge and skills; changing the perception of the surrounding world, the perception of oneself in this world; changes in the consciousness of both individuals and society as a whole. These circumstances of the development of a new type of society - information society - leads to an increase in the number of people with special qualifications in society. The way of thinking of people in accordance with new realities changes. There is a change in intra-social relations, the formation of individuals of a new generation, individualization prevails over collectivization, interpersonal relations acquire new features of alienation and isolation, communication through social networks alienates a person from society, a change in trade and consumer relations takes place - the lightning-fast development of Internet commerce (Tdaieva, 2013).

The new generation prefers shopping in online stores, as a result - the development of Internet advertising. That is, there is a specificity of the influence of the newest media on society and on public consciousness, which is the subject of a socio-philosophical study.

The democratization of society, the growth of information activity, and consumption have brought to life a new definition of information technology to manage public consciousness. Such means include electoral technologies, advertising technologies, neuro-linguistic programming, political and other technologies in the social sphere (Choudhary, 2020).

For the most part, advertising and political

information are delivered to the consumer “free of charge”, its production and delivery are paid by customers interested in creating demand for certain products and ideas. The consumer pays later when he buys advertised goods or promotes the implementation of advertised ideas. Since manipulation technologies purposefully and successfully affect a significant part of information consumers, monopoly ownership of information generators in democratic societies completely replaces the old undemocratic methods of management (Ferrara, Cresci, & Luceri, 2020).

The problem arises of the owners and the media, managing as managers of public opinion. Information communication is carried out by someone and for someone, something. Everything that happens in the framework of information communication is somehow connected with individuals’ achievement of certain goals.

An even more dangerous area for the implementation of mass media mechanisms is political censorship. Censorship exists in any state. But political censorship, as a manifestation of ideological discrimination, is an attribute of a totalitarian state since it protects the preservation of ideological unity. Therefore, when we talk about totalitarianism, in this context, we can state the presence of not only class, national and racial discrimination, but also ideological discrimination, the manifestation of which is the prohibition of opposition opinions and the imposition of its own ideas by the regime. Furthermore, since all public spheres are ideologized in a totalitarian state, censorship must be total as a mechanism for ensuring ideological monism (Ciampaglia, 2018).

An essential role in forming the consciousness necessary for totalitarianism is played by such mechanisms of influence as: means of political socialization, political propaganda, ideological indoctrination. Moreover, since these mechanisms are used to impose the dominant ideology, then according to the information that reaches the population, any data containing signs of other ideologies is withdrawn.

Socio-philosophical analysis shows that as a result of the spread of the latest electronic mass media, a significant expansion of the functions of traditional, modern mass media can be characterized as a global system that affects public consciousness, penetrating the system of values, changing their philosophy, imposing a new style of individual behaviour in society. The specificity of the influence of the newest media on public relations and public consciousness is the possibility of dialogical communication with the audience; the opportunity for the audience to participate in the online creation and discussion of the content of the latest mass media (interactivity), establishing a new level of social communication with the help of the latest mass media (social networks). The consequence of this process is the development of civil society with an increase in the openness of the activities of power structures.

From a socio-philosophical point of view, Internet resources are more efficient and relatively cheap way of covering information with its inherent advantages (prompt coverage of information, rapid pace of its replacement), compared to traditional media of mass media distribution - such as television, radio, print media - media. But the uncontrolled basis for the creation and exchange of information opens the way for abuse in the context of his moral assessments and the unprofessionalism of its presentation to the audience.

Social networks contribute to the anonymity of users and the spread of false data - a plurality of images (creating several profiles), pseudo-gender (free choice of data when registering a profile), the secrecy of the real name, city and country of residence (Urazova, 2010; Averina, 2014). More precisely, manipulating the minds of media-literate users increases the likelihood of manipulation in the process of interpersonal communication. This, in turn, can cause an overload of the individual’s consciousness and negative consequences for his psyche. In the process of working or spending free time at the computer

to get entertainment, a person may feel a slow flow or a complete stop of time. It can be noted that there is also a positive effect from the use of virtual space by a person since it requires personal space, where he can remain alone with himself with his own views and desires. Household benefits in the form of separate housing are not always available to a person at a high cost. Recently, people often use virtual space for the purpose of expanding living space.

One of the specific forms of influence on public consciousness from a socio-philosophical point of view is changing the vocabulary of network communication. Brief messages without elementary rules of etiquette (greeting, farewell), a specific Internet language also goes into oral communication - a real part of society. That is, there is a change in verbal communication. Also, the limitation of the process of communication in social networks with short statements and graphic images leads to misunderstanding between interlocutors, who can attach and perceive different meanings in messages. This leads to the accumulation of aggressiveness, which can be transferred from the virtual plane of communication to the real one.

From a socio-philosophical point of view, modern mass media content is changing rapidly. There is a change in the quantitative, qualitative and axiological aspects of the information support of society. One can state the presence of widespread manipulation and influence on the formation of his ideological attitudes. Increased global conflict potential is often based on the process of media manipulation of public consciousness. The mass media explosion is accompanied by an increase in the number of media outlets and a variety of ways to convey information to the target audience. The incitement of conflicts of various localization (interethnic, interfaith, international) occurs through the use of various manipulative media technologies. The issue of the media as a factor in the formation of public consciousness remains relevant in connection with the possibility of waging information

wars, the transition of the media from the level of communicative means to the level of power, the use of the media in order to form public opinion on certain aspects of public life.

At the end of the 1960s, the problems of media ecology attracted the attention of philosophers and sociologists in the United States and Western Europe. Mass media content affects the spiritual state of society. A completely new spiritual situation is emerging, in which the emergence of audio-video means opened up opportunities for not only quantitative but also the qualitative transformation of culture. In such conditions, a person loses individual autonomy (Bell, 1967; Brügger, 2003; Calhoun, 2011).

The professionalism of presenting information through the media makes them a factor in social and cultural changes in society, creates a model of behaviour and life for their followers. So, the ecology of the media is an ecosystem that affects media users through the impact on public consciousness.

Thanks to social and cultural activities, humanity forms a moral climate in society. Society is engaged in the production, storage, broadcast, development and all aspects of human culture (artistic, historical, political, environmental, spiritual and moral). One of the characteristics of a person's living space is the spiritual and moral atmosphere. The living space of a person in the information society is under the constant influence of the mass media. The media ecology defends and develops the principles of making a high-quality information mass product that would not have a destructive effect on consumers. State structures, the public, producers of information content must understand their responsibility to the consumer audience and in every possible way adhere to healthy media ecology.

Society should pay special attention to the formation of the consciousness of the children's audience. It is necessary to restrict the free access of children to the choice of video products and print media. It is important to realize the respon-

sibility of parents to control the “consumption” of the information product by children, as well as to pay special attention to the time of using media technologies (Zhang, 2008; Bayanova, Vodenko, Sizova, Chistyakov, Prokopiev, & Vasbieva, 2019). The current state of media ecology gives grounds to assert that scientists in information societies pay much attention to this topic. With the help of the mass media, the devaluation and objectification of the spiritual side of human nature occur, which leads to stereotyping of the perception of reality by their audience. To improve the state of media ecology, it is necessary to develop new regulatory legal acts and more thoroughly and more efficiently comply with the existing regulatory and legal framework. There is a need for state and public control over measures for the protection of media ecology.

A person in a modern society faces the challenge of daily processing a large amount of information and determining the level of its quality. Awareness, quality of education, and literacy of consumption and information creation should be constantly raised. The media space is developing, in constant motion and undergoing changes. Some media are losing their audience, and others are gaining new readers, viewers, listeners. A person, as a consumer of a mass media product, must have skills in using the media, outside of which it is highly problematic to form media literacy, and is defined as a set of possibilities applied to media messaging and knowledge (Wright, Citrin, & Wand, 2012; Ivanov, Volosheniuk, & Dziuba, 2012; Uddin & Hamiduzzaman, 2009).

The qualitative level of linguistic culture presupposes a high degree of mutual understanding between communicators. There is a relationship between the quality of language communication and conflict. The saturation of false information in the content of modern mass media, as noted above, gives grounds to talk about the process of manipulating the public consciousness of the audience. Forcing negativism among consumers of information leads to an increase in the degree of

conflict in the communication process. It is known that the highest forms of communicative action are dialogue and discourse, which are designed to restore mutual understanding in society, broken in the process of communication. The purpose of the discourse of philosophical and religious dialogue is a consensus between the subjects of communication, which contributes to the formation of social harmony in society. Therefore, discourse and philosophical and religious dialogue is a counterbalance to linguistic manipulations, a condition for the formation and development of civil society.

The media in market conditions are forced to be financially independent enterprises. Therefore, one of the income items is the offer of advertising space and airtime for commercial and political advertising. For marketing professionals, influencing human consciousness is a method of promoting goods and services. Reducing the importance of awareness, the deliberate understatement of the level of social-ethical norms leads to the fact that a person, at times, also turns into a commodity - from trafficking in his own body (prostitution, the spread of cases of trafficking in his own internal organs) to forced slavery. This trend is especially evident in politically and economically unstable countries with an underdeveloped level of social relations and a low population's educational level. Modern methods of the latest technologies in the sphere of influencing the subconscious of the consumer, and therefore manipulating his consciousness, are widely used in the field of marketing and advertising (as a component of marketing). Let us consider the problem of the manipulative component of mass media advertising and its impact on public consciousness. The relevance of this issue lies in the fact that the proportion of advertising is increasing in the volume of media content, in particular, television, radio, printed periodicals (newspapers and magazines), Internet publications, Internet sites and other media. With the renewal of technologies for the production of an advertising product, advertising not only informs the consu-

mer of the product is the primary function of the advertising but also has a manipulative effect on the mass media audience, and therefore on public consciousness. It is necessary to draw the attention of manufacturers of an advertising product for the media and the society itself to the problematic issues of the manipulative component of mass media advertising and the possible consequences for society as a whole from its use in advertising communication.

Conclusion

Public consciousness in all its forms (political, legal, moral, aesthetic and religious) is the object of the influence of the mass media. The media is a factor of influence, formation and creation of public consciousness due to the supply of constructive and destructive content. An essential element in the formation of public consciousness with positive meanings is the combination of universal values and national (mental) characteristics of public consciousness. The establishment of freedoms, the formation and progressive development of society depend on the stability and formation of public consciousness. So, the peculiarities of the influence of the newest media on public consciousness in the context of the development of information technologies are primarily in the fact that it is aimed at social stereotypes and morality. This can be a real threat of destruction of society, its traditions, moral and legal norms. Note that the absence of a holistic picture of the world, morality and moral principles is the primary condition for the impression of a conscientious weapon. It turns out to be the most influential on the consciousness of children and adolescents.

The process of obtaining and assimilating certain views and beliefs, especially spiritual content, occurs in the process of intellectual and spiritual development. The book has a lasting effect on the process of forming a system of knowledge, beliefs, faith, traditions. Modern forms of mass media do not have a sustainable effect on

the formation of religious beliefs, but they contribute to the preservation of traditions and rituals, allow spiritual leaders to communicate with the faithful. So, the book is fundamentally different from the array of other mass media forms.

The constructive form of influence on public consciousness occurs due to such functions as informational; communicative; educational; search (search for the necessary information); communication; building a new reality (cyberspace) virtualization of society; creating a network state; the possibility of forming a civil society, etc. This makes it possible to construct positive changes in the development of interstate relations, the state, society, intragroup and interpersonal relations.

A destructive form of influence on public consciousness arises due to manipulative influence, the formation of negativity and aggression, the influence of globalized mass culture on national cultures and an increase in the number of advertising on the air, including political advertising during election campaigns. Such factors also include cybercrime, information load on the psyche of a person and society, the imposition of a certain way of life - the construction of reality (stereotypical perception of reality), mental disorders of individuals and groups; development of media relevance of the audience; reducing the importance of social connections and relationships; suggestive influence on the public; negative impact on the consciousness of the children's audience; the presence of negative content for a different age audience (for example, pornography, videos about bullying, killing people, animals, etc.) during the war; the manipulative influence of the media, causes destructive consequences for society. Depending on the type of media, the forms of influence can be divided into text, audio, visual and synthetic, which incentivises the development of various forms of media literacy.

Summing up, we note that the increase in the number of people with special qualifications in society due to the rapid development of infor-

mation technologies and the specific influence of the latest media on the individual and public consciousness determines a change in the way of thinking of people under new realities and intrasocial relations. Thanks to this circumstance, interpersonal relations acquire the features of alienation and isolation, communication through social networks alienates a person from society, individualization prevails over collectivization.

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HUMAN DEVELOPMENT MANAGEMENT AS THE BASIS FOR THE PRE-ADAPTATION OF COMPLEX SYSTEMS IN CONDITIONS OF UNCERTAINTY AND UNPREDICTABILITY

Abstract

The article is devoted to the issue of managing the balanced development of human potential in a new socio-economic reality, which is characterized by a high degree of unpredictability, interconnectedness and interdependence, globalization and informatization of the environment and introduction of digital, cognitive and hybrid technologies. There is a need to recognize the dominant role of scientific knowledge and creative implementation, wise management and consumption. For the first time, the term “noo-management” was introduced: it is a method of intelligent management of the fundamental processes of personality development focused on higher-order values and creative implementation.

Keywords: actual human paradigm, new industrial society (NIS.2), pre-adaptation, human potential, balanced development, meta-values, creative realization, noo-management, creativity, self-knowledge.

Introduction

The modern world is on the verge of significant changes, which can be carried out in the direction of creation and destruction. The global systemic situation, which is an actual one yet, has affected all spheres of human life: biological, economic, political, social, technological and environmental. It highlighted the danger of unreasonable treatment of nature, technology, public consciousness and showed how “small random change can serve as the beginning of changes in the evolution of the system, which become irreversible” (Leontiev, 2018).

Scientific research in the current situation allows concluding that now fundamental changes are taking place in the individual and public consciousness, interstate and interreligious differences are levelled, and they change in the human paradigm, and the type of socio-economic structure is brewing.

The new paradigm should include in the sphere of attention and responsibility of a person and public institutions “everything that they can

influence in the spheres under their control and in the areas they do not control” (Drucker, 2003). The new paradigm is being formed under the conditions of increasing uncertainty, technical and technological revolution and awareness of the interconnectedness and interdependence of all members of the socio-economic community. The new paradigm should help overcome the “lack of meaning, trust and understanding” (Anokhin, 1962) in the emerging environment.

The globalization of information, communication and institutional space and the emergence of artificial intelligence systems contribute to the accelerating withdrawal of a person “beyond the limits of material production” (Bodrunov, 2018), document circulation and other routine specializations and creates conditions for the full realization of human potential. “Elementary unit of human potential, community and country is the potential of individual”. The core of human potential is “abilities” that determine its power (Ivanov, 2014). The development of innate personality traits and the demand for charisma helps to maximize the state of emergency at all its lev-

els and at the same time allows removing one of the central contradictions between the unique abilities of a person: developed inclinations and the possibility of their application. In this case, a person can realize his destiny as a rational being, capable of carrying out a creative process that creates novelty, shaping the world.

Human development management can be implemented in the context of the formation of a new industrial society of the second generation (NIS.2) (Bodrunov, 2016). NIS.2 and its economics “will become a denial of denial, a dialectical subtraction of the late industrial system described by J. Gilbraith, and the informational and post-industrial trends described by D. Bell and other post-industrialists” (Bodrunov, 2016). Despite the global change in technological foundations, material production remains predominantly industrial, and a person finds “next to production”, and can “relate to the production process as its controller and regulator” (Marx & Engels, 1969). The emergence of “smart” enterprises makes production deserted, but “the person is left with the functions of development, customization and goal setting” (Bodrunov, 2018).

The basic factor of NIS.2 is scientific knowledge as an intangible basis not only for all components of modern production but also for all aspects of the development of individual and social systems. “Knowledge is universe and basis of the system of the universe” (Bodrunov, 2018). Scientific creativity and its result, scientific knowledge, can gradually become dominant in the human world. However, knowledge “without reliance on spirituality becomes hopeless, even dangerous” (Gubanova, 2018). Spirituality in this context can be characterized as “creative self-fulfillment that has meaning and significance for a person and the world around him” (Gubanova, Kolosova, & Mikhailova, 2018). The spiritual principle is based on universal human archetypal values that are correlated with the laws of nature.

The article attempts to describe the specific features of the emerging reality, the fundamentals of balanced human development and the

method of managing the development of human potential, focused on meta-values (values of the highest order and creative realization).

Specific Features of the New Socio-Economic Reality

The rapid approach of human civilization to the point of bifurcation, which could cast doubt on the very possibility of the continuation of human existence as “Homo sapiens”, was suspended by the global systemic crisis. The consequences of this crisis are difficult to predict; nevertheless, the current situation clearly shows to humankind the unpredictability of unreasonable handling of nature and technology, the danger of collision of various interests of individuals, social groups and peoples on a global scale, the difficulty of fitting into a digital “scalable” reality (Taleb, 2020). More than ever, the question of the need to reboot human consciousness, restructuring of socio-economic institutions and production systems based on modern scientific knowledge, the reasonable use of modern nano-bio-info-cognitive (NBIC) technologies, universal human creative values and priorities is becoming acute.

The development of scientific knowledge determines the emergence of new NBIC technologies. Nanotechnology involves the use of materials and technical systems, the functioning of which is determined by nanostructure (“nano” is one-billionth part). Such technologies, according to the author of the term N. Taniguchi, allow achieving “ultra-high precision and ultra-small dimensions”. Modern biotechnology is usually associated with the use of methods of biological sciences (microbiology, genetic engineering, etc.) in the production of a variety of goods and services. Information technologies include a set of methods and techniques for collecting, processing, storing and disseminating information and play the role of an integrating factor in modern conditions. Cognitive technologies are special technologies focused on the development of

human intellectual abilities. The formation of the sixth technological paradigm based on NBIC – the convergence of technologies produces the creation of hybrid systems that open up new perspectives in the development of mankind. At the same time, the impact and consequences of their use are almost impossible to predict and can lead to catastrophic results, which are already manifested today in the process of the development of a pandemic.

Responsible introduction of NBIC technologies and the formation of a single information and communication space, in accordance with the principles of the formation of the noo-sphere, described in the works of academician V. I. Vernadsky, create conditions for satisfying reasonable human needs without prejudice to wildlife: on the basis of its rational transformation (Gubanova, 2019). The use of technological innovations creates an opportunity to unite people and scientific institutions within a single communication environment, contributing to a synergistic effect and dramatically reducing the time from the birth of an idea to its implementation. However, the analysis of the socio-economic conditions formed to date allows concluding that as a result of the “evolution of capitalism”, the world as a social category “returned to early capitalism and is on the way to feudalism” (Hudson, 2018). Industrial capitalism could not free society from “growths - socially unnecessary costs, in the form of economic rent”: land and financial rent from the formation of monopolies by financial circles. “The rich get richer and, and the poor get poorer”. Capital generates fictitious capital without creating anything (Harvey, 2018). Such accumulations are not formed by extracting surplus value. The growth of fictitious capital leads its owners to unreasonable consumption and a desire for luxury.

Demand creates supply; however, while in developed countries labour is the most expensive component of production (the share of wages in the final price of the product is about 70%), in some countries, it is deficient, in Russia, for ex-

ample, in basic industries, it is about 7-11% (VEO of Russia, 2018). The ratio of the tariff and additional parts of the salary is on average 30 - 70%, which makes it possible to reduce basic obligations and cover managerial incompetence, 80% of the money is received by 48% of employees, the rest of people receives 20%. This differentiation in distribution is not associated with either the real level of professionalism or economic feasibility (VEO of Russia, 2018). This state of affairs sharply affects the quality of human potential, the level of demand for quality knowledge, the creation of progressively oriented jobs and their provision with qualified staff: professional work should be adequately paid. A decrease in the personal and collective level of development of consciousness leads to involution and does not allow producing and adequately using technological innovations and scientific developments that require high qualifications and responsibility. Humanity’s entry into the digital economy in such conditions can provoke “increased instability of large social systems, which I. Prigogine associates with the increasing role of individual actions in them” (Leontiev, 2018). The systemic global crisis that broke out against the backdrop of a pandemic clearly shows that everything in the world is interconnected, and there is no way to be in a single system and at the same time be outside its borders. The combination of market mechanisms and social support, the availability of scientific knowledge and the creation of new jobs or other points of application of creative and intellectual labour that require high qualifications, as well as value orientations of a higher order become the primary conditions for creative evolution (Asmolov, 2021).

The global restructuring of consciousness begins with “intensification of microscopic fluctuations that occurred at the right moment, which leads to the predominant choice of one option from a number of equally a priori possible” (Asmolov, Shekhter, & Chernorizov, 2017). In conditions of unpredictability and uncertainty, eco-

conomic well-being, quality of education and preventive actions of an educational nature, increased attention to the study of the foundations of personality development and development of tools that induce a person and social systems “to search and move in the direction of development favourable to the world” are more important than ever (Gubanova, 2019).

Fundamentals of the Current Human Paradigm in Conditions of Uncertainty and Unpredictability

The search for an answer to the question about the nature of the formation and development of personality and social systems remains relevant for many centuries, and now, within the framework of the imminent change in the human paradigm and the type of socio-economic structure, it is becoming one of the priorities.

The power of the paradigm (from the Greek Paradeigma is “example, sample”) of a person, a system of concepts or a prism through which he looks at the world can hardly be overestimated. He “explains and then directs” (Covey, 2021), and if the “map of the territory” is wrong, we will not be able to reach the destination.

The current paradigm of a person in conditions of uncertainty and unpredictability should be based on a holistic, balanced view of a person in the context of the emerging socio-economic reality. To date, there is a growing interest in the scientific literature in research that describes human nature through the prism of control theory, social, philosophical and psychological sciences.

To date, the scientific literature has not developed an unambiguous system of concepts describing the key components of human potential.

Management theory has evolved from scientific management (F. Taylor, F. Gilbreth and L. Gilbreth, etc.), A. Fayol’s administrative management, the concept of bureaucracy by M. Weber, the school of human relations (E. Mayo, M. Follet, etc.), schools of behavioural sciences (F. Herzberg, D. McGregor, L. Laikert, etc.), quanti-

tative (N. Viiner, E. Bauman, R. Fetter, etc.), systemic (L. Bertalanfi, A. A. Bogdanov, S. Bir, etc.) and situational (F. Fiedler, P. Hersey, C. Blanchard and others) approaches, strategy theory (F. Selznik, I. Ansoff, M. Porter, etc.), application of participatory forms of management, awareness of the importance of the influence of culture (G. Hofstede, E. Hall, F. Trompenaars, etc.) and the recognition of social responsibility to a person and society as a whole to synergetics (G. Haken, I. R. Prigozhin), which concentrates its focus on chaos, complexity and self-organization. Tracing the evolution of management theory, we can say that in almost all directions and approaches, emphasis was placed on effective human management following the level of development of science, technology, personal and social consciousness. However, already in the first works on management, for example, in the work of F. Taylor “Scientific Management”, the fundamental goal of management was defined as “the maximum prosperity of the employer together with the maximum prosperity of each hired employee” and formulated 4 fundamental principles of management, among which stand out “scientific selection and the progressive development of the worker” and “constant close cooperation between management and workers” (Pugh & Hickson, 1994). A. Fayol formulates such management principles as: “fairness, stability of personnel, initiative, corporate spirit”, etc. The economic crisis and the deterioration in the performance of organizations based on the recommendations of representatives of classical schools contributed to the emergence of a new philosophy of management, revealed in the studies of schools of human relations and behavioural sciences. The School of Human Relations explored the role of the human factor in the production process. Within the school of human relations framework in the early 1930s, E. Mayo concluded that “managers should focus on creating favourable relationships in the team”. According to the theory of human relations, the leader’s main task is to make each participant in

the work process useful and necessary. G. Munsterberg, the founder of the school of industrial psychologists, was one of the first to study the psychological aspects of management. His work "Psychology and Industrial Efficiency" examines the issues of career guidance, professional selection and substantiates the possibility of increasing labour productivity based on the selection of "right people for right jobs" (Duncan, 1996). According to G. Munsterberg, a manager, first of all, "manages people, not machines". Better relationships in the workplace have influenced job satisfaction and increased productivity. The development of psychology and sociology by the 1950s transferred the study of behaviour in the workplace on a solid scientific footing. The main goal of the school of behavioural sciences is to increase the organisation's efficiency by increasing the efficiency of its human resources (Mescon, Albert, & Hedueri, 1997). In the paradigm of human resource management, the main focus is on the person as the critical resource of the organization. A human resource is available stock of knowledge, skills and abilities that can be used if necessary. The term "human resources" reflects the economic feasibility of investment in a person in developing his skills and abilities to solve socio-economic problems. The principles of human resource management are the following: loyalty to employees, responsibility, use of work methods focused on the disclosure of the abilities of employees and creation of job satisfaction, etc. and focus on training and human development to achieve organizational goals. In this case, "person turns into a resource that can develop to the detriment of his right to choose" (Gubanova, Vnuchkov, & Mikhailova, 2017). The formation of human capital, that is, valuable properties that can generate income that can be developed with the help of appropriate investments, depends not only on the capabilities but also on the student's efforts, his natural inclinations and motivation. The organic connection "natural abilities - human capital" (Soboleva, 2009) allows improving the quality of human

resources. However, in the context of the concept of human resource management, there is practically no real basis for ensuring this process.

The evolution of human control is based on progressively developing knowledge. The famous Russian scientist in the field of management L. I. Evenko identifies a sequential change in four basic concepts of human management in an organization: use of labour resources, personnel management, human resource management and human management, which have evolved within the framework of three approaches: economic, organic and humanistic (Evenko, 1996). The economic approach is reflected in Taylorism. Within the framework of the organic approach, which presupposes a special interest in a person, the concepts of personnel management and human resource management have been consistently developed. The humanistic approach is based on the concept of organization as a "cultural phenomenon" and proceeds from the concept of human management, which is "the main subject of the organization and a special object of management" (Evenko, 1996). This approach clarifies through what meanings joint activities are realized in the organization and is not only the basis for developing its strategy but also a way of transforming the surrounding reality. In the XXI century, management science solves the problem of developing methods by which complex systems can function effectively in conditions of uncertainty and unpredictability.

In recent decades, there has been an increase in interest in the theory of human potential in international and Russian practice. When developing the concept of sustainable development within the framework of the United Nations Development Programme, the calculation of the Human Development Index (HDI) has become widespread. This index allows, with a certain degree of objectivity, to compare human potential at the level of countries participating in the rating and to track the dynamics of development or degradation of human potential in a particular country. HDI is calculated using three equivalent

components related to per capita income, educational attainment and life expectancy.

The formation, development and realization of human potential is a condition and a key goal of social and personal evolution. From the standpoint of the staff of the Institute of Man of the Russian Academy of Sciences, which was one of the first in Russian conditions to begin to study the study of human potential in the concept of “human potential”, an attempt is made to link philosophical reflections on the essence of man and the meaning of his life with scientific developments that describe and assess the possibilities and prospects of his existence (Yudin, 1998). In the aggregate human potential of society, four levels of potentials can be distinguished: “personal, group, the potential of social communities and potential of the entire population of the country” (Ivanov, 2014). The mechanism for generating the aggregate human potential is associated with the potential of individuals who, entering into various groups and social communities, form potentials that, in their power, surpass the potentials of individual individuals. Personal potential is something given at birth and is formed mainly in the process of socialization (Yudin, 1998). During the formation of neural networks of the brain, sensitive periods are distinguished, the use or non-use of which promotes or prevents the transformation of innate inclinations into abilities, talents and charisma. The development of innate inclinations allows maximizing the individual's potential and, under appropriate external conditions, contributes to the maximum development of human potential at all its levels. Human potential is formed on the basis of external (social) and internal (individual) capabilities, which can be transformed into “needs, abilities and readiness” (Ivanov, 2014) of a person, group, organization, state and humanity to cope with urgent tasks for the development of a person and his living environment.

From the point of view of philosophy, science is the most important socio-cultural value that develops and improves knowledge about the

world, its properties and patterns. In the evolution of the scientific picture of the world, classical and modern models stand out. This model is built on the idea of rigid determination and leads to the recognition of the fatal predetermination of everything that exists. The discovery of the theory of relativity and the laws of thermodynamics contributed to the emergence of a non-classical theory that describes a picture of the world with a more flexible system of determination. The non-classical model recognizes the dialectical relation between determinism and indeterminacy and determines that development is probabilistic, which determines the presence of alternative possibilities and chance. Since the 1970s, a quantum-relativistic model of the world has been developed, formed at the junction of synergetics and general systems theory. Synergetics studies the problems of the self-organization of systems at various structural levels. I. Prigozhin, in his works “Order from chaos. A new dialogue between man and nature”, “From existing to emerging”, following G. Haken, gives a new interpretation of many fundamental principles and concepts (Gubanova et al., 2017). On this basis, it can be concluded that any social system, being extremely complex and contradictory in its development, can be multivariate and unpredictable. The modern scientific picture of the world is also a synthesis of the previous ones. At the same time, it is a qualitatively new theoretical model of objective reality, making it possible for a deeper understanding and explanation of natural and social processes.

Philosophical sources describe two complementary world views: western and eastern (expedient and causal). In the western (expedient) model, life is presented as a limited manageable resource, time is perceived as a “unidirectional linear vector” (Lewis, 1996). The western way of development focuses on self-government and self-realization. In the eastern (causal) model, the border of the world is blurred, the meaning of life is inside it, and a person is simply present in it (Gubanova, 2019). The perception of the basis

for the formation of a picture of the world as a process of learning and socialization of a person associated with scientific, religious, national, family values and traditions through the prism of western and eastern models contributes to a better understanding of the objective (causal) and subjective (expedient) nature of a person. The ability to switch from the status of the subject to the object's status allows at different moments of life to treat it as a managed resource or to be present and enjoy the moments of being (Gubanova, 2019). Integration of the western and eastern paths of development allows realizing the nature of the imbalance of the subjective and objective sides of human life and removing the contradiction between the presence of a need and the possibility of its immediate satisfaction.

In the scientific literature on personality psychology, fundamental approaches to understanding human nature are distinguished.

The psychodynamic approach (S. Freud and others) is based on experience and identifies a person and other living beings. The subject of scientific study is the qualities that make humans and animals related. At the same time, an attempt is made to ascribe an animal meaning to the value characteristics of a person, and the formation of a personality is carried out according to predetermined natural mechanisms (Freud, 2020).

The behaviouristic approach is oriented towards the future and is built "along with the lines of developed sciences" (Maslow, 1999). Learning plays an important role in a person's life, but it can be used in constructive, destructive, or unproductive ways. Education, consistent with the natural inclinations of a person, and the assimilation of high-quality advanced scientific content can become the basis for achieving acme at every level of formation and development of a personality and creates conditions for its creative development. The presence of creative potential, the ability to invent and art, is a fundamental property that distinguishes a person from other living beings. "The need for creativity is a fundamental feature of a person that forms and actu-

alizes his consciousness" (Vygotsky, 1982). Creativity creates new neural pathways, and thus the formation and restructuring of "hypernets" of the brain occur (Anokhin, 1962). Creativity can be defined as the purpose of the human brain, which creates novelty that changes a person and the world around him.

The humanistic approach (K. Rogers, V. Frackl, etc.), returning to human experience, the experience of primary reality, focuses on the present and explores the state of man and his values in the situation "here and now". However, postulating the values of a person as he is, the humanistic approach may not contribute to the individual's spiritual development since excessive fixation on biological and social aspects narrows the boundaries of the world, which lies beyond biological needs and social roles. The momentary state of a person affects the decision-making process in a specific situation.

The transpersonal approach, based on the highest universal human values, "is addressed rather to the world in general than to human needs and interests, goes beyond the limits of human nature and identity of the man and his self-actualization" (Maslow, 1999). A person is often afraid of "peak experiences" and the realization of his highest potential. And at the same time, he is in awe of the extraordinary capabilities of others. Furthermore, this admiration, surprise, "willingness to be enchanted", and recognition of the genius of others is one of the possible ways of realizing and accepting talents and abilities. The way to reconcile humility and pride is to accept "the divine possibilities within you and the limitations of human existence" (Maslow, 1999). Allocation of the transpersonal approach allows combining fundamental approaches that describe the biological, mental and social nature of a person into an integral system of a higher order, highlighting the spiritual dimension as the basis of this integration (Gubanova, 2019).

The study of fundamental approaches to understanding human nature makes it possible to assume that the selected systemic approaches

focus on the formation of a person at different stages of his development and describe the biological, mental, social and spiritual components of human life. The biological (physical) component is associated with physical, neurophysiological and psychophysiological aspects. Psychological (intrapersonal) is associated with natural inclinations, intellectual and emotional aspects. Social (interpersonal) is associated with socially significant functions, roles and relationships. Spiritual (transpersonal) is associated with existential, creative and philosophical aspects of human life. The totality of these aspects is the components of the bio-psycho-socio-spiritual concept of a person.

In the modern turbulent world, with the development of neurosciences, the emergence of artificial intelligence systems and hybrid technologies, the human paradigm is changing rapidly and practically uncontrollably. The biopsychosocial-spiritual concept, permeated with the highest universal human values, can become the basis of the actual human paradigm.

Understanding the Basic Foundations of Personality Development in Modern Conditions

Creative evolutionary development is associated with a gradual rethinking of the accumulated experience and knowledge, possibly, in an “ideal” environment that promotes the disclosure, education and self-improvement of the individual, in an environment that allows a person to live and develop for the benefit of himself and the world around him – in line with his inclinations and abilities, which are gradually transformed into charisma. In this case, “new formation” (Vygotsky, 1982) is formed based on “insiders of evolution” (K. Dunker), obtained in the process of assimilation of new experience without crises within the limits of the motivating level of tension (stress). The revolutionary development path is associated with “the impossibility of achieving what an individual could be-

come if it grew and developed without hindrance” (Maslow, 1999). The revolutionary development is accompanied by a number of crises that have different origins. Analysis of scientific sources describing the periodization of development (Z. Freud, E. Erickson, J. Piaget, etc.) allows identifying and studying the classification of crises.

Psychosomatic crises are caused, on the one hand, by the need for a biological organism to feed and maintain it in a natural working state; on the other hand, by its response to the external environment and internal mental processes. “Psychosomatic disorder is always associated with the fact that you do not feel something very important or something that hurts” (Lowen, 2011).

A person’s adaptability causes psychodynamic crises to the conditions of the biological and social environment. A person is influenced by instincts and drives, social norms and restrictions. According to Freud, the loss of a desired object, love, oneself or love for oneself gives rise to anxiety. Avoiding anxiety on the basis of distortion or denial of the situation becomes an obstacle to growth (Freud, 2020).

Psychosocial crises are caused by the relation between a person and society. This cooperation ensures the formation of constructive character traits, mistakes in upbringing and traumatic relations contribute to the formation of its destructive features. According to E. Erickson’s ego psychology, development is determined by the relation of psychosomatic, psychosexual and psychosocial lines, and its main content is the acquisition of ego identity: the sense of the integrity and continuity of one’s existence.

Existential crises are caused by the loss of purpose, the meaning of existence and separation. The reason for such crises, for example, can be cardinal changes, collision with everyday issues. The emergence of dramatic changes that cause a state of confusion and helplessness often leads to a loss of perspective for the future. In today’s global environment, such a state can be

aggravated by a flurry of distorted and pseudo-scientific information or compensated by the pursuit of meanings. In pursuit of meanings, a person is in a state of constant search or learning, and his life energy, according to the Yerkes-Dotson law, is spent on the primary service of these processes. In the absence of real experience and low quality of content in the information and communication environment, a stop in development may occur, and “digital dementia” may form (Spitzer, 2014).

The existential crisis associated with existential issues emphasizes human limitations, promotes awareness of the tragic side of one’s existence, and at the same time the recognition of the value of life, and the understanding that “a person is not completely conditioned and determined by circumstances, but, ultimately account, self-determined” (Maslow, 1999). The main task of the individual in overcoming the existential crisis is to come to the point at which he can make a conscious choice of how and why to live with a “feeling of inner harmony” (Langele, 2004). The answer to this question opens up an opportunity to realise spiritual values: meaning, unification and creativity. A crisis can also accompany the transition to the path of realizing the highest spiritual values. A spiritual crisis is a crisis that comes from within, and it is associated with the inability to live according to one’s creative nature or the lack of demand by the environment.

Understanding the nature of the crisis as a failure of evolutionary growth allows revealing its “positive meaning” (Vygotsky, 1982) and using it as an indicator of the problem, holding back development. Every step accompanies anxiety on the path of personal development. However, prolonged absence of the desired step often leads to depression: a way of containing anxiety. Translating a problem into a task and solving it removes excessive anxiety and promotes positive personal and social change. Preventive actions of an educational nature and the introduction of psychological and pedagogical counselling and

training in psycho-technics into the education system and organizational development accelerate the formation of a creative socio-psychological foundation. Psychotechnics is “philosophy of ethics” according to L. S. Vygotsky (1982), according to the statement of its founder G. Munsterberg (1996), is called upon “to transform practical life with the help of psychology for the implementation of cultural tasks”. In current conditions, applied psychology is becoming a part of everyday life. The use of psychological testing (for example, Eysenck, Keirse, Rokeach tests, etc.) leads to the expansion of the boundaries of self-knowledge. Learning to use psychotechnics contributes to the formation of skills to independently overcome psychological problems and reduce the impact of crises on human life.

Noo-Management as a Way of Forming Pre-Adaptive Creative Potential in Conditions of Uncertainty and Unpredictability

A progressively developing personality goes through a series of amazing transformations during life, and as it happens in nature, gradually “from a pupa turns into a butterfly”, easily and beautifully hovering above the Earth in harmony with itself and the world around (Gubanova, 2019). This state can be compared with “streaming experiences” (Csikszentmihalyi, 2011), associated, according to M. Csikszentmihalyi, with the application of conscious efforts and with intuition. Intuition is inner knowledge is the result of insight, not logical reasoning. The “apple” falls on a prepared mind generated by many years of search efforts. That is to say, and intuition is also based on the results of the educational process: the process of developing consciousness.

K. Jung (2020) identifies three stages in the development of human consciousness:

- stage of a disordered or chaotic state (from birth to puberty);
- stage of development of ego complex (from

puberty to 35-40 years);

- stage of comprehension of the divided dualistic state (from 35-40 years old).

The first stage corresponds to the pre-personal level of consciousness development and is characterized by a person's dependence on the environment, the impossibility of making independent decisions and their implementation. At this stage, due to the lack of ideal conditions for growth and development, a person can form patterns of behaviour that impede harmonious movement, and the presence of distorted knowledge in the personality structure has a destructive effect on its further development.

The second stage is characteristic of the personal level of development of consciousness. The demands of life determine the rejection of the illusions of childhood, unfounded optimism or pessimism, which are at odds with reality. At this stage, the personality builds a structure of interrelated motives, which it can freely move per the interests and influence. The second stage allows forming a stable personality construct and adapting to the future's possibilities and requirements. However, in this case, a person can confine himself to achievable, socially significant goals, to the detriment of the development of his own uniqueness, and in the modern world, a high rate of environmental change can hinder the formation of a stable basic structure.

The third stage corresponds to the transpersonal level of development of consciousness, at which a person freely integrates into the external environment, based on the priority influence of universal values and creative realization. Heidegger distinguishes between a person ("Men"), faceless, stereotyped, robotic, and a "genuine man" ("Dasein"), who is holistic, fully realizing his potential (Tsvetkov, 2006). A harmonious path of development is the path of a genuine person is possible starting from the third stage of the development of consciousness. Such a person is capable of high-quality conscious and, passing to intuitive decision-making in a new situation, to the maximum degree of self-realization that goes

beyond the social corridor.

To pass the highlighted stages, at each of them, a person needs a fulcrum: "Give me a fulcrum, and I will turn the whole world over". Furthermore, quality knowledge: "Give me a fish, and I will be full today, teach me how to fish, and I will be full all my life". These aspects do not lose their relevance in the face of uncertainty and unpredictability.

In one of his works, E. Toffler (1997) points out that the illiterate is not the one who cannot read and write, but the one who cannot learn. The ability to learn, a psychological fulcrum, can be associated with mastering the tools of self-knowledge, self-regulation, self-government and development of creative potential in the framework of special education programs for students and consulting and practical educational seminars for adults. The physical fulcrum in current conditions goes to the system level. It should be associated with the formation of a new socioeconomic structure that provides a healthy lifestyle and points of application of creative and intellectual labour, requiring a high degree of involvement of consciousness and adequate material support.

The concept of advanced development (Anokhin, 1962) and the concept of strategic development focused on adequate forecasts of the future: linear growth in a turbulent world becomes poorly realizable. However, advancing strategic development based on a high-quality scientific base, "magnetic north", and human charisma helps to reduce unpredictability and makes it possible to actualize the "pre-adaptive" (Asmolov et al., 2017) potential.

The use of modern educational, psychological and managerial technologies permeated with the spiritual dimension made it possible to develop and test the method of balanced development of human potential: "psycho-management" (Gubanova, 2019). The use of modern knowledge in the field of the neurophysiology of the brain allows learning to take into account the peculiarities of its work in everyday life. Fitness for the

brain, formation of interhemispheric connections and synchronization of the work of the hemispheres, use of particular technologies for the development of creativity contributes to improving the quality of brain processes, disclosure and development of creative potential. The enrichment of psycho-management with fitness techniques, techniques for the development of creativity and interhemispheric synchronization contributes to the fundamental adjustment of the brain to the possibility of performing creative processes and preparation for the implementation of its true evolutionary tasks: creativity. The implementation of the enriched method, noo-management (intelligent management - from the Greek noos – “mind”), is based on modern scientific titles in the neurophysiology of brain function and spiritual dynamics. Noo-management allows not only adjusting and balancing the elements of fundamental vital subsystems: somatic, intellectual, emotional, social and spiritual but also learning how to “use the brain” based on meta-values and the formation of relevant competencies in the following areas:

- development of creativity, interhemispheric synchronization and improvement of the quality of the brain for its adjustment of the brain to the possibility of carrying out creative processes: active generation of “hypernets”;
- “self-knowledge, self-government and self-regulation” (Gubanova, 2019).

In the report “On the formation of personality” K. Jung noted: “No one is able to educate a personality if he is not a personality himself”, and in his work “Psychology of the Unconscious”, he added: “The psychology of an individual person corresponds to the psychology of a nation” (Jung, 1994). In this regard, it can be noted that the formation of a new type of socio-economic structure, the system-forming component of which is information, is superimposed on the level of maturity of the individual and socio-economic institutions that contribute or hinder systemic social development and economic support of biopsychosocial-spiritual processes. The intro-

duction into the education system of special training programs for noo-management contributes to the formation of creative socio-economic foundations at the level of personal and social consciousness. In the process of noo-control, the brain is tuned to creative processes, the awareness of the importance of balancing the biopsychosocial-spiritual aspects as the basis for healthy creative realization takes place, skills are acquired for solving urgent life problems without crises: loss of balance (Jung, 1994).

Conclusion

The basic trend of socio-economic development in modern conditions is scientific knowledge, which can dominate the human world. Scientific knowledge is the result of a creative process, a product of the activity of a person who has a developed creative potential and who is in socio-economic conditions conducive to the generation of novelty.

On the way to the formation of a creative personality, there are two fundamental obstacles from-psychological and socio-economic nature.

The study of psychodynamic, behavioristic, humanistic and transpersonal approaches to understanding human nature, describing his biological, mental, social and spiritual nature, respectively, allows concluding that they are consistent with the biopsychosocial concept of man. The biopsychosocial-spiritual concept, permeated with the highest universal human values, can become the basis of actual human paradigm in conditions of uncertainty and unpredictability, and its implementation on the basis of an “integrative-indicative approach to balanced human development” (Gubanova, 2019) helps to level social and psychological barriers to development. An integrative-indicative approach allows customizing the biopsychosocial-spiritual system of a person, “integrating key motivations, actual competencies and processes of creative implementation into a stable personality structure, based on emerging indicators” (Gubanova,

2019). Understanding the nature of the crisis as a failure of evolutionary growth makes it possible to use psychosomatic, psychodynamic, psychosocial, existential and spiritual crises as an indicator of a problem holding back development. Translating a problem into a task and solving it contributes to positive personal and social change. The widely implemented rational management based on the introduction into the education system and organizational development of special programs for noo-management at each level of consciousness development (pre-personal, personal, transpersonal) within the school, university and self-education, respectively, becomes three “whales” on which it can stay and continue its development of the human world in the digital age. The introduction of such programs has a preventive effect and allows identifying and eliminating the problem before it develops into a crisis.

The conditioned evolutionary transformation of the personality and social systems can occur in an environment that creates conditions for the disclosure and realization of the natural potential of a person in artificially created creative socio-economic relations. The formation of new socio-economic conditions, the new generation of industrial society, based on spiritual dynamics, the combination of market mechanisms and social support, availability of scientific knowledge and creation of relevant points of application of creative labour eliminates the contradiction between the unique human abilities, developed inclinations and possibility of their applications, leveling socio-economic obstacles to evolution.

Ultimately, noo-management based on scientific knowledge and spiritual dynamics allows a creative brain to be “created” and used for its intended purpose, leading to the formation of an environment that has pre-adaptive potential. In this case, the appearance of the “Black Swan” (Taleb, 2020) can be experienced without personal crises and global systemic catastrophes. A person and social systems can go from egocentrism and ethnocentrism to complete humanity

and freedom throughout life. For this, it is necessary to create creative socio-economic and socio-psychological conditions that help a person learn to “reveal his majestic nature, achieve understanding and introduction and comprehend the truth” (Maslow, 1999): to learn to be and to see the Sun.

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CONCEPT OF REGIONAL SECURITY IN PHILOSOPHICAL APPROACHES

Abstract

The paper focuses on regional security, which has become a significant issue in situations where there has been a growth in the level of regional identity and the desire for relative autonomy in the general process of security system development. The approaches to security in the history of philosophy are analyzed in order to highlight the evolution of the concept of “regional security”. Comparative, systematic and hermeneutic methods are employed to reveal the aspects of regional security in terms of the problems of state, national and public security. The novelty of the research is associated with the development of the evolution of ideas concerning regional security from abstract representations to the various aspects of regional practice. The conclusion is that modern regional security concepts are based on the synthesis of the methodology of systemic and constructivist approaches. This methodology is used to substantiate the claim that any state has to deal with the security problems of its regions and pay attention to any threats and regional interests, which may be constructible in nature, and pose a real danger associated with challenges from political, economic, military, environmental, and social spheres.

Keywords: regional security, philosophical approach, state security, national security, public security.

Introduction

At the turn of the 20th century, the world faced a number of problems associated with the trend of globalization. Although this created new opportunities for development, there were also new challenges, which threatened the existence of many regional communities. The resolution of these problems often depends on how the security system of each territorial community is organized (Progunova, Trokhova, & Milonova, 2019, p. 26; Sugiantiningsih, Weni, Hariyanto, Tutuko, & Sedyowati, 2019, p. 1).

The importance of the regional factor of security increases as the level of regional self-consciousness and relative autonomy in the general process of development of the security system increases (Tien, Van Tien, Jose, Duc, & Ngoc, 2020, p. 1; van Hiep & Tram, 2021, p. 26). This is radically different from the bipolar structure of

a similar system during the Cold War. Thus, the modern security problems are historically characterised and closely connected to the regional forms of social systems, which is why the concept of “regional security” is highly relevant. This puts on the agenda the question of the need for research on the special category of regional security, which has previously been developed exclusively within the framework of the interpretation of universal principles of state, national and social security.

Study Background

Studies of individual aspects of regional security were carried out by T. Hobbes (1991) and G. Hegel (1979), reflecting on the state concept of security. N. Lazarevsky (1906), B. Chicherin (1894), V. Lenin (1967), and M. D. Zagryatskov (1917) all considered regional security as an el-

ement of general state government. G. Kunts and S. O'Donnell (1981) proposed the concept of the system approach to security, whereas J. Habermas (2000) developed the concept of the welfare state. R.W. Jones (1999), M. Foucault (2011), G. Agamben (2005), B. Buzan and O. Wæwer (2002) advocated constructivist ideas within the framework of the problem of regional security. M. Ayoob (2002), D. A. Lake (2011), R. Jervis (1978), J. Newman (2016), E. T. Aniche (2020), M. Beeson and T. Lee-Brown (2016), A. Acharya (2018), B. N. Coe (2019), A. K. Cusack (2019), and L. Fawcett (2016) comprehensively studied contemporary regional security problems.

The purpose of this study is to analyze emerging regional issues in the philosophical discourse of security. To achieve this, the methodology of comparative, systematic and hermeneutic analysis is employed. The comparative analysis aimed to identify similarities and differences in the content of security concepts as they have developed historically. The purpose of the systemic analysis was to identify aspects of regional security in the context of state and national security. Hermeneutic analysis was used to analyze the semantic content of security concepts that contain ideas justifying the need to ensure the security of regions.

The novelty is provided by the conceptualization aimed at highlighting the ideas of regional security in the concept of general national security and the formation of a holistic view of the evolution of philosophical ideas of regional security.

The results enabled the conclusion to be drawn that until the beginning of the 20th century, the majority of socio-philosophical approaches to a security sought to justify the need to find their universal principles revealed in the works by Hobbes (1991) and Hegel (1979), who argued that the ideal state provides citizens with a sufficient level of security.

Views on government, including the issue of

regional security, have changed significantly due to the systemic approach adopted by G. Kunts and S. O'Donnell (1981). The Frankfurt School, of which J. Habermas is one of the representatives, developed the concept of the welfare state, which seeks to ensure the safety and freedom of its citizens, who subordinate their needs to the requirements of the state (Habermas, 2000). These ideas have been reinterpreted by Welsh School, postcolonialism, poststructuralism, and securitization theory in light of the environmental, terrorist, military, migration, and epidemiological threats that are tangible in every region. The concept of regional security evolved at the end of the 20th century within the framework of the theory of B. Buzan and O. Wæwer (2002), who used constructivist ideas as the basis for their securitization theory.

Unfortunately, the article does not disclose the very content of the categories of security and protection. However, this should have been done at the very beginning of the article. Security in its most general form is understood as a stable state of social systems that, despite external influences, preserve the basis of traditional culture and achieve sustainable development (Ter, 2018, p. 926). Security is understood as maintaining stability in the consequences of potential harm emanating from other participants in the social process (Gerasimov & Loza, 1991, p. 20). However, this concept has been criticized by regional security researchers such as D. A. Lake (2011), R. Jervis (1978), J. Newman (2016), E. T. Aniche (2020), M. Beeson and T. Lee-Brown (2016) due to its lack of empirical verifiability, relativist and speculative quality and pronounced Eurocentrism. The modern understanding of regional security, as outlined by A. Acharya (2018), B. N. Coe (2019), A. K. Cusack (2019), and L. Fawcett (2016), is based on the perception that the stability of the regional security is provided by the internationally accepted rules established by the most influential states.

Results and Discussion

Despite the fact that the terminology of regional security has not been used for a long time in the discussion of discourses on state security, certain aspects of it were discussed in the process of comprehending the problems of interaction between the individual, society and the state. For example, in ancient classical philosophy, the idea of security was understood within the framework of the opposition of two views, which expressed the need for self-preservation of the individual and the state (Reale & Antiseri, 1994, p. 9). During the prevalence of medieval Christian conceptions in Western Europe, the dichotomy of security gave way to the notion that only the soul's salvation guaranteed a person his/her secure existence (Augustin, 2012, p. 462).

In modern times, the secularization of society made science, rather than religion, the means of protection against threats. During this period, philosophical thought, in particular, Thomas Hobbes (1991), again turned to the idea that the leading role in ensuring the security of society should be played by the state, which provides the external and internal security of society and individuals. However, this idea contradicted the ideals of liberalism and democracy, which guided public thought that included John Locke, Charles Montesquieu, Jean-Jacques Rousseau, Alexis de Tocqueville, Jacques-Guillaume Thouret, and Eduard Meyer, who argued for the possibility of organizing the independent government of local communities, as a guarantee of personal security. The point of view asserting the priority of personal security over state security was reinterpreted in German philosophy by Kant, Fichte and Hegel, who concurred in the opinion that the authority of the state in the security issues is undeniable (Hegel, 1979, p. 55).

However, the practice has shown that an excessive preoccupation with universal categories within the state theory of government framework does not allow its application in conditions characterized by locality and specificity. Therefore,

the state theory of government had many critics, such as V. I. Lenin (1967), who believed that there were different types of security, satisfying different personal needs.

The ideas of Marxists, as applied to the realities of the Soviet state, were developed by the municipal socialism of M. D. Zagryatskov (1917). It evaluated the level of government efficiency by the criterion of the interconnectedness of different parts of society into a single whole that combined the country's leadership with regional requirements and interests. These ideas were echoed by the authors of the theory of municipal dualism, N. I. Lazarevsky (1906, p. 151) and B. N. Chicherin (1894, p. 79). They believed in the necessity of organizing equal society-state partnership to solve the problems of aspects of the local, territorial government. However, as N. I. Lazarevsky (1906) points out, in the theories of municipal socialism and municipal dualism, there remained unresolved problematic issues of interaction between the state and local influence on the life support of local communities, the reason for which was the lack of a developed mechanism to protect the interests of regional communities.

W. Wilson (1902, p. 267) and M. Weber (1990, p. 658), who offered a solution to this problem to preserve and protect natural human rights, developed a bureaucratic theory of government. They formulated a concept according to which the development of a government strategy relying on direct, administrative methods is able to give management efficiency and, therefore, a safe existence to society. The systemic vision of society government was suggested by the concept presented in the works by G. Kunts (1981). The main requirement here is to preserve fundamental values and attitudes of a particular community, which in the development of social harmony, changing gradually while maintaining its basic parameters.

The shift from general philosophical assumptions used in Hegelianism, Marxism and partly Freudianism to the discussion of actual social

and regional problems, including the problem of security, was carried out by the philosophers of the Frankfurt School. J. Habermas (2000) developed the concept of a welfare state that sought to ensure its citizens' safe and free existence, who, in the name of security, subject their needs to state requirements and social norms.

In the second half of the 20th century, studies began to focus on the "security of states," as reflected in the concept of the "security dilemma," which examines the process of arms buildup of the opposing parties (Jones, 1999, pp. 74-79). This concept was criticized by the proponents of the liberal concept of security, which stressed the development of mechanisms to ensure security through the implementation of international cooperation programs. Subsequently, with the end of the Cold War and the entry of the world community into the counter-terrorism phase, these concepts were reinterpreted by the Welsh School, postcolonialism, poststructuralism and securitization theory, which defined the parameters of regional security concepts in light of the environmental, terrorist, military, migration and epidemiological threats that became palpable in every region.

In particular, the Welsh School (Ken Booth and Richard Wyn Jones (1999)) criticized the provisions of the Frankfurt School theory and pointed out that the influence of the state on the regional life of citizens cannot always be assessed only as positive. This, in their view, is indicated by the increasing number of local wars waged by states on their populations that favour regional values. They put the problem of security not at the state but at the individual level, saying that only people's lives matter in real life, where they seek to arrange life outside the threats of war, oppression, epidemics, disease, environmental threats, illiteracy, and poverty. However, these ideas are not supported in hardly any of the existing states of the world, which seek the rights to security of every citizen and every territory and self-survival conflicting with the ideal that the Welsh School draws. The most substantial

criticism of this approach came from Third World countries, which have their own image of the ideal state. Postcolonialist thinkers (M. Ayoob (2002)) point out that security problems in the third world differ significantly from those in the West. Weaker third-world states are intensely affected not only by external threats but also by internal threats that can lead to destruction. Therefore, they refer to conditional security strategies as violence, which is used when it is necessary to preserve states, but on the part of the West, any attempt to assert their rights on their part is deemed illegal.

The statement pointing to the discourse nature of several political notions of regional security unites postcolonialism and poststructuralist studies of this issue. M. Foucault (2011) is a representative of that. He pointed out that the generally accepted provisions on security often turn out to be imposed by such a subject of government as state power. In the works by G. Agamben (2005), regional security acts as a historical construct, which is spread by the power structures that seek to describe the internal space of the country as unified and safe, and the space outside its borders as hostile.

It was the constructivist ideas that became the basis on which the concept of regional security within the framework of the securitization theory of B. Buzan and O. Wæver, which was focused on the development of provisions on the patterns of development of regional security complexes, defined as a group of states whose security relations are so close that their national security cannot be considered separately from each other (Buzan & Wæver, 2002, p. 270). According to this theory, the security of each subject of the regional space is dependent on the influence of other subjects, which in turn depend on the organizing role of institutions representing different spheres of life, primarily the institutions of public service. An important place in the formation of the system of regional security, according to these analysts, takes the category of "securitization", by which they understand the

“discourse process” of perception and redefining of information (Buzan & Wæver, 2002, p. 71). Threats to regional security do not exist by themselves but are constructed by the subjects of securitization, which are states and regional communities in relation to the subjects of securitization, such as human rights, spiritual and religious values, national and state.

However, the approach, defined as poststructuralism, has come under considerable criticism as international relations have become more complex following the end of the Cold War. Poststructuralists have been accused of being unscientific, relativistic, nihilistic and Eurocentric. Contemporary Western liberal values are not considered a universal way of maintaining peace. Researchers such as Lake (2011), Jervis (1978), Newman (2016), Aniche (2020), Beeson and Lee-Brown (2016) see them as the epitome of aggression on the part of the world leaders.

Regional security complexes, in this case, are understood as a system of interaction between multiple actors with different goals and seeking to both “securitize” and “desecuritize” the regions, depending on the situation and their goals. At the same time, it is recognized that the state of regional security can be constructed and has objective parameters of its structure and real problems and trends of development. For example, A. Acharya points out that the regional security complex has actual territorial boundaries that protect them from external threats. In addition, they are characterized by an unstable internal structure consisting of various units in a state of “friendship-hostility,” distributing power within the complex (Acharya, 2018, p. 16).

Thus, the modern methodology of describing the problems of regional security shifts away from the constructivist perspective and acquires the features of structural realism, in which the dialogue between constructivist descriptions and studies that reflected the most urgent problems of our time and threats to the survival of regional communities was carried out. In this case, as modern researchers of regional security, such as

B. Coe (2019), A. Cusack (2019), and L. Fawcett (2016) argue, each of these entities builds its security strategy in relation to the claims of those or states to hegemony, supported by various means of legitimation. One such means is the use of “standards of civilization,” which differentiates various regional entities, including alliances of states, states, and their territories. The joint recognition of these standards by all participants in the international political process guarantees their security because it creates a security system on which the world order can be based. At the same time, each regional entity retains the right to protect its interests while recognizing that the primary undertaking of all participants in the world process is maintaining international security.

Thus, they have created a multidimensional regional security model based on the rules adopted internationally by the states supporting sustainable global security. Diverse intraregional engagements simultaneously influence this situation. Therefore, states are forced to examine their respective regional security challenges and pay attention to the threats and regional interests existing therein, which can be constructive in nature and represent real threats associated with challenges from the political, economic, military, environmental, and social spheres. Objective socio-political and historical-cultural processes and the conditions of interaction between states and regions influence this process.

Conclusion

1. The analysis of the peculiarities of the regional issues in the philosophical discourse on security showed that, until the beginning of the 20th century, most of the socio-philosophical approaches to a security sought to justify the need to find universal principles affirming the role of the state in preserving security. They were opposed to the concept of asserting the rights of the individual to self-government and security, which contained certain aspects

of regional security government.

2. Since the middle of the 20th century, a vision of the governmental process was formed, which opened the door for perspectives pointing to the need to synthesize general government strategy with the operational solutions to issues relating to regions' daily existence. These perspectives aligned with the philosophy of the Frankfurt School, which advocated for an understanding of government as a process that is dependent on the extent to which states consider the influence of all security-related factors.
3. Expanding on these analyses, Buzan and Wæwer developed the concept of regional security complexes, spanning state, national, and social interests within territorial formations. It includes the organization of the system of regions' life activities at the international and domestic levels. However, modern studies have re-evaluated this concept, pointing to the inadequacy of the constructivist foundations of regional security, which includes constructed and real problems of modernity, threatening regions' security.

The results presented in the paper prove the need to continue developing integrated modelling of real regional security problems, taking into account the generalization of the results of available research and reaching the level of practical solutions to real regional security challenges.

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MYTHOLOGICAL CONSCIOUSNESS AS A FORM OF SOCIAL CONSCIOUSNESS

Abstract

The main purpose of the article is to explain the actual role of mythological consciousness in the modern spiritual life of society, thereby overcoming the generally sceptical, if not negative, attitude towards mythologisation in modern social science.

The subject of the article is nature and forms of mythological consciousness. The authors' premise is that rather than being a collection of myths, mythological consciousness is an independent way of spiritual penetration into the world, the transformation of the sensually perceivable and the sign-symbolical reality into an inseparable whole. Mythological consciousness is interpreted as an immanent component of social consciousness. A special role is assigned to the centres of mythological consciousness, in which its nature is encoded. Mythologemes, archetypes and mentality are kinds of a link between social consciousness and social unconsciousness.

By revealing the mythological nature of ideas, values, images, symbols, and signs as unavoidable forms through which worldview mindsets and conceptual pillars of modern science are formed, we find ways to unleash their true intellectual and spiritual potential.

The final result of the article is the validity of the statement that the ideological structure of modern social thought is its mythological component.

Keywords: mythological consciousness, myth, archetype, mentality, symbol, image, value, demythologisation, form, concentration point.

Introduction

Many researchers believe that “myth is a form of social consciousness that emerged under the conditions of a relatively low social development” (Dictionary of Antiquity, 1993, p. 358). Today, it has become customary to simply dismiss the mythological as something obsolete, confusing and misleading. Mythological consciousness and mythologisation are often understood as a false (similar to the religious for atheists) consciousness, or a conscious ideological distortion of reality, as a substitution of understanding the essence of many processes of social life with tendentiousness and imposition of cer-

tain ideas or emotions.

The posing of the question about the nature and relevance of mythological consciousness must not be understood as going back into the far and irreversible historical past; it must not assume that mythological consciousness is characteristic only of early societies. Even today, mythologisation is not exotic at all but a common and quite widespread, albeit unrealized, process that accompanies both the regulatory systems and the cognitive activity as a whole.

It is important to remember that the age of science and its domination in the social being of people has not been around for long, only for three or four centuries; in contrast, the centuries-

long experience of spiritual cognition of the world was accumulated by absolutely different means.

Fortunately, the ability of spiritual contact with the sensually perceived world cultivated for millennia did not just disappear. This ability still exists in the social subconscious, in this endless pool of knowledge, intuition, insights and memory.

Nature of Mythological Consciousness

Man's spiritual connection with reality is complex, controversial and still not completely understood (if that is possible at all).

Myth and mythological consciousness are not the same, although they are often used as synonymic notions in texts. In fact, in speaking about mythological consciousness, we refer primarily to its logic (as an internal form of consciousness); in contrast, in speaking about myths, we refer to the specific forms of expressing the content of mythological consciousness.

It is primarily important to understand the differences between mythological, scientific, and philosophical thinking (consciousness).

First, from the scientific point of view, mythological thinking is primitive, illusory and fantastical. From the philosophic point of view, mythological thinking is a combination of categoricity, symbolism and images (pseudo empirical).

Second, science is based on the conceptual apparatus, philosophy relies on the categorial apparatus (Malakhov, 2007), and mythological thinking is based on the apparatus of images and ideas.

Third, mythological thinking relies on meanings. In science, the mythological meaning would be analogous to a pattern. It is the ultimate limit of scientific comprehension of reality, the transformation of reality into an endless diversity of phenomena. In philosophy, the mythological meaning would be analogous to essence. Philo-

sophy represents reality to the extent to which essence is represented in phenomena, acting as the essence of the phenomena. A phenomenon that breaks away from both the essence and the pattern becomes a myth.

Empirical thinking matches a phenomenon to an essence (reducing essence to a mere purpose, a function); mythological thinking replaces essence with meaning and a phenomenon with a sign.

Fourth – in a myth, man is present in the world and merged with it; in philosophy, man's presence in contact with reality is manifested through his separation from reality, his liberation from it. The problem of philosophy is not the definition of man in the world, but the definition of man opposed to the world, while mythological perception does not deal with the problem of the separation of man from the world.

Mythological consciousness does not express the natural inclusion of man into the world but focuses on spiritual inclusion or, more precisely, the inclusion into the world through meaning. The expulsion of mythological consciousness from the spiritual life of a society leads to the loss of its history.

Mythological consciousness is the way of direct contact with things, direct penetration into the essence of things that comes from intuition. The sensual images it creates express a huge potential of what exists and what is felt as principally unrevealed. It does not "bother" about logic, systematisation, rationality or plausibility of the world picture created by imagination. It is indifferent to distinguishing between the real and the fictitious, and even when it is not, it still distinguishes between them in its own mythological manner.

The coherence of mythological comprehension of the world is indistinguishable from what formal and logical thinking can produce. Along with that, mythological thinking does not rely on the laws of formal logic but on the logic of the inexplicable (and inexplicable) obviousness and matter-of-fact supernaturalness (the believability

of “something hidden around the corner”).

The characteristic properties of mythological consciousness are commonly associated both scientifically and in the ordinary sense with the properties of religious consciousness. It is doubtless that they are similar in relation to reality, time, and they create similar psychological and spiritual states of an individual person and society as a whole. They are similar in the mesmerizing and absorbing ambience of a sacrament. Myths, nonetheless, are not a product of religion. Mythological consciousness is not a simple derivative of religious consciousness.

The mythological and the religious are impossible outside the stream of experience; this is something they have in common. “Definitions without experience become ghosts and mislead you” (Pomerantz, 2017, p. 41), i.e. that is why they lead from the common (collective, conventional) to an individual personal being.

However, mythology and religion are unlikely to belong exclusively “to the sphere of personal being” (Losev, 1991, p. 91). In fact, what they have in common is that the personal (if it exists at all, for example, in early societies) is not separated from the impersonal. In mythological thinking, which is anthropologised in its essence, there is no clear distinction between one “I” and the other.

Human (humanized) time is manifested as the chain of “past-present-future”. The past becomes a myth, as the real is replaced with what the selective and inconstant human memory offers. The future becomes a myth, as it rests on assumptions and anticipations caused by hope and what has been experienced but is already mythologised. The present becomes a myth when it ceases to frighten people with its unpredictability and strangeness, allowing them to live by habit, routine, stagnant mind and the repetitive hustle of identical days.

In other words, thinking about time is the mythologisation of it. For mythological consciousness, time bears no meaning, as the immediate, instant and eternal (timeless, supertemporal) are

identical.

Nevertheless, this is exactly what history is. This is exactly the aspect in which man is a historical being, not just someone temporal who lives in time. This is why “myth is a historical event as such” (Losev, 1991, p. 134). A historical being lives beyond time, and it is always in the present. The past and the future are also the present for such a being, as they cannot be anything else but the present.

Consequently, human personality developed (and actually still develops spontaneously, subconsciously even today) through man’s spiritual transformation into a genus-individual, into an infinite being (in the oriental discourse - into an indefinite multitude of reincarnations), into a shell encapsulating the infinity. This phenomenon was brilliantly described, for example, by T. Mann in his novel *Joseph and his Brothers* (Mann, 1991).

In mythological consciousness, the common and the individual, the essence and the phenomenon, the necessary and the accidental etc., are not yet distinguished. Mythological consciousness is based on the equality of the individual and the common, while, for example, scientific thinking is concentrated on the specific. Philosophical thinking concentrates on the universal in its opposition to the individual; in the individual, the universal is seen as nature and essence, but they are abstracted from both the universal and the individual.

Mythological consciousness holds the core of the dialectic separation of the whole into moments, aspects and particulars. For this reason, using dialectic, be it in the remote past or in the recent time, always means, to a certain extent, a return to mythological thinking (which is evidenced in the works of Friedrich Nietzsche, Oswald Spengler, Theodor Adorno, Jean-Paul Sartre, Martin Heidegger, A. F. Losev and many others).

In its nature, mythological consciousness is a form of natural dialectic, a sound example (and ideal) for which in West European philosophy

was set by Heraclitus.

The mythological dialectic that was, perhaps, first manifested by him is built on paradoxes, not contradictions. A paradox is a fruit of irrational thinking, not an intellectual dead-end. As a fruit of mythological consciousness, it is self-evident and self-sufficient. The presence of thinking and its true place in the world are explained most clearly by paradox. The presence and inseparability of paradox define the limits of both thinking and contemplation as such.

Philosophical dialectic is built on contradictions that occur between abstractions. It always has a component of a mystery that occurs in the form of a leap or insight or something like that, and the mystery is overcome through assuming successful completion of the stage of the rational comprehension of the transition from one state or quality into another. Contradictions are not resolved through logic, in which they are either cleverly reconciled or simply dismissed, but rather through changing the very view on them. Contradictions are resolved through understanding them as different aspects of one object, phenomenon or process, in which they do not act as contradictions anymore.

For philosophic dialectic, an encounter with a contradiction creates an impulse for cognition or, at least, a temporal relief of contradiction, while for mythological thinking, contradiction is self-sufficient, it does not create a situation of indefiniteness, incomprehension, etc., nor does it require any resolution; it is a part of a myth, being organically embedded in it.

Dialectic does not fully belong to the rational domain. Therefore, philosophical dialectic is a tricky balance between mythological thinking, where everything is similar to everything, and rational, abstract thinking, where everything relies on the specific and the integral.

Mythological consciousness is not related to explaining the cause-and-effect relations. It does not matter what comes from where; it only matters that something obviously exists, and it is enough to express and manifest this obviousness.

It lives in a world of the given, presented in its uniqueness and irreplaceability. In mythological harmony, everything is in its place; nothing is out of place (Kirsanova, 2008; Kozolupenko, 2008).

The patterns do not really explain anything; they are as random as single events. The law is an accident, a form of an accident.

The continuous change of the world is compensated with both image and non-image thinking about the world perceived in all of its patterns, endless repeatability, uniformity, solidity, integral being, permeability for comprehension etc. Such thinking strives to separate from the fragmentary concepts and judgements about the world and from the resulting tendentiousness.

The cognitive intention is alien to mythological consciousness, as it finds everything quite obvious. However, explaining the obvious, expressing it in any kind of concept, is impossible; it can only be accepted as it is. Therefore, in this case, it would be appropriate to reason as follows: "How is being represented in science? As a force that debilitates science. What can debilitate knowledge? Something that cannot be defined. Being is undefinable. It cannot be known in advance. In science, being appears as spontaneity. Being is redundant for science" (Girenok, 2004, p. 4).

Mythological consciousness reproduces its connection with reality in such a way that the myths it generates become a result of man's alienation into reality. The phenomenon of alienation also has a mythological nature. Through the prism of myth, the human becomes visible in the non-human (in nature).

However, this kind of alienation is principally different from social alienation, in the process of which the world of people is dehumanized and becomes opposed to them in its strangeness, to the point of hostility and all-mightiness. Dealienation, the return of a subject to its own self, is, in essence, the desacralisation of reality, which, again, drives a man in a situation of alienation. The world becomes strange again, but this time, dealienation also leads to fetishisation, which is

repugnant to mythological consciousness.

Mythological consciousness is neither reflective nor purely contemplative; its bearer is rooted in myth and, at the same time, is outside of it.

As long as man lives with nature and in nature, inside it, he is syncretic in his activity and consciousness, just like any other animal. However, when the man is outside nature (beyond it), nature as a whole becomes a myth, that is, a former place for man. Myth points to the place where the man used to be, but where it is not anymore. Mythological consciousness allows, albeit illusively and temporarily, to bring primary syncretism back to life and go back to the “just-being”.

Mythological consciousness does not rely on what is (this is the domain of science) or what should be (this is the domain of moral, political and legal philosophy), but on what could be. And there is nothing that could not be, as, in essence, there is no difference between real, formal and abstract possibilities; nothing is impossible. A possibility is nothing but one of the forms of the real.

In mythological consciousness, everything can transform into anything; therefore, the properties of everything and everyone are universal. This is why no object is definite enough to stand out from all the others, and no object is constant in its quality. ‘One and the same thing, one and the same personality can be... represented and expressed through an infinity of various forms, depending on the aspect of spatial-temporal being in which we think of it’ (Losev, 1991, p. 88).

Therefore, thinking about the world does not simplify it to the extent that makes the comprehension of it accessible; on the contrary, it complicates it to the extent where the need for this very thinking arises. Thinking actually complicates the world. For all the rest, reflexes, reactions and reflection are enough, just like for any animal.

These are the general properties of the logic of mythological consciousness.

The next step in understanding the nature of

mythological consciousness is to identify the essence of mythologisation.

1. The only adequate methodological condition for comprehending the essence of mythologisation is man’s actualisation of mythological consciousness in himself as the subject of comprehension. This methodological condition is not only applicable for resolving the issue of the nature of mythological consciousness but is the universal condition and the matrix for revealing the nature of any other phenomenon in the spiritual life of people (including law) (Malakhov, 2020, pp. 13-21).
2. Mythologisation is a process that is associated with several basic intentions. These include:
 - 1) spiritual comprehension of everything through naming. Here, it would be appropriate to refer to the biblical legend of David, who tamed a lion by giving it a name. And “since myth is speech, anything of which one can speak can become a myth” (Bart, 2008, p. 28);
 - 2) interpretation of states, processes, events, tendencies, laws, deeds in the meaning framework of existing myths;
 - 3) connection (equalization) of the visible, the evident with its meaning, essence and being;
 - 4) giving untypical traits to objects, phenomena or people that bring them into a reality existing under incredible laws;
 - 5) assigning the attribute of perfection, excellence and authenticity to some condition, property or attitude (including laws or states in their reality); ascending from reality to the assumption of reality. This intention of mythologisation makes it an extremely important cultural factor even in the modern world;
 - 6) assigning the attribute of a miracle to an event, process or ability, i.e. of something that occurs accidentally, voluntarily and unconditioned, but at the same time inevitably and necessarily, as a very significant qualitative leap into the impossible as

- something quite real;
- 7) mystery (symbolical ritual contact with super-reality), when the man is taken “inside” a super-real event, thus obtaining super-natural powers himself;
 - 8) mystification of reality; transformation of a contradiction, tragedy or an accident into a higher providential plan that realises universal harmony (fusion of miracle and mystification). “The materialistic view on the world is not more “objective” than what it is opposed to. In this sense, this view is also nothing more than a myth” (Rulan, 2000, p. 244);
 - 9) distancing oneself from reality; imaginary escape from reality to see it “from the outside”, to replace it with the preferred reality;
 - 10) exaggeration of the present, as a rule, excessive, one-sided and selective, transforming this exaggerated present into an absolute reference point;
 - 11) exteriorisation of man into the world and events, and, vice versa, the interiorisation of the world into man. This produces a union with the world that does not scare but gives hope;
 - 12) introduction of a person or people to culture on an image-symbolical, associative and irrational basis;
 - 13) deification of man (in his abilities) and humanisation of God (in his manifestation);
 - 14) removal of responsibility; this is the power and the attractiveness of myth. Myth bears no hostility to man. It presents an advantageous (under certain conditions), insuperable, and not completely understood turn of events, therefore bearing a hidden mysterious meaning. The fateful, life-defining nature of mythologised events presents the way for man to reconcile with himself and his conscience. Responsibility is replaced with complete submission (resignation);

15) replacing truth with reality as a way of transforming this reality into a myth (Averintsev, 2004, p. 175);

16) resumption (actualisation, reanimation) of a past reality in a humanised, animated and spiritualised reality. Mythologisation is a regret of something that did not come true, and it is a consolation for something that turned out to be different.

17) ideology as a rational structure of values and ideas, which forms an active and spiritual intention in social life. But unlike mythology, ideology is a double symbolisation: symbolisation of myth itself and symbolization of myth as reality.

The poor consistency between separate intentions and, in some cases, their mutual contradiction can be seen. However, it is quite understandable: it is precisely this ambiguous connection between the basic intentions of mythological consciousness through which its nature is manifested, its generally controversial (even paradoxical) character.

3. The nature of mythological consciousness manifests itself best in its mechanisms, not in the contents of the meaning units it consists of.

Regardless of the aspect of life where it occurs and what myths it produces, the mechanism of mythologisation is the same. The elements, the “construction materials” of mythologisation are most various fragments of the physical reality, such as events, processes, personalities, connections, properties etc. The “triggers” of mythologisation are creative imagination, fear of the unknown and the unexplainable and purely impractical inquisitiveness (keenness for understanding), human curiosity.

As a process, the mechanism of mythologisation is as follows: first, the visible is assigned meaning and is symbolised; next, the symbolized is returned as a hidden meaning of the visible, as an incarnation of the meaning generated by the meaning. Finally, a con-

nection between the newly visible and the initial visible is established, transforming the effect into the cause and the cause into the effect.

4. In its initial form, mythological consciousness was self-sufficient, requiring neither credibility test nor limitations. It was a natural and actual part of the social consciousness in early societies. Nevertheless, along with that, starting from the modern era, due to fundamental changes in social consciousness and the enhancement of the influence and effect of other forms of consciousness, primarily the scientific, the ability and the need for mythologisation, immanent to human consciousness, began to acquire certain limits in the demythologisation mechanism.

However, it is essential to remember that as one of the initial forms of social consciousness, mythological consciousness contained the seeds of all these diverse forms that were revealed gradually throughout history. All the forms of social consciousness have a genetic connection with mythological consciousness. From this point of view, demythologisation as such is not the denial or overcoming of myths, but the denial and overcoming of mythologisation extremities, which include, for instance, ideology, the “foremother” of social consciousness manipulation with no moral, religious or legal limits.

Concentration Points of Mythological Consciousness

The “products” of mythological consciousness are myths. The term *myth* refers to many interconnected but quite independent notions; therefore, it is impossible and improper to attempt to formulate a compressed and universal definition of myth. It is only necessary and possible to determine the meaning framework for understanding this phenomenon.

Of course, we do not aim to reveal all the possible meanings that may be associated with the

idea of myth and that are packed into the term *myth*. Moreover, many of these meanings are principally open. Reference to myth as such provides almost an endless prospect for understanding and reproducing it in completely different conceptual variations.

In view of this, it is enough to consider the following characteristic features of the phenomenon of myth.

First, myth does not exist outside the mythologisation process. Separate from it, myth becomes just a fairy tale, a fable, a mind play, a product of fantasy. However, myth is far from being just a fable, a metaphor etc. These are simply some of the forms of existence and expression of myths. At the same time, a separate myth is unchangeable, quite definite, and open to changes (cultural variations), i.e. under-defined. Therefore, the characteristics of myth itself and the features of mythologisation are basically the same.

Second, myth does not only mean guessing about reality but bringing reality to the syncretic level. This is the essence of myth, the best way to describe its nature. Myth has a holistic worldview, not broken into fragments for analysis, regardless of how much this integrity is manifested and articulated in a given myth. Outside myth, everything appears as an infinite and disconnected diversity that cannot be brought together by means of reasoning, that can only be handled by imagination and intuition.

Thirdly, being a worldview, myth is self-sufficient, i.e. the world it expresses exists in complete harmony with the myth itself.

Fourth, myth contains not just a hidden but a secret meaning, which always appears to be much more profound than it initially seems, no matter how deep we look inside. In other words, the meanings of myth are unlimited, or, to be more precise, the only limit is the capacity of one’s imagination.

Fifth, mythologisation is a continuous process of building myths on top of other myths, making it absolutely impossible and pointless to find the

beginning, the origin of a given myth.

Myth never appears out of nowhere in an empty place that has not been occupied by other myths before. It would be impossible to find any other sources of myth, and mythological consciousness does not require that.

Sixth, the reality presented in a myth is neither true nor false. "Testing" whether a myth is true is a sure way to destroy the myth, to ruin its meaning. "One has to be extremely short-sighted in science... not to notice that myth is (of course, for mythological consciousness) the most concrete and supremely intense reality" (Losev, 1991, p. 24).

Evidence (proof) is incompatible with myths. When there is evidence, myth dies.

Seventh, concerning reality, myth is a prejudice, in its philosophical and not in the sententious or ordinary sense, as it stands before reason, being the perception of the real before its comprehension.

Myths are not forms of mythological consciousness but their content. The obviousness of reality in myth is not ensured through comparison with actual reality, as it is done in scientific research. Myth relies on concentration points, or units of meaning, specific to mythological consciousness.

Such concentration points of the meanings embedded in myths are mythologemes, archetypes and mentality. In myths, they acquire a definite content and forms of expression that are specific to mythological consciousness. They are the "material" for constructing myths: mythologemes are the bricks, archetypes are the cement, and mentality is the general "building layout".

The paradox of myths is that it is impossible to understand anything in them without already understanding it (Malakhov, 2020). Myths are not understood, and they need to be understood, but this understanding (pre-understanding) is already there; without pre-understanding, understanding is impossible.

This pre-understanding is encoded and embedded in mythologemes. There is a multitude of

such mythologemes in every myth. Many myths are vague. Many mythologemes are much more limited in comparison. Every spiritual culture develops its own set of mythologemes. We could draw a parallel between the relation of sets of mythologemes to the number of myths and the relation of the number of letters in an alphabet to the vocabulary of a language.

Some myths differ from each other in their combination of mythologemes. The point of the myths is the infinity of interpretations.

A mythologeme may be presented as a concept. However, unlike theoretical concepts that are differentiated integrity of meanings, each of which has an independent meaning of its own and allows a notion to be ultimately definite in a specific aspect, a mythologeme is a concept that is characterised by a syncretism of meanings that bear no independent meaning on their own; it is the form of syncretism. Moreover, every mythologeme, taken in its isolation, only distorts the understanding of a myth as a construct made from ideas and images.

Mythologemes are allegorical in nature. One and the same object of reality may be associated with different mythologemes. Mythologemes are not "enslaved" by concreteness.

It is important to keep in mind that both myths existing in ancient societies and modern myths have the same meaning foundation, i.e., they rely on common mythologemes. Today, we cannot speak of myth and mythologisation referring to the entire scope of their meanings and interpreting them in the same way as we interpret ancient texts or the so-called primitive consciousness of the present, but still *primaeval* (in lifestyle and living conditions) communities. Some mythologemes have not lost their relevance and power, while others have receded into the background or become irrelevant.

Mythologemes give the desired access to the complexities of the world and existence in itself. This is possible because in mythologemes the essence, law and nature of things coincide with their appearance. The depth lies on the surface.

Mythologemes make the world that is complicated by human thinking suitable for being in it.

In the myth theory, mythologeme is usually understood as the moment of archetype actualization. Archetypes, but not objects or other components of reality such as processes or relations, are the ways and the grounds for tying mythologemes into a particular configuration, integrity, which appears as a myth. An archetype is a structure of a certain aggregation of mythologemes.

As concepts, mythologeme and archetype are opposites, but this opposition is not in form or logic, if not in content. This means, among other things, that it is impossible to understand an archetype by understanding the essence of a mythologeme and vice versa, regardless of their common mythological nature; they are concentration points of mythological consciousness that can function in mythological consciousness independently.

There are two basic meanings of the concept (and idea) of an archetype. The first, predominant, classical, and habitual one is the one presented by Jung: an archetype is understood as a psychological phenomenon “living” in the subconscious or, particularly, in the collective unconscious.

Such psychological entities have no form. However, as the adherents of Freudianism believe, when they are exposed to a special technique of “extracting” from the subconscious into comprehension using information with a specific connotation (emotions, associations), they can find a symbolic or, as the ultimate dream, a verbal form. Such symbols-archetypes do have forms, and these forms are the forms of social consciousness.

Archetypes of this kind (this is the second basic meaning of this concept), although they are derivatives of archetypes of the first kind, are nevertheless quite independent. This paper focuses on these particular archetypes.

This archetype includes spiritual entities bearing profound ideas that determine the mindsets for comprehending any aspect of social life.

The archetype reveals itself (comes to the surface of consciousness) as an elementary and fundamental act of spirituality (similar to a regulation in a legal system), the only bearers of which are intuition and image.

The mechanism of mythologisation is the transition of the first type archetypes into the second type archetypes.

The connection between archetypes is voluntary. An archetype is an uncontrollable and voluntary act of spiritual reproduction that may manifest itself in an image and an image of some existing relations. On its own, an image is an act of spirituality generated by intuition.

An archetype is a concept that refers to universal images existing in the human subconscious with a specific axiological intention and a regulatory ability. The experience of an archetype is the effect it can produce.

Archetypes cement social consciousness not as a reflection of social life but as its product, its creature.

An archetype may be a tool for thinking about the world. It always brings understanding and interpretation (explication, disenchantment) to the sacral level, to the level of the supposed otherness that reveals itself not in experience, but in a spiritual act, when the sensation, the awareness of submerging into this otherness disappears, which is, however, the condition and the ground for human existence.

The experience of law from the point of view of its emergence (the archetype of law) is always sacralised.

Archetypes are nodal points of mental structures. As archetypes, the mentality is a civilization-generated product of the collective subconscious (pre-conscious, fore-conscious), not the individual. It characterizes the entire ethnos together, but nobody in particular.

Similar to the concept of the archetype, the concept of mentality has two independent meanings. In one sense, the mentality is a biogenetic (general psychological) phenomenon; in the other, it is a cultural phenomenon.

In the context of mythological consciousness, the second interpretation of mentality appears more relevant. As one of the concentration points of mythological consciousness, the mentality is the logic and architectonics of archetypes belonging to a given culture.

The mentality is a spiritual fact, inaccessible to reflection. It is a sort of a stream of spirituality, spiritual energy that disappears in the act of reflection, transforming into ideas. Once contained within ideas, mental clusters can find some forms and ways of expression, but, firstly, such forms can cover only the most superficial stratum of the mental; secondly, they can never express the mental adequately. This inadequate expression of the mental is mythologisation. The mentality is the abode of myths.

Mentality contains the civilizational encoding of the world-viewing and thinking capacities of a people. It is a purely human way of spiritual and mental adaptation to the world, comprehension of the world and finding one's place in it. It dissolves man in reality (by transforming empirical existence into being), at the same time letting him feel his place and purpose in the world, stand out from the world.

At the mental level, man finds a social form of being, becomes a political, legal, moral, religious, aesthetic etc., creature (Sigalov & Sheparneva, 2017).

Forms of Mythological Consciousness

1. Mythological consciousness is, of course, enclosed in all the known universal forms applicable in formal and logical thinking, i.e. notions, judgments, reasoning. However, these forms do not characterize consciousness as mythological; they have no mythological nature.

The inner forms (content organization forms) characterizing mythological consciousness are ideas and values, while signs, images, and symbols are the outer ones (content expression forms). All of these forms are mythological in

nature.

In mythological consciousness, the inner and outer forms are tied together in an unusual (uncommon for the scientific and science-like thinking) way: both are equally essential, the outer forms are independent and capable of replacing the inner forms and their content.

2. *Ideas* encompass the concentrated mythicalness of the perceived (and imagination-created) world. Thinking with ideas gave rise to philosophy, bringing all basic properties of ideas, including, first of all, their self-contradiction (Malakhov, 2009), into philosophical consciousness from the mythological.

The essence and mythological nature of ideas are best revealed when compared with such other units of meaning as concepts, categories and notions.

In the times of Plato and Aristotle, ideas were expressed not within the framework of conceptual thinking but in the form of symbols and images. As abstract, "ultimate" thinking developed, its image-symbolic foundation was gradually replaced with conceptual structures equally suitable for expressing any abstract thought and the objective-empirical interpretation, verbal description of reality. The mythological foundation of abstract thought went down into the depths of the collective subconscious.

3. *Value* as a unit of meaning is, first of all, a form of mythological consciousness. Therefore, the nature of values manifests itself, and the thought of values finds adequacy only in its context.

In their original sense, values as forms of mythological consciousness must not be applied to reality, as they disappear in it. One should not seek them where they do not exist, i.e. in practical life.

However, it may be possible to guess the "echo" of what properties of values may be "heard" in such assumptions: values are a phenomenon and a form of mythological consciousness that feature duality as an immanent property. Values are dual in the sense that they may cause different (or even opposite) consequences.

They always have a downside, and achieving them is always associated with a specific price and loss. They are not ideal; the world of values is a world of complicated relations and processes; their symbol is two-faced Janus.

Values are excessive, and the human world is valuable with its excessiveness.

Value is a form of spirituality, which makes values absolute. Nevertheless, being absolute, values are the incarnation of the sacral. Otherwise, values are rationalised and inevitably become relative, losing their spirituality.

Depraving the values of their ideal and mythological character destroys them. Consumption is the mechanism of such destruction.

There is only one need that is possible and important: the need for the value itself, the need for something unconditional, complete and evident, something to fill human life with meaning. The need for value is the need for self-sustainability, a stable pivot point, meaning of life.

It is impossible to create value. Values generate themselves within mythological consciousness. It is not the man that multiplies them by multiplying his goals, but vice versa. They are primary to man as the carrier of mythological consciousness. In value, there is no element that we refer to as the purpose; they are purposeless and self-sufficient.

Value is anything that man (or society) agrees to serve. While everything that serves man has its price or relevance, i.e. it can satisfy his needs etc. (Lanovaya, 2014). That which has a price satisfies man. However, it is also important for the man to satisfy the value, be aligned with it, equal to it, be worthy of it, etc. Recognising and obtaining values is the ability to become them, not to control and use them.

Values cannot be utilized, i.e. defiled, profaned. Some things cannot be “plucked” like a flower without destroying them; they can only be admired. “Admiration” of values is too exotic and strange for modern man, but this is precisely what lets him be a man. “A man is an effort of being a man” (M. K. Mamardashvili), and this

effort lies in the ability to be that “impractical” towards values.

Values are the “palette” of mythological consciousness, which colours the world, ending its achromaticity.

4. If values are the content of the humanised world, belonging and understandable only to man, *symbols* are their direct form.

Symbols are forms of the humanised appearance of reality to mythological consciousness, not the phenomena themselves; therefore, the reality is not the essence of symbols. Phenomena are symbolic, and essence is real. In this self-evidence (appearance) of mythological consciousness, we see the roots of Plato’s philosophic idealism. B. Russell was correct in asserting that the entire Western European philosophy is just a commentary on Plato; he was right because the phenomenon of philosophy has only one source, which is mythological consciousness, or a collection of archaic myths.

Symbols do not follow reality, but reality follows symbols. Consciousness as a whole is an expression of reality in symbols, i.e. the expression of the actual (material) in the ideal. Without symbols, the only possible thing is simple, meaningless, empty, looking around oneself.

The symbol, so to say, replicates singularity, first, by making it reproducible, second, by using its meaningfulness (instructiveness) for everyone, and third, by standardising it.

Through symbol, singularity acquires constancy and liberates itself from temporariness and finitude.

Due to symbols, reality manifests itself as a totality of meanings; these meanings themselves are reality “folded” in symbols. Symbol grasps meaning in reality, while the meaning, discharging itself in the objective reality, generates symbols.

This relation between symbols and meanings has different historical and cultural variations. As an illustration, in the culture of Antiquity, the symbolic form and its meaning were not separated yet and were seen as equality; for this reason,

the revealing of meanings was not a result of intellectual labour (comprehension), but a result of their evidence, accessibility to live contemplation. The symbol both coincided with the object and made it independent.

In the Middle Ages, “an important step was made to recognize the specificity of symbol and myth as tools for expressing meaning that cannot be accommodated in the rational and discursive thesis” (Averintsev, 2004, p. 152), i.e. there was a gap between meaning and symbol, the elimination of which (return to the evident) was seen in a reflective act that transformed the symbol into a form of the subjectivity of man’s relationship to the world. A symbol as the obviousness of meaning turned into an allegory, meanings coincided with things and, as such, found their incarnation in myths.

Myth is always an indistinguishable unity of events inherent to the sensually perceived reality and symbolism. The content of the myth is coded in symbols.

However, despite this unity, symbols are not tied to reality, and they are not the Platonic shadows that spoke of. They may be interpreted in very different ways, and there is always complete freedom of imagination. A symbol cannot be interpreted as right or wrong, at least because symbols are not units of cognition. The actual purpose of referring to a symbol is to interpret (understand) the symbol, not to comprehend whatever may be behind it. ‘The symbol is the only possibility of describing what we can experience but cannot name precisely’ (Pomerantz, 2017, p. 23).

By taking part in the interpretation of a symbol, man achieves thereby an unusual spiritual state, namely pure creativity and self-development, self-unfolding in the world.

Myths determine someone’s pertinence to a particular culture, and culture is a symbolism of a human being.

The destruction of mythological consciousness happening today is related, first of all, to the destruction of social symbolism. The mild form

of the destruction is demythologisation, a process in which the stated unity of a symbol and its content is destroyed by rejecting the symbolic component of a myth and the absolutisation of its content. Beyond this process, cognition is impossible. It can be said that the development of scientific cognition is inseparably and historically linked with the demythologisation of reality.

The process related to another aspect in the destruction of this unity, i.e. rejecting the content of myth, causes the absolutisation of its symbolism. In this condition, ‘the symbol of a thing is its law’ (Losev, 1991, p. 258), the meaning that finds the form of an idea. There is always a seed of symbolism in ideas, and symbols always have the potential of ideas. The return to the organic unity of symbol and content in myth is always possible, and it is often difficult to avoid it.

The development and shaping of ideas (idea-based structure of thinking) is the essence of philosophising, although it is not related to the demythologisation of symbolism. Consistent scientificity is always non-mythological (demythologised); consistent philosophising is always mythological.

5. Where meanings acquire the form of ideas, symbols acquire the form of images.

An *image* provides a visual representation of a symbol. Nevertheless, as a form of mythological consciousness, it cannot be limited to the visual presentation of symbols; otherwise, the images become independent and self-sufficient forms. In fact, a symbol and an image are impossible without each other, and they exist in dialectic relation with each other. Mythological consciousness is based on the dialectic of images and symbols; a myth actually expresses the symbolic reality in images. Ideas create this symbolic reality.

The dialectic of image and symbol is the following: a symbol is an abstraction of an image; the image is the tangible particularity of the symbol; the image is the outer form of the symbol, its visibility; the symbol is the inner form of an idea, and the meanings of the ideas are values.

A system of symbolic images grows out of archetypes; archetypes are combinations of symbols synthesized in an image. An image is a syncretism of a symbol combination.

6. The expressiveness of a symbol is incarnated in a *sign*. A sign is also the external form of a thing, similar to a sensually perceivable phenomenon; however, it expresses not the essence, but the meaning, contributed by the symbol of the thing. The thing is one, but it may carry several meanings; for this reason, a sign does not reveal this meaning on its own, but only points to it.

A sign is a form of “contact” of a symbol with a thing or an event, turning them into a foreshadowing of something. It presents the future of a thing or an event as their future fate, where necessity and voluntariness are not separated. A sign is a form of feeling the fate of a thing, and it is a presentiment that takes over man. In this sense, signs are a mythological form of expressing the determinism of phenomena, but not just a form of dependence of one phenomenon on the other; it is a form of awareness of the universal significance of one phenomenon to the other.

7. A totality of signs is a reality, parallel to the real, physically perceived world, compared to which the tangible reality feels unreal, transformed (like a pumpkin turned into a carriage in the famous fairy tale), conditional to the point of illusiveness, created, existing before time. Such aggregations of signs are language, law, morals, religion and many other components of the social being of people.

Conclusion

Mythological consciousness is not an aggregation of myths, but quite an independent way of a spiritual penetration into the world, a way of transforming it into an inseparable, sometimes even indistinguishable, unity of the tangible, sensually perceivable reality and the sign-symbolic reality.

Since mythological consciousness is a form of social consciousness, anything can take forms

that characterize it. Even though mythological consciousness had an integrating power in pre-modern times, and today it is fragmentary, it has always been and remains an integral part of the spiritual life of society.

Mythological consciousness changes throughout history, not in its essence but in its content (myths).

Forms of mythological consciousness cannot be used as tools for comprehending the modern world. If the modern post-classics grows from denying and rejecting classical rational thinking as obsolete, what could we say about the long-gone times when the entire world was a myth?

Mythologisation is a particular attitude of social consciousness towards the reality of things and ideas, which is different, on the one hand, from criticism and denial, and on the other, from apologetics.

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PHILOSOPHICAL AND HISTORICAL PERSPECTIVE OF THE DEVELOPMENT OF ELECTORAL TECHNOLOGIES

Abstract

The main purpose of the article is to characterise the philosophical and historical perspective of the development of electoral technologies. The methodological basis of the research is conditioned by the peculiarities of the research subject, its interdisciplinary nature and expediency of a combination of sociological, historical-philosophical, political science and other approaches. Philosophical and historical analysis showed that electoral technologies should be understood as a kind of political communication used to manipulate public opinion. In turn, this makes it possible for politicians to have a monopoly on the management of the electorate in order to obtain its support in the elections. Considering electoral technologies, we must consider their connection and combination with the totality of electoral technologies. That is, it should be noted that the actual electoral process involves the passage of two mega stages: 1) the preparatory (pre-election) stage, at which pre-election technologies are applied, and 2) the official election campaign itself (purely electoral stage), in the process of which the actual electoral technologies are used.

Keywords: philosophy, philosophical perspective, historical perspective, electoral technologies, technologies.

Introduction

A democratically philosophical approach of understanding the electoral technologies presupposes the conformity of the actions of subjects and participants in an electoral campaign with state legislation. Electoral technologies need to be directed towards ensuring free, direct, equal elections. It is in this legitimate plane that candidates for elected office should conduct their election campaigns. The elections themselves are not limited only to the act of voting. They are held within the framework of the election campaign, which applies a whole range of procedures and measures to form government bodies. The philosophical essence of political relations in democratic states is revealed through the connection

between society and power, people and state. The main task of democracy is the resolution of contradictions and conflicts in the political system (Singer, 2013, pp. 210-214). This makes it possible to achieve stability in the state and the consolidation of society for solving the problems of its development. During the election campaign, the electorate is significantly influenced by political forces, which induce them to vote for them. The leading role in this influence belongs to electoral and communication technologies. An essential task of electoral technologies is to achieve consensus between candidates and voters. The former receive power, while the latter ensure their representation in the government.

The philosophy of technologization of modern political processes and election campaigns

actualizes the need for a high-quality professional approach to ensuring national interests in political campaigns. This problem is rather fragmentarily considered in similar studies, which determined the choice of the topic and the direction of the dissertation research (Schakel & Romanova, 2021, p. 301).

The article's principal purpose is to characterize the philosophical and historical perspective of the development of electoral technologies.

Methodology

The methodological basis of the research is conditioned by the peculiarities of the research subject, its interdisciplinary nature and expediency of a combination of sociological, historical-philosophical, political science and other approaches.

The solution of the set research tasks became possible with the use of such general scientific and special research methods:

- the systemic method was applied when considering selective technologies as a holistic organism with a clear internal organization of components that interact with the environment, responding to public demands and support;
- the structural and functional method made it possible to identify the main functions of electoral technologies in the electoral process;
- the comparative method helped to identify the main trends in the development of electoral technologies.

And, of course, the historical analysis method was used to understand the philosophy of the development of electoral technologies.

Research Results and Discussions

The general democratization of society determines the development of the institution of elections. The modern civilized society forms the political elite only through democratic elections.

Elections are a prerequisite for democracy, the philosophy of which is revealed in transforming the sanctions of citizens with the right to vote on the power of politicians. Throughout the history of human society, elements of democracy can be found.

For the first time, the ideas of democracy were outlined in ancient Greece. It was a direct democracy, in which the collective legislator was a set of free citizens without a system of representation. Direct democracy was made possible by the extremely limited size of the ancient Greek states of the city-states. They covered the city with the adjacent rural area with a population of up to 10 thousand citizens. Every citizen had the right to take part in deciding concerning his life and work. This system encouraged citizens to participate in the political life of the state actively. A significant difference between ancient and modern democracy is understanding the concept of "equality". In the ancient Greek philosophy of democracy, slavery was allowed as a way to free citizens from physical labour, which devoted them to solving social problems. Women, children, semi-free citizens and slaves were denied the right to vote.

In Athenian democracy, only one-fifth of the population could participate in political life. Around 480 BC in Athens, there were 25-30 thousand citizens per 120-250 thousand population. In the year 313 BC, there were 21 thousand of them in 135-180 thousand. In medieval states, this number was even less. In Florence, at the beginning of the sixteenth century, with 98 thousand people, only 3200 people had the right to vote. The theory of representative democracy took shape in the 17th and 18th centuries. The actual content of this theory is revealed in the idea that no one can control another person without the latter's consent. Since every individual citizen cannot directly participate in the government, the interests of various categories of the population can be represented by representatives to whom citizens delegate the appropriate right to exercise power on their behalf.

The democratic states of antiquity and the Middle Ages gradually degenerated. The widespread dissemination of the idea of state sovereignty caused the formation of political equality in European countries without property qualifications and restrictions on race or article. In Great Britain, the proportion of people over 20 who had the right to vote varied as follows: in 1831 it was only 4% of the population, in 1864 - 9%, in 1883 - 18%, in 1914 - 30%, in 1921 - 74%, in 1931 - 97%.

In a philosophical sense, an electoral system is a procedure for organizing and holding elections to a representative body or individual governing representative. The electoral system is an integral part of the political system. However, it is itself divided into structural components, of which the electoral law is distinguished as the most general - the theoretical and legal component and the electoral procedure (or electoral process) - a practically organizational component. Also, the electoral system can be presented as a political institution. It is revealed through the procedure of transferring votes to the seats of candidates elected by citizens in representative bodies. The classification of the electoral system can be carried out according to various criteria: scale, object, term of elections.

Most modern countries have proclaimed the rights of citizens to general and level elections by secret ballot in their constitutions. By this criterion, one can trace the development of the institution of elections in a democratic direction.

Modern democracies do not recognize divisions based on social origin, class, race, or gender. For the first time, universal suffrage for men over 21 was introduced during the French Revolution. Only half a century later, it was applied with restrictions on the residency qualification. In full measure, universal suffrage began to be applied only at the beginning of the twentieth century. It is the right to vote that makes modern representative democracy different from its previous forms. Even in the most democratic countries in those days, women were denied the right

to participate in political life. But even today in some countries of the East (for example, in Jordan), women do not have voting rights. The women's movement for equal suffrage with men was called suffragists and was part of the feminist movement.

For the first time, women were allowed to participate in elections in the countries of Anglo-Saxon law, but with an increased property, age and educational qualification. The first vote of women took place in federal states in the election of local authorities. Furthermore, this changed the very philosophy of elections.

In the state of Wyoming (USA), women voted in elections for the first time in 1888. By the twentieth century, women won the right to vote in Colorado and Idaho. At the end of the XIX century in the UK, women could vote in local government, parish and county elections.

In New Zealand, women took part in the national elections in 1893, in Australia in 1902. Between 1891 and 1916, only in 6 countries of the world: Iceland, Norway, Denmark, Finland, Australia, New Zealand, women received voting rights. From 1917 to 1920, women received voting rights in fifteen states and state entities: USSR, Czechoslovakia, Austria, Canada, Hungary, Germany, Luxembourg, the Netherlands, Ireland, Poland, Sweden, and the United Kingdom. Many countries that are considered democracies granted suffrage to women even later. During the period from 1921 to 1944, the suffrage extended to women in 14 states (including Brazil 1934 and France 1944), from 1945 to 1950 - in 21 states (including Italy and Japan in 1945), from 1951 to 1967 - in 57 countries of the world (Taagepera, 2002, p. 250).

In Switzerland, this only happened in 1971. Property, racial and educational qualifications disenfranchised a significant number of men. Supporters of this position were often people who considered themselves representatives of the Democrats. In the US Constitution of 1787, only 120 thousand US citizens with a population of 3 million people were granted the right to vote for

the first time.

In 1791, in France, only 16% of the adult population had the right to vote. With the adoption of the Constitution of 1791, the property qualification was increased, and the share of citizens with the right to participate in elections decreased to 8%. Since 1817, elections have become direct, and the established property qualification was 300 francs of direct tax. During the revolution of 1830, the property qualification was reduced to 200 francs of direct tax. In Belgium, the property qualification established by the Constitution of 1831 was also relatively high. To participate in the Senate elections, it was necessary to pay 1,000 florins of direct tax. In the Portuguese Constitutional Charter of 1821, the property qualification was set at 100 priesthoods of direct annual income. In a latent form, the property qualification still limits the access of the poor to information about elections, which reduces the possibility of full participation in elections.

In the United States, until the end of the Civil War, African Americans were not allowed to participate in the electoral process. It wasn't until 1870 that the 15th Amendment to the US Constitution was passed, which gave African Americans the right to vote. However, they made real participation in the voting only in the 20s of the twentieth century. In the future, this was significantly helped by the laws of the 1950s-70s, cancelled the restrictions for African Americans to participate in the electoral process, and this, in turn, also became the impetus for a change in the philosophy of the vision of the electoral process (Tavits, 2005, pp. 287-290).

Many countries establish a residency requirement, which requires that the voter is a citizen of this country and permanently resides in the country. Usually, this qualification is from one month to two years. To obtain the right to vote, a citizen must permanently reside in the territory of a particular constituency for a period established by law. The greatest harassment from the residency qualification is experienced by seasonal workers

and citizens who change their place of residence due to their type of activity. The legislation of some countries has established a literacy (educational) qualification for participation in elections. Supporters of this restriction motivate their point of view with the assertion that illiteracy makes it impossible for citizens to follow political life, to understand the positions of various leaders and parties. This makes it impossible to make a conscious choice. On the one hand, such a position contains a grain of truth, but on the other hand, the literacy qualification is anti-democratic and violates the rights of the poor who do not have a basic education level (Shvetsova, 2002).

The goal of equal suffrage is to provide every citizen with an equal opportunity with others to influence the outcome of elections. The philosophy of equality in electoral law provides for citizens to have an equal number of votes in elections, as well as the level of grounds for participation in the electoral process.

Today, each voter, as a rule, receives one vote, in any case, voters are given an equal number of votes. In almost all countries where state and local authorities are formed on the basis of elections, the principle of equal suffrage has been established. However, it was not always so. In France since 1830, upon payment of 1000 francs of direct tax, a citizen received the second vote in the elections. After the revolution of 1830, the property qualification for a second vote was reduced to 500 francs. For guaranteed expression of will in elections, the principle of a secret ballot is applied. The voting procedure in most countries is carried out using ballots. This takes place in a special room with only one voter (Aidt, Veiga, F., & Veiga, L., 2011, p. 24).

It can be noted that the basic principles of electoral law in modern democratic countries are: universality, equality, the principle of direct and indirect elections, and the secrecy of voting. More and more supporters are acquiring the principle of periodicity of elections, which is enshrined in the legislation of many countries.

Carrying out research on the philosophy of

electoral systems, it should be noted that their traditional distribution into majoritarian and proportional does not reflect the variety of election models in the world. It is advisable to talk not about two systems but about majoritarian and proportional principles, which can be implemented through various electoral procedures. The single transferable vote system is often defined as proportional, but it differs in almost all respects from the party list voting system (Abou-Chadi & Orłowski, 2016).

If the majority principle is applied to determine the voting results, then such systems are called majority and divide them into three types - absolute, relative and qualifying majority. The main advantage of the absolute majority system is the formation of single-mandate constituencies. This suggests that such a system provides an opportunity to create a strong and stable government supported by a reliable majority in parliament. The disadvantages of such a system include the inability to establish a correspondence between the influence of parties in the political life of the country and their influence in parliament. The majority system is always effective. This is due to the fact that a certain political candidate or party always gains a relative majority. Such a system makes it possible to create a solid majority in parliament and a stable government. A significant disadvantage of this system is the deprivation of representation for small parties. The majority system of a qualified majority is rare. According to this system, a candidate must collect the number of votes established by law (Selb, 2012, pp. 875-878).

In the XIX century, the introduction of proportional electoral systems began. This allowed for a wider representation. Proportional systems are used in Finland, Switzerland, Sweden, Norway, Belgium, Austria, etc. The difference between proportional and majoritarian electoral systems is that majority systems are based on the principle of the majority and proportionally based on the principle of proportionality between the received mandates and votes. The propor-

tional system reflects the actual balance of political forces in the representative body. The proportional system creates large districts. This system applies only to party elections. Each party nominates its own list of candidates, and voters generally vote for it.

The positive and negative aspects of electoral systems are actively discussed in modern academic literature. It has been proven that there is no ideal democratic election procedure. Philosophers and mathematicians emphasize that in the presence of more than two candidates, none of the voting options allows an accurate account of the will of voters. The presence of a large number of factors makes it impossible to determine the "best" electoral system. The advantages and disadvantages of electoral systems are associated with the specific conditions of their application (Roussias, 2021).

Certain priorities play a significant role in the choice of the electoral system: if the main goal is to form a stable and effective government, then the majority system is used; if the emphasis is on the adequate representation of the interests of various groups of the population in parliament, then a proportional system is used. This is primarily determined by the nature of the relationship between the legislative and executive branches. If the government is formed by parliament, it is essential to build a stable parliamentary majority.

In a philosophical and historical context, electoral technologies arise due to a democratic form of government. Elections in democratic states are the only possible and generally recognized procedure for achieving the legitimacy of state power. Electoral technologies are their central toolkit.

The elections themselves are not limited only to the act of voting. They are held within the framework of the election campaign, which applies a whole range of procedures and measures to form government bodies. The essence of political relations in democratic states is revealed by connecting society and power, people and state. The main task of democracy is the resolution of

contradictions and conflicts in the political system. This makes it possible to achieve stability in the state and the consolidation of society for solving the problems of its development (Neto & Cox, 1997, p. 160).

The thinkers of ancient times were also interested in the problem of elections. Plato defines elections as one of the instruments of the state, which arose through an agreement between people - as a means to "do justice and not suffer from injustice". Aristotle and other philosophers of that era had similar views of Plato. However, it was a direct democracy, and, consequently, it is too early to talk about the emergence of electoral technologies during this period. The ideas of democracy, developed by the ancient Greek philosophers, have long been rejected by the church's authorities. The then monarchical states did not need elections. Only in the Renaissance did interest in ancient democracy renewed. Taking as a basis the idea of Aristotle about man as a "political animal", the thinkers of the Renaissance began to develop the theory of the original (natural) human rights. The expression of these rights in the will of the people gained recognition as a source of power. The novelty of understanding the origin of the state required a rethinking of power relations and the search for new ways of organizing power. The central event in this context was the emergence of the theory of the state contract, which proved the need for elections as an instrument of state power (Shugart & Carey, 1992).

One of the essential principles of modern democracy is the election of the main bodies of state power through the conduct of free, competitive elections. Accordingly, electoral technologies should be based on an open, competitive struggle between political forces and ensure the free expression of the will of citizens. A democratic approach to understanding electoral technologies presupposes the conformity of the actions of subjects and participants in an electoral campaign with state legislation. Electoral technologies need to be directed towards ensuring

free, direct, equal elections. It is in this legitimate plane that candidates for elected office should conduct their election campaigns. Western political scientists were the first to study electoral technologies. Later, this issue acquired active study among representatives of Russian and Ukrainian political science.

The philosophy of organizing an election campaign is, of course, a complex procedure in terms of content. It includes the election of the campaign strategy, electoral technologies, organizational measures. According to the results of which political parties and candidates are selected, there is a certain difference in the application of electoral technologies between campaigns. However, the basic campaigning methods and electoral technologies are almost the same.

The conceptualization of the philosophy of electoral technologies as a basic category of the electoral process is explicated as an indicator for measuring the qualitative state of the political development of transitive societies. Therefore, in our opinion, electoral technologies are a set of actions and means aimed at supporting a candidate or a party during election campaigns and are used to win elections or perform a spoiler function.

Electoral technologies include political advertising, a PR campaign, a party or candidate's program, voting controls, creating an image, brand, and the like. If we consider this philosophical phenomenon in a broad sense, then we can say that electoral technologies are part of political technologies, without a clear distinction. Even the time interval from the official start of the campaign to the formal end is rather arbitrary. This is confirmed by the fact that in a real election campaign, even before its start, in 1-2 years, preliminary measures are taken to implement the campaign. That is why, when considering electoral technologies, we must take into account their connection and combination with the totality of pre-election technologies. That is, in our opinion, it should be emphasized that the real electoral process involves the passage of two

mega-drinks: the first is the preparatory (pre-election) stage at which pre-election technologies are applied, and the second is the most official election campaign (purely electoral stage), in the process of which they use proper electoral technologies. During the election campaign, the electorate is significantly influenced by political forces, which induce them to vote for them. The leading role in this influence belongs to electoral and communication technologies. An important task of electoral technologies is to achieve consensus between candidates and voters (Moser & Scheiner, 2009, pp. 55-57).

In conditions of a political crisis, the authorities must establish communication and exchange thoughts with the public. This presupposes “the ability to translate a certain political decision into the language of the media, to arouse the interest of the mass media consumer. However, this may create a discrepancy between the language of politics and the language of the media. This not only interferes with effective communication between politicians and the public but also diminishes citizens’ interest in politics. Information is transmitted in a distorted form and is significantly different from the original.

In the study of this problem, it is necessary to pay attention to two technological factors - information and communication. Connecting with each other, they create certain political effects, significantly influencing the course of election campaigns. Participants in electoral processes use information flows to familiarize voters with their programs and carry out campaigning and disseminate information about candidates and parties. For the mutual exchange of information between candidates and voters, they can use debates, rallies, personal meetings, etc. In politics, it becomes necessary to attract special means of information exchange to establish and maintain constant interaction between political actors. For a rather short period of time, the number of means of political communication has increased. This was facilitated by the development of information technologies: the spread of cable and

digital television, as well as the Internet. Political power becomes vested in those who “can create cultural codes used by society to reflect reality and develop conscious decisions (Shugart & Wattenberg, 2001).

The philosophical essence of the electoral struggle is focused on assessing the voters’ behaviour of candidates as “moral” or “immoral”. The candidate who retains his “moral” image has an advantageous position. In modern conditions, the image of a candidate can be equal to the image of a political party that is a participant in the electoral process. Political parties that use the image of famous politicians can have significantly better results than campaigning without famous personalities. So, image technology can achieve its goal by representing famous people. Associated images of political forces are deposited in the minds of voters. To increase the popularity of candidates or parties during the election campaign, such information and communication technologies as political advertising are used. With each subsequent election, participants increasingly use the media to establish a communication process with voters.

In the current scale of election campaigns, direct communication between candidates and voters is too complicated. In such circumstances, delivering information about the candidates and their programs is possible through indirect communication through media sources. The field of electoral struggle is shifting into the field of information struggle. The influence of the media is due to the following factors: the characteristics of the consumer of information, the willingness to trust the information message, the technology of the impact itself.

Assessing the possibilities of the philosophy of manipulating the use of the media, we can say that they are large but not limitless. Mass consciousness defines the boundaries of manipulation through existing stereotypes and attitudes in society. To achieve high efficiency, manipulation must rely on the people’s mentality, traditions, and everyday ideas. It is difficult to determine

the most effective method since each of them has a certain purposeful impact. All means of manipulation significantly affect the consciousness of people, make them think and act in the right way. Examples of effective methods of manipulating public consciousness are disinformation, informational distraction, fragmentation of political events, the method of resonance, the creation of an “enemy image”, the formation of political stereotypes (Birch, 2003).

Such a philosophical aspect plays an essential role as a “symbol”. An example of a symbol in the political sphere is “socialism”, and an example of a stereotype is “socialist state” as an example of social security and justice. Politics creates myths, stereotypes and symbols using political technology. In addition to the above, considerable attention is paid to the construction of the image. In this case, public opinion is artificially accentuated on some properties of an object or subject in order to form general social ideas (Cronert & Nyman, 2020, p. 340).

A characteristic feature of electoral technologies is their focus on attracting socio-psychological regulators of voters’ behaviour, appeals to beliefs, values, aspirations and expectations. One of the most important issues of the election campaign is the question: is electoral technology only a means of manipulating the electoral consciousness or an effective way of forming and establishing the image of a candidate or party? PR technologies provide for two interpretations. It is more expedient to identify which of them dominates. In a democratic society, the second option prevails, and in an authoritarian or totalitarian society, the first.

Conclusion

Modern society is in a transitional state. The complexity of this process manifests itself in the simultaneous emergence of the foundations of the information society, one way or another affecting the peculiarities of the exacerbation of socioeconomic and political problems. Under

such conditions, the problem of introducing an effective procedure for achieving the legitimacy of state power as the main guarantor of democratic transition - elections - becomes especially urgent. Electoral technologies are its main tool. Politics is the art of government, and the history of government has ancient roots. The political technologies of a transitive society combine post-modern communication technologies, formal democracy, and authoritarian technologies.

Elections and the electoral system affect the general political processes in the state. The latter determines the general direction of the development of society. Improving the electoral system provides for the solution of certain tasks, one of which is increasing the electoral process’s efficiency and compliance with democratic norms.

The essential condition for the effectiveness of electoral systems is taking into account the national characteristics of a particular country. The advantages and disadvantages of electoral systems are associated with the specific conditions of their application. It is noted that the granting of electoral rights did not immediately lead to equality in this area. The dynamics of the granting of suffrage in different historical periods and different countries is traced, a slow movement in the field of legislation towards real equality in this area is demonstrated.

Interpretation of philosophy, the concept of “selective technologies” depends on the scientific direction, which explores this issue. Various conceptual approaches focus attention on various aspects of electoral technologies and are understood by them as important. These can be resources, a communication component, psychological mechanisms of influence, etc. The broad sense of understanding electoral technologies interprets them as part of political technologies without a clear distinction.

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PHILOSOPHY OF “SOFT LAW” AS A UNIVERSAL REGULATOR OF INTERNATIONAL RELATIONS MANAGEMENT

Abstract

Soft law is a set of rules and guidelines, the legal force of which is at the “negotiation” stage. It has appeared in international law since the 1970s as one alternative to international treaties, used in cases where, for various reasons, the parties do not want or cannot commonly decide or to sign an international treaty. Agreements of this kind do not create legal obligations between the contracting parties (under the principle, contracts must be respected) but only set political obligations, observing which is at the discretion of the parties. The primary purpose of the study is to analyze the philosophy of “soft law” in the context of international management of relations. The principal object of the research is the essence and significance of the philosophy of “soft law” as such. The major results of our research are to determine the essence and significance of the philosophy of “soft law” in the context of international relations.

Keywords: philosophy, philosophy of law, philosophy of “soft law”, law, international.

Introduction

The development of the international legal order shows a gradual modification of the forms and methods of legal regulation of the system of international relations. Their dynamics is reflected in the ramified system of international legal norms. Now there is a discussion about the essence of such a phenomenon as “soft law” because the philosophy of “soft law” is a kind of point for the collision of opposing ideas and views of scientists. It is rather difficult to develop a unified approach to understanding this concept in view of the fact that the philosophy of “soft law” is a complex phenomenon of a complex nature with an undefined range of essential features today (Zalesny, Goncharov, & Savchenko, 2019).

Changes, in our time, are taking place in the international system, affect all its components,

including international law. It seems that our generation is witnessing a change in the system of international relations, which was formed mainly after the Second World War, to a new one, with other subjects and rules of interaction. This poses new challenges for international law. It should act as the main regulator of international relations to prevent international disputes and their effective solution. However, the modern system of international law, because of its static nature and complex mechanisms of law-making, increasingly demonstrates the inability to quickly and effectively meet the needs of the international community. In this situation, actors of the international system, both public and private, are trying to find more effective tools. It is to such mechanisms that the so-called “soft law” or soft law can be attributed (Kryshtanovych, Petrovskyi, Khomyshyn, Bezena, & Serdechna, 2020). Philosophy of “soft law” entered the nomencla-

ture of international law back in the seventies of the twentieth century, provoking serious discussions in the scientific community, both about the very fact of its existence and about its definition, content and functions. These discussions are still ongoing, which confirms the relevance of the relevant research.

The generalized approach to defining the essence of the philosophy of “soft law” allows us to speak of it as a set of legally non-binding international norms created by states, international organizations and other entities, do not contradict the general principles of international law and are aimed at regulating international relations. International law establishes certain limits for the existence of soft law. In return, the latter contributes to its development, codification and improvement, thus exercising a significant impact on international law as a whole.

Methodology

The methodological basis of this scientific article was formed by the most important approaches, methods and principles of historical research. Also, this article about the philosophy of “soft law” was used: general scientific methods (formal-logical, systemic, structural-functional, concrete-historical); general logical methods of theoretical analysis (analysis, synthesis, generalization, comparison, abstraction, analogy, modelling, etc.); private, scientific methods (technical analysis, specification, interpretation, etc.).

Research Results and Discussions

The development of the global information society requires the development of new approaches to international legal regulation, taking into account the peculiarities of cyberspace and the challenges of the digital era. Globalization processes in the modern world are inextricably linked with the establishment of the information society and the spread of information and com-

munication technologies, in turn, leads to the emergence of a new type of legal relationship, the settlement of which, due to the application of existing international legal mechanisms and norms, turned out to be a difficult task. The international law of the XXI century should be a “living” instrument, reacting as quickly as possible to changes in the information ecosystem (Brading, 2002).

The philosophy of “soft law” is characterized by flexibility, openness to changes and a high degree of adaptability to changes associated with the development and complication of the subject of regulation. Soft law acts can be declarations and resolutions, codes of conduct and best practices, recommendations and guidelines, and the like. The dominance of legally binding international legal instruments has long ignored an extensive array of soft law acts. However, the emergence of the concept of the global information society and attempts to regulate it have raised the issue of the effectiveness of the soft international legal regulation of this sphere of legal relations. The technical orientation of most regulatory legal acts on the information society requires deep knowledge and understanding of infrastructure characteristics. Therefore states could transfer to the level of technical communities the functions of developing appropriate standards and rules of conduct with their subsequent recognition as fair and appropriate.

An interesting example of the European Union, within which soft law rules began to spread, especially after adopting the 2000 Lisbon Action Plan, which introduced an open method of coordination. This method provided for the development of soft law acts, and voluntary cooperation in specific areas should have become an alternative to coercive legal prescriptions. The EU has made repeated attempts to create the most effective governance system based on a combination of soft and hard legal regulations. In the EU context, the effectiveness of soft law remedies can be measured by assessing the extent to which it has been possible to achieve harmonization of

regulation in the relevant areas at the supranational level (Köchler, 2016). Traditionally, directives that member states have implemented into national legislation have been considered binding EU acts. However, difficulties arose even when states believed that their sovereign rights were too limited in favour of supranational bodies. Given the technical orientation of a significant part of legal acts related to certain aspects of the functioning of the information society, it is necessary to provide as for the most flexible mechanism for viewing them and making appropriate changes and amendments to them. It is precisely such a mechanism that is capable of providing soft law.

Supporters of the hybridity of international legal regulation advocate a combination of traditional hard law and soft legal processes. While highlighting the benefits of soft law as an organic social product, efficacy and pluralistic respect for diversity, they argue that it can be more effective when combined with hard law. Hybrids can take many forms. Preference is given to combining open coordination processes with framework directives. In this way, soft law acts as a “living law” that complements traditional rigid norms. Hard-soft hybrids are considered highly effective combinations: their soft components guarantee organic responsiveness to social needs, promote pluralism and participation, and intensify mutual learning; hard elements provide a higher level of regulatory compliance by eliminating the ability to ignore soft regulations that effectively correct the asymmetry between market harmonization and social inclusion. An interesting example of a combination of soft and hard legal regulation is the EU directives, in the text of which several specific measures are prescribed, which by their nature are temporary soft regulation. Thus, Directive 2000/31 / EC on electronic commerce has enshrined several legal provisions to create a single European e-commerce market. At the same time, the document contains a minimum of requirements for information service providers, and it is noted that the member states and the

Commission should encourage the development of codes of conduct and provide an opportunity for interested parties to freely decide whether to adhere to the provisions of such codes. This mixed approach used by the EU has several advantages. First, at the time of the Directive's adoption, there was no understanding of the specifics of the development of e-commerce in the information society. Thus, the EU has secured itself against the application of too burdensome legal regulations in European firms when they carry out operations on the global market on the Internet and has just begun to gain momentum. Secondly, given the rapid pace of technological progress, the EU was trying to create such a legal framework; it would not have to be looked at in the short term just because they have a deterrent effect in relation to those legal relations that are intended to regulate. Thirdly, it was an attempt to create a better regulatory mechanism compared to the telecommunications sector (Finnis, 2014).

When concluding international treaties, states are often reluctant to agree to assume obligations, significantly limiting their sovereign rights, especially for the creation of supranational bodies, to whose jurisdiction part of the powers of states in certain areas is transferred. Soft law allows states to minimise the risks of limiting their sovereignty by adopting non-binding rules and creating international institutions or organizations with clearly defined delegated powers. Vague formulations and weak institutional mechanisms fulfil a protective function of state sovereignty. An example is the Council of Europe Framework Convention for protecting National Minorities.

The global information society is a new and rather complex area for regulation in the history of modern international law. States, as a rule, are not sufficiently well and comprehensively familiar with the peculiarities of the functioning of the digital environment, and therefore at this stage, it is difficult to talk about the development of legally binding international legal documents. First, there is a need to clearly understand the benefits

and dangers of cyberspace and the use of ICTs. In this case, it would be possible to delegate broad powers in the information sphere to the same International Telecommunication Union or to any other international organization responsible for developing appropriate standards and legal norms. However, by doing so, states are actually weakening their sovereign rights in such a critical area as cyberspace and the information society. At the present stage, the insufficient level of knowledge of legal relations in the information sphere is the reason for the adoption of the framework and declarative international legal documents (Mutua, 2002).

The adoption philosophy of “soft law” always facilitates the process of reaching a compromise solution. In addition, non-binding international legal documents allow states to adapt their obligations in specific circumstances, much more practical than attempts to unify various and often contradictory national practices in a single document. Thus, states get wide scope for the implementation of the agreement while simultaneously adjusting it to the political and economic environment within the country, which in turn increases the efficiency of law enforcement. This is especially true when it comes to multilateral negotiations. Here it should be noted that multilateral participation is recognized as one of the basic principles of cyberspace, and therefore the adoption of soft law acts as a result of such negotiations is an absolutely natural process. The presence of the political interest of states always makes it difficult to reach a compromise. The absence of any legal regulation cannot be considered a better alternative even compared to legally non-binding soft law acts (Ordukhanyan, 2019).

The history of international law shows that lengthy negotiations on key international treaties often end with the adoption of texts in which states make many reservations or refuse to sign or ratify them altogether. As a result, we have a full-fledged international treaty that lacks effective law enforcement. Moreover, without this, the international treaty is dead. After all, its pri-

mary purpose should be the settlement of a specific type of legal relationship with the participation of a wider range of subjects. In addition, in the context of the global information society, special attention is paid to developing countries, which, unfortunately, do not have sufficient leverage in the development and adoption of legally binding international documents. They also lack the appropriate institutional mechanisms for the implementation of the relevant international treaties. The multilateral participation regime allows such states to be heard and defend their interests, which will be enshrined in international documents, although in the form of soft law. Subsequently, the relevant provisions will be much easier to translate into the category of legally binding than to try to reach a consensus on them in the course of initial negotiations with stronger and more developed states.

The growing role of non-state actors in the process of international lawmaking cannot be denied either. The overwhelming majority of documents, now regulating a whole range of issues related to the information society, were developed precisely in the course of multilateral negotiations with the involvement of all interested parties. In addition, the private sector plays an essential role in the development of regulatory standards for investment, human rights and environmental protection. In fact, transnational law is being created to understand which the significance of state borders as a territorial basis for the spread of the relevant jurisdiction is completely levelled. In addition, a large number of international dispute resolution bodies accept complaints from both states and private applicants. Another argument in favour of soft international legal regulation may be the fact that in practice, there are widespread cases when the actions of the state differ significantly from the legal obligations assumed under international law.

Obviously, even a soft law framework document will be more effective than an international treaty if its enforcement becomes a logical continuation of the will of the subjects. Such infor-

mal agreements do not require subsequent ratification and any additional approval, and therefore immediately become the object of direct law enforcement. States, being the primary subjects of international law, are not without flaws. Thus, the representation of governments always takes place with the participation of the ruling parties, often guided by their own interests with the support of certain international legal initiatives. In some places, they may not go out of the position of the national interest but, on the contrary, promote formulations that are beneficial for the private sector or certain political groups in exchange for their support in the elections. A large number of soft law acts on issues of the global information society can also be explained by the fact that the most interested parties, such as international non-governmental organizations, the private sector, civil society, communities of Internet users, do not have an international legal personality that would guarantee them the right to participate in international treaties (Kazanchian, 2020).

The philosophy of “soft law” itself is endowed with high normative value. It should not be seen only as a possible step towards the adoption of legally binding acts of international law. As the analysis shows, soft law acts can fill the legal vacuum and become an effective means of international legal regulation in those areas where states cannot or do not want to agree on certain issues. The novelty of the global information society concept takes some time to understand through its key components, characteristics, and features. Only as a result of this will it be possible to develop legally binding international legal norms.

Consequently, regardless of whether we classify an international legal norm as soft or hard, it does not cease to be legal in nature. Everything else is just additional grounds for theoretical discussions. In practice, the only thing that matters is that soft law rules on the issues of the global information society are fulfilled because those subjects whose rights and interests are directly

affected and regulated by such rules take part in their development.

The philosophy of “soft law” has several advantages and characteristics, which we have formed due to our analysis.

First, the rules of philosophy of “soft law” can fix elements of a rule-making process or state that a consensus has been reached on a future treaty or act. Second, the rules of “soft” law can interpret and complement the rules of “hard” law. They can play an important role in bridging regulatory gaps and resolving disputes between parties. Thirdly, the rules of “soft law” can fix the parties’ consent on a certain issue without making commitments. In the process of its creation, the expression of the subjects’ will concern only the content of such a norm but does not concern the issue of its binding, which allows avoiding legal liability for failure to comply with such a rule (Michael, 1992).

The transformation of social relations, which is now taking place because of European integration and globalization processes, inevitably leads to reformatory transformations in various spheres of human activity and, accordingly, to changes in legal reality. It is in the integration’s context and convergence of legal systems, as well as the development of the information society, of great importance, not only to study the practical aspects of improving the legal regulation of public relations, but also to rethink the content of the legal doctrine, which, absorbing the ideas of human centrism, is gradually moving from classical positivism and natural law in the new democratically liberal concept of law, the central place in which is the protection of the interests of a person, society as a whole and various social unions (Dang, Jasovska, & Rammal, 2020). In such conditions, it is important to unify legal ideas and thoughts by strengthening the connection between positivist and natural legal views of legal scholars, the formation and application of a new strategy for the study of law, which is based on a free approach to law, based and formed in the concept of “living law” by Evgeny Erlich even at

the turn of the nineteenth and twentieth centuries. Taking into account modern trends in law, we should talk about the understanding of law through the prism of social manifestations, research of its social nature because the sociological theory of legal thinking today is gaining more and more relevance among scientists and is becoming one of the main in jurisprudence (Labarca & Ampuero Ruiz, 2020).

The emergence of the concept of soft law is associated with the objective qualities inherent in the international regulatory system. First of all, this is the absence of a single centre of rule-making, a single hierarchy of sources of international law, the conciliatory nature of international law.

An important point is a way in which the norms of international law are formed. At the heart of each rule is the agreed expression of the will of the states concerning two points (Pitts, 2020):

1. the content of the norm;
2. a decision on its obligation.

The way of formulating the rules of conduct is reminiscent of the text of an international treaty. However, in this case, one cannot speak about the content of the legal obligation. The parties reached an agreed expression of will regarding the content of the rule and the very fact of its existence but did not reach it on the recognition of this rule as legally binding. The rule is enshrined in a document that is recommendatory according to the UN Charter. Thus, the rule of “soft law” does not have the second feature of a legal norm - the property of formal certainty. By virtue of this, the content of the “soft law” norms is not the rights and obligations of the parties in the international legal sense. If the rule of international law is provided internationally by coercion, then this cannot be said concerning the rule of soft law. The parties are deprived of the opportunity to use legal means of coercion.

Today we can say that the philosophy of “soft law” is gradually penetrating into the sphere of domestic regulation. The authority of soft law

norms, their ability to reflect the modern features of the regulation of relations in a certain sphere, as well as their wide distribution in the international legal system, are taken into account in legislation, increasingly contains blanket provisions, refer to acts of soft law (Wang, 2006).

The case when international courts resort to “soft law” testifies to various ways of promoting the norms of a non-legal, moral and political nature to legal regulation: filling gaps in law by giving definitions and interpreting certain concepts; determination of the content of an international custom or confirmation of its existence; strengthening legal argumentation by bringing expert assessments of authoritative international structures in relation to the current controversial situation; informing about existing international standards and the need to comply with them. Nevertheless, “soft law” reveals shortcomings, which are manifested, in particular, in the possible inconsistency of the provisions contained in legally non-binding international acts adopted in different periods. Probably, we can admit several options for solving this problem, depending on the availability of relevant international legal norms. It seems that with the existence of the latter, the recommendatory act should be correlated with the current legal norms, giving preference, of course, to the legal ones, but only those of them that are mandatory for the state. Anything else would hinder the free formation of sustainable state practice. In the absence of the required norms of international law, the *lex posterior derogat legi priori* principle should probably apply.

It is possible to highlight possible options for the meaning of the acts of “soft law”, which determine their place in the European system of sources of law:

1. assistance in interpretation is not necessary, which means that the European and national institutions can decide for themselves the expediency or in expediency of the application of acts of “soft or law” when interpreting legal regulations;

2. compulsory assistance in interpretation obliges the member states of the European community to take into account the acts of “soft law” in lawmaking and law enforcement activities;
3. ensuring a consistent interpretation provides for the obligation of the participating countries to gradually bring the acts of the national legal system in line with the recommendations and opinions expressed by international institutions. So, the concept of “soft law” has a number of advantages and allows you to influence interstate relations despite the recommendatory nature. They are designed to fill the gaps in legislation and bring existing legal norms in line with the requirements and standards put forward by international bodies and organizations (Racelis, 2017).

Summing up, it is worth noting that the study of modern law should be grounded not in the interpretation of official law but in the study of the legal reality of the present while focusing precisely on the relationship and mutual influence of law and society. The entire “sociology of law” by E. Ehrlich aims to substantiate the need to study “living” law in the context of the organized unity of state, social and economic life. According to the scientist, “living” law is all non-legal norms, at least to some extent involved in regulating social relations (even good taste and fashion). Such statements lead modern researchers of the concept of “living law” to conclude that law is determined not by its creation by lawmaking bodies but by its functioning in the already existing public legal relations. That is, the understanding of the law cannot be confined only to the interpretation of those norms enshrined on paper and to its identification with legislation. After all, the law as a socio-cultural phenomenon includes both the norms of official law and the norms produced in law enforcement. Therefore, it is important to understand law through the prism of lawmaking and law enforcement activities as inseparable processes, the combination of which leads to more effective use of legal means

in the relevant situation and an individual approach to the implementation of legal norms for the effective and balanced legal regulation of public relations.

Conclusion

Summing up, it should be noted that in international relations philosophy of “soft law” helps to fill the gaps in international legal regulation, is used in the process of interpreting the provisions of international legal treaties and plays a vital role in resolving conflicts, because it is a universal means of maintaining a dialogue between states with various foreign policy, economic and cultural traditions.

We wish to emphasize that the concept of philosophy of “soft law” is not fully legal, and therefore cannot be considered and defined exclusively in the context of international law and its instruments. Now the term “soft law” is understood as a set of heterogeneous norms, both legal and non-legal, which can be contained both in international treaties and in decisions of international organisations if they do not establish clear legal rights and obligations of states and other subjects of international law... These include norms contained in non-binding parts of international treaties or treaties that have not yet entered into force, decisions of international organizations and conferences, and decisions of international judicial bodies. In accordance with this, “soft law” can be divided into international soft law, international legislative soft law and international general (judicial) soft law. This division is rather arbitrary because the question of classifying certain acts as soft law or hard law remains completely unresolved.

The indisputable fact is that the role of the philosophy of “soft law” in the regulation of international relations is steadily growing. There are many advantages that are prompting subjects of international law to turn to “myakoplegal” means of regulation increasingly. In this context, soft law can really be viewed as an alternative to

the legal regulation of international relations proper, which is now experiencing a crisis. It seems more justified to regulate relations at least with the help of soft law tools than futile attempts to force states to sign a legally binding international treaty. In addition to the exclusively practical result of obtaining a certain model of behaviour, the norms of soft law also play a certain function in international lawmaking. As a matter of fact, their education can constitute the first stage of the international law-making process, namely, the formation of norms, when a certain standard of behaviour is formed, which in the future (at the next stage of law-making) may become legally binding. Soft law often plays an essential role in the process of international customs of lawmaking as evidence of the existence and content of international customs. As noted above, “soft law” consolidates and further strengthens “hard law”, helping it be a truly effective regulator of international relations.

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PHILOSOPHY OF THE FEMALE IMAGE IN THE CONTEXT OF SOCIAL CIRCUMSTANCES IN FICTION

Abstract

The philosophy of the image of a woman, her behaviour and functions in society have changed over time. The processes of transformation of the philosophy of the female image can be observed in fiction, which is a means of comprehending the life of previous generations. Therefore, female images help to know better the national character, national spirit, even the national idea of the philosophy of each nation. The study's main goal is to reveal the philosophy of the female image in the context of the social circumstances of fiction. For a better understanding of the evolution and development of the philosophy of the female image in world literature, we have formed a morphological analysis of the image of a woman in fiction and a matrix of structural elements of the image of a woman in fiction in the context of different timeframes.

Keywords: philosophy, philosophy of image, female image, events, literature.

Introduction

The tendencies to distinguish between philosophy of feminine and masculine factors as inferior and dominant were recorded in humankind's spiritual and cultural heritage and led to the formation of certain cultural archetypes in the sociocultural space of a person. That is why the creation of stereotyped images or expected behaviour from a particular gender began to be interpreted as an element of the cultural experience acquired by the individual in the process of socialization. European culture and philosophy perfectly absorbed and reproduced the repressive experience of the feminine principle in its works, which made it possible to analyze the deep processes of retransmission of information hidden "encoded" in works to the next generations as a spiritual heritage of ancestors.

However, only in the 40s-60s of the twentieth

century, thanks to the involvement of various scientific schools and philosophy approaches, a systematic analysis of works of spiritual heritage was formed within the framework of its feminine interpretation, that is, through the disclosure of the symbols of the feminine as hidden in the text. Such an analysis made it possible to revise the works of lot sciences and separate from the author's depiction of the position of women in society and the family by the author's subconscious transfer of the then public sentiments (Agarwal, 2009).

In world literature, there are two interconnected systems of images. At the same time, the system of male images is at the centre of close attention of literary scholars, while researchers occasionally turn to females, considering only individual images, not linking them into a system and not revealing their typology.

Revealing the standard and distinctive fea-

tures of female images in the world literature of the XXI century makes it possible to determine the general laws of the literary process and contributes to the comparative typological study of national pieces of literature. The problem of confrontation with the content of paternal culture of the course of gender-oriented literary criticism, depending on their philosophical and theoretical orientation, was carried out in different ways, but in fact always going on the path of reflection on the special intuitive-unconscious nature of the female way of understanding the world and her specific way of being, activities in it. Thus, literature is declared a feminine phenomenon (Simonton, 1987).

As for literature created by women, it is assigned a special role in establishing this specific relationship with the “other”, since it has a more direct connection with literature and the ability to avoid masculine desires for domination and power (Eckert & MacConnell-Ginet, 2003).

The question of female emancipation takes various forms, and for some French theorists, the very concept of a woman acts as a radical force that undermines all the concepts, premises and structures of traditional male discourse. The specificity of the female perception of literature, the practical problems of the emancipation of literature from the dominant male psychology and the struggle against the male values in life, which are completely saturated with the world around them, are the essence of the feminist tendency to study a literary text. The main goal of the study is to reveal the philosophy of the female image in the context of social circumstances in fiction.

Methodology

The research methodology includes general scientific methods such as analysis and synthesis. The method of synthesis acts as a combination of abstract sides of an object and its reflection as a concrete whole. While the method of analysis studies the subject, mentally or actually dismem-

bering it into its constituent elements, for example, parts of the object, its signs, properties, relations, therefore, it considers each of the selected elements separately within the framework of a single whole. It also used methods of induction and deduction, analogy and modelling, abstraction and concretization, and specific graphical methods of modelling and matrix formation.

Historical and literary analysis methods were also used to study the role of women in the context of social circumstances in the fiction of different periods.

During the research, a morphological analysis was used, during which the concept and main features of the female image in fiction were investigated in detail.

Research Results and Discussions

The first attempt at representing the philosophical aspect of female images in classical literature is presented in the works of the legendary ancient Greek poet-storyteller Homer in his epic poems *The Iliad* and *The Odyssey* (Caims, 2001). In these poems, Homer presented the primary type of female image characteristic of the ancient Greek literary tradition - the type of a faithful, loving wife. To this type belonged the heroine of the poem “*Iliad*” *Andromache* (Gaca, 2011). The main distinguishing feature of the ideal wife and woman in the ancient Greek tradition is the fact that “she lives in constant anxiety for her husband, who is destroying himself with his valor”. The fate of this type of heroine in ancient Greek literature is most often deeply tragic, and it is through tragedy that the entire depth of her greatness is embodied. This message serves as an example of a literary reflection of the social role of women in society (Alexiou, 2002). The tradition of such a display was preserved in the course of the further development of the European literary tradition, including in the Middle Ages.

In medieval European society, all the main areas of social life were tightly controlled by the

Christian Church and based on Christian canons. In this regard, the main tendency emerged in European literature, which consisted in the fact that religious literature occupied the predominant place in medieval literature. Religious literature in the Middle Ages included not only a wide range of liturgical literature developed over many centuries. Along with it, religious pathos was characteristic of many literary works that were not clerical in their general attitude, for example, French epic poems, in particular, “The Song of Roland”, where the ideas of defending the homeland and Christianity are indissoluble unity. Sometimes a religious component was introduced into the originally secular genre over time. However, in the era of the late Middle Ages, the opposite tendency also emerged. In particular, Dante Alighieri in his “Divine Comedy” endowed the traditional religious genre of “vision” with a humanistic pathos, and the Englishman Langland, in “The Vision of Peter Pahar”, with a rebellious and democratic pathos, antagonistic relationship with a religious tendency (Auerbach, 2007)

On the border of the Late Middle Ages and the early modern era, the great Florentine poet Dante Alighieri introduced a new word in the tradition of representing the philosophical aspects of female images in European literature. In his main poem, *The Divine Comedy*, he created the image of a woman, not only not standing below the man in the system of images of the work, he elevated the woman to a divine pedestal, creating the image of Beatrice. Almost all of Dante Alighieri’s works are inspired by and dedicated to Beatrice. In one of his poems, Dante Alighieri writes that “the good soul of Beatrice, full of all-mercy, ascended” (Ryan, 1993). Dante turns to the deceased beloved as the highest, most holy woman of Christianity - to the Mother of God herself. Beatrice in *The Divine Comedy* is a female “analogue” of Christ, although symbolically, in some parts of the poem, she is assigned an even higher role in relation to Christ. Thus, female love is elevated to Dante to the rank of Di-

vine and saving Love. And this is the pinnacle of Dante’s glorification of his beloved. The promise given to Dante as a poet was kept since no poet in world history wrote such words about a single woman (Grayson, 2003).

In the literature of the modern era and in the era of the Enlightenment, the representation of female images in European literature was closely connected with the philosophical aspect of public discussions about the rights of women and the problems of emancipation, about the role of women in society. In the eighteenth century, during the Age of Enlightenment, the most vivid representation of female images is present in the work of Jean-Jacques Rousseau. In his works such as “Julia, or New Eloise” and “Emil, or On Education” (Rousseau, 2006). The representation of female images in these works expresses the personal philosophical attitude of Jean-Jacques Rousseau to the difference between the sexes and to the difference in the roles that men and women must correspond to. The appointment of a woman in Rousseau’s understanding is completely different from that of a man. She must be brought up exclusively for the home. The lot of a woman, according to Rousseau, is to adapt to the opinion of others, in the absence of any independent judgments, even of her own religion. The ideal of women’s life, thus, according to Rousseau, is reduced to blind submission to someone else’s will. Rousseau believed that the “natural state” of a woman is absolute dependence, and “girls feel made to obey,” that no serious mental work is needed for a girl (Rousseau, 2013).

In the nineteenth century, the French writer Georges Sand pioneered the feminist approach to the representation of female images in works such as *Indiana*, *Valentina* and *Consuelo*. In fact, Georges Sand’s novel *Indiana* became the first novel in the history of European literature to raise the problem of women’s equality, the first deeply feminist novel to postulate a woman’s independence and her right to personal happiness.

From the point of view of the problem of representing the philosophical aspects of female images in European literature, the work of George Sand became a fundamentally new trend, proclaiming the revolutionary idea of the need to recognize a woman as a hero worthy of the central role, both in literature and in life. This issue and a new look at the place and role of female images in the system of images in literature were

subsequently actively developed in the works of European writers of the 19th and 20th centuries (Eckert & MacConnell-Ginet, 2003).

To systematize the historical evolution of the images of women in fiction, we have formed a matrix of structural elements of the image of a woman in fiction in the context of different time frames and a Morphological analysis of the image of a woman in fiction (*Table 1*).

Table 1.

Morphological Analysis of Philosophical Aspects of the Image of a Woman in Fiction

Literary image	faithful and loving wife (Homer "Iliad"); the ideal woman is part of the divine principle (Dante Alighieri "Divine Comedy"); a woman is a housekeeper (Jean-Jacques Rousseau "Julia, or New Eloise"); a woman is equal concerning her husband (Georges Sand "Indiana").
Purpose	to be close to her husband, to help him (Homer "Iliad"); to be a muse (Dante Alighieri "Divine Comedy"); do household chores (Jean-Jacques Rousseau "Julia, or New Eloise"); the right to personal happiness and freedom (Georges Sand "Indiana").
Direction of activity	constant anxiety for the fate of her husband (Homer "Iliad"); loving husband with "extraterrestrial" love (Dante Alighieri "Divine Comedy"); to establish a life for human comfort (Jean-Jacques Rousseau "Julia, or New Eloise"); fight for equality and freedom of opinion and freedom (Georges Sand "Indiana").
The result that brings to the plot	a tragic end, which is another sign of her greatness (Homer "Iliad"); love between a man and a woman is unattainable, since it is not ideal and not divine (Dante Alighieri "Divine Comedy"); adjusting to the opinions of others (Jean-Jacques Rousseau "Julia, or New Eloise"); female emancipation and the development of feminism (Georges Sand "Indiana").
Role level in prose	1. Key person. Jean-Jacques Rousseau "Julia, or New Eloise"; Georges Sand "Indiana" 2. One of the main roles. Dante Alighieri "Divine Comedy" 3. Role of the second plan. Homer "Iliad";

The matrix of structural elements of philosophical aspects of the image of a woman in fic-

tion in the context of different time frames is in *Fig. 1*.

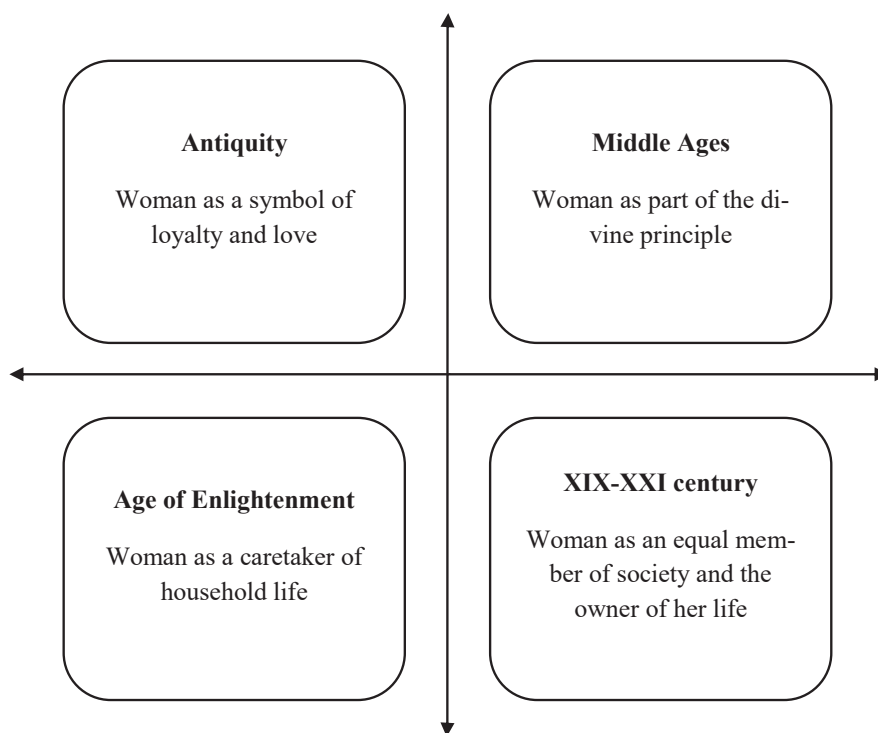


Figure 1. Matrix of philosophical aspects of structural elements of the image of a woman in fiction in the context of different time frames

The discourse of violence against women in European culture clearly emphasizes the attitude towards the feminine as weak, secondary, inert. The dominance of the husband and father in all spheres of life is established in society, and latent types of violence against women appear as a reaction to the gradual emancipatory movement in society. However, violence cannot be openly legalized in a society that professes a common Christian position. Therefore, it enters mainly in latent forms. The existential problems of women in European culture are presented as a set of repressive factors that become an obstacle to the socialization of women and their development as a person. In this context, it is important to understand that the discourse of violence acts as a special cultural phenomenon that has developed in the European culture of the 19th century due to the interaction of the established norms of patriarchal society and emancipatory tendencies. Violence against a woman is revealed as a threat of physical violence and as a system of social co-

ercion and restrictions that distort a woman's self-esteem and attitude to the outside world.

Violence is the main theme in the works. It is not revealed with modern simplicity when the author frankly points out to the reader an existing problem or hints at his attitude. In the writings of European writers, the scenes of violence, veiled in emotions, form a special metatext, revealed on the pages of the book. Such labour in the works of J. Austin, sisters Brontë, J. Eliot, E. Gaskell. It was they who, relying on biographical data, described in detail the violence against women as a silent social experience.

The English writer Brontë in her work "Willet", depicts the double conflict of a woman's inner world with those around her. The main character Lucy Snow feels that she is "haunted" by ghosts, which reveal to her an undesirable, negative meaning of events. Dividing the world in her own way, closed and external, hostile, she transfers all unsuccessful attempts at socialization into private life. This leads to the illusion of

persecution when something external prevents her from being herself. The author emphasizes her internal conflicts by playing with reality and a mirror. Looking in the mirror, Lucy cannot separate her own vision of herself and her evaluation by those around her. The girl got confused in the choice of which one wants to be, what it can be and, most importantly, which one needs to be in order to avoid conflict with society. Here the conflict of personality is revealed, which consists in the coexistence of two people inside her - the woman she feels herself to (the one who does not take into account her appearance) and the woman as a long-standing feminine stereotype. This woman should behave as a person and society expect from her.

Researcher Bledsoe points out that such behaviour is understood to be true “feminine” in society. It is this “acquired” artificial femininity that makes Lucy suffer and live in the cycle of her mistakes and actions (Bledsoe, 1980). Ms Fanshaw, Lucy’s friend, believes that the girl fulfils a certain role, so it is not known who she is. Lucy describes herself as a “character in disguise” herself (Brontë, 1985). The girl perceives life as a negative experience, and the only time she felt pleasure from the surrounding beauty was during the night festival. Under the influence of opium, she was walking at the street carnival: “I enjoyed what I saw: I drank the elastic night air - an echo of sound, a suspicious light, disappeared and appeared. I clasped the hands of Happiness and Hope, and right now I despised despair (Brontë, 1985)”. The state of the girl and the uncommonness of the street visualized her desire to abandon the dullness of the routine and look at the world differently. In addition to Lucy’s rejection of the outside world through internal conflict, there is also an inverse problem – her perception within society.

Brontë shows the attitude of others towards Lucy with her “home drama” through the performance of a dramatic work by actress Vashti. The violence that Vashti showed on the stage with her acting aimed to overcome, changing the

rock that pursued the hero she played. Her struggle on stage is an analogy to the experience of Lucy’s life roles, which the girl cannot perceive as a game, and as a game, she cannot reject. Vashti’s game aims to show the disclosure of the female essence, which is breaking free from oppression: “I saw in her something, not from a woman or a man: there was a devil in her eyes. They wrote hell on her straight, pompous eyebrows. They turned her voice into the sounds of torture. They changed her proud face into a demonic mask. Hatred and murder, and madness embodied in her. It was a breathtaking sight - in the grandeur of exposure. It was a low, horrible, immoral act” (Brontë, 1985).

Vashti’s peculiar performance of the role with the help of art shows the limitations of female sexuality, which is revealed in chaos and suffering, which turns the game not into manipulating people (as other actors in Willett do) but for revealing oneself. Her art is an aggressive reaction to the patriarchal limitations of aesthetic perception. It is not perceived as acting as an actor but rather as an attack of frenzy. The originality of the name “Vashti” is the result of a patriarchal calamity. Gubar and Gilbert (1979) point out that this pseudonym, which does not give out the sex of the actress, is intended to deprive December of the feminine, that is, the predetermined defective. Snow’s rejection of society, with its rooted traditions and certain roles (which the girl still tries on to herself), is revealed both in her aggressive attitude towards the environment and in society’s rejection of such an asocial person. Her aggression is expressed in outright fits of rage towards others and in a masochistic attitude towards herself. However, Brontë points out that Lucy does not belong to this society. The author introduces characters of different types, in contrast to which the degree of Lucy’s socialization is understandable. For example, her acquaintance with Madame Valreivens is like a fairy tale, when a little girl, carrying a basket and not suspecting anything, falls into the mouth of a beast. Lucy was asked to bring in Madame Valrei-

vens's basket of home decorations. Wandering from house to house in a downpour, she gets to the right room with the help of a priest. The horror that the heroine experienced when she saw the disgusting body of Madame Valreivens, who is a respected resident of the city, confirms his unwillingness to socialize and realize the need to establish contacts with people (Gubar & Gilbert, 1979). Lucy attaches a specific mystical meaning to Madame Valreivens, and in particular to her body, because a real person, in her opinion, cannot be like this: fairy tale... Her face was huge and was not kept in the neck, which did not seem to be but went somewhere from the chest... How frantically they looked at me... (Brontë, 1985).

By this opposition, Lucy and Madame Valreivens form a pair of opposites, but here they do not complement each other but form an alliance, where one, by virtue of his endowed abilities, slows down the vital forces of the other. However, Lucy, having voluntarily come to this woman, who symbolically descends from the attic (the attic of the Brontë sisters is the place where they close what the patriarchal-traditional society cannot control) only temporarily forms this pair of opposites with Madame Valreivens.

Lucy looks small, pale, frightened, asking to take the basket, but Madame Valreivens - plump, strong and dismissive refuses to take the basket. If these two images are opposite and cannot co-exist together, and society accepts Madame Valreivens as a noble lady who influences others, then Lucy, from a socially adaptive perspective, is a marginal element. Lucy experiences her juxtaposition with Madame as a moment in which she experiences a fear similar to Vishti's influence (Faraudello, Songini, Pellegrini, Massimiliano, & Gnan, 2017).

Through the description of the next couple, Brontë shows the dramatic development of events when a woman cannot overcome the feeling of fear as a constant awareness of the existence of a hidden self. The priest tells Lucy about the relationship between the young girl Justine Maria and Madame Valreivens. Valreivens, gui-

ded by her own convictions, "rebelled with all the rage of character, which turned into demonic time" and did everything possible to break the relationship between Mary and her young man, who was a financially unsuccessful candidate. The girl could not stand the confrontation, and therefore "she abandoned her first admirer, but, having accepted the other with a heavier purse, went to the monastery, where she died" (Brontë, 1985). Mary chooses to escape from the proposed life, which has no social meaning for her to a more ascetic one. However, sudden death, which can be understood as a conscious desire not to live, that is, to commit suicide, testifies to her inability to adapt to life after the social intervention. Flaubert also portrayed self-abuse as an inevitable period in a woman's life. Conflict with society expresses his behaviour, and appearance Bovary turned into her self-denial as a woman. To whom the patriarchal society attributes certain roles, the woman could not come to terms with this limitation. Society needs it the way society requires it, and not otherwise. Her husband approved her flirting and lover trips for his own satisfaction of the need for home peace. Even her suicide was more necessary for Justin (the assistant pharmacist) than her salvation because, at that moment, it depended on whether he would be punished or not.

Images of violence against women became an important element of European culture in the 19th century. The authors tried to emphasize the repressive basis of patriarchal society and its influence on the formation of women's personalities to show the reader the psychological crisis of each woman separately, who independently overcame this resistance.

Violence has ceased to be a denunciatory phenomenon of social and philosophical problems but has turned into a metalanguage of society's culture. That is why, in the XIX century, the "phenomenon of hunger" arises as a value-worldview position of self-restraint and self-torture.

Conclusion

Throughout the centuries-old history of the development of European literature, the representation of female images has served as one of the most effective mechanisms for creating complete literary works in their large-scale form.

The main goal of the research was to reveal the philosophy of the female image in the context of social circumstances in fiction. It was investigated that the philosophical aspect of the image of a woman in fiction has undergone significant transformations, starting from the image of a “faithful wife” and transforming into a “free-thinking and self-sufficient heroine of the first plan.”

In addition, the problems and social position of women in literary works were considered on the example of such writers as the Brontë sisters, J. Eliot and others. The disclosure of the facts of social and domestic violence against women has become an integral part of European culture. With the help of this, the authors tried to show how strong patriarchal influence reigns in society and how much women are limited in society.

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PHILOSOPHY OF EDUCATION

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HUMAN IDENTITY AS FREEDOM STATEMENT IN THE PHILOSOPHY OF CHILD EDUCATION

Abstract

The *purpose of this article* is to reveal the specific features of personality-oriented education and to consider how a person, being in dialogue with another person, can declare freedom only by an act of own free will.

To achieve the goal set, the authors have used a set of *theoretical and empirical methods* of analysis, description, comparison, extrapolation, synthesis, hermeneutic methodology, and a method of implication. Cross-sectional studies and case studies have also been used at the intersection of philosophy and psychology.

It is emphasized that in the Ukrainian framework of the representation, this problem demonstrates the following – the “old” system of education, formed on the principle of necessity, has demonstrated its ineffective mechanism of action through a system of prohibitions and oppression. The “new” system of education, built on the principle of freedom, relies on its effectiveness, rejecting necessity and eliminating compulsion. However, the methodological error of creating something new by destroying the old and inefficient is becoming more and more evident.

Keywords: community of inquiry, freedom, philosophy for children, axiology, personality, philosophy of child studies.

Introduction

The axiology of the contemporary educational paradigm is based on the philosophy of child-centeredness, which puts human individuality at the centre of pedagogical interaction, recognizes man together with the inner world and personal needs as the highest value of human existence. This approach forms the basic principles of personality-oriented education, which has become decisive in the educational system at the turn of the 20th and 21st centuries. The holistic and harmonious development of a child as a personality

is the main purpose of modernization of education. Today, educators are involved in a struggle for their souls and the souls of their students (Hattam, 2021).

The idea of child-centeredness is the basis of many pedagogical systems and scientific theories. G. Vashchenko, J. Dewey, A. Diesterweg, J. Comenius, V. Kremen, J. Korczak, A. Makarenko, C. Rogers, V. Sukhomlinsky, and others carried out a fundamental theoretical comprehension of child-centeredness. Today, in the academic environment (on the example of the National Center “Junior Academy of Sciences of

Ukraine”), an interesting combination of a philosophy of child studies and philosophy for children and youth can be seen.

The philosophy of child-centeredness is the theoretical basis of the principle of personality-oriented education, which combines the requirement of deep and specific individualization and its implementation based on various forms of differentiation. At the same time, this principle indicates the need for great attention to personal capabilities. Thus, the phenomenon of the philosophy of child-centeredness is a universal, integral basis of both axiological knowledge and philosophy of education and pedagogy, which, in turn, proves the relevance of this issue in both theoretical and practical terms.

The official website of the Ministry of Education and Science of Ukraine states that the “New Ukrainian School” is currently one of the key changes in the country. Its main purpose is to create a school that will be enjoyable to learn in, and that will give students not only the knowledge as it does now but also the ability to apply it in real life. The “New Ukrainian School” is a place where teachers listen to students’ opinions, teach them critical thinking and responsibility. We think this makes one of the main issues of modern education – the student’s autonomy: learning to think and act freely and responsibly.

In this regard, the philosopher Matthew Lipman’s reflective model of education and the concept of “community of inquiry” become relevant for scientific research and practical experience in the context of the formation of content and forms of learning. We hypothesize that the world of good, beauty, truth, and justice cannot make a person behave responsibly. A person can create the world of good, beauty, truth, and justice in the moments of responsible attitude to events. To explain this, we will turn to 1) the disclosure of the concepts necessary for understanding personality-oriented education as the basis for the educational use of freedom by a person; 2) affirmation of the initial understanding of the concepts of this issue in M. Lipman’s teaching;

3) disclosure of a methodological approach for designating a responsible action as a force exercised by the individual (I. Kant – R. Ingarden – M. Mamardashvili); 4) demonstration of the prospects of using freedom in education and assertion of personal autonomy and responsibility.

Both the freedom of will and conscious choice require a special methodology in research, especially in the field of child studies. The use of these concepts in education requires a comprehensive approach not only in terms of philosophy but also psychology. Personality-oriented education requires a study of the practical implementation of the approaches of well-known scientists and educators for the qualitative formation of educational space based on child-centeredness. That is why general scientific and philosophical methods and cross-sectional studies, and case studies have been used at the intersection of philosophy and psychology.

Methodology

The research methodology is grounded on the principle of unity of theory and practice, which are interdependent. Historical and theoretical method of studying the concepts of values of cognitive abilities and ethics and rights of children by Gareth B. Matthews, Jerome Bruner, Matthew Lipman, Ann Margaret Sharp, Laurence Joseph Splitter, and others made it possible to identify criteria for the review of the creating dialogues with children via philosophical questions. These criteria included inclusivity, proactivity, “distributed thinking”, communication of many people “face to face”, search for meanings, social solidarity, pondering, modelling situations, self-reflection, the presence of a challenge to each other as a stimulus for reflection. Taking these as the formation baseline of a philosophical community of researchers in the classroom, the authors of the article also applied methods of analysis, synthesis, and evaluation based on the practical use of the philosophers’ ideas – I. Kant, R. Ingarden, and M. Mamardashvili. The authors

monitored the practical results of the theoretical foundations during 2017-2020 as a result of analysis of the performance of children in different age groups (more than 500 students) at the courses “Think as a Philosopher”, “Thinking with Paradoxes”, “Thinking Equilibrium”, “Philosophy for High School Students”; in the summer philosophical camps “Praxis Camp” – the project of the PRAXIS School of Thinking and Communication of the National Center “Junior Academy of Sciences of Ukraine”. The qualitative indicators of this work led to the conclusions of this article.

Results and Discussion

Historical Retrospective of the Study of Personality-Oriented Education

The idea of child-centeredness has been leading in many foreign and domestic pedagogical systems and scientific theories of different times. For example, the researches by P. Blonsky, G. Vashchenko, K. Wentzel, J. Dewey, J. Korczak, A. Makarenko, C. Rogers, V. Sukhomlinsky, K. Ushinsky, and others are devoted to the development of the principle of child-centeredness.

J. Dewey places the child at the centre of the pedagogical system, pointing out that the child is the sun, and all education should revolve around them; the interests of the child become the values of education and the basis for the organization of all educational processes; the upbringing and education of the child should take place without compulsion and pressure (Krylova & Aleksandrova, 2003).

J. Korczak considered each child as a separate unique world with many potential opportunities, stressed the importance of creating conditions in which each child can develop innate human potentials, which it shows from early childhood. In teachers' social education system, harmonized processes of adaptation, socialization, and technologization of socio-pedagogical influence served this process. The system of ideas of child-centeredness, which was systematized in the

works “How to Love a Child”, “The Child's Right to Respect”, “Rules of Life”, “The School of Life”, “Educational moments”, “Playful Pedagogy” and others, was embodied in the social and educational work of orphanages and the activities of the pedagogical seminary “Bursa” in the training of teachers-educators (Mysko, 2015).

The situation with children in the Ukrainian family was ambiguous. Despite the desire to have children, disregard for infertile women, the treatment of the child was often severe, and repressive methods of upbringing were used. Childhood was fleeting. From the age of three, children were deprived of custody by their elders, and from the age of four, they became actively involved in working life. This can be seen in the terminology used to denote a child of different ages. Ethnographic and historical works describe in detail the life of Ukrainian children. At the same time, we should note that contemporary ethno-pedagogical studies often mythologize the Ukrainian family and the upbringing of children in it (Kvas, 2011).

Today, there is an active formation of the global educational space: a unified system of knowledge is formed; the English language and IT are widely used in education; the activities of educational institutions become internationalized and innovative. Such transformations motivate education to abandon one-sided orientation only on the social order, focus on personal needs, value dimensions of getting knowledge about the world, and self-understanding. Thus, everyone will be able to achieve the goal by developing personal qualities through their own efforts. The content of the reformed education and the renewal of the educational system are directly related to the change of the educational paradigm as a reflection of the effect of a set of theoretical principles on the whole process of pedagogical activity.

In the 21st century, it has become clear that education is a tool for influencing people's mental values and priorities, considering the interests of short- and long-term social practices. So, it is

important to address the issue of axiology (values) of contemporary education. The concept of “axiology” is widely used in philosophical, ethical, psychological, and pedagogical publications. However, the authors put different meanings into it, which leads to terminological uncertainty.

The dualism of mutual responsibility of the philosophy of values and educational culture is as follows to achieve quality education, changes should be made in such an important area as the formation of a system of personal values. Education should prepare a modern value-oriented personality. Society and education are responsible for the formation of values, which are outdated now. The assertion of outdated values adversely affects the essence of the individual and, of course, society. The formation of values inappropriate for current time limits a person, distorts the way of life, and significantly reduces or even derails self-realization.

One of the most modern sections of educational culture and educational policy is educology, represented primarily by the works of V. Ognevyuk. Educology, which studies the field of education as an open system, is an open system, which includes the requirement, conditionality, and resources introduced into it from the external scientific environment. Accordingly, a significant difference between educology and other humanities, particularly pedagogy, is that educology is a kind of educational synergy for the study of education, which shows the universal nature of education (Frick, 2021). The view of the contemporary sphere of education as a synergetic system changes our perception of chance and necessity in educational systems. The irreversibility of educational processes gives a different understanding of the nature and essence of entropic processes in educational systems. According to synergetics, fluctuations in social development and social intelligence (innovations, inventions) that affect the education system and are often perceived by educators as “chaos” should be understood as a special kind of regular irregularity and not as the destruction of the edu-

cation system because the development and self-organization of open systems are objectivated through chaos and imbalance. An example of the latter is the invention of modern information and communication technologies, which has become the mega-fluctuation of social intelligence. Not only has it changed the outline of the future, but it also has become a “bifurcation point” for all earthly civilization, caused all the civilizational processes, and transformed the sphere of education into the synergetic system. The “information revolution” radically transforms the topology of the educational space, changes its division into a metropolis and periphery, becomes the beginning of a new information-oriented civilization with a new system of life meanings, goals, and values (Ognevyuk & Sysoyeva, 2012).

In general, researchers accumulate the following idea – the main idea of child-centeredness is education and upbringing as close as possible to the abilities and characteristics of each child. Vectors of child-centeredness are:

- freedom of pedagogical creativity;
- children’s activity in the educational process;
- interests of children, creation of a learning environment that would make learning a bright element of a child’s life;
- practical orientation of educational activity;
- mandatory consideration of the interests of each child;
- education of an “independent personality ignited by love and guided by reason” (Dewey, 1997);
- ensuring the freedom and rights of children in all manifestations of their activities;
- taking into account its age and individual characteristics;
- ensuring the moral and psychological comfort of the child.

So, we can state that, in the contemporary interpretation of this term, we understand child-centeredness as the personality-oriented model of the relationship between child and adult, based on empathy, recognition of the uniqueness of child-

hood, which is aimed at ensuring conditions of self-realization and self-actualization; increasing attention to the system of its values and interests based on the humanization of the real existence of the child to form the foundations of vital competences.

Particular attention should be paid to the acmeology of education – an integrated, psychological-pedagogical science that studies the possible facets of achievements in the holistic development of growing and adult people through educational activities. Many scientists (L. Varfolomeeva, N. Vyshnyakova, Yu. Gagin, N. Kuzmina and others) discover the factors of self-improvement of the teacher, reaching the peaks of teacher professionalism and creative skill. N. Kuzmina attributes such qualities as the ability to creativity and self-development to the category of human acmeological abilities, which create the psychophysical basis for developing the creative individuality of human essence. We can conclude that the acmeology of education is the science that studies the consistent ways of excelling in holistic human development during education. The priorities and values create the integrity of human development, individuality, maturity, creativity, and spirituality. Thus, the axiological basis of the educational “acme” is a priori.

The Concept of Student’s Autonomy in
the Community of Inquiry Within the
Reflective Education System in
Matthew Lipman’s Teaching

The concept of the “New Ukrainian School”, which is currently being implemented in Ukraine, can be called a transition from the traditional to the reflective model of education. All nine components – competency formation; a motivated teacher who has an opportunity for development and the freedom to introduce new experiences; education through values; autonomy for schools, the triangle of the partnership between a pupil, a teacher, and a parent; child-

centeredness; new school structure; fair financing; modern educational environment – can be explained by six points of reconstructed education described by M. Lipman (2003):

1. Education is the outcome of participation in a teacher-guided community of enquiry, among whose goals are the achievement of understanding and good judgement.
2. Students are stirred to think about the world when our knowledge of it is revealed to them to be ambiguous, equivocal, and mysterious.
3. The disciplines in which enquiry occurs are assumed to be neither non-overlapping nor exhaustive; hence their relationships to their subject matters are quite problematic.
4. The teacher’s stance is fallibilistic (one that is ready to concede to error) rather than authoritative.
5. Students are expected to be thoughtful and reflective and increasingly reasonable and judicious.
6. The focus of the educational process is not on the acquisition of information but on the grasp of relationships within and among the subject matters under investigation.

To implement these points, the authors of the Philosophy for Children program needed to create a community of philosophical inquiry, a safe, educational space where students can exchange ideas on such philosophical issues as truth, friendship, justice, etc. “Community of inquiry” is a group of democratic spaces that help children develop critical, creative, and caring thinking skills. According to Lipman and his colleagues, the equilibrium of these types of thinking allows for a strong sense of a person’s citizenship in the

future.

Thus, the authors and followers of the Philosophy for Children need to talk about the transformation of classes into a “community of inquiry” where “students listen to one another with respect, build on one another’s ideas, challenge one another to supply reasons for otherwise unsupported opinions, assist each other in drawing inferences from what has been said, and seek to identify one another’s assumptions” (Lipman, 2003). The dialogue in the classroom is compared to a boat that bumps into the wind. Still, it moves forward. As well as the thinking process in the “community of inquiry” also progresses, and it is essential for students to understand exactly how their thinking process happens. Thus, the community of inquiry aims to solve several tasks: to develop cognitive thinking skills, research skills, as well as socialization, communication, and individualization skills.

Nevertheless, to what extent is this process autonomous for each participant? M. Lipman (2003) pays particular attention to the concept of “autonomy”. “There is a sense in which this is correct: the sense in which autonomous thinkers are those who “think for themselves, who do not merely parrot what others say or think but make their judgments of the evidence, form their understanding of the world, and develop their conceptions of the sorts of persons they want to be and the sort of world they would like it to be”. However, as the author points out, unfortunately, autonomy is often associated with a kind of impudent individualism and warns against turning into self-sufficient cognitive macho that is protected by an umbrella of unbearably powerful arguments. In our opinion, an important point in understanding the concept of autonomy is Lipman’s position on the availability of criteria for teachers’ evaluation of students. In his view, teachers should be prepared to clearly explain the reasons why the assessment decision was made. At the same time, the employer should explain the reasons for refusing to hire or promote someone. When teachers openly state the criteria, they

are guided by them, and they encourage students to do the same. Doing so, we take responsibility for our own thinking and, even more, for our education. At this point, Lipman (2003) explains: “I see no inconsistency between urging ‘cognitive accountability’ (i.e., feeling an obligation to supply reasons for stated opinions) and urging the development of intellectual autonomy among students. In case providing students with cognitive skills is a form of empowerment, such increased powers entail increased responsibilities, especially to and for oneself. There are times when we cannot let other people do our thinking for us, and we must think for ourselves. Furthermore, we must learn to think for ourselves by thinking for ourselves; other people cannot instruct us in how to do it, although they can put us in a community of inquiry where it becomes a relatively easy thing to do”. As the philosopher concludes, students should be encouraged to become intelligent for their own good (as a step towards their own autonomy), not just for our good (because that is what the increasing rationalization of society requires).

In our opinion, the question of how to become intelligent for your own good and therefore for the public good is interesting and relevant in the time of the rapid development of the information-oriented society, where there are so many different opinions, statements, and calls for action.

Responsible Action as the Force Exercised by the Individual

Lipman’s idea of a community of inquirers as critical-thinking children raises questions about the *strength of the individual* in the community. In other words, it raises the problem of the place and role of a particular child’s responsibility among the researchers. It is about the child’s autonomy to declare freedom regardless of existing positions. Also, it is about the necessity and possibility of each individual to create a world of good, beauty, truth, and justice.

The methodology for studying the personal strength of a responsibly acting child used the experiences of Kant, Ingarden, and Mamardashvili. Kant distinguishes between dogmatic and critical thinking – he shows the level of will that determines itself. Ingarden, professing the power of the individual, suggests sharing responsibility among others. Mamardashvili, asserting personal effort, shows the fate of a conscious being who takes responsibility for himself and, at the same time, for everyone in the community.

Observations in groups have shown that a child who shares responsibility tends to accept other people's opinions about universal things and analyze acts of creating good, beauty, truth, and justice. However, the children do not form their own position and get alienated from the creation of the moral world. Therefore, such a child shows the strength of the personality conditionally. As a rule, he agrees with what is offered or keeps silent about his opinion. Children who refused to limit their actions and thoughts to existing creations expressed and persisted in their opinion paradoxically. In the discussion, they contradicted themselves. However, they did not contradict each other.

The ground for our research is observations of the validity of autonomy in a real community of inquirers. Therefore, we need the one who discovered critical thinking (Kant) and those thinkers of the XX century who worked out the fundamental limitation of human creation of moral actions. Thus, based on one thing only – the strength of the individual, they disagreed about its essence. Ingarden (in "Little Book About Man") presented the experience of the dependence of the will of an individual on the community's dignity. Mamardashvili expressed the dependence of the community's dignity on the will of an individual (Mamardashvili, 2002).

To answer Kant's question: "What should I do?" N. Hartmann, in his "Ethics", suggested, "whatever that has not been done in the world yet". Thus, the philosopher argued that the act of man is not defined and can change depending on

time and space. It turned out that "decision-making and responsible actions are created by the incessant occurrence of something new – the unknown force" (Hartmann, 2002). Here, Hartman avoids the responsibility of answering Kant's question and does not notice himself thinking about the declaration of freedom as a burden but not as a duty. That is why he says that only something distant and sublime can teach. Kant himself says that the statement of freedom will come into action not objectively but within the good or the evil. Moreover, he repeated that "the truth (practicality) of their space depends not on external factors, but the personal experience of a rational being" (Kant, 1980). Therefore, a responsible action cannot occur and become necessary in a place where learners follow the teacher's consciousness. It can happen when students' abilities are realized. So, the action will be effective when the teacher allows the student to be in line with himself and, thus, he will go beyond what is already known.

The complexity of Kant's statement of freedom consists in the following: the teacher who promotes freedom is not the one who gives the student what is already known to memorize; he declares personality via his or her own will in the process of learning. Something that comes not from assessment and exam motivation (partial control) but a reasonable measure (a higher purpose). That is why, for example, student advancement cannot be seen as a consequence of the actions or qualities of the teacher. The advancement cannot be obtained. So, the teacher's achievement (not the reward) is only a free goal that allows one to understand the basic meaning of the world. It is the goal that demonstrates the need to act within free will. That means controlling the evil (arbitrariness) with the mind. The maximalist form of thinking is based on the inner experiences or mental state of a conscious being. Therefore, accidents can happen, and that changes a person and the world. In this situation, the concept – information about something – does not contain personal experiences. Moreover,

when giving knowledge, the teacher can give it in a way that is not only clear but also unclear, making the students ask questions. After all, with a complete understanding and mastering of the material, a student only needs to remember and repeat what the teacher has said. Freedom implies “disturbing” the minds by appealing to internal states and letting the thoughts participate actively.

If you ask a person who calls for overcoming the stereotypical thinking and appeals to critical thinking as an acquired ability, which is proven by an appropriate certificate, how he or she understands it, the “conscious person” will give a definition that does not raise any objections. They will say that critical thinking is what they have been taught to call a critical one. They will talk about having doubts, the full view, or seeing a situation from all sides. And it turns out that their “education” does not change anything, and actual actions (responsibility) do not occur. Nobody becomes fundamentally different. A person with initial critical thinking already has this experience and always talks about it not as it was defined but “circumstantially”.

According to Kant, a responsible action or a statement of freedom is not what is conditioned by a person; it is a world in which a person is conditioned as a rational being. Thinkers who care about a responsible action try to define the place of the “free world”. Polish philosopher R. Ingarden (2010) stated that the animal nature of a person is primordial. It precedes the new world – the place of human culture, where absolute values are revealed. Those are values of moral and aesthetic significance. So, nature is more real than the world of good and beauty. Therefore, culture, despite being created by a person, exists within the level of an animal. In addition to being closed in the natural state of things, “the world of values also offers benefits to a person. It gives them charm and a sense of happiness”.

Ingarden does not accept the unconditional nature of the world of good and beauty. He writes about the conditions of its creation and

introduces the dependence on the situations, circumstances, and acts of man. Good and beauty take the form of empirical phenomena, which means they become the knowledge accumulated due to the past and thus are transmitted to the future. It turns out that there is no disconnect between the animal nature of a person and the world of values (culture). The world of values is no different from animal nature; it was forced to be created. It exists for the sake of reducing the humiliation of being at the level of natural needs and misery. Therefore, there is one real world – a stable one, in which a non-real (secret, fictional, or transverse), spiritually beneficial, and alienating nature is created. A man manifests himself in the already existing world and transforms already existing values of good and beauty within it. A man influences and is influenced, which then leads to the ability to unite into “a single organism of mankind” (Ingarden, 2010).

The thing is that Ingarden, in his cognitive course, does not give the world of good and beauty the right to be free. He refuses to think that a man needs to be good first since the good has its own existence. It just exists, and a person cannot create it at their discretion. One cannot desire (appreciate) the good and the beauty. The good does not exist objectively because it does not exist at all. When people evaluate the good, they “weigh” the “empty space”. A person is always mistaken and never accurate. In this case, the good can exist being reproduced by a person or by human effort to stop the evil and break its continuity. Therefore, the good, when it exists, is only “subjective”. And this makes its “objectivity” – only through a person who comes from the world of good and evil. So, it does not exist without a transcendent person. A person in good does not determine the significance of what limits him and how he defines himself. Being good creates opportunities for good things and actions. That means that the world of good and beauty is not inside the sustainable world of nature but is “on the other side” of the natural course of things. Unable to take the value of the good in its former

shape and respond to what is valued as good, a person must act out of a predetermined sense of good from his own being.

However, for Ingarden, the good is contained in a person, and a person created it as a value. Giving a man the role of creator of values, the philosopher decided that the good exists objectively - regardless of its creator and, at the same time, the carrier. Therefore, it does not affect the person freely and is manifested in identifying and realizing its value by the significance of the person and not the measure of the good. The phenomenological nature of time, so to say the desire to overcome time and not to be confined by the moment "here and now", led to the thought about the conventional understanding of the world of morality. The idea that the world of good and beauty is embraced by knowledge is comprehended "indirectly".

Claiming that either "Self" overcomes time or time overcomes "Self", the philosopher faced the need to give one the right of "change" and the other - the right of "stability". He got into a mismatch between "Self" and time - movement and "stop". And it turned out that while time flows, "Self" does not exist - it is stuck between the two oblivions. Since it slips away, time does not allow a person to find it; it dooms a man to be constantly identified with the uncertainty of a new phase.

So, how could Ingarden introduce the existence of two voids of nothingness: one related to destruction - the departure of the past, and another related to the non-existence - not yet an act of the future? And how could he take away the unconditional understanding of the world and himself from morality? Perhaps he did it by cutting the void with "the real". Instead of a void, the philosopher gave special importance to the "binder". Also, he could no longer get rid of the three "heroes" of his mind. The experience of introducing a "binder" into an exclusive position is accompanied by taking away the exclusivity of both "this world" and "the other world" but

above all, "the other world".

In this sense, Kant's maximalist thinking is set aside, and a responsible action does not turn arbitrariness into a proper world. An active person should not think about the highest law but should strive to seize time and not lose himself in its flow. It turns out that the "discovering of your Self" and the formation of "Self" happen because of isolation. So, an individual is stuck in the regularity of value creation and does not need to relate to the world of good and beauty.

Ingarden (2010) allows the call for the good, the demand for the creation of a world of values, which indicates that there is no need to make a personal effort to create the real world, taking into consideration the organizer of the inner world (the good or the evil), that is where "conditional and shared responsibility" comes from.

Georgian philosopher M. Mamardashvili saw the mistakes of actions occurring under shared responsibility and the force of a responsible action created "via one's own challenges". He thought about actions from the "zero point" or "true experience" (Mamardashvili, 1990) of a man and claimed that the real acts are always beyond time and space and are discrete. That is why they are free. Thus, a person takes a responsible action not under the pressure of the future or looking to the past, but by the force of the present - through the efforts of the individual - the form and the way of their being. In this position, not only does a man create human life, but they also experience the possibility of free creation - he is being created by himself. A person is inseparable from what he or she is going through. So, the statement of freedom (understanding the higher meaning of the world through the gap of something else) is not what pushes for action but is what "Self" should do. Therefore, responsibility is not forced by the power of the new but is the force of the approval of the new. It is not repeated, but it happens at its own risk. So, it cannot be partial.

Good, Beauty, Truth, and Justice as the Forces of a Responsibly Acting Person

Ingarden gives an example of “shared responsibility” through the image of a sinking ship. The philosopher shows how people unite in case of distress and for the sake of salvation. In other words, if a person finds himself in the position of an irresponsible ruling party (captain), he can revolt and start a rescue team action. Not a specific person but each of the passengers. The teamwork action (rallying – something connecting) is what the philosopher calls shared responsibility. We turn to Kant’s imperative and talk about the possibility of responsibility existing solely personally, thus, the simulation of creating a world of good and beauty in the experience of working together. This does not mean that on a sinking ship: everyone should save only his own life or not pay attention to someone’s unwise actions. We are talking about the fact that if a person does right, it is because of his responsibility, not someone else’s irresponsibility. And the decision to save someone’s life comes from the power of one’s spirit, which is the force to action, but not in any way the foolishness of decisions made by the ruling party (the captain). In a world of imperfection and sin, everyone manifests his will. Therefore, nobody else’s will, but your own, assumes the responsibility.

While learning, we strive to show that a person can perform a good act of creating something beautiful, making a just decision, or being true only when he or she does not depend on another person’s action but does not distance himself. So, you must start with yourself. Constantly practising freedom from the masses, a person affirms the primacy of the value of good and beauty concerning how they have already been understood and realized and is not exempt from the decisions of another. A person is also capable of not becoming a puppet of someone else’s actions.

Further in this article, we will show examples of how we offer to learn the power of a responsi-

ble action through dialogues of different worlds – good, beauty, truth, and justice – by practising philosophy with children at the School of Thinking and Communication PRAXIS National Center “Junior Academy of Sciences of Ukraine”.

A) Responsibility in the world of good

Task: How do you behave at a boring concert/lesson? (What should I do when someone is not smart?).

Solution perspective: Do not give answers but allow memories. Through memory, open the opportunity to see different behaviours of oneself and to understand when actions were responsible (directed by the desire for the good) and when they were irresponsible (the ones that accept the reality of the good). It is important to understand that it is not the behaviour of another that determines your reaction, but you, yourself, decide to have patience (strength of will) or intolerance (weakness of will). Furthermore, this way to decide who you are: a thief or a benefactor in an imperfect world.

Task: How do you act on stage / in a lesson when the audience is talking / classmates are making noise? (Why cannot a person have two conversations at a time?).

Solution perspective: Ask one of the students to tell a story to someone who has his/her back turned on them, or is listening to music in headphones or is watching a cartoon. Notice the goodwill. Allow speaking to those who watched it and to those who participated and experienced inattention. See the similarities and differences in the stories.

B) Responsibility in the world of beauty

Task: What should I rely on when I see beauty in nature? How should I act in a world where there is no rule which defines beauty?

Solution perspective: Ukrainian writer Lina Kostenko’s poem “Surprised Flowers” (1996) is read to show the harmony: “This night the stars are thorny for some reason, / like scared hedgehogs. / That night the jay was crying in the cliffs, / That night the crow said, “Achoo!” / That night

the flower asked another flower: – / What is happening, can you explain? / Only yesterday it was “in summer” / And today it is “in fall”! /”.

A teacher asks questions: Why were the flowers surprised? What alarmed them so much? Do not try to talk directly about time. Turning the conversation to nature (it was summer, then autumn came) will open the opportunity to focus on the beauty of the flower – its colour, diversity, flowering, and fading. The invitation to describe the summer flower first, then the autumn flower, ends with the proposal to decide which flower is the most beautiful? Question: what makes a flower beautiful? The picture of the thorns and the picture of a rose are on display. It can be a blooming and a faded flower or a cactus and a cactus flower. Question: can thorns be beautiful? In the dialogue, it turns out that not everyone likes a rose, and some like thorns. So, no one can make another person think that something is beautiful. In conclusion, there is a reflection on why flowers are needed: for bouquets or the existence of the beautiful, then comes a reflection about the ugliness of assigning something as beautiful and the beauty of creating it. The main course of thought is that beauty is determined not by the high rating of the majority (through consumerism), but it exists through excellence (directly). That is why everyone praises not a certain flower but a person who plants, smells, or watches it.

C) Responsibility in the world of truth

Task: Focus on those feelings that arise with slander (What should I do when human dignity is degraded?).

Solution perspective: Ask for an opinion about the slander personally to the person (as far as possible from identification). It can be a character or an author. First, express what you think about them. Then, say what you do not think about them. Make sure that in the latter case, only lies and offensive things are said. For example, I do not think that Barbie (doll) has terrible hair, but I say it according to the game rules. Reflections on the cases when people say not what

they think and do not say what they really think to go along with an understanding of the harm done to the person they talk about and the pursuit of the private interests of the liar. As a result, both sides appear internally ugly and unwise. Realizing the fact of being hurt when people lie means that a responsible person will never say what they do not actually think. They will be strong enough to say only what they really think. And liars are always irresponsible. Question: Does a person tell lies about another person out of cowardice or bravery? It is important here to create conditions for the possibility of thinking about one’s own action in situations when a person could not tell the truth and situations when he did it. It is important to stop the thoughts leading away from yourself and analyze the actions of an external liar.

D) Responsibility in the world of justice

Task: What do you do with an apple in the presence of an adult and a child; poor and rich; sick and healthy; when you are hungry, and someone else is hungry (there may be more situations)? (What should I do when two people need one thing?).

Solution perspective: It does not matter who makes which decision. The main thing is to reveal the possibility of seeing what lies behind these decisions: responsibility or irresponsibility. Listen to the thought process and pay attention to those who acted schematically (an apple to the poor, child, sick, etc., and let the adult, the rich, and the healthy be hungry) and acted independently or sincerely (made a statement of freedom). Even if it was decided not to divide the apple and give it to the “not hungry”, do not blame a student, but give your opinion. The cognitive action in this decision is to throw away the apple. The main thing is to be yourself and not to be subject to external manipulation. The student must realize which way he takes – a victory or a failure – and how he judges.

Childhood is a period of intensive physical and mental development, a preparation for adult life. Today the task is to create such a living

space for a child, in which this child feels protected and provided with all the necessary means for development and functioning. It is necessary to implement a state program that would turn Ukraine into a child-friendly society where every child could receive qualified medical care, high-quality education, children's subculture that corresponds to the age and level of development. It is possible to develop a conscious and responsible person in a space with the principles of personality-oriented education, respect, and no compulsion.

Conclusion

We generalized the theoretical foundations of child-centeredness as a space of axiology of education. The study provides an opportunity to identify and update such leading ideas of child-centeredness as democratization and humanization of the educational process, variability of its forms, methods, and means, encouraging independence and creative initiative of students in the educational process, individual approach to each personality, etc. Analysis of the creative heritage of J. Korczak, D. Dewey, M. Hrushevsky, etc. and the practice of educational institutions gave grounds to formulate some proposals for further development of Ukrainian pedagogical science.

Today's urgent call is to transform the education system into something more appropriate to the real needs of the 21st century, fundamentally rethinking human intelligence. This task has been set within the recent reform of the Ukrainian legislation of the education system. It is declared in the "New Ukrainian School" concept and is the basis of the Law of Ukraine "On Education". This "new" law, passed by the Verkhovna Rada of Ukraine on September 5, 2017, replaced the "old" law, which had been in place since 1991, the year of Ukraine's independence. So, the "old" system of education, being formed on the principle of necessity, demonstrated its ineffective mechanism of action through a system of prohibitions and oppressions. The "new"

system of education, shaping up on the principle of freedom, counts on being effective by rejecting necessity and excluding coercion. However, the methodological mistake of creating something new by destroying the old and ineffective becomes obvious. Relying on freedom is not supposed to mean a careless attitude towards learning, as opposed to seriousness. Personal effort must be put into the place of coercion as a necessity. Our concept is based on the prohibition of giving up on obligation and disclosing talents through overcoming weaknesses. It is about seeing boundaries as a creative transformation of freedom. For us, the educators of the PRAXIS School of Thinking and Communication of the National Center "Junior Academy of Sciences of Ukraine", a major challenge was to work towards the development of philosophy with children and young people. According to the Polish philosopher Roman Ingarden, the question "Who am I?" can be answered: I am a force that multiplies itself, builds itself, and outgrows itself to the extent that it is able to build rather than crumble into the smallest of moments, giving in to suffering or indulging in pleasure. A force that resists destiny when it feels and knows that its free act saves things from nihilism. Moreover, these things will stay after the force burns in the struggle. In this context, we do not consider the necessity as "not freedom" but as a declaration of freedom. This is a moment when awareness of one's talent comes not from its "discovery", but from freedom itself without determination, beyond cause-consequence connection, that is, from "Self" or obedience to oneself. Therefore, necessity is the ability to understand your gift through yourself, not through references to the relic of the old system of education and the choice of new approaches, but beyond any external authority.

The study does not cover all aspects of this problem. We consider the study of the philosophy of child-centeredness in the space of axiology of contemporary education to be a promising area for further scientific research.

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POLY- AND/OR MULTICULTURALISM OF FUTURE TEACHERS IN FOREIGN LANGUAGE INSTRUCTION: METHODOLOGICAL FACET

Abstract

The article considers some methodological approaches that underlie the research and study of questions connected to education and cultivation of polyculturality and multiculturalism of/with future teachers in foreign language instruction in higher education. In particular, the focuses are on the study and discussion of the culturological and axiological approaches to complement synthesis and analysis, induction and deduction, etc. It is believed that it is philosophy, which seeks to act as a coordinator of interactions between others and their own - the implementation of the subjects' understanding of their practical value, normative and cognitive behaviours in the general cultural space. To this part, philosophical thinking converges with the social action theories, where the purpose is to create a productive exchange of meanings, values and concepts between subjects in an interaction, in which such subjects are seen as 'engaged agents' rather than 'puppets' of the society.

Keywords: poly- / multiculturalism, philosophical / educational paradigm(s), anthropological and educational aspects of poly- / multiculturalism, culturological approach, axiological approach, intercultural cooperation, future foreign language teachers.

Introduction

Modern society today is experiencing an urgent need in broadening horizons for linguistic and cultural tolerance in the globalizing world. The formation of a polycultural personality that feels at ease in any intercultural and polylingual communication becomes a prerequisite of success and achievement either in life or business contexts. Moreover, cross-border collaboration and polylingual communication make it evident to understand why the processes of forming / cultivating poly- and/or multicultural skills and competencies of the student who will make a future teacher in foreign language instruction and teaching a foreign language, especially for academic or business purposes, are interconnected. In the end, performance and efficiency ratios

strongly depend on the relationship between one another.

Thus, the importance of intercultural communication in modern education is growing due to the realities of a multicultural society. The mentioned arises as an indisputable fact inasmuch majority of philosophers, educators, theorists, and educators practitioners admit and explore those values (Newton, Yates, Shearn, & Nowitzki, 2010; Khachatryan, 2019; Savytska, 2019, p. 60-63; Hovhannisyanyan, 2020; Woods, Barker, & Daly, 2020). The explication of the opportunities that open up to education in high school, both potential and current intercultural communication, allows speaking about its wide range of roles, which include knowledge and research, theory and practice of education, public administration, socio-cultural creativity, social

diagnostics, critical self-reflection and methodology of (self)observation. According to Ursul (2019), “the global direction of science and education largely concentrates and in an integral form expresses the ongoing social transformations ... and allows us to see the new trends that characterize the emerging global world” (p. 127).

It is believed that it is philosophy, which seeks to act as a coordinator of interactions between others and their own - the implementation of the subjects’ understanding of their practical, value, normative and cognitive behaviours in the general cultural space. To this part, philosophical thinking converges with the social action theories, under which the individual as a “free agent” may easily express their free will and choice, leaving beyond the constraints and limitations, if any, imposed by the society. At the same time, such free individuals with their core values for sustainable growth and future create and shape society through their choices and meaningful actions. The purpose of the mentioned is to create a productive exchange of meanings, values and concepts between subjects. Therefore, philosophical discourse is more tolerant in its positions than the discourse of ideology and politics, inasmuch poly- / multicultural dimensions for educating future foreign language teachers with relevant competencies require setting processes by which two or more people freely discuss and communicate in a tolerant way about various topics and concepts within language and culture philosophy. It is not about arguing and contradicting as to attitudes and ideologies in a poly- / multicultural classroom, going into the positive properties of ‘Us’ as opposed to those negative by ‘Them’. The research stresses out that culturological and axiological approaches in methodology aim to educate and see grown-up poly- / multicultural personalities who already are or will become teachers in foreign language instruction in a global society, able to discuss and communicate on any topic in any place at any time.

That results in what is found critical for the research. One objective refers to the substantia-

tion of what makes the methodological framework in the formation and/or cultivation of poly-/ multicultural skills with future teachers in instruction of foreign languages. Another speaks of a necessity to comprehensively address the research questions of poly- / multiculturalism in education, which will include the culturological and axiological approaches.

Moreover, it is believed that the above approaches allow achieving the following goals:

- To identify the essential characteristics, patterns and principles of education to form and grow poly- and/or multicultural skills and competencies with the students who see their career paths in foreign language instruction,
- To identify the levels of relevant functioning associated with such skills and competencies,
- To design and justify a theoretical model for formation / cultivation of poly- and/or multiculturalism with future teachers in a foreign language instructional context,
- To develop a methodological framework of poly- / multicultural development of future teachers in foreign language instruction, so that it becomes possible to assess and evaluate in the form of pedagogical monitoring levels the cultural and linguistic tolerance under different circumstances,
- To emphasize the importance of anthropological and educational aspects of poly- / multiculturalism in the philosophical and educational paradigm(s) in the system of higher education.

Poly- / Multiculturalism in Education: Culturological Approach

The development of conceptual background for the formation / cultivation of poly- and/or multiculturalism of future teachers in instruction of foreign languages may occur within the culturological approach, which allows for the analysis of cultural conditionality of the genesis, functioning and development of cultural phenomena associated with the personality and ed-

educational context. In the newly arising conditions of modern society, it is seen that the education system becomes a means of comprehensive development of the individual: spiritual, intellectual, moral, aesthetic, and physical. Modern education should be a process of human involvement in culture and, at the same time, the result of the internalization of culture, an important form of culture retransmission. This renewed socio-cultural system ensures cultural continuity and the development of human individuality.

From Arnoldov (1992), Vasianovych, Dehtyariova and Klos (1998) to Likhachev (2010), Lobova (2010), Bastun (2012) in the Slavonic science, many other domestic and global researchers consider the problem of culture one of the changes in the person, formation of individuality as the creative person, self-realization in educational activities directed at development, transfer and creation of values and technologies of education (Ziaziun, 2000; McCrae, 2002; Rudenko, 2003; Beer & Watson, 2008; Otych, 2010). Based on the culturological approach, a man in modern conditions is seen as a subject of culture or its main actor. Man always operates within culture, acting simultaneously as an object of cultural influences and sub-object, creator of values (Bibler, 1990; Arnoldov, 1992; Peng & Nisbett, 1999; Kitayama, Markus, & Kurokawa, 2000; McCrae, 2002).

Thus, in order to develop future poly- / multiculturally skilled teachers with instruction in a foreign language under the culturological approach, it is agreed with Bastun and Otych, who consider man an object of cultural influences, and at the same time, a subject and creator of culture (Ji, Zhang, & Nisbett, 2004; Otych, 2010; Bastun, 2012, p. 170-175). Ziaziun (2000) and Ji et al. (2004) describe education as a form of cultural transmission, a socio-cultural system that provides cultural continuity and development of human individuality, and Ursul (2019) develops the ideas further by assuming that the future global world will be an information society,

which integrates both a society of knowledge and that of education, “as it implies accelerated advanced development of science and education and other spheres of spiritual culture” (Ursul, 2019, p. 130). In the poly- / multicultural light, Newton et al. (2010) emphasize the importance of intercultural communicative language teaching in the Ministry of Education of New Zealand report, especially focusing on implications inherent to effective teaching and learning in intercultural classrooms.

The culturological approach focuses on the human personality and its existence, which creates a powerful theoretical framework for developing humanism, interest in the inner world of man, and individuality. For the theory and practice of education and the context of the present study, it is seen of fundamental importance: man is not the object and (end) product of social influences. Man is the subject of free and responsible self-creation in the light of social action theories. Under the culturological approach, the personality is the centre of one’s own formation, in which both resources and mechanisms of personal dynamics are enclosed. Individuals can make themselves of their own free will, and they are responsible for this choice.

Next, it is agreed that the culturological approach requires strengthened importance of humanitarian (linguistic and cultural) knowledge in general and professional training of future philologists, including foreign language instruction, the professional domain of specialized knowledge, renewal of relevant contents, liberation from dogmatism, differentiation between spiritual potential and universal values in different languages without exception (Byram, 1997; Woods et al., 2020; Chaika, 2020).

In addition, it is noted that the most important requirement for the design of new technologies of education is to take into account the intercultural specificity, integration with universal culture. The formation of intercultural communication skills contributes to the effective study of foreign languages, which, in turn, re-

veal the history, culture of those languages, the specifics of worldview for both foreign and domestic cultures. The constant comparison of linguistic and cultural pictures of the world and the analysis of different mental systems contribute to the awareness of the national and cultural identity of the individual, cultivates tolerance for different manifestations of the culture of other peoples.

The culturological approach in the context of organized foreign language education allows for the formation / cultivation of poly- and/or multiculturalism of the future teacher in foreign language instruction creates conditions for mastering and translation of cultural universals, including spiritual and moral criteria in the system of professionally oriented technologies in dynamically changing situations, both socio-cultural and professional. Such teachers, when educated, are in constant dialogue with their selves, cultural values, socially responsible as guided by such values, democracy, respect for human rights, tolerance, in particular.

It is crucial to preserve the individuality in education, prevent depersonalization of man, which is believed to be one of the most important areas of creating poly / multicultural room for the student youth.

No less important for pedagogy is the idea that the inner world of the individual is revealed in the act of self-reflection, and this is where the individual's search for the true "I" begins. The culturological approach helps to consider education as a joint coexistence of teacher and student in a certain space-time, the main form of which is dialogue understood as a way of coexistence of people rather than a form of language com-

munication. Martin Buber (1993) underlines that dialogue is a meeting of two people without intermediaries and driven by the Other. Next, he explains that the most important characteristic of dialogue is the mutual orientation of internal action. The two involved in the dialogue should face each other. Openness makes the condition for the birth of dialogue, "where openness has emerged, the sacred word of dialogue has been heard" (Buber, 1993, pp.154-156). Furthermore, Buber's understanding of dialogue is supranational, it can be conducted without signs – no word, just the presence of people who trust each other. It is followed that Buber's views help find answers to the expected teacher's behaviour in dialogue.

On top to the above, Barrett (2018) and Deardorff & Arasaratnam-Smith (2017) consider culture an integral part of education in general and foreign language education in particular. Moreover, the scholars note that foreign language education reveals the history and culture of the studied language, on the one hand, and on the other, the national specifics of worldview in comparison of foreign and national cultures. Besides, it performs culture forming and reflective roles and operates as an instrument of formation/cultivation of a poly- / multicultural personality of a modern philologist, aiming to lead certain courses for business and academic purposes.

Thus, it is suggested that the main ideas of the culturological approach to the education of poly-and/or multiculturalism of future teachers in a foreign language instruction embody the D.A.I.R.E model¹ (Fig.1).

¹ D.A.I.R.E model will be described in more detail further as a coaching tool to establish and cultivate poly- / multiculturalism with future LSP instructors in the field of foreign language instruction and acquisition

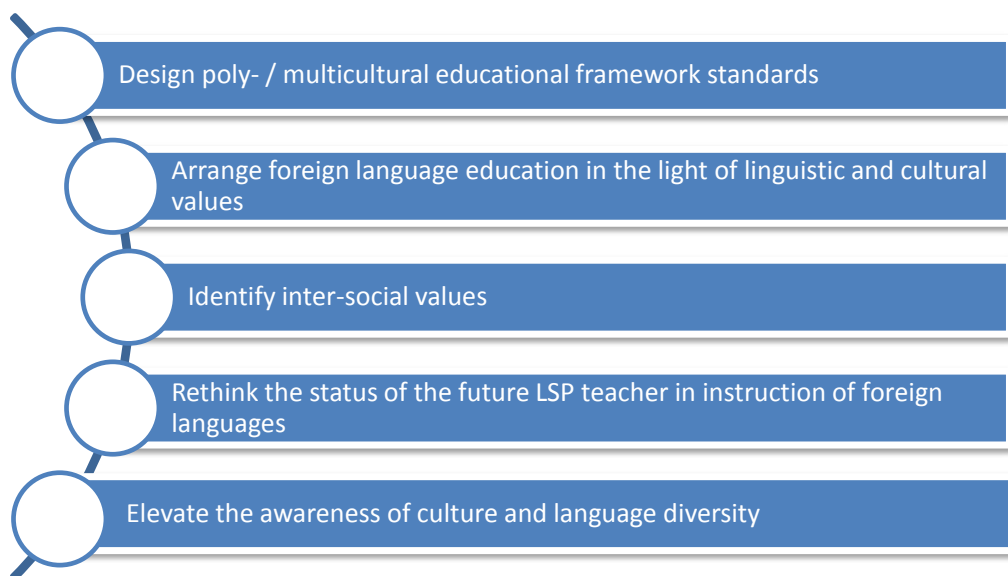


Figure 1. D.A.I.R.E for formation and cultivation of poly- / multiculturalism with future instructors (foreign language acquisition)

Fig. 1. above explicates the conceptual embodiment of the culturological approach in methodology into the system of higher education and determines the required stages along with relevant actions by competent educators in the educational processes:

- Designing poly- / multicultural education as a knowledge-based portfolio of cultural values,
- Arranging foreign language education as a process of constant comparison and juxtaposition of other and native linguistic cultures by analyzing the system of values of studied linguistic societies, their contribution to the treasury of world culture with reliance on native culture values,
- Identifying general inter-social values, in accordance with the societal demand,
- Rethinking the new status of the future teacher in the instruction of foreign languages as a subject of culture, a full participant in the cultural and historical process, who is aware of their belonging to a particular socio-cultural community, which represents a new attitude to cultural values accumulated during civilization,

- Elevating the awareness with future teachers in the field of foreign language instruction of culture and language diversity, thus, strengthening the levels of tolerance and acceptance of such variety in cultural values and polylingualism, too.

Poly- / Multiculturalism in Education: Axiological Approach

The axiological approach in the education of poly- and/or multiculturalism of students who will be future teachers in the field of foreign philology organically complements the culturological one. It is because the formation of the individual as a subject of culture and self-determination of man in culture is possible only based on value relations. It is believed that value orientations determine and regulate the activities and behaviour of the individual, motivating them to be personal (spiritual, moral) and professional improvement.

Following the literature review, many scholars have researched the axiological approach as a methodology in general and in pedagogy in par-

ticular. They focus on the following:

- Axiological approach in the management of modern knowledge about nature (Barlit, 2007, p. 27);
- Axiology, epistemology, and pragmatics for the cultural and cognitive structure of the omen (Tyshchenko, Korolyov, & Palchevska, 2021);
- Spirituality and values, the individually oriented education as a novice in modern philosophy (Bekh, 1997, p. 17, 2001, p. 124);
- Education poly- / multicultural values of a future teacher (Vitvytska, 2015, pp. 63-67; Barrett, 2018; Woods et al., 2020);
- Formation of values-oriented schoolchildren (Kazakina, 1989);
- Axiological paradigm in education (Kryzhko, 2005), etc.

The list is not exhaustive. On the contrary, a variety of research questions raised also link to some traditional and contemporary trends in the study area:

- “Pedagogical axiology” in Kaliuzhna’s (2012) interpretation for modernizing professional education;
- Value as part of the creative potential of a teacher’s personality (Martishina, 2006);
- Values, underlying professional competencies, of future teachers (Oleksandrova, 2009);
- Creativity and growing values via art (Otych, 2010, Romaniuk, 2010).

The relevance of the axiological approach is determined primarily by the fact that modern education requires the selection and formation of the younger generation of value orientations as the basis of behaviour, attitudes, and awareness

of all participants in the modern educational process. In this regard, the scholar notes, “in the specific conditions of today, the basic relations of the individual in the social and material world are changing on the basis of strengthening such components as the ability to forecast, freedom of choice, self-determination and heuristics” (Vitvytska, 2015, p. 65). This is due to the fact that the development of a holistic harmonious personality anticipates, above all, the formation of an internal “value core” able to play the role of socio-personal immunity to negative external influences, to find adequate forms and means of self-realization to its needs and capabilities (Barlit, 2007, p. 27).

The essential nature of the “value core” is spirituality as “an integral quality that belongs to the sphere of meaning and life values that determine the content, quality and direction of human existence”, and “is the image of the man in every person” (Bekh, 1997, p.124). The factor that determines the relevance of this approach is that value orientations make part of the worldview.

The concept of “value” is widely used in philosophy, sociology, psychology in various aspects to denote objects and phenomena, their properties, characteristics, which are ideal landmarks for the individual and society. Values perform various functions in public life: act as objects of social processes; play the role of landmarks in reality; serve as symbols of various attitudes to objects and phenomena of the world. Furthermore, the main concepts of the axiological approach are values, value orientation, value consciousness, value behaviour (see also Fig. 2).

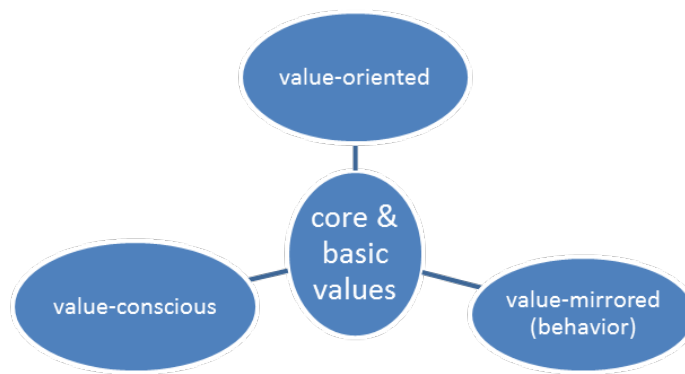


Figure 2. Main properties formed and cultivated with the axiological approach for poly- / multi-culturally skilled teachers (in foreign language instruction /acquisition)

The axiological approach directs the attention of researchers to the study of values as meaning-making bases of education, understood as examples of the cultural, dignified life of man and society. The values of education are its cultural concepts, socially approved and passed down from generation to generation as samples of pedagogical culture, reflected in the spiritual form of man, examples of educational relations, in pedagogical theories, systems, technologies.

According to the axiological approach, the choice of values is the starting point for conceptualising educational systems and pedagogical theories. In the pedagogical literature, Bitinas (1996) speaks of classifying educational systems through the choice of basic values. Depending on the hierarchy of values, it is differentiated between the following types of educational systems:

- Education based on transcendent values,
- Education based on socio-centric values,
- Education based on anthropocentric values.

In the light of the research questions, the axiological approach allows determining the value bases of education of poly- / multiculturalism of future teachers in the philology field of foreign language instruction in the holistic educational process of modern high schools and educational institutions.

Education is considered in the context of culture, thus, a cultural process based on the values of universal and national cultures. The basic val-

ues of culturological education are a person, culture, culturally appropriate environment of education. The axiological approach proposes the subjectivation of the objective values of the human community, i.e. their transformation into individually meaningful concepts.

From the standpoint of the axiological approach, the essence of education is to overcome the contradiction between values and personal meanings by presenting to students certain value systems and creating conditions for their free choice and “experiencing” because only this way values can become individually meaning attributed concepts.

In the approximation of a person and values, a special role belongs to semantic universals. Semantic universals, according to V. Frankl (2010), are *creativity*, *attitudes*, and *experiences*. Kenjiro Uemura (2018) discusses what Viktor E. Frankl calls meaning by exploring the concepts rooted in Frankl’s three values: creative values, experiential values, and attitudinal values. By referring to the author, Uemura (2018) clarifies that “creative values are what one finds by creating a work or doing a deed”, then “experiential values are realized by experiencing something or encountering someone”, and finally, “attitudinal values are what a person discovers by the attitude she/he takes toward unavoidable suffering” (p. 288). At the same time, these three kinds of values share connectedness or relationship, and (Leontiev, 1983) calls them “semantic units of life”. Thus,

from the standpoint of the axiological approach, education can be considered a process of engaging children and youth in a value system, leading to “the formation of a coherent system of individually shaped meaningful concepts”. Next, the disposition of meaning is crucial as “a modified form of meaning relations steadily fixed in the personality structure” (Leontiev, 2007, p. 205). The meaning dispositions represent the form of fixing the subject and object relations between each other and to the phenomena of reality, determined by the role and the place of these objects and phenomena in relevant live activity” (Leontiev, 2007, p. 205).

Among the scholars, Likhachev (2010) and Bekh (1997; 2001) determine and enlist the following universal values:

- Life in all its manifestations,
- Man as the highest value of being, with a complex of humanistic qualities (love, goodness, communication, happiness, dignity, etc.),
- Cognition and its components (information, knowledge, culture, truth, means of self-expression),
- Beauty, forms and ways of its creation and manifestation (art, creativity, beauty in nature, aesthetics of life and work),
- Work and its aspects (means of existence and self-improvement, source of knowledge and joy, basis of creativity and opportunities for self-realization, basis of profession), and
- Homeland as a condition for the existence of the individual (protection of freedom and security, freedom, respect for human rights, a form of expression of national identity, a condition for the observance of social justice).

These universal values perceived and accepted by all people are a leading driver in the education of cultural personality in terms of moral, social, cultural and ideological self-determination.

The next important methodological stage is the formation of value orientations. Researchers distinguish the following pattern – the system of value orientations (their content) is always dif-

ferent from society’s system of values.

Thus, the formation of value orientations is considered as the ascent of the individual to the values of society, which goes through certain stages:

- Appropriation of values by the individual (search, evaluation, choice of values);
- Transformation of personality via appropriated values (clarification and change of the hierarchy in personal values, the formation of a value attitude as a willingness to act following the new hierarchy);
- Self-design or self-prediction of personality (“I”- design of the ideal, forecasting and selection of tools aimed at achieving the goal associated with determining the direction of activity and behaviour of the individual) (Bekh, 1997, p. 128).

The formation of value orientations occurs as a relationship between the inner and outer parts of this process. Pomytkin (2007) stresses out that the external side of the orientation process combines the relationship of cognition and self-cognition, evaluation and self-evaluation, the choice of life goals and the choice of the ideal “I”, the design of lifestyle and the image of “I” in the future (p. 171).

The axiological approach makes it possible to design education and implement the system of educational work that rests on modern scientific grounds, involving a comprehensive study of man, their individual psychological characteristics, personality traits, inclinations and abilities. This allows humanizing and individualizing the process of education.

Therefore, pedagogical diagnosis of the initial level of education is a prerequisite for implementing the axiological approach. Similarly, the process of education should be accompanied by constant monitoring of changes in the personal sphere of students, so the arranged and conducted monitoring of education is another urgent task for modern higher education.

It is concluded that the defining ideas of the axiological approach in the context of research-

ing the problem of educating poly-lingualism and culture of future teachers in the course of foreign language training are as follows:

- An individual is the subject of cognition, communication, creativity, carrier and creator of values;
- The formation of value orientations should be considered in the unity of external and internal parts and be carried out in stages from the assignment of values to their transformation and further to forecasting future behaviour through mastering the operational aspect of orientation: search, evaluation, choice, projection;
- The internalization of universal values creates the foundation of poly-cultural personality as the basis of value consciousness, the system of relations and behaviour.

In the context of the axiological approach in the process of education in the field of culture, it is singled out that universal values are the most significant inter-social values unveiled in some aspects.

- The personal aspect: a person enjoys and demonstrates the full manifestation of relevant humanistic qualities, which are the key to social activity, responsibility and creative self-realization,
- The social aspect: communication, cognition, education, including foreign language acquisition, self-education as a mechanism of personality development, culture as a form and means of expression of national identity,
- The general civilizational aspect: the integrity of the world, democracy, preservation and dialogue of cultures, intercultural cooperation and equality, equal interaction of representatives of different societies and cultures.

The axiological approach may form a basis for designing the educating process in the field of culture and language studies with future teachers in foreign language instruction. Thus, the education of poly- / multiculturalism of future teachers in foreign language instruction and acquisition presupposes integration and overlapping of uni-

versal inter-social values and the process of ascent to these values. Assimilation of values occurs by their internalization in the process of students' activity. Through the appropriated inter-social values, a new personality appears, which comprises the student's value attitude to themselves (image of "I"), society (image of society), culture (image of culture), and the world (image of the world). Highlighting the poly- / multiculturally skilled teachers in foreign language instruction, the concept of activity plays its crucial role, according to which inclusion in the activity is the main streamline of human development, which is to form a personality characteristic of spiritual, universal, inter-social values (accumulated knowledge, abilities and skills, social feelings, socially valuable personal qualities).

Conclusion

It is substantiated that the modern philosophical and educational paradigms are the main subject matter of the philosophy of education as an independent branch of knowledge and the theoretical and methodological basis for implementing educational reforms. To this extent, it is investigated how the plurality of philosophical and educational knowledge influences the formation of the integrated methodology for development of education in the modern world in the context of poly- / multiculturalism for future teachers in foreign language instruction and acquisition. The conceptualization of paradigmatic knowledge for practical influence on the process of educational reforms is developing via value explication of the culturological and axiological approaches in education.

Processes of humanization of national education, socio-cultural reorientation of educational activities and the impact of global social processes on the transformation of the education system in the formation of the information society, a society of knowledge and society of education (Ursul, 2019) play a significant role in the formation and/or cultivation of poly- / multicult-

turalism today.

The problems of poly- / multicultural existence and cultural dialogue are highly relevant to the modern philosophy of society. The actively discussed topic of that what is “ours” and “theirs” (= aliens) concerning the theme of cultural dialogue at the beginning of the XXI century acquires a special socio-cultural and existential significance.

Therefore, firstly, poly- / multiculturalism as a phenomenon of (post) modernity goes beyond social communication and becomes a space for the formation of cultural behaviour, and it also turns out to be significant for identification strategies. Secondly, challenges and opportunities for understanding contemporary educational needs turn out to relate to the topic of intercultural interaction at the national and global levels.

Philosophical discourse turns out to be more tolerant in its positions than the discourse of ideology and politics. At the same time, philosophical thinking in the situation of poly- / multiculturalism tends to appear as existential thinking: philosophy is characterized by a much greater predisposition to moral and ethical problems.

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PHILOSOPHICAL AND PSYCHOLOGICAL APPROACH TO SELF-DEVELOPMENT OF SCIENTIFIC AND PEDAGOGICAL WORKERS

Abstract

The study's main purpose is to highlight the philosophical and psychological aspects of the self-development of scientific and pedagogical workers in the context of the development of the education system. The article uses various methods to conduct research, namely general scientific methods: formal-logical, systemic, structural-functional, concrete-historical. The pedagogical synergetics is considered as part of the research. Pedagogical synergetics, which explains the development of a complex system, education, is a new philosophy of the educational process. Pedagogical synergetics makes it possible to approach the development of problems of the development of pedagogical systems and the pedagogical process in a new way, considering them primarily from the standpoint of openness, co-creation and orientation towards self-development. As a result, philosophical, psychological and pedagogical approaches to self-improvement are characterized.

Keywords: philosophy, psychological approach, self-development, pedagogy, pedagogical workers.

Introduction

Scientific thought of the XXI century synthesizes the achievements of philosophical, psychological and pedagogical thinking on the issue of professional self-development and self-improvement of teachers of all previous centuries, expanding them, deepening, increasing the arsenal of means of self-creation of the individual, assigning an essential role in creative self-development and components of the process of self-improvement. Proceeding from this, the problem of considering the philosophical, psychological and pedagogical approaches to the teacher's self-improvement is urgent.

The philosophical understanding of personal self-development is characterized by a significant lack of views on its essence and meaning, mechanisms and internal nature under the influ-

ence of which idealistic, materialistic and dialectical approaches to the interpretation of the concept of self-improvement are formed.

The materialistic approach to understanding a person's self-improvement is based on the priority of utilitarian-pragmatic values. It characterizes self-improvement as an external activity of a person aimed at achieving a socially conditioned ideal by correcting his own behaviour according to the norms of a given society to assert himself in it. In the dialectical approach to understanding the self-development of a person, idealistic and materialistic views are harmonized, according to which self-improvement of a person is considered simultaneously as an internal and external activity aimed at achieving the ideal of a "superman" (in the unity of its spiritual and physical principles) (Mascall & Rolheiser, 2006).

Self-development of the personality, for what

is recognized as “not the degree of development of any personality traits, but their moral content, the ability to form universal human moral values”, is interpreted as “the process of human development in a person”, a phenomenon that “concerns the criticism of the personality, and not the improvement of its individual properties and abilities”, and is invariably associated with the actualization of the positive forces of growth and development of the individual (Yushko, 2012).

Thanks to the development of synergetic and acmeological philosophical concepts, the dialectical understanding of personality self-improvement as a self-determined movement by an integral open system towards ever greater orderliness (self-organization) are fundamentalized in order to achieve the highest possible level of development under these conditions (“acme” - peak, prosperity) (Zawadzka, 2014).

The study's main purpose is to highlight the philosophical and psychological aspects of the self-development of scientific and pedagogical workers in the context of the development of the education system.

Methodology

The article uses various methods to conduct research, namely: general scientific methods (formal-logical, systemic, structural-functional, concrete-historical); logical methods of theoretical analysis (analysis, synthesis, generalization, comparison, abstraction, analogy, modelling, etc.); technical analysis, clarification.

Research Results and Discussions

The origin of the concept of “self-development” took place since ancient times, as evidenced by the inscriptions on the columns located in the Temple of Apollo in Delphi. Thinkers of different historical epochs gave great importance to “self-development” to improve the individual and society as a whole. There is no doubt

that for the implementation of self-development, self-knowledge of the individual is necessary (Smirnov, Smirnov, & Uvarov, 2017).

Achievements of prosperity, socio-economic stability, prospects for personal development directly depend on the ability to navigate and independently master new information to be ready for retraining in the changing guidelines of professional activity in the labour market. In turn, the development and prosperity of society depend on the general educational and general cultural level of its members. Modernity requires a person to constantly and quickly adapt to the rapid dissemination of information and scientific and technological advances and the pace of their practical implementation, affecting everyday life and the labour market. For successful production activities, a person must have a good command of the professional knowledge and skills acquired during the training period in the system of secondary and higher professional education and be sufficiently developed in the cultural, moral, philosophical, and psychological sense. (Tims, Bakker, & Derks, 2013)

The main task of self-education is the independent development and improvement of the personality for maximum preparation for life, building a personality capable of knowing the existing world and purposefully changing it for the better. Self-education is based on methods of activity, personal motivation and attitudes, qualities and skills. As one of the forms of satisfying the cognitive needs of an individual, self-education is associated with the manifestation of significant volitional efforts with a high degree of consciousness and organization, the acceptance of inner responsibility for one's self-improvement. Knowledge acquired through self-education is stored in memory and is productively implemented. Through self-education, a person creates a unique configuration of personal qualities, motives, cognitive styles, and ways of adapting to reality, helping to create his own lifestyle. Self-education of a person becomes a way of forming a life strategy, helps to choose and

implement the chosen direction, to create conditions that ensure the effectiveness of increasing professional and general cultural competence, the development of intelligence and creative independence in the process of independent individual work (Bakker, Tims, & Derks, 2012; Frederickson, 2001; Sonnentag, 2003).

An individual's adaptation to rapid changes in economic, social, political, and cultural life occurs with minimal costs, with a multifaceted and diverse preparation of a person's intellectual abilities for industrial and social life. It should be noted that human actions are determined not only by certain external circumstances but also by such internal conditions as a worldview, strategic attitudes, motives, and needs that determine the individual's social, professional, philosophical, and cognitive orientation.

Skills and knowledge are the only sustainable advantages in modern society. Knowledge can be used only through the qualifications of individuals; it becomes the only source of long-term sustainable competitive advantage. If a person knows how to learn, can achieve a goal, if he knows how to gain knowledge, look for and find the necessary information to solve certain problems, use a variety of sources of information to solve these problems, then it will be easier for him to improve his professional level, to retrain, to gain any necessary additional knowledge, - after all, this is exactly what is needed to feel comfortable in the new socio-economic conditions of life (Zawadzka, 2014).

The psychological aspects of studying the concept of self-improvement are focused on identifying the mechanisms and patterns of a person's personal growth, ways and means of his work on himself. Foreign psychological theories of self-improvement, based mainly on its idealistic philosophical interpretation, consider self-improvement as a personal phenomenon. Self-improvement is understood as an expression of a person's own positive potential, the manifestation of ideal traits through the creation of conditions for their realization and has the character of

self-actualization as a manifestation of a person's latent abilities, an expression of his inner personality core (Zimmerman, 2008; Wrzesniewski & Dutton, 2001; Luthans, 2002). The main psychological mechanism of self-improvement is determined by experimentation, as the expression and consolidation of individually unique personal achievements in material cultural values and self-actualization (in such invariants as self-expression, self-affirmation, self-realization, etc.). The idea of self-movement of a person on the path of cognition of the "true self" and the realization of his potential in activities and in relationships with others determines the search for sources of self-improvement in the person himself, in his inner world in the form of potential forces of growth and development. Self-improvement is considered an expression of a high human need - the need for self-actualization, which, when realized, constitutes the vital meaning of the individual.

Directly pedagogical problems of self-improvement are mainly aimed at finding ways and means of strengthening the inner self-creative activity of the individual as a subject of life and development. Modern ideas of personality self-activity in the process of its formation are affirmed, first of all, in the context of humanistic pedagogy, based on the recognition of the value of each person, his subjective experience, inner world, on the belief in his professional growth, and, accordingly, are opposed to authoritarian tendencies.

The idea of personal self-improvement in the traditions of the so-called "formative" pedagogy of the Soviet period, in which self-education is determined by the main factor of the effectiveness of all influences on the personality, acquires a specific development. The gradual transition of the theory and practice of "formative" pedagogy to "developmental", due to the recognition of the individual's ability to be the subject of his own education, upbringing and development (Ryan, & Deci, 2000; Frunzã, 2018; Vavricová & Lovãš, 2013).

The concept of development in philosophy is associated with the improvement of intelligence and a gradual transition to a higher level of organization when development processes do not arise spontaneously but are purposefully directed. The philosophy of personal development and self-development is noted as balancing the contradictions between the known and the unknown, between the desired and the existing, between the quantitative and the qualitative, between the necessary and the accidental, between the intellectual and the sensual. This process is because of the need to understand self-development as a systemic educational factor.

External determinants precede the development of any system. When the decisive role in development shifts to internal determinants, this process acts as self-development. The point at issue is the formation of the personality as an integral system. This is possible only in the unity of all its components at a certain stage of human development. It provides for a developed self-awareness in the unity of self-knowledge, self-esteem, self-control, self-regulation and self-development. The result of the process of personal self-development is certainly broader than the traditionally identified forms of professional experience, knowledge, skills, and abilities. It manifests itself in the dynamics of its characteristics, self-esteem, self-confidence, and volitional efforts to overcome difficulties and increase self-efficacy (Taylor, Neter, & Wayment, 1995; Mešárošová, 2014).

In the future, the research plans to consider it as a purposeful, diverse self-change of personality, which serves the purpose of its maximum spiritual, moral and active-practical self-enrichment and self-disclosure. This is its independent formation, aimed at successful self-realization in society. The self-development process includes:

1. changes in the motivational sphere of a person, where universal human values find their indispensable expression;
2. the growth of the ability at the level of intelli-

gence to plan and then carry out in practice exactly those actions that correspond to the spirit of the named values;

3. increasing the ability to mobilize oneself to overcome difficulties of an objective nature;
4. a more objective assessment of their strengths and weaknesses and the degree of their readiness to implement the intended goals.

Thus, human self-development is manifested in the achievement of new, qualitatively higher productivity levels of each mental process separately and their interaction, leading to the successful solution of more complex problems. Many scientists consider professionalization and personal self-development as an interdependent processes.

The basis of their integrity is the inner world of the individual, his unity. In pedagogy, the thesis is declared that the process of professional training should be inextricably linked with personal development and self-development. However, the analysis of scientific literature in the field of teacher education shows that the problem of human self-development as a subject of professional activity remains poorly understood (Tenner, Affleck, & Greshman, 1986; Halliwell & Dittmar, 2009). The initial element of professional and personal self-development is the self-awareness of the individual.

Self-awareness belongs to an integral subject and serves to organize his own activities, his relationships. It is only thanks to self-awareness that we understand the discrepancy between the properties of our personality and the social and moral requirements that are presented to us; we are also aware of the discrepancy between our physical and mental capabilities and our aspirations. The main functions of self-awareness are considered to be self-knowledge of oneself through awareness of the image of one's I, the development and improvement of one's personality under the social and moral requirements of society, the conscious use of knowledge about the mechanisms and laws of the mental activity of one's personality (Tims, Bakker, & Derks,

2013; Cameron, Dutton, & Quinn, 2003).

An unformed attitude towards oneself as a scientific and pedagogical worker inhibits professional self-development, since it is thanks to self-awareness that the student understands the discrepancy between his qualities and the requirements of the profession, as well as the social and ethical requirements of society, and thereby internally encourages overcoming the contradictions between them, forming a readiness for self-development.

The transformation of all spheres of production is initiated by changes in the system of higher pedagogical education aimed at training a highly competent and competitive teacher, the main feature of which is the readiness for self-improvement. New pranks in solving the problem of professional training of specialists cause an intensification of pedagogical research. The implementation of innovative reforms in education and, to a certain extent, the formation of the nation's intellectual potential depends on the effective work of teachers. Dynamic social restructuring requires a progressive movement from a specialist, as a result of which qualitative transformations of the personality would take place, the improvement of the mental and spiritual potentials of the personality, the deployment of its individuality (Schaufeli, Bakker, & Van Rhenen, 2009; Bauer, Park, Montoya, & Wayment, 2015). The theory of personal growth and self-development is based on ideas about the positive nature of man, the value of each personality, and its individual characteristics. In these conditions, it becomes necessary to educate a personality capable of reproductive activity and to restructure the prevailing stereotypes, ready for regular self-education, constant self-education, and self-development. Therefore, the problem of the teacher's self-improvement remains urgent, a component of which is the teacher's self-development.

The driving forces of personality development are internal contradictions that stimulate its activity. Some contradictions are successfully

overcome, and this encourages the person to take new actions and, ultimately, to self-improvement, while others cause insurmountable obstacles in overcoming them. So, here it is advisable to talk about the presence of a barrier. The pedagogical barrier, subject to its effective overcoming, ensures the unity of the development of cognitive and emotional processes since there is a connection between the origin of emotional-value relationships and barriers. The developing nature of the pedagogical barrier also lies in the fact that the attractiveness of most values is directly proportional to the size of the obstacle one must overcome to achieve them, and the absence of an obstacle devalues the subject. The accumulation of experience in overcoming pedagogical barriers ensures the development of will, causes changes in the mechanisms of self-regulation of behaviour, the formation of motivational attitudes, finding themselves in difficult situations of choice and with the rest, leads to facilitation of the process of overcoming barriers.

The training and self-improvement of a true professional - a master of his craft - continues throughout his life. It is not limited to the scope of the educational institution or the position held. The realities of every day and the challenges of future changes put each of us in front of the need to predict them and prepare accordingly. Self-development is determined by socioeconomic factors, the psychophysiological potential of a person, purposefulness and, first of all, by the nature and content of labour. The conditioning forces of self-development are professional work, material, social status and spiritual needs. The content of self-development is an integral complex of processes and means of personality development, the pleasure of its cognitive and spiritual needs, the disclosure and improvement of natural inclinations and abilities.

Pedagogical synergetics occupies an essential place in our research. Synergetics, as a theory of self-organization of complex systems, describes the common (joint) in their development. Without a doubt, education in the embodiment of

pedagogy is a complex system, and therefore synergetics, which is being developed today by various branches of scientific knowledge, necessarily becomes its new philosophy. In this context, one can speak of pedagogical synergetics as a new dimension of the initial process of education.

The emergence in the pedagogical process of new, stronger structures that have new qualities becomes possible if a number of conditions are met: if the old system is in a state of crisis, and its former structures do not meet the requirements of the new situation; the main source of the emergence of new qualities is embedded within the system itself, but in order for the self-organization mechanism to work, an external driving force is needed; a new structure in the process of evolution, together with deviations and accidents that accompany it, must independently “survive” in order to achieve proper stability; the formation of new qualities in the system (education, consciousness, personality) should be determined by synergistic principles and conditions.

The introduction of synergetic into pedagogical science as an important philosophical and methodological section of pedagogical theory prompted individual scholars to interconnect pedagogical and philosophical problems, to a certain extent, contributed to the “erosion” of the boundaries of pedagogy as an independent science. In the paradigm of synergetics, pedagogy manages to combine the idea of self-organization with the idea of cognition as a new dialogue between man and nature to significantly expand the scope of application of various phenomena: physical, chemical, biological, social, and the like. After all, synergetics as a theory of self-organization of complex systems shows the general in behaviour of complex systems – both natural and social. A person “as a whole” or a student in the learning process interacts with the natural and social space in which life occurs. It is with him that she interacts. It is this space that determines his needs, norms, abilities, forms the

environment of education, training, development, that is, the educational space.

Reflecting on the synergistic content of the activity, we note that the leading place belongs to the teacher’s professional activity. Pedagogical activity is the professional activity of a teacher, solving the tasks of teaching and developing students with the help of various actions. It acts as a special type of social activity aimed at transferring culture and experience accumulated by mankind from older generations to younger generations, creating conditions for their personal development and preparing them to fulfil certain social roles in society. The essence of the activity is considered lies in the fact that the teacher sets educational goals and objectives for himself and then transforms them into tasks for students. This should stimulate their activity, cause positive changes in their personal development. By the nature of the goal of the pedagogical activity, it is a dynamic phenomenon. The logic of their development is such that, arising as a reflection of the objective trends of social development and bringing the content, forms and methods of pedagogical activity in accordance with the needs of society, they consist in a detailed program of gradual movement towards the highest goal - the development of the individual in harmony with himself and society. The type of professional activity we are examining has a dynamic structure, which includes many elements. It is the interaction of all elements that results in the phenomenon of pedagogical activity. Its functioning presupposes the achievement of the following goals: cognitive - receiving by the subject information about an object (its highest form is science in all its modifications) value-orientational, the goal of which is the subject’s awareness of the meaning of the object for it (its highest form is ideology in various modifications) transformative, the goal which is the change by the subject of the object, material-practical and spiritual - ideal, for the sake of creating a new, cultural object from the material of natural, social, human given (at one level - the creation of the objectivi-

ty of “another nature”, at the second, ideal - a model, project, dream, in the third, semiotic, in the sign systems created by the culture, languages necessary for communication in the synchronic section of socially organized being and the diachronic section of cultural continuity).

The principles of the synergetic approach began a new systemic-synergetic concept of pedagogy, the starting points of which are as follows: the essence of all pedagogical phenomena and processes is the systemic synergetic approach; each pedagogical system is considered and understood as a synergistic integrity; the sources and driving forces of the development of pedagogical systems (primarily the development of personality) are not contradictions, not struggle, not denial of negation, but the synergy of these systems and their interaction, both internal and external; pedagogical systems are essentially anthropological systems, since they have an objective purpose - to ensure the formation of a person as a person and mastery of the systemic culture of human studies, produced by previous generations, gives it life meanings and goals, guidelines in its development; the personality in the pedagogical process is considered as a synergetic, self-developing social system, the essence of which is embodied in the domination and fulfillment of objective social roles; education is a systemic and social process of human studies.

Pedagogical activity is a synergistic system, where everything is subject to the laws of system synergism, the action of which is manifested in system-functional patterns. Determining factors of the education system from the standpoint of a synergetic concept: motivation, the system's openness, dialogue, freedom of choice, exchange of information. Implementing a synergistic approach in the teacher's activities is manifested in updating the content, methods and forms of teaching, taking into account such factors as openness, self-organization, self-development, creativity and nonlinearity of thinking, management and self-management, and the like. The synergistic approach frees the pedagogical space

from single-linedness and cliches, opens up the multifunctionality and multidimensionality of hypotheses and theories, makes it possible to comprehend in a new way the peculiarities of creative thinking and representation, evaluate the variety of ways, methods, principles of personality development, is constantly updated, to create new conditions for the disclosure of creative abilities. The principles of synergetics today are new trends in the development of pedagogical skills (Mascall & Rolheiser, 2006; Yushko, 2012; Kryshtanovych, Golub, Kozakov Pakhomova, Polovtsev, 2021). These principles of synergetics provide a non-standard approach to teaching, completeness and high quality of subject knowledge, professional development and professional adaptation of a future specialist through various academic disciplines, taking into account their interdisciplinary connections.

Conclusion

Thus, self-development is considered as a broad category, including any activity of the subject, carried out consciously or subconsciously, directly or indirectly, which can lead to progressive changes in mental processes, physical functions, and social abilities. This is a process of constant improvement, conscious management of the development of a personality, one's qualities and abilities, the result of which is satisfaction with oneself and one's achievements, and the main internal mechanism of self-development of a personality consists in a conscious, qualitative change in personality through self-education.

The multifaceted problem of the teacher's self-improvement is determined by the philosophical, psychological and pedagogical opinions. It has been established that the idealistic, materialistic and dialectical philosophical understanding of an individual's self-improvement is characterized by a variety of views on its meaning and inner nature. The recognition of the key criterion for the perfection of the optimality of

self-realization by the individual of his creative potential leads to the understanding of self-improvement as an important prerequisite for the successful creative self-realization of the teacher. Ideas of personality self-activity in the process of its formation are affirmed in the context of humanistic pedagogy, a personality-oriented approach based on the recognition of the value of each person, his subjective experience, inner world, on faith in her professional growth.

A scientific solution requires the existing pedagogical theory and practice contradictions between the use of the term “teacher’s self-improvement” and the variability of the definition of this concept, which is a question for our further scientific research.

We believe that the priority potential of the teacher’s self-improvement is the self-development of the personality, the basis of which is the deployment of a person’s essence through his individuality. Professional self-development is effectively carried out only if students are active, which is manifested in the ability to consciously and independently use their own potential with the aim of successful professional and pedagogical activity. A specific feature of the activity of teachers is the conscious professional orientation of the individual, which is manifested in the understanding of the importance of teaching, the correctness of pedagogical knowledge, the presence of a stable interest in a pedagogical activity. We define the self-development of a future teacher as a conscious, active, purposeful activity aimed at developing one’s own individuality and professional self-realization with the aim of self-improvement. We see the prospects for further research in this direction in the study of the problem of the teacher’s readiness for self-development.

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PHILOSOPHICAL DISCOURSE FOR THE DEVELOPMENT AND IMPROVEMENT OF THE INTELLECTUALIZATION OF HUMAN NATURE

Abstract

The principal goal of the study is to characterize the philosophical discourse of the development and improvement of human nature in the context of its intellectualization. The article uses a set of methods that make it possible to reveal a philosophical analysis of the development and improvement of human nature in the context of its intellectualization, in particular: general scientific methods; logical methods of theoretical analysis; technical analysis, clarification. Because of the study, the philosophical aspects of the development and improvement of human nature in the context of its intellectualization were characterized. The needs of the modern economic, political, spiritual development of society require further, deeper research of the actual problems of the doctrine of man. Therefore, interest in man and humanity is becoming especially acute, prompting to justify social and cultural transformations.

Keywords: philosophy, philosophical discourse, human nature, human, intellectualization.

Introduction

The relevance of the research topic is due to the fact that in the twentieth century, under the influence of the latest technologies and the active change in the postulates of the personality, the transformation of its biosocial nature and integration into the technosphere was rampaged. This phenomenon has changed the natural and social qualities of a person. In modern scientific discourse, the problem of human renewal is actualized in two planes: improving his bodily capabilities and developing spiritual qualities. Today science has come close to the modification of man as a biological species. The immortalistic intentions of humanity in the information age have spilt over into the movement of transhumanism. The scientific community notes the erosion of humanism, globalization and virtualization of human existence; philosophy includes the

concepts of “anthropological crisis” and “toxic social environment”, which are manifested in demographic problems, the growth of “social” diseases, provoke psychological breakdowns and stresses at the individual level, and public - social and ethnopolitical conflicts.

The study of non-traditional philosophical doctrines of improving human nature is being actualized as an alternative to the biotechnological development of civilization.

Today, more than ever, it is crucial to comprehend the applied aspects of intervention in human nature and the socio-cultural consequences of expanding the boundaries of understanding the human, providing not only scientific experiments but also religious practices directly aimed at his psyche and the development of intelligence. The ethical system of humanity acts as the main driving factor in the effectiveness of human transformation with the help of science and reli-

gion. An essential factor in this is the presence of a disciplinary bioethical paradigm. The principal goal of the study is to characterize the philosophical discourse of the development and improvement of human nature in its intellectualization.

Methodology

The article uses a set of methods to reveal a philosophical analysis of the development and improvement of human nature in the context of its intellectualization. In particular, general scientific methods (formal-logical, systemic, structural-functional, specific and historical), logical methods of theoretical analysis (analysis, synthesis, generalization, comparison, abstraction, analogy, modelling, etc.), technical analysis, explanations were used. The historical approach made it possible to trace the chronological sequence of the formation and development of philosophical doctrines of improving human nature to identify internal and external connections, patterns and contradictions of this process.

Research Results and Discussions

Philosophical understanding of man in the context of studying his nature and the development of the internationalization of his essence, the problems of forming a harmoniously developed personality, a democratic society, various biological, social, spiritual, psychological and other aspects of the human. Existence today gains great importance for each individual person and civilized humanity. The modern style of thinking, the way of perception of the world and the symbolic activity of the subject are characterized as communicative, discursive and simulative. In this situation, a socialized person gains even greater independence, responsibility, a degree of self-awareness in measuring his own existence (Barkow, Cosmides, & Tooby, 1995; Beunaflor, 2006).

Man and his intellectualization and every-

thing human have long attracted the attention of philosophers. However, the formulation and resolution of questions about a person depend on the disciplinary framework and methodological programs, as well as on different worldviews and values. Some researchers choose biology and psychology as the basis of human sciences. They are opposed by representatives of humanitarian knowledge, among whom there are also many disagreements (Castro, 2005; Chibeni, 2005; Estlund, 2011). Note that philosophers also differ in their orientations in searching for essential and system-forming concepts of a person. To the traditional discourses about the man: scientific, religious, moral, metaphysical, new ones have also been added, based on modern humanities that are intensively developing - psychoanalysis, semiology, ethnography, structural anthropology.

In philosophy and the humanities, a person is defined precisely as the bearer of reason. It is fundamentally different from animals in its rationality, which allows restraining and controlling bodily training and instincts. Thanks to the mind, a person comprehends the laws of the universe, discovers sciences, invents technology, transforms nature and creates a new environment for living. However, besides rationality, other spiritual characteristics of a person can be noted: only he has faith in God, the distinction between good and evil, awareness of his mortality, memory of the past and faith in the future. Only man can laugh and cry, love and hate, judge and evaluate, fantasize and create.

The philosophical vision of man and his nature in the context of intellectualization underlies any scientific study of issues related to him. The difference between the philosophical doctrine of man and other sciences is that it explores the more general problems of human existence, the specifics of man's existence as a species. Such problems include the problem of anthroposociogenesis, the origin of man and human society, the meaning of human existence as a species and the meaning of the existence of an individual, the problem of freedom and the need for human ac-

tions. For the solution of all these issues, a special component of philosophical knowledge arose - philosophical anthropology.

Man is mysterious and incomprehensible, unusual and unlike other creatures. On the one hand, it is part of the natural world and is subject to its laws. To survive, he must adapt to natural and social conditions, most of which have developed as such results of human activities, usually not transmitted and not planned by an individual person. A person has a clear awareness of his freedom and decides on his own, even if he is doomed to hard physical labour and poverty. He knows about good, love, justice, even if he deceives, commits violence. Knowledge of the highest values, striving for the best, and desire for holiness - all this makes a person an exceptional being. Knowledge of the highest values, striving for the best and striving for holiness – all together – make a person an exceptional being.

Throughout the existence of humanity, a lot of both purely religious and philosophical studies have been written on the problems of improving human nature. A powerful layer of philosophical and religious research was created between these two methodological frameworks. The ideological position of their authors determines the degree to which these studies belong to religious or philosophical schools. This is quite natural since every “philosophical teaching about man includes the ideal of man. Thus, this teaching seeks to give the image of a perfect man. A perfect person is not only one who has maximally realized the fullness of his essence but also one who, in this case, overcame it or developed further, that is, transcended it. A positive transcendence is possible only in the direction of some unconditional and absolute beginning. “Therefore, in most spiritual traditions of humanity, the problem of human perfection is considered as a path to the absolute and has a philosophical character” (Kaplan, R. & Kaplan, S., 1989; Mendoza & Edgar, 2008; Stevenson, 1999).

If we generalize the ideas about the perspective of human development generated by human-

ity in the twentieth century, we can group them according to the ideological characteristics in the following blocks:

1. Orthodox religious views: a person will change in the future, but this will be a moral transformation and improvement. This opinion, in particular, is shared by the two most widespread world religions - Christianity and Islam. The Buddhist doctrine of reincarnation does not provide for general changes in humanity, neither in the direction of improving its nature nor in the direction of improvement, perfection. This is due to the fact that it recognizes only the individual path of the human soul to perfection.
2. Orthodox-scientific views: in the future, a certain improvement of a person is possible such as moral, intellectual and physical. But *Homo sapiens* will remain a stable biological species, will not be qualitatively different from the existing one, but will improve quantitatively the primary indicators of development inherent in modern man naturally. This point of view is shared by Darwinism, positivism and Marxism.
3. The transhumanistic (posthumanistic) concept of “improving” a person through its endless improvement in the process of scientific and technological progress, the use of advanced technologies to improve human capabilities, since disability, illness, and involuntary death are considered phenomena that need to be overcome. People must turn into beings with superpowers, and *Homo sapiens* will replace the “posthuman”.

Transhumanists propose to use modern technologies for growing organs (artificial organs, cryonics) to improve a person, mental technologies (nootropics), reproductive technologies (means of improving reproductive performance, pre-implantation genetic diagnostics and selection of embryos), technologies for the physical improvement of a person (doping, plastic surgery, exoskeleton). Short-ly, they consider it expedient to use human

genetic engineering, create a neurocomputer interface, and propose an implantation upgrade of a person by exogenous intervention in the body (exocortex, loading consciousness, and isolated brain). Because of such “improvement”, a person will become an ageless Immortal bio-cybernetic organism, which chooses its own “physically mental configuration” in its own nature. This worldview is spread by the eponymous international intellectual and cultural movement that combines the political ideology of libertarian transhumanism, communist transhumanism (techno-communism) and technogyanism.

4. Evolutionary-cosmic concept: man is included in the process of constant cosmic evolution. The existing species of *Homo sapiens* is not perfect and evolutionarily complete and has irreversibly transformed into perfect spiritual species of intelligent life that already exist in the Universe or should appear as a result of the evolution of humankind. This opinion is shared by representatives of numerous schools of esoteric philosophy, theosophy, Living Ethics, Russian cosmism, mystical Christianity and the like.

This classification allows us to state that for a philosopher in the context of the tasks of studying the philosophical doctrines of the twentieth century on the improvement of human nature, the field of research interest is limited to the evolutionary-cosmic approach, the analysis of which, of course, should be carried out in comparison with orthodox religious concepts about human nature.

The idea of a perfect man is more than a philosophical or religious idea. For many eras, in many changing forms, it is one of the driving motives and regulatory principles in the life of the most religious traditions, spiritual communities, cultures and civilizations. It deeply affected both the consciousness of the individual and the character and activity of social structures. However, it cannot be considered a completely universal anthropological idea and a necessary part

of the ideas of man and humanity about themselves. History knows epochs and communities, such directions of human thought to which this idea was not inherent. Such is our modernity, postmodern secularized culture in the circle of dominant ideologies, images, archetypes of which the idea of a perfect person is absent and the advance towards it in the development's context of intellectualization.

To understand the ontological and anthropological background of the emergence of non-traditional philosophical doctrines to improve the twentieth century, we need to identify the key ideas and practices of improvement. It will also be important to investigate the spiritual search of humanity, to compare the stages and forms that human consciousness goes through on the way to perfection in different traditions. The concept of perfection and perfect man belongs to Greek philosophy. They are practically not used in the Torah. It has two anthropological categories that correlate with the concept of a “perfect person”: “the elect” and “the righteous”. But the concept of “the chosen one” is fundamentally different from the concept of perfection. An election is a fundamentally incomprehensible act of divine will, in no way – neither logically nor ethically justified: “The person that the Lord chooses is a saint.” (Ventegodt, 2003; Max-Neff, 1992; Hume, 2002; Hegel, 1967)

The concept of human improvement is an integral part of the anthropological doctrines of all considered religious traditions, both monotheistic and polytheistic, new and with a thousand-year history. They provide for the spiritual movement of the adept of religion to the sacred attractor, which is the transcendental essence of a high order: the Absolute, the Supreme, Tao, God and the like. The goal of human life, striving for perfection, is the maximum approximation, before identification, to the sacred attractor, which involves crossing the anthropological border, marking the achievement of perfection.

The passage of the stages of spiritual growth is impossible in most traditional religions with-

out the will of the Absolute. In the end, it allows the person to begin this process and determines the boundaries and success of his progress along with it. In Judaism and partly in Islam, without the will of God, all human efforts will remain within the framework of “righteousness”, and the achievement of perfection is possible only for those chosen by God, that is, the attribute of “chosenness” (Noonan, 2003; Machery, 2008; Hull, 1986).

In the process of self-improvement, a person receives certain superpowers (vision of divine light, samadhi, the gift of prophecy, healing, etc.). They can be interpreted as side undesirable effects (“pleasure”) and in all the traditions considered are not considered an end in itself for the spiritual growth of the practitioner. When a person has crossed the anthropological border, it receives certain attributes and a limitless possibility of the Absolute partially or completely repulsed with it, as a rule, losing corporeality, or (as in Taoism) becoming immortal in the human body.

The problem of man in the development’s context of its intellectualization refers to the “eternal” problems of philosophy. From various interpretations of the essence of man, we meet in almost all significant philosophical works. This is convincing evidence that the issue of understanding and studying oneself and one’s own kind has been the subject of constant human attention for a long time. Over the centuries, the range of practical human activity expanded, more and more spheres of aim reality became the arena of this activity. More and more, he mastered the laws of reality, learned to use them in his practice. At the same time, a person constantly faced questions about the essence of his being, the meaning of life, the purpose of existence in this world, the system of life values, and many others, which demanded and did not find convincing irrefutable answers. But the man stubbornly did not stop his search.

Proceeding from the fact that the problem of a person is extremely broad and complex, in this section, we will focus on how it was treated and

solved in the history of philosophical thought, and we will clarify the category of “human essence”, the issue of its socialization and the meaning of human life and humanity (Hancock, 1993; Hume, 2002; Wilson, 1978; McKeon, 1966).

One ancient sage said: “There is no more interesting object for a person than a person himself”. What is a man? At first glance, this question seems ridiculously simple - who does not know what a person is! This opinion is deeply mistaken. Man is a complex creation of nature, society and himself. This creation includes reason, will, character, and emotions, as well as work and communication. That is why such sciences as genetics, physiology, medicine, psychology, sociology, anthropology and many others study it. Today these sciences are combined into a system of complex human knowledge. Philosophy also occupies an important place in this system. Even a particular discipline was formed – philosophical anthropology, that is, the philosophical doctrine of man.

An irrational idea of the essence of man became the most widespread in the twentieth century. For example, according to the theory of existentialism, a person lives in a world that is alien to him. His being is irrational and incomprehensible. The meaning of human life consists in mystical communion with God or in experiencing the “reality” of individual life. The problem of man arose so sharply that it caused the emergence of a separate philosophical science – philosophical anthropology (as already mentioned), which largely used the experience of the irrational understanding of man. Rejecting the rationalistic concepts of human consciousness and behaviour, which are determined precisely by the mind, philosophers drew attention to the fact that the will to live or the will to power, faith, the desire to experience genuine life can decisively affect a person. Irrationalist theories were largely confirmed by the events of the history of the twentieth century, which cast doubt on the reasonableness of human behaviour. In the 20th

and 21st centuries, the dominant line was scientific rationalism as a particular value. Humanity has become a witness to the development of science, technology, witness the changes that have taken place in technology, in the means of communication. The image of a modern person becomes communication-centred.

Another critical factor in human development is language, which is a symbolic system. In a general sense, speech is understood as a system of signs, with the help of which a person receives, distributes, stores and processes information. Natural human speech is primary, and the historically formed system of signs serves for thinking and communication. It is widely believed in science that the prerequisites for the emergence of human speech were complex motor and sound forms of signalling that exist in higher animals. In the process of transition from animal ancestors to humans, a linguistic signalling system is formed; that is, sound means of detecting emotions and causative agents for actions turn into a means of designating things, their properties and relationships, and contribute to deliberate communication. The emergence of language turned out to be a powerful tool for the further development of man, his consciousness. Thanks to language, transferring social experience, cultural norms and traditions are successfully carried out. The continuity of different generations and historical eras is realized through the language.

One of the most exciting questions in the context of intellectualization is the problem of the relationship between consciousness and language. There is an opinion that a person can think without words and resorts to them only when he needs to convey thoughts to anyone, that you can think without language, and this kind of thinking is "correct". However, one cannot agree with this point of view. The fact is that consciousness from the very beginning exists in the material dimension of language. Only through language does it become real, accessible for perception by other people. Opinion receives a material, verbal form not only

when we speak or write but also when we think. There is a specific language centre in the brain, and the thinking process is associated with signals coming to this centre from the organs of speech, hearing, vision, and the like. It has been experimentally proven that the linguistic shell appears along with the thought.

In the context of our research, the language may perform two principal functions: a) the organization of knowledge and their preservation and b) communication, information transfer. The first function of speech reinforces the results of thinking. The history of language shows how, in the transition from concrete thinking to abstract, the formation of words denoting general concepts took place in the language.

Besides language, another factor allows people to communicate and understand each other: human consciousness is a product of social evolution. Consequently, there is a certain "similarity" between intelligence, consciousness. It follows from this that, despite individual differences, they have some common features. This community appears due to upbringing, education and, in general, the influence of the social environment. This similarity is also determined by the exact mechanisms of functioning of the physiological apparatus of consciousness, the same logic of thinking, similar processes of practical activity.

From everything that has already been said, it is clear that man is a very complex being. Nevertheless, the key thing is that duality or dual essence, the coexistence of man and animal, natural and social, spirit and body, man and God, good and evil. These oppositions create a dynamic tension that feeds culture, symbolizes man's eternal mystery, and stimulates his search for his destiny and place in the world. It is wrong to think that such metaphysical ideas about human nature are purely metaphorical, that is, ones that are unimportant and useless. As can be seen from history, the source of the cultural explosion is not only new technologies, but ideas, especially a person's idea of himself, about its goals

and ideals, which significantly determine a person's social, economic, and cultural achievements. Any conception of man proceeds from the existence of natural and rational in it. Associated with this is the difference between the disciplines that study a person. The intelligent side is studied by philosophy and the humanities, while the animal side is studied by biology, medicine and other natural sciences. The holistic image of a person consists of a simple amount of knowledge. However, the two sides of human nature are not considered equal. Philosophy presents man as a predominantly rational being, and biology gives preference to the natural side of man, and the mind also becomes genetically dependent on nature.

Today, the need for the formation of a diversified personality has become especially acute since only such a person can fully build the future of the planet, which is becoming more and more complex and precarious. For a long time, there has been an idea of the ideal of a person. This idea can be considered quite relevant, justified from a practical point of view. The following parameters are included in this performance:

1. strength and health;
2. diligence, possession of practical skills and abilities;
3. reason, wisdom, understanding of life;
4. kindness, morality, a high degree of humanity;
5. beauty, development of taste, aesthetic feelings. Based on these parameters of a harmonious personality, a person's ideal can be determined by the following characteristics: strong, diligent, wise, kind, beautiful.

Artificial intelligence, including machine learning and deep learning, is neutral only at first glance. A closer look reveals that it can greatly affect the interests of people in specific cases. In many areas of life, deciding based on mathematical calculations offers tremendous benefits. However, if AI becomes too important in human life, which implies the identification of repetitive behaviour patterns, it can turn against users, lead

to injustice, and the limitations of human rights.

The tension between the benefits of AI technology and the limitations of human rights is particularly evident in the area of privacy. The right to privacy is a fundamental human right necessary for a safe and dignified life. However, the digital space, including when we use apps and social media, collects a tremendous amount of personal data (with or without our knowledge) that can be used to create our profile and predict our behaviour. We share information about our health, political beliefs, family life, even without knowing who will use this data, for what purpose and how.

Artificial intelligence greatly expands our ability to live the way we would like. But he can deprive us of them. Therefore, clear regulation in this area is necessary in order to avoid its transformation into a modern Frankenstein.

Man has undoubtedly used the forces of nature. Using fire becomes an important factor in this. When man invented special devices for producing fire, he finally drew a clear, almost insurmountable border between man and animal. The human brain also developed under the influence of life circumstances, which were transforming. In the future, the need for communication, collective living, developed labour activity turned out to be dependent on one person's life on the life of others, forming a person as a biosocial being. A person of the modern type – Homo Sapiens - appeared 40-50 thousand years ago. However, even now, the social side of a person develops along with the development of society. This raises the question of the possibility of further evolution of man as a biological species. Some scientists argue that biological evolution has stopped. That is, the biological, anatomical and physiological characteristics of modern humans are the same as 10 thousand years ago. Another point of view is for the continuation of human biological evolution at the present stage. As confirmation, facts are cited about an increase in life expectancy, an increase in height, as well as a decrease in genetic well-being (the birth of

many children with disabilities), a significant decrease in the age threshold for diseases of the cardiovascular system and oncological diseases, and the like. This question remains open.

Conclusion

Philosophers say: a person should live as if there is an eternity ahead of him. Has man really learned to conquer death? "Eternity" must be understood in such a way that a person entrusts himself with tasks for implementing which he does not have enough personal life. So, affairs associated with an excessive risk to life - there is contempt for death, neglect death. A person doing good, loving, engaging in creativity ultimately leaves behind a wonderful memory and gratitude of people. Thus, in a certain sense, man conquers death, breaks through into eternity. Birth and death set the limits of human existence, and they are not something completely external and alien to a person. First of all, they are comprehended in terms of body and soul, and the absolutization of one of them can lead either to excessive fear or complete fearlessness. If a person separates the spiritual from the bodily, that is, presents them as two hostile principles, he is at the mercy of ideas and despises bodily life. Otherwise, he obeys desires and influences and then changes his spiritual essence. Thus, we again come to the question of the meaning of life, the answer to which each person must find and implement only independently.

Freedom and awareness of the finiteness of his life give a person a unique, inimitable opportunity to create his own world, unlike others, the opportunity to draw a sharp border between him and the rest of the world once again. This is what distinguishes a person in the Universe: the ability not to duplicate (albeit with variations) his ancestors, but to be unique every time. However, a person as a conscious and responsible creature must consider the interests of others and personal involvement in social, spiritual, cultural, and historical integrity. This is what inspires him with

the meaning of his being.

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PHILOSOPHY OF ART AND CULTURE

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COMPOSER'S PHILOSOPHY: THE INTERDEPENDENCE BETWEEN WORLDVIEW AND WRITING TECHNIQUE

Abstract

The composer's philosophical thinking category is actually significant; a stable approach to the phenomenon under study has not developed to this day. This phenomenon is a complex socially conditioned mechanism of creativity, which entails understanding and clarifying several philosophical and cultural categories, such as thinking, consciousness, worldview, style, writing technique, concept, cultural values. This research reveals the essence of such a phenomenon as the composer's philosophy of thinking in the interdependence's aspect of the worldview and writing technique. The fundamental approaches, methods and principles of research in composer's philosophical thinking area formed the methodological basis of this scientific article. The manifestations of the composer's thinking as an aspect of writing technique (thinking-writing) are considered. The philosophical type of worldview in the composer's work has been substantiated, and the primary forms of their manifestation in the musical text have been determined.

Keywords: philosophy, composers, worldview, thinking, writing technique.

Introduction

Musical thinking is a multilevel process, the mechanisms of which are involved in operating units and components of musical language/speech, connected and interacting with each other. Each level is differentiated according to its vector orientation to "horizontal" and "vertical". The combination of these vectors forms a qualitatively new level of organisation of musical two content - depth (texture, spatiality, timbre).

The phenomenon of the philosophy of composer thinking is studied in connection with the factors of its formation, including:

1. artistic consciousness (the mechanism of the individual's mental activity, a form of reflection of the world as a Universe),
2. worldview (the "top" of social consciousness, the conceptual basis of creativity),

3. communication (performing tradition, audience assessment, musicological words),
4. social conditioning (the influence of historical and cultural society, scientific and technological progress, etc.).

The musical art of the 20th – early 21st centuries as a philosophical and cultural layer, representing phenomena scattered in the aesthetic and stylistic sense, is a wide field of study for a modern philosopher. Literally, every decade, new trends, methods of working with musical material arose, the aesthetics of previous generations were rethought, unknown forms of working with sound, text and word were born, and all this can turn into a specific philosophical vision or expression. Note that the existence of a total intellectualisation of modern academic art as a phenomenon generated by theory and practice entailed a cognitive approach, enriching the termi-

nology of musicological discourse (a way to think and talk about musical creativity).

As a product of postmodern consciousness, the social system of the second half of the XX – beginning of the XXI centuries gradually closes a person and leaves her alone with herself. Electronic exchange of information opens up new perspectives and simultaneously alienates society, as it “preserves” the human personality. Thanks to this phenomenon, in the art of music, genuinely unique personalities are born with innovative thinking and an approach to creativity, given the creative experience of the twentieth century. Ending in an integral space-time coordinate, it becomes crucial to develop an idea of how this historical (epoch-making) style differs from the previous ones. Answering the question “can the twentieth century be considered an integral phenomenon in the aspect of composer’s creativity” positively, researchers are looking for the criteria of this integrity in the experience of the achievements of non-standard-minded representatives of various national composer traditions. In the proposed dissertation, such a criterion is conceptualism as the embodiment of artistic types of thinking/consciousness (Leodiensis, 1973). The primary category for the chosen direction of scientific research is composer thinking.

The main constant of the artistic expression of most composers of the second half of the twentieth century is conceptualism. First of all, it is a method of creating a composition; therefore, it can be applied when using one or another compositional writing - polyphonic, gramophonic-harmonic, and composition techniques: serialism, aleatoric, sonoristic, etc. So, the way of expression can manifest itself in different ways. However, the conceptual method is the same for everyone. Researchers consider the very essence of conceptualism as a direction in art and a method and thinking.

In modern musicology, the category of composer’s philosophical thinking is actually significant. A stable approach to the phenomenon un-

der study has not developed to this day. This phenomenon is a complex, socially conditioned mechanism of creativity (Kryshtanovych, Bilyk, Hanushchyn, Sheremet, & Vasylenko, 2021), which entails understanding and clarifying several philosophical and cultural categories, such as thinking, consciousness, worldview, style, writing technique, concept, cultural values. That is why modern scientific research in this area is critical today. The purpose of our research is to reveal the essence of such a phenomenon as the composer’s philosophy of thinking in the aspect of the interdependence of the worldview and writing technique.

Methodology

The methodological basis of this article derives from the most important approaches, methods and principles of research in the composer’s philosophical thinking area. Also, this article was used: a) general scientific methods (formal-logical, systemic, structural-functional, concrete-historical); b) general logical methods of theoretical analysis (analysis, synthesis, generalisation, comparison, abstraction, analogy, modelling, etc.); c) private scientific methods (technical analysis, specification, interpretation, etc.)

Research Results and Discussions

There is no single model for the classification of a composer’s creativity, especially thinking because each of the listed approaches illuminates the problem of a psychological or culturological nature but does not affect all the processes associated with composer thinking and in their relationship with the writing technique, the conditioning of communication and the historical conditions of formation composer.

The concept of composer’s thinking and its typology based on the Western European tradition is based on the criterion of the dependence of creativity on the artist’s worldview. Consider forms of social consciousness of cognition, such

as philosophy.

Philosophy should occupy the most crucial place in the creative activity of a musician since it is the formation of ethical and moral ideals that contributes to the development of his spirituality, and as a result, the creation of cultural values by the composer (Dos Santos, 2019; Koelsch, Rohrmeier, Torrecuso, & Jentschke, 2013). Philosophical thinking is the highest manifestation of the consciousness of the creator of music. It spreads and affects both each level and element of the musical language and forms the composer's style.

Philosophical thinking can be manifested in the objectification of the composer's most philosophical insight and the formation of a unique concept of creation - the existence of philosophical thought in non-philosophical ideas, for example, religious or scientific. As noted in the previous section, almost every element of the musical language emerged from the laws of the very nature of being, being not only an acoustic phenomenon, but also an aesthetic and philosophical born: intonation, emerged from speech intonation and gesture, bears the sign of the era; metro rhythm is the natural basis of life itself; system-harmony - the quintessence of goodness, beauty and order; dynamics - the manifestation of movement, development, time as an objective way of existence of matter; timbre - an individual characteristic of a voice; structure - universe, unity and interconnection of forms (Alperson, Nguyen, & To, 2007; McCarthy & Goble, 2009).

It is known that the philosophers of Ancient Greece perceived music as a conductor between the earthly and divine worlds, and they saw the seven-degree scale as a reflection of world harmony (Harmony of the Spheres), according to the ancient doctrine of the musical and mathematical structure of the cosmos. So, the composer's operation with elements and components of music broadcasting/languages a priori should express the philosophical nature of his thinking. However, the whole point is in their use since only deep understanding, subordination of their

concept of creation, express the philosophical thought of the creator of music. Proceeding from this, the philosophical nature of the composer's thinking, its ideological attitudes play an essential role in forming the musician's integral personality.

Examining the composer's worldview and musical thinking, one comes across the concept of "technique of composer writing" (from the Greek Τεχνικός ← τέχνη - "art", "skill", "skill"). The worldview, influencing the thinking process, generates the appropriate technique. Having, for example, a religious, philosophical or scientific (or all the mentioned in synthesis) worldview, the composer's thinking must remove the corresponding form (Abrams, 2012; Ansdell & Stige, 2018). Proof of this is the expression of D. Shostakovich about the importance of the worldview as the main criterion on which the process of the composer's work depends. In the concepts of interconnection and mutual definiteness of these processes lies the principle of determinism as a doctrine of cause-and-effect relationships. Determining the involvement of a particular type of worldview in a particular historical era or to a composer is a rather tricky and controversial issue because, in each era, music was born as a result of philosophical thought, a confident scientific approach, and religion (Bowman, 2010; Cross & Tolbert, 2009). For example, the music of Ancient Greece was formed as a result of philosophical and scientific thought: the use of "euphonious" intervals, based on mathematical calculation, the seven-degree scale in the perception of philosophers, was a reflection of world harmony (Harmony of the Spheres), the emergence of a strict and freestyle of polyphonic writing, also became the result mathematical calculation; the system of rhetorical figures of the Baroque era - as a result of religious and philosophical thought; Romanticism was formed as a consequence of the philosophical thought of G. Hegel, I. Goethe, F. Schiller, A. Schopenhauer; New Music (Neue Musik) - Frankfurt School of Philosophy, Scientific Progress - electronic comput-

ers, with the help of which it became possible to operate with sound material in a new way.

In addition, every outstanding composer creates his own philosophy. It is also impossible to deny the influence of the cultural experience of humankind (including the arts: literature, poetry, painting, theatre) on the musician's personality. The worldview can evolve in the process of human life. In the beginning, public opinion is formed (looking at things as they are, a person sees specific patterns in things, compares them, realises that she is part of society) then a person seeks to understand the patterns and nature of things more deeply, comparing himself with the world, try to understand the processes of the universe. So she can form a philosophical worldview. Through the influence of the religious environment, a person understands that God created the world to realise his sinful essence. This is how the forms of a religious worldview are laid in it. The desire to determine the nature of things by comparing specific facts contributes to forming the scientific method of cognition (worldview). Of course, each type manifests itself in consciousness to either, and it is impossible to determine that, for example, the music of Ancient Greece - the product of a musician who has only a mythological worldview - is impossible, because already at that time, philosophy and science walked "shoulder to shoulder". The only thing that can be attributed to facts is that a musician has an artistic consciousness, creative thinking. Nevertheless, the techniques and methods of working with the material and the nature of creativity-guiding ideas are the most intriguing questions. Moreover, among others, the latter seems to be the most mysterious one. However, let us try to figure it out.

Two diametrically opposite in their nature fundamental methods of cognition of reality - science and religion - have existed in man's mind from time immemorial. The first is based on arguments, facts, mathematical, physical and chemical formulas, analysis. In contrast, the second is based on faith, prayer, awareness of

one's sinful nature and the struggle with shortcomings, passions. However, these two pillars of knowledge can be combined in art.

In art, scientific methods of cognition are transformed into compositional writing techniques or are objectified in a musical text as ideas or concepts, determining the functioning of certain sound forms (Bicknell, 2007; Bresnahan, 2015; Elliott & Silverman, 2012). Note that religious ideas (concepts) can be expressed by the scientific method of working with musical material or be philosophically coloured. In contrast to the religious and scientific, the philosophical worldview is the dominant ideological and conceptual basis of the composer's thinking, his artistic consciousness, because every outstanding composer in his musical works clearly demonstrates the concept of philosophical, religious, scientific content. Based on these considerations, we understand that the forms of manifestation of one or another type of worldview in a musical work are different; therefore, they function differently in a musical text.

To determine the type of composer's philosophical thinking, we will make several general guidelines for selecting musical material (works, types of artistic consciousness of outstanding representatives of musical culture, genre), which illustrates the formulation of the problem of the proposed study.

Philosophical thinking concentrates around the problems facing any philosophical system, the questions of which are of a global, ontological nature and are associated with the categories of time, space, being, humanity, morality, beauty, truth, truth, and the like.

Let us dwell on the work of O. Messiaen and A. Pärt to show how the worldview attitudes of composers influence them and how they can manifest themselves in a musical text. In the works of Olivier Messiaen (1979), the "plurality" of physical times (time duration), as one of the aspects of the picture of the world, is expressed in the over-genre of meditation: four symphonic meditations "Ascension"; seven short visions

“Bodies incorruptible” for organ. The composer’s philosophical thinking determines a particular attitude to the problem of time in music, found in the “rhythmic canon” (polyrhythm, as an overlap of times in which the universe and humanity live): “Four rhythmic studies” for piano, “Catalog of birds” for piano, “Seven haiku” for piano and symphony orchestra.

The work of A. Messiaen notes not only a philosophical type of thinking but also a religious one, as evidenced by the composer’s disposition towards the Catholic religion, as can be seen in the program titles of most of the opuses: “Twenty Views on the Baby Jesus” for piano, the oratorio “Transfiguration of Our Lord”, “Book of the Holy Communion” for organ, etc. It is worth noting that, in addition to the ideas taken from the Holy Scriptures, the composer’s attention was attracted by other religions, the ideas of which were conceptually found in “yaravi, a song of love and death”, “Turangalila-Symphony”, and also in inventing his unique method of writing.

Art for A. Pärt (2013) is the path of spiritual search, staying in silence, contemplating Beauty, hope in the Lord. The philosophical, scientific and religious type of thinking of A. Pärt (2013), inextricably linked with the theological tradition of Orthodoxy, was expressed in the creation by the composer of the tintinnabuli technique, in his way, close to the serial technique, which, in turn, is the structuring of the musical text under unique settings composer.

Note that the method of the algorithmic composition refers to the methods of creating computer music, which gives the right to set the creative method of the composer to the scientific one, in symbiosis with the philosophical and religious type of thinking. Pärt’s techniques should be considered “... an equal method of working with intonation as a numerical progression and with a prosaic text as a numerical structure (that is, the text “dictates” the numerical series). Unlike the progression, the text allows one to “subtract” from it the numerical series, which are projected

onto the spheres of counterpoint, harmony (height structure), and the logic of form as a whole. This is largely the source of the novelty of Pärt’s tintinnabuli technique”. According to the composer himself, his musical system became “a voluntary flight into poverty.”

Also, one should consider that the work of Vladimir Martynov (born 1946) is of great interest to the researcher. It is permeated with philosophical thinking, religious consciousness, the spirit of innovation, originality and a scientific approach to some works. According to V. Martynov, a person in the modern world is present as homo errands - “a lost person”, that she needs some guide to the world of righteousness. The composer finds his “refuge” in the ancient church singing art, which is an integrated system, opposed to the torn postmodern consciousness.

The philosophical and religious type of thinking in symbiosis with the composer’s choral thinking and the sacredness of the statement was expressed in such a work as “Beatitudes” for three sopranos and a choir. The work is written in the stanza form characteristic of this section (antiphon) of the Divine Liturgy. The composer, without deviating from the canonical form of the antiphon, creates a unique image of light and purity revealed by the grace of God, expressed by musical means corresponding to the image: in the form of linearity of texture, structure and harmony, diatonic, crystal clear melodic lines, quasi-bell imitations, “ long pedals “. At the same time, the work itself is an actual work of the twentieth century. Despite the apparent presence of a harmonious language, all structures are saturated with a fresh sound and are perceived as original.

The study of the synthesis of philosophical and scientific thinking deserves special attention. This type of thinking, in our opinion, was essentially characteristic of such composers of the twentieth century as J. Cage, D. Ligeti, B. Ferlichou and others.

The philosophical type of consciousness of John Cage (1973) is a consequence of the com-

poser's capture of Eastern philosophy, Zen Buddhism (the ancient Chinese treatise “易经” (Yi Jing - Book of Changes), an endless search for new ways in the field of sound production, structure formation, thought, confirmed by each work of the composer). Each work is a new “invention”, a new view, and a project with no analogues. The principle of “invention” is a consequence not only of philosophical consciousness but, first of all, of a scientific approach to creating

The work of Deryk Ligeti (1993) also notes the philosophical and scientific type of thinking, conceptualism, the invention of the technique of micropolyphony, the use of the method of serial and algorithmic composition (fractal), sonorics, the original rhythmic system (model of the Indonesian gamelan), the technique of “locking keys” in works for piano. A special place is occupied by the concept of rhythm, the result of which is the Concerto for Cello and Orchestra. All components of the musical language of D. Ligeti's works, as a manifestation of the composer's original thinking, resulted from searches and study of culture, art and traditions of different countries, schools, directions, writing techniques and methods of creating a musical composition. It can be assumed that the basis of the composer's philosophical thinking is a scientific approach to music creation.

The personality of Brian Ferneyhew is unique in contemporary musical art. In his work, artistically meaningful philosophical ideas develop through complex intellectual, intuitive processes of creating a structural composition (Ferneyhew, 2008). The philosophical worldview of B. Ferneyhew was formed due to his capture and study of philosophical literature, painting, architecture, poetry, and alchemy.

Regarding the philosophical ideas underlying the creation of B. Ferneyhew's musical compositions, one should point to the theory of allegory by V. Benjamin (in a sense: the transition from image to description, from one art to another), the idea of transformation, the composer de-

scribed as follows: “In his essay “Ursprung des Deutschen Trauerspiels” he first unearthed endless variations on the relationship between images and concepts.

The religious (theistic) type of worldview based on spiritual-moral values, the practice of prayer and asceticism turned out to be on par with philosophical thinking, expressed in the work of composers such as Ksh. Penderecki and J. Tavener. Each of the named authors is a creator and innovator with his own creative and life experience, which results from unique thinking. This is where the originality of the writing technique comes from.

The composing work by Krzysztof Penderecki (1933) occupies a special place on this list (Bylander, 2004). His personality is always associated with a non-standard type of thinking, innovation, avant-garde. Being one of the first creators of aleatoric and sonoric composition, his principles of organising musical material were continued in subsequent generations of composers. However, suppose you study in detail the work of the composer. In that case, most of his creations are associated with religious themes, the musical language in the works of which is imbued with the spirit of the Catholic Church singing tradition, expressionism, and neo-romanticism aesthetics.

The work of John Tavener (1944-2013) stands apart in the panorama of British music and the entire modern musical culture. In contrast to K. Penderecki, the composer's handwriting traces the interconnection of Orthodoxy, Byzantine church singing tradition, Western Catholic music and European modernism of the 20th century against the backdrop of a mystical way of thinking. J. Tavener compared his creation method with an icon painter who paints an icon and called his works “musical icons” (Moody & Caroline, 2014). The program titles of the works are connected with this: “Ikona of light” for chorus and string trio.

As a result of the research, it can be stated that the composer's thinking is a dynamic, evolving

process, subordinated to the breath of the era. The specificity of the composer's thinking in the music of the second half of the 20th and the beginning of the 21st centuries lies in the interdependence of the worldview, communication (performing tradition, listening assessment/perception) and the composer's social conditioning (scientific and technological progress in the post-modern era) form the author's writing technique. The interdependence of worldview and compositional technique in the composer's thinking - its variability, mobility, structure, determinism of some processes and discreteness of others. Differences in the writing technique of composers are a product of their mental activity. They are conditioned by artistic consciousness, which is based on the objectification of various cultural-historical forms.

Conclusion

The manifestations of the composer's thinking as an aspect of writing technique (thinking-writing) have been referred to in the paper. The philosophical type of worldview in the composer's work has been substantiated, and the primary forms of their manifestation in the musical text have been determined. The worldview is formed in the composer's live process: it derives from the interaction of consciousness and communication with the respective socio-cultural environment. The typology of the composer's creativity is accepted through the philosophically viewed dichotomy – "thinking/consciousness". The philosophical aspect should constitute the conceptual foundation of any mental activity of the artist – seeking to learn the laws of nature and to gain the philosophical view of things and creativity, also being capable of directing the musician on a path in which they can express themselves and find answers to the respective questions.

We concluded that conceptual thinking is a supreme method of creativity. It is at the highest level of operating with sound structures. All the

levels and components of thinking while constructing musical drama are expressed in the form in which the composer attributes certain meaningfulness.

We think that further research in this area should be in accordance with the philosophical methodology developed and outlined by the British philosopher Scruton (2009), where, in our opinion, an almost complete matrix of musical discourse and effective methods of its analysis can be found: discursive perception of music, compositional perception of music. Perceptual aspects of analysis, factors of aesthetic influence, etc.

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LANGUAGE MEANS OF REVEALING POSTMODERN LUDIC ABSURD
IN ENGLISH LITERARY TEXT

Abstract

The fiction politics of contemporaneity reflects diversified patterns of language forms and their functions. This has brought to life experimental (postmodernist) writing the key principles of intertextuality, fragmentation, destruction, play. Postmodernist aesthetics caused a blurring of traditional genre canons that led to contamination of syncretic genre compounds through a grotesque transformation of traditional genre models and created an ‘estrangement’ effect. The phenomenon of ludic absurd is viewed in three aspects: 1) linguo-philosophical; 2) cognitive; 3) poetic. The present study focuses on the analysis of ludic absurd; the role of graphic, phonetic, morphemic, word-forming, syntactical, semantic mechanisms, based on the intentional deviation of language norm, play on words; cognitive mechanisms, generated by ad-hoc way of thinking. The conducted linguopoetic analysis of American postmodern short stories suggests that ludic absurd as a stylistic device of postmodern poetics manifests itself at all language levels (lexical, syntactic, semasiological, and textual) and is realized via the semantic asymmetry of lexical units, using illogical, but grammatically correct syntactic constructions, syntactic mismatch of sentences and whole text fragments.

Prospects for further studies consist in clarifying the pragmatic role of ludic absurd in the postmodern literary text; expanding the taxonomy of lexico-semantic, stylistic, and syntactic and paragraphemic means of ludic absurd.

Keywords: ludic absurd, language means, linguo-philosophical, cognitive, poetic aspects, language levels.

Introduction

The world’s progress of the second half of the XX century is viewed as informational development of the Western civilization, which has both its advantages and disadvantages. On the one hand, people received modern technology, improved quality of lifestyle, and on the other hand, boundless and sometimes even fantastic innovative possibilities have negatively influenced the psychological and moral state of society. As a result, the general alienation increased, objective reality turned into “*a mechanical puppet theatre, where Mr Mechanism was the director*” (Fou-

cault, 1977, p. 123). Urbanization, the dominance of information technology, and the prevalence of virtual reality have led to the depersonalization of a human being who feels “*very uncomfortable in the cold Universe*” (Babelyuk, 2017, p. 23).

All this leads to profound shifts in social consciousness at various levels: the world is shown threateningly, multidimensional in its manifestations, chaotic, paradoxical and disorganized (Babelyuk, 2017). Therefore, a person experiences a cognitive crisis and perceives it as chaos, an absurdity that does not obey the laws and plays according to violence and terror rules. In

other words, postmodern society is characterized by *ludic absurd (LA)*, which reflects the particular style of spontaneous nonlinear thinking, life, worldview and, as a result, fiction (Koliassa, 2015, p. 109), writing in *ad hoc style* (Koliassa, 2016, p. 384).

Besides, postmodernism as a multicultural phenomenon is understood as a long-term process involving the consumer culture growth and symbolic simulacra goods expansion, which in their turn caused the aestheticization of life, where there are no nature and true self. Postmodernism as a social phenomenon is to be identified with the lifestyle of as “new middle class” who have the necessary dispositions and sensibility that would make them more open to emotional exploration.

The affirmation of the postmodern worldview – the ludic attitude to objective reality – gave the impetus to the formulation of a new principle of postmodern poetics, in which game becomes an artistic and aesthetic dominant, creating a particular ludic space of freedom, creativity, and innovation form the relevance of the research.

Material and Methodology

Speaking about methods used in this research, the key one is the method of active interpretation (Derrida, 2016). This method was introduced by a French philosopher Derrida (2016), who meant a form of critical writing under this notion. In the context of our research, active interpretation is understood not as an act of reading but much more as an act of creative writing, when different language elements of various linguistic status form a pretext condition for the imaginative play and production of new text meanings. Among the above-mentioned language elements, we distinguish pun, wordplay, original metaphors and metonyms, metaphors, pastiche, etc. They reflect a special manner of writing – the deconstructive manner. Therefore, active interpretation is a definite device to challenge the claims of logic and

traditional rules, according to which it was a literary critic that presents the essential meanings of the text to the reader. As a result of these violations, a text is presented as a multiple meaning source. Hence, we can sum up that in PLT, there is no main or the key meaning to any text, but a plurality of possible meanings.

Another method coined by Derrida (2016) in *Of Grammatology* is deconstruction. Here he explored the interplay between language and the construction of meaning. The three key features making deconstruction possible are as follows:

1. inherent desire to have a centre, or focal point, to structure understanding (logocentrism);
2. reduction of meaning to set definitions that are committed to writing (nothing beyond the text);
3. reduction of meaning to writing captures opposition within that concept itself (*différance*).

Différance refers to the fact that meaning cannot be regarded as fixed or static but is constantly evolving. It simultaneously embodies the desired meaning as intended by the author and the constraints placed on that meaning through the act of interpretation of the text. In this regard, meaning is defined equally by what is included in the institution and what is not.

Some other methods used in the research could be combined under the umbrella term “linguopoetic analysis”, which comprises context analysis, interpretation method, and stylistic analysis at all language levels.

The spiritual situation of the present is characterized by profound shifts in various levels of social consciousness (Iljin, 2000; Hutchenon, 1988). The postmodern world is characterized by neglecting norms and rules, playfulness, entertainment and free leisure. In the postmodern absurdity mirror, the world becomes simultaneously chaotic, threatening and heterogeneous (Koliassa, 2015).

Philosophical postmodern ludic absurd interpretation implies the absence of any value criteria and semantic orientation in the world that I. Hassan (1968) called the “crisis of faith” in pre-

viously existing values (p. 170). A fundamental prerequisite for interpreting the world in the postmodern era is renouncing the idea of integrity, hierarchical structure, centring and harmonious ordering of the world: humanity lives without special markings and initial coordinates, in the labyrinths of lost events (Foucault, 1999). Because of the excessive postmodern ludic absurd, “the world lost its core..., it became chaos” (Deleuze, 1997, p. 47). Moreover, for the postmodern period, the program presumption of chaos achievement is typical.

Within the framework of the cognitive paradigm, the philosophical postmodernism concept is a product of chaos comprehension due to a particular style of nonlinear “absurd” thinking. As a result, a sense of instability, anxiety became a permanent state of humankind in general. A man feels a crisis of cognitive ability but deliberately struggles to survive in such an unstable world. Hence we can trace, on the one hand, the appearance of new, unknown before concepts such as SAFETY, TERRORISM, CRISIS, CONFLICT, SIMULACRUM, VIRTUAL REALITY, AMBIVALENCE, UNCERTAINTY, and AMBIGUITY. On the other hand, we notice the essential changes of such fundamental concepts as GOOD/EVIL, FAITH, LOVE, HAPPINESS, FREEDOM, STABILITY, WOMAN, MAN, FAMILY, RELIGION.

For example:

...today more and more people talk about the transformation of the concept WISE WOMAN. The problem is that not any modern woman will be satisfied with such state of affairs under which she is wise: WISE WOMAN must adapt to her husband, give up

(Barthelme, 1991, p. 33).

The concept of WISE WOMAN (Nikitchenko, 2017, p. 12) in the postmodern era combines the following features: she is not fixed on men because she has something to love and to do to be interested in – her work, hobbies, family, and

friends. Of course, in her life were, there are and will be men. Perhaps she already knows with whom she wants to live at old age, but she does not consider this moment to be crucial for her becoming a woman. She made herself as a woman – WISE WOMAN – SELFSUFICIENT WOMAN.

In real everyday life, to become a self-sufficient woman, she must be a “*horsewife*” as well (a very vivid occasional word, formed by merging of two words, “*horse + wife*”, means a housewife who usually performs excessively difficult homework, and therefore is compared with a horse using the suffix - (*e*)ry, from the word *horsewife*, a derived generalized noun, *horsewifery* (“*horsewives on horsewifery*”) is created and means “the skill or work of a horsewife” (Barthelme, 1991, p. 34).

Subsequently, a deeper study of the self-organization phenomena (Karpa, 2003, p. 202), supported by the general mathematical *theory of nonlinear dynamics* by Poincare, formed the basis of a new scientific model of the world, where earlier frightening instability entered into the process of its evolution and was perceived as the main driving force. Since then, any science system’s unstable, chaotic state is considered a creative, constructive phenomenon, which contributes to the accumulation of diverse opportunities in large numbers for its development. Therefore, today the obvious leader in the study of nonlinear processes is synergetic, which “removes linear glasses” and aims at protecting nonlinear processes in general, nonlinear thinking and nonlinear writing among them.

Similar tendencies are also evident in postmodern poetry, which is proved by a rapid development of linguosynergetics (Batcevych, 2009) as the leading scientific direction of modern poetological research. Under such conditions, PLT is interpreted as a complex, open, nonlinear system (Babelyuk, 2011, p. 12), which functions due to the interconnection of its elements and subsystems under the influence of regulatory mechanisms of self-organization (Batcevych,

2009, p. 8). The main feature of this type of text is that they give rise to the reader's "uncertainty" in the process of reading (Lodge, 1977, p. 45), which, on the one hand, promotes "essential uncertainty" (Hassan, 1968, p. 123). The narrative structure of American postmodernist stories creates an absurd rhizomatic narration (Babalyuk, 2017, p. 23), which reflects the perception of the world as torn, alienated, devoid of meaning, regularities and orderliness. On the other hand, the deliberate use of this technique contributes to the formation of a new genre of "story of the reader's versions" (Lodge, 1977, p. 3), the basis of which is the discrepancy in the cognitive competence of different types of readers.

The poetic aspect of postmodern LA finds its expression in the specific manner of writing, which is called "metaphorical essayism" (Iljin, 2000, p. 198). Here we are talking about a phenomenon that is known due to Heidegger's (1984) theoretical substantiation and his attempt to start his own departure from the traditional "classic model of Western philosophizing" (p. 136). The reliance on the artistic method has become form-forming and meaningful for dominant the "poetic thinking" model.

Besides, the postmodern fragmentation and chaos of the world form a special attitude towards a literary text as a whole, which is understood as the "decay process of the world of things", which gives rise to "cosmic chaos" (Mankovskaya, 2009, p. 12). It is responsible for the instability of text semantics (chaos of values, chaos of codes that create meanings, chaos of quotations, etc.) as an expression and echo of "space chaos".

In postmodern poetics, LA reflects the senselessness of the world, chaotic, illogical, where entropy dominates, destructure, the absence of causative relationships. Thus, "anger, growing despair, paralysis of the present and future, the unsettledness of life, deceit, fanaticism, anger, hatred, violence, barbarism, constant feeling of anxiety, fear of responsibility, escape from freedom, lack of choice, devastation, mental fatigue,

defenselessness, the absurdity of struggle, doomedness, infertility of efforts, lack of saints in life, total wine, indifference, loneliness, mutual hatred, the terrible sacrilege of the beautiful new world" become the main topics of the postmodernist absurdist works.

Stylistic mechanisms of ludic absurd's creation

The quite natural and radical guideline is a fundamental idea of postmodernism – *total semantic chaos*, which was indicated by Kristeva (2004) as confidence in the absurdity of being. Mankind is in the universe, where more and more information appears but with less and less content. In other words, in postmodernism, there is *a catastrophe of content*. According to M. Foucault, the modern mentality is characterized by a total lack of "belief in content" since all that was naively defined as a source of semantic certainty demonstrates an absolute opposite (Foucault, 1997, p. 168).

Postmodern LA has some stylistic and cognitive mechanisms that set the benchmark for chaos at all language levels: graphical, phonetic, lexical, syntactic, semasiological, and textual. The author of one or another piece of work strives not to interpret the content for the reader but to create uncertainty in what is happening. Therefore, in such works, there is neither structure nor structured content.

Graphic level

At the graphic level, the use of opposition analysis made it possible to identify a number of graphostylistic means creating LA in PLT, including the traditional punctuation overuse leading to levelling its functional load. For example, a graphical tool, "three dots", no longer indicates the interruption of information, but on the contrary, its absence. For example:

*Vatricide. That crime of crime.
Well it looks good for you, Bill. It
looks good at you.*

*SNOW WHITE THINKS: THE
HOUSE*

... WALLS... WHEN HE
DOESN'T...
I'M NOT... IN THE DARK...
SHOULDERS
... AFRAID... THE WATER WAS
COLD
... WANT TO KNOW...
EFFORTLESSLY...
SNOW WHITE THINKS: WHY AM
I...
GLASS... HUNCHED AGAINST
THE
WAL... INTELLIGENCE... TO RE-
TURN
... A WALL... INTELLIGENCE...
THAT
RETURN... HE'S COLD... MIR-
ROR...

"You have to learn to spell every-
thing right," Paul told Emily. "That
is the first thing I found intolerable,
in other countries."

(Barthelme, 1996b, 42).

One of the graphic means, "three dots", in the analyzed passage, firstly is viewed traditionally, indicating the omission of the corresponding lexical units that reflects partial interruption of textual fabric. However, as the result of its excessive use in the analyzed text fragment, the passage turns into a meaningless accumulation of pieces of narrative sentences: THE WATER WAS COLD..., WANT TO KNOW..., HE'S COLD..., negative sentences: I'M NOT..., HE DOESN'T..., questions: WHY AM I..., WHEN HE DOESN'T..., parts of phrases: WANT TO KNOW..., A WALL..., INTELLIGENCE..., TO RETURN and even the words: WAL... that create LA at the graphical level and are generally perceived as fragmented, "torn" stream of consciousness of the heroine.

Phonetic level

At the phonetic level, under the creation of LA in PLT we understand such phonetic techniques that violate stereotyped patterns of sound

combination and are based on an unusual phoneme combination due to phonetic norm-breaking, a cacophony of strange sound creation.

In postmodern works, both poetic and prose, in view of authorial experimentation and individualism, somewhat unusual or even "weird" phoneme combinations, each of which "expresses an ambivalent feeling" can be traced. Occasional words that open up to the reader an enormously diverse palette of unknown sounds. These are "special linguistic tumours, offered by the author as a new sound complex that has not yet been registered in the language, its semantics, predetermines phonetic meanings of sounds, their constituents, or context".

At this level, the mechanisms of LA creation in PLT destroy stereotypical sound combination models as they are based on an unusual combination of phonemes via violations of the phonetic norm: "Leo! Leeolee!" – imitates the birds chirping; "Yummyyum, Womwom!" – cuckoo forging; "Megeggaggegg! Nannannanny!"; "Mkgnao and mrkgnao" – murmur of a cat.

Phonetic occasionalisms that indicate unpleasant sounds are perceived not only as a deviation of phonetic but also of the aesthetic norm.

The absurdity of phonetic innovations is revealed via non-stereotypical combinations of phonemes and contrasted in shape with generally accepted. Compare: mew-mew and sounds /k/, /g/ of a cat; tweet, cheep and sounds /l/, /e/, /o/ of a bird and sounds /w/, /m/ of a cuckoo.

It is appropriate to note that the widespread various sound effect use is absurd in PLT, such as *Poulaphouca Poulaphouca* (Barth, 1974, p. 448) (the noise of a waterfall); *flop, slop, slap* (the noise of waves crashing against a rock); *schlepps* (Barth, 1974, p. 40) (a sound of tides); *seesoo, hrss, rsseeiss oos* (rustling of grass on the shore) is logically unjustified and leads to cacophony that only complicates the perception of the complete contradictions of the absurd-grotesque artistic world of PLT.

Given the analysis of PLT shows that quite unusual phonetic experiments have become

meaningless:

*Then they sat down and stared at the
sloppy, slimy, sludgy, sticky, smelly,
gooey, gluey, gummy, greasy,
gloopy Glop*

(Dahl, 1983a).

Gloopy Glop is an unknown dish expressed by a lexical innovation, modelled $A + N$. However, it does not convey any lexical meanings recorded in a dictionary. Therefore, only phonological ones make it possible to identify its characteristics created by alliteration.

The repetition of the consonants *sl*, *st*, *sm* reproduce the sounds of something viscous, sticky. The repetitions of the consonants *g* and *gl* convey the meaning of something disgusting. This is the combination of consonants that creates a phonetic disharmony. The unpleasant feeling is compounded by the convergence of nine close in the meaning epithets such as *sloppy*, *slimy*, *sludgy* (*slippery*), *sticky* (*dirty*), *smelly*, *gooey* (*sticky*), *gluey* (*gummy*), *gummy*, *greasy*, which in this case, unjustifiably, unduly emphasize the unattractive appearance of the unknown dish, however, do not contain any semantic load and rather serve as the author's trick on the reader in the language play form.

In PLT, the mechanism of LA creation is often a phonetic language game in which sound expression is more important than meaning itself. For example, in the text below, the mechanism of LA creation is quite unexpected. It tears the textual fabric apart and, on the one hand, is an absurd phonetic combination of words beginning with the letter *F* and, on the other, an intellectual entertainment/puzzle for the reader: the principle remains unclear whether it is a combination of words (except the same initial letter) or phrases or allusions to the famous novel of E. Hemingway's "Farewell to Arms":

*F=fire and femaleness, fertilization
and fetal life, fall from favour and
father atonement.
Family firm finished; family infirmity
to be continued.*

Farewell to formalism.

*Father unknown; father unknowing:
Oh, Angela!*

(Barth, 1974, p. 768)

The widespread use of phonetic techniques of repetition and alliteration in PLT helps to reproduce unpleasant sounds that are usually not reflected in the traditional text as they were perceived as a violation of the phonetic norm and the aesthetic one. Including human physiological ailments: *cough bleblem* (Coover, 2005, p. 410), the feeling of nausea that the character is experiencing when he learns that his wife is betraying him:

*stuffiness of a nose ...I ab bost fod of
kissig, dor ever washed id all that
tibe...*

(Barth, 1974, p. 65).

venting: "*Whizzpopping is a sign of
happiness. It is music to our ears!
You're surely not telling me that a
little whizzpopping is forbidden
among human beans?*"

(Dahl, 1983a, p. 58).

That is treated by PLT characters as a happiness norm and sign; person's physical disabilities, such as a fuzzy gurgle, articulated by a deaf-mute: *ggaghahest* (Barth, 1974, p. 350), speech signs schizophrenia (perseveration), i.e. automatic meaningless repetition of words:

*And apologized for my apology...
And did, began to apologize,
stopped that, reflected a moment,...
apologized again... felt incongruity
of my apology*

(Barth, 1974, p. 76).

Phonetic means of creation of postmodern LA often emphasize the complexity and drama of the portrayed, the lack of harmony and beauty, which is a key feature of postmodern reality in general, and the absurdly grotesque world reflected in PLT.

Thus, a stylistic analysis of the linguistic implementation of LA in PLT at the phonetic level suggests that the phonostylistic mechanisms of

LA creation in PLT are alliteration, phonetic language play, phonetic occasionalism, which lead to a phonetic violation when their new sound expression contrasts with the accepted, stereotyped. They disturb the sound languages and thus create the effect of “amazement” and the cacophony of sounds.

Morphological level

At the morphological level under the mechanisms of LA in PLT creation, we understand the intentional violation of habitual combination of morphemes in the word structure (the morphemic repetition, the destruction of the word form) leading to word destruction, as well as any violation of grammatical norm within morphological forms of words, grammatical (morphological) categories (case, number, gender, time, etc.), grammatical meanings on the background of general carnivalization of the language.

Usually, carnival protest against linguistic puritanism is embodied through language play, parody, and the creation of semantic and textual chaos for the conscious violation of aesthetic canons of language expression.

For example, in the following text fragment, LA is created through a deliberate violation of the grammatical norm. Separate violations are highlighted graphically (in italics), which additionally attract the attention of a reader:

*“Well, first of all,” said the BFG,
“human beans are not really believ-
ing in giants, is they? Human Beans
Are Not Thinking We Exist.”*

(Dahl, 1983a, p. 64).

In the direct speech of the character (Giant) we find violations of the grammatical and phonetic norm: *human beans – human beings*, grammatical: the agreement between third person plural and auxiliary verb *human beans is – human beans are*, the agreement between the third person plural and the auxiliary verb *is they – are they*, incorrect use of verbs *to believe, to think*. In such a way, the author expresses his irony about the conservativeness of human thinking. In addi-

tion, homonyms *human beans – human beings* reinforce the impression that people are fundamentally unable to step aside from habitual stereotypes and believe in something out of the ordinary, fantastic that could be quite nearby.

The morphological mechanisms of LA creation in PLT are constant violations of the grammatical norm, caused by the process of convergence of elitist and mass literature as a whole and carnivalization as a leading stylistic postmodern prose principle. For example:

*...sized with the deepest sadness, I
don't know why; I am lost, my head
whirls, I know not where I am; And
no longer know where I am, what is
this country?*

(Barthelme, 1996a, p. 74)

The following text shows the violations of the grammatical norms for the construction of negative sentences (no auxiliary verbs in negative constructions) and the word order in a sentence.

*- What is the moral?
- Murdering. Thomas said.
- Murdering is not correct. The sa-
cred and noble Father should not be
murderedred. Never. Absolutely not.*

(Barth, 1974, p. 46)

The grammatical form of the Present Participle verb *to murder* is formed with the help of the morpheme *-ing*: (*murdering*) that is the violation of grammatical norms. In the next line, the repetition of this morpheme creates LA at morphological level that finds its expression in the ambivalent statement: *Murdering is not correct* (to kill incorrectly /the word “murder” is incorrect). Such ambiguity engages the reader in the language game, creating a “marvel” effect because the context in which the word is used does not reject its ambiguity, but on the contrary, generates it.

Thus, the above morphemic violation draws the reader’s attention to a kind of linguistic entertainment, training of intellectual skills.

The morphological and stylistic mechanism of LA creation is morphemic repetition in the

construction of verb forms, which is shown in the example:

In the sentence: *You're even making my misery miserabler* (Milligan, 2006), the attention of a reader is drawn by the alliteration of the phonemes [m] in words given one by one *making my misery miserabler*, and a grammatical violation in the formation of a higher degree of comparison of adjectives in the suffixal way *miserabler*, as opposed to grammatically correct form, analytical, *more miserable*.

Thus, the morphological and stylistic mechanisms of LA creation lead to the word form destruction, as well as constant grammatical norm violation through the reception of grammatism, which are within the language game, contribute to the creation of carnivalized language.

Word-forming level

At the word-forming level, when referring to lexical innovations or other structural types, as well as in the process of isolation of structural-semantic models of their creation was used structural method, represented by component and distributive analysis, as well as the method of direct components. The stratification analysis, which describes general tendencies of lexical creation of innovations as a manifestation of LA in PLT, presents the most productive ways of derivation and inventory of relevant word-forming models.

As a result of the use of the word-formation mechanism of LA creation, such lexical innovations arise that are aptly express emotions or individual signs for which it is difficult to find a common word, and therefore a lexical innovation is created. For example:

...then I got a look under the chairs of several pairs stockinged feet, square and completely toeless.

(Dahl, 1983b, p. 63).

A combination of words *several pairs stockinged feet* as a lexical innovation was created to describe the absurdly grotesque appearance of a witch who wore several pairs of tights at once.

An interesting tendency to update the vocabu-

lary of modern English, which is reflected in PLT as one of the word-forming mechanisms of LA creation. An innovation is formed, according to the researcher, on the basis of three operations:

1. loan words;
2. rapprochement based on a language game (pun, paradox) borrowed nominative unit or component with a root, affix, in short, the phrase of the recipient language;
3. the creation of neosemic, neolexemes with various connotative markings (emotional, evaluative, expressive, paradoxical, humorous).

You were never eavesdropping again, you are nosy thing," snarled Mildew. "Nosy! Say say nosy!" Mayhem pointed at Cinder-Elephant. "Look at the shnozzola on you! What prince would ever want to kiss you?"

(Yolen, 2000)

Shnozzola, a neo-lexeme formed by means of composition of two borrowed words: hebrew שְׁנוּבֵל (*šnobl*) – a beak and from modern German language *Schnabel*, to which is added Italian derogatory suffix *-ola*. Due to its strange sound and an unusual grammatical form that is a violation of the word-forming norm, such words are perceived as borrowings. However, they are not fixed in lexicographic sources.

As the analysis of the actual material showed, the unproductive word-forming mechanism of LA creation in PLT is *reduplication*, that is, a conscious recurrence within a specific speech segment of the same language unit of a certain word-form, grammatical, semantic, or stylistic. Two repeating elements can be completely or partially similar. In this regard, the reduplication involves two types: complete, i.e. repetition of the original element unchanged, or variative, in which the source element is with phonetic, grammatical or semantic changes. A combination of mechanisms of complete and variative reduplication for the creation of LA at word-forming level is found in the following example:

When a ladybird is walking across a

*leaf, I am hearing her feet going
clumpety-clumpetyclump like giant's
footsteps.*

(Dahl, 1983a, p. 68).

Reduplication of the word *clump* (a sound of heavy steps) creates LA describing unrealistically difficult movement of a ladybug on a leaf: *a ladybird is walking across a leaf. Clumpety-clumpety* is a lexical innovation (the original form is altered by adding a diminutive suffix *-ty*) that creates a logical contradiction (a sound of heavy steps cannot be diminished). In the variant form, the lexical innovation *clump* conveys the movement of an insect, which is absurdly compared to huge steps of giants: *like giant's footsteps.*

Lexico-semasiological level

At lexico-semasiological level, LA is manifested via the use of various semasiological stylistic means, including metaphor, metonymy, metable, personification, oxymoron, and others.

The mechanism of semantic-logical contrast for the creation of LA in PLT combines the stylistic tools and techniques that combine unmatched, contrasting semes. These include metaphorical comparison:

A REAL WITCH gets the same pleasure from squelching a child as you get from eating a plateful of strawberries and thick cream.

(Dahl, 1983b, p. 24).

In this textual fragment, LA is created in a grotesque way of the expression of a comparison of the pleasure that a real witch gets from a massacre over a baby with the pleasure from squelching and eating a full plate of strawberries with thick cream. Undoubtedly, both components of this metaphorical comparison (the pleasure of beating a child) and (the pleasure of strawberries with cream) create grotesque images and contrast with the typical human idea of pleasure in general within the framework of common sense. The absurdity of the situation is exacerbated by the

fact that the pronoun *you*, which intensifies the story, draws the reader's attention to the unusual emotional experience of figurative comparison.

Another way of creating LA is to use allo- gism, or in another terminology – a semantic anacoluthon, which provides a logical combination of grammatically correct sentences:

*Once, twice and thrice upon a time
there lived a Jungle. It started at the
bottom and went upwards until it
reached the monkeys, who had been
waiting for the trees to them, and as
soon as they did the monkeys invented
climbing down. Most trees were made
of wood, and were the rest*

(Milligan, 2006).

The analyzed textual except begins with a fairy tale exposition: *Once, upon a time there lived...* However, later, breaking a reader's stereotypical expectations, this fabulous beginning is transformed grotesquely into a completely unforeseen sequel: *twice and thrice upon a time*. In addition, the appearance of animism *a Jungle*, which is used grammatically incorrect with an indefinite article, capitalized, like a proper name of a living being.

In this situation, the image of *a Jungle* becomes grotesquely hypertrophied. If to analyze the above sentences, it becomes clear that they are typical fabulous clichés:

*Once... after a time there lived... It
started... and went... till it reached...
and as soon as they did... Most...
were made of*

(Milligan, 2006).

that have been transformed to illogical, contradictory, or semantically incompatible inclusions.

One more example of LA creation that is expressed with a pun *people are always late, like the late King George V*, which is based on an amphibole of *the late* adjective, which is combined with the verb *to be* is used in the sense of "being late", and in the phrase *the late King George V*, it is used in the sense of "dead". Repetition of words of the same type but with differ-

ent meaning disorients the reader and leads to the phenomena of malapropism:

*...this Jungle was always on time.
Some people are always late, like the
late King George V*

(Milligan, 2006).

In the first sentence, through the personification of the jungle attributed to the permanent ability to be always on time without being late from the point of view of common sense is illogical. The second sentence contrasts in the content with the former one, expressing the antithesis that grotesquely emphasizes the imperfection of a modern man who opposes the complete harmony of wildlife.

The bitter irony and sarcasm are seen in the next excerpt, where the hypocrisy of people and the absurdity of human being is expressed:

*One thing he never forgot was how to
have wars and say, "Oh dear, how
now," when children were killed by
bombs. The animals left these things
called men alone. In return for this
kindness man killed them, cut off their
skins and put them on the floor, cut
their heads off and stuck them on the
walls. But if ever an animal killed a
man, it was in all newspapers*

(Milligan, 2006).

In this example, LA is expressed in a grotesque way where animals behave the way humans should: they stop attacking people. *The animals left these things called men alone.* However, human cruelty and thirst for profit do not know the limits. People cannot stop wars, despite the death of their children. Semantic top of this text is a statement about human cruelty to animals expressed with the help of sarcasm: *In return for this kindness man killed them, cut off their skins and put them on the floor, cut their heads off and stuck them on the walls*, which contrasts in the following content, reflecting all the tragedy and hopelessness of the bitter truth that comes to the following conclusion: if a person kills an animal is a norm, but if an animal

kills a person, it is the tragedy: *But if ever an animal was killed by a man, it was in all newspapers.*

The analysis of factual material shows that LA in PLT is created with bizarre images that cause the effect "amazement." These images exist in the grotesquely absurd world of PLT, which is bizarre and unintelligible to a reader.

*It was a lovely cross-eyed white
crow (he had once been a black one,
but he went color-blind making a
rainbow*

(Milligan, 2006).

In this text excerpt, LA is created using a grotesque image of a strange crow – a fantastic creature that is described like *a lovely cross-eyed white crow* using oxymoron: *a lovely cross-eyed, white crow*. The absurdity of the situation is reinforced by the parenthetical construction, which explains what it is the crow who sees itself as white. In addition to its pale-eyed eyes, it also became colour blind when creating a rainbow. The grotesque image of the crow is enhanced by the reception of a semantic anacoluthon formed by a mismatch when it fails to find out what exactly led to the black crow's loss and how exactly it created a rainbow.

The substitution of constant utterances or components of phraseological units with the semantic-logic contrasting elements is another technique of LA creation in PLT at the semasiological level.

*The tourists couldn't believe their
eyes; some couldn't even believe
theirs teeth*

(Milligan, 2006).

LA is achieved by replacing the words *eyes/teeth* in the fixed expression *to believe one's eyes*. Unexpected neoplasm confuses a reader, creates a "wonder" effect and makes it difficult to understand the text fragment as a whole. Note that this type of modification of phraseological unit functions as a kind of stylistic technique, in the content of which is intended to actualize speech expression, creates grotesque imagery,

adds new shades of meaning, and sometimes completely changes the meaning.

In the following example, we also see the example of meaning change, and as a result, we observe the effect of “*deceived expectation*”:

...and he was so happy he married a Roman Catholic giraffe and lived happily ever after until the next day

(Milligan, 2006).

As a rule, fairy tales end with the phrase ... lived happily until..., their death parts them (and they lived happily ever after). In this case, we see the component replacement: *until their death* is replaced by *until the next day*. The language game of meanings is traced to the short duration of the marriage, whether from the fact that the predator-lion married a herbivorous giraffe or whatever the giraffe was of Roman Catholic faith and was not allowed to marry the representatives of other faiths.

The mechanism of semantic accumulation of LA creation in PLT leads to a verbal excess that caricatures the classic works. In order to create grotesque imagery, such stylistic devices are used as hyperbole, pun, graduation.

The following example describes the witch hunt for a baby, and a witch is compared with a hunter who sneaks into a bird's eye like a hunter stalking a little bird in the forest. Gradation is achieved using parallel constructions:

She treads softly designs. She moves quietly. She gets closer and closer, and ends with a “hunt” for his victim ... phwiss! ...and she swoops

(Dahl, 1983b, p. 23).

As for hunting, the phonetic occasionalism *phwiss!* is used, which expresses the moment of capture. The next sustained metabole describes all the chaos and grotesqueness of the situation: sparks fly, flames leap, oil boils, rats howl, and *skin shrivels*. And as a result, the baby disappears. Semantic text saturation with parallel constructions that make up a metabolic formation conveys a horrible picture of hunting.

Let's look at another text excerpt, which serves as an example of the grotesque imagery created by stringing semasiological means, creating a description of the unusual appearance of the witch:

That face of hers was the most frightful and frightening thing I have ever had seen. Just looking at it gave me the shakes all over. It was so crumpled and wizened, shrunken and shriveled, it looked as though it had been picked in vinegar. It was a fearsome and ghastly sight. There was something terribly wrong with it, something foul and putrid and decayed. It seemed quite literally that be rotting away at the edges, and in the middle of the face, around the mouth and cheeks, I could see the skin all cankered and worm-eaten, as though maggots were working away in there.

There are times when something is so frightful you become mesmerized by it and can't look away. I was like that now. I was transfixed. I was numbed. I was magnetized by the sheer horror of this woman's features. But there was more to it than that. There was a look of the serpents in those eyes of hers...

(Dahl, 1983b, p. 60).

The otherworldly horror of the witch's face is transmitted by the use of:

1. adjective-paronyms that describe the impression of contemplation of the witch: *frightful and frightening*;
2. excessive use of synonyms: *so crumpled and wizened, so shrunken and shriveled, a fearsome and ghastly horrible, foul and putrid and decayed, cankered and worm-eaten*;
3. grotesque comparisons, *it looked as though it had been picked in vinegar, so it looked as though maggots were working away in there*. All the horror of what is seen is amplified by

the use of the first person, by which the text is being narrated. In describing personal impressions, the author uses a great number of exaggerations: *I have ever seen, it gave me the shakes all over* and resorts to graduation: *I was transfixed. I was numbed. I was magnetized*. Graphic tool three dots at the end of the description indicate that this is not a complete description yet, and the narrator is not all told about the horrors seen.

Syntactic level

To identify the syntactic mechanism of LA creation, we use distribution analysis with receiving the associative approximation of elements of the leading text to conscious violations of syntactic order and implemented by receiving the string of fragments: separate parts of utterances interact with the previous and the following at the same time. Through the accumulation of syntactic structures, the contradictory unity of a complicated syntactic statement that reflects the postmodern linguistic thinking in general and the syntactic destruction manifestation, in particular, are highlighted.

Under the syntactic-stylistic mechanisms of LA creation in the PLT, we understand the ways of intentional violation of the syntactic linguistic norm, among which we distinguish:

1. the transformation of the syntagma (inversion, anacoluthon, syntactic chiasmus);
2. the reduction of syntagma (ellipsis, aposiopesis, segmentation);
3. the syntagma expansion (repetitions (syntactic metabole/antimetabole), amplification, catalog series, pleonasm, concurrency, anadiplosis) leading to syntactic destruction. Let us consider in more detail the syntactic-stylistic mechanisms of LA creation in PLT.

As illustrated material shows, the transformation of the syntagma as a mechanism of LA creation in PLT is due to stylistic inversion (violation of a fixed order of words in a sentence), which in its structure can be full or partial, and the way of interaction – distant or contact.

Analyzing different examples of LA syntax expression in PLT, we want to emphasize that postmodern writers deliberately destroy the orderly syntactic compatibility of words, allow deviations from the usual construction of sentences, sometimes bordering on attempts to create a new syntax:

Who can spell Jeg fuler mig daarligt tilpas? I feel bad, and already know that. That I feel bad. If it had meant, for example, The South is folded under the darling tulips...

(Barthelme, 1996a, p. 172).

The following example begins with a question about the correct spelling of the absurd set of words *Jeg fuler mig daarligt tilpas* and engages the reader in a kind of graphical language game. The following sentence is intended to explain this linguistic conundrum (all that means that I feel bad), but it is also not devoid of any absurdity since it is unrelated to its content. Syntax violations of the interoperability of parts of this complex sentence cause the destruction of cause and effect relationships in general: And all it means *I feel bad, and already know that*. This is a duplication of one of the subordinate parts of the previous complex sentence: *That I feel bad*, which also violates the usual syntactic order and resembles “*verbal salad*” – schizophrenic speech of a character consisting of separate, unrelated sentences or words in sentences. The next sentence in the content contradicts the previous one, and the lexical and grammatical ambivalence of the pronoun *it*, together with the conditional form expressed in the past, leads to a double understanding of *it*: as the aforementioned linguistic mystery or as a morbid state of the character’s health: *If it had meant, for example,....* This complex sentence assumes the possible variants of the proposed spelling puzzle, but due to the broken syntactic compatibility of words, it remains absurd in its content: *The jug is folded under the darling tulips...* (a pot is under your favourite tulips).

Conclusion

The contemporary world, reflecting human-kind cultural consciousness state, via the combination of heterogeneous phenomena and the simultaneity of different events, turned into a chaotic, paradoxical and threatening one. The phenomenon of ludic absurd is considered in three aspects:

1. philosophical – as a hyperemic perception of the world as chaos;
2. cognitive – as a concept, that is, as a reflection of fragmentary, collage reality in nonlinear clip thinking;
3. poetic – as a postmodern device, which transmits a specific spontaneous, nonlinear manner of writing.

The conducted poetic analysis of American postmodern short stories suggests that ludic absurd as a stylistic device of postmodern poetics manifests itself at all linguistic levels (lexical, syntactic, semasiological, and textual) and is realized via the semantic asymmetry of lexical units, using illogical, but grammatically correct syntactic constructions, syntactic mismatch of sentences and whole text fragments.

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SOCIAL AND PHILOSOPHICAL ASPECTS OF THE GENESIS OF THE DISCOURSE OF MULTICULTURALISM

Abstract

Definitions of multiculturalism are inconsistent and often contradictory, but common to its definitions is the demographic observation of the existence of several cultures in most societies. Multiculturalism as a theoretical concept is one of the most controversial discourses of our time, formed because of particular historical circumstances. The first mention of the concept under study tended to a cosmopolitan interpretation, meaning mixing nationalities and the expansion of identities. Later, the term “multiculturalism” was understood as a variety of languages and cultures. Later, this term was used to describe the demographic fact of megacities inhabited by people of different cultural and ethnic origins. The principal purpose of the article is to highlight the social and philosophical aspects of the genesis of the discourse of multiculturalism. The article uses the methods of formal-logical, systemic, structural and institutional analysis in order to highlight the social and philosophical aspects of multiculturalism.

Keywords: philosophy, social aspects, philosophical aspects, genesis, multiculturalism.

Introduction

Modern cultural and civilizational processes are accompanied by growing cultural diversity, deepening interaction, and intercultural communications, which will only intensify in the future. In the context of complicating the orientations of the spiritual life of society, intensifying transnational movements and inter-ethnic contacts, changing ideological and political vectors of development, intercultural interactions gain a new quality. As a result of mass migration processes, more and more “mosaic” communities are formed, differing in ethnic, cultural, and religious parameters. Therefore, the relevance of harmonizing the interests of representatives of different cultures and building a stable, non-conflict society is increasing. The problem of multiculturalism manifests the real acuteness and complexity of

the socio-political, economic and socio-cultural conditions prevailing in the modern world. As shown by European and world experience, the implementation of multicultural policy in practice causes several problems, barriers, stigmatization and exclusion from public life of representatives of cultural minorities.

Today, politicians and scientists and ordinary citizens are becoming critical of the possibility of “dialogue of cultures” and “unity in diversity”. The rhetoric of “the collapse of “multiculturalism” is becoming popular among some politicians, public figures and scientists. Other researchers state the failure of not multiculturalism as such, but only its “old version”, and talk about the need for transformation into other forms of intercultural interaction.

Multiculturalism is a somewhat contradictory social phenomenon that includes ideological,

philosophical, political, social, cultural and other aspects and is reflected in the categories of anthropology, sociology, political science, economics, historiography, pedagogy and, finally, philosophy (Modood, 2013; Van Norden, 2017).

All this actualizes research devoted to the socio-philosophical analysis of multiculturalism discourse. In addition, theoretical discussions of their initial deployment were catching up with the already existing set of political practices, interpreting actual cases of multicultural placement and politics.

Multiculturalism is one of the most controversial discourses of our time. Discussions raised in the media and academic literature often give the impression that multiculturalism, attacked by critics, does not coincide with the multiculturalism that its proponents advocate. The term “multiculturalism” is usually used to describe cultural diversity. However, it is difficult to clearly define it since the meaning can vary in different contexts.

Multiculturalism is a popular research topic across numerous academic disciplines. If we analyze the definitions of various researchers, it turns out that each of them puts its own meaning into it. As a consequence, this concept is not clearly agreed upon and unified.

Multiculturalism is identified both with the ethnic, confessional, and linguistic differentiation of society and with a set of specific political means used by the state in order to maintain cultural diversity. In parallel, there are numerous approaches to such definitions. In order to clearly define what is meant by “multiculturalism”, it seems productive to start by clarifying when the term originated and how its meaning has changed over time. Multiculturalism was formed in response to reality, which changed due to certain historical circumstances and is their natural result.

Methodology

The article uses the methods of formal-logi-

cal, systemic, structural and institutional analysis in order to highlight the social and philosophical aspects of multiculturalism. Also, the methods of general analysis and synthesis were applied, the generalization of the results to the approximation of theoretical and practical literature, abstraction and analogy to draw the appropriate conclusions in the study. Also, a clarification method was used to explain certain elements in the article.

Research Results and Discussions

The concept of “multiculturalism” is not unambiguous. Therefore, quite often, it can be understood as opposite things. Therefore, it is appropriate to focus on the essence of the concept and the prerequisites for the emergence of the normative discourse of multiculturalism. Perhaps the most understandable thing about the public debate about multiculturalism is that its permissible definition is difficult to define precisely. However, a common feature common to all definitions of multiculturalism is the fact that there is cultural diversity and the corresponding consequences of the coexistence of different cultures within one society. The very same cultural diversity in modern society can take many forms.

The term “multicultural society” can refer to a society in which there are all three forms of diversity and only one-third. The first two forms are found in most societies throughout history; therefore, the peaceful coexistence of these differences has long been developed and implemented to regulate their interaction.

“Social diversity” (the third form) is very different from the first two forms and raises unique questions that become the object of research in the second half of the twentieth century. Therefore, most researchers of multiculturalism use precisely a narrow meaning, that is, the third form of diversity, to characterize society as multicultural. Although feminism, sex minority rights movements, environmental movements, etc., in a certain way intersect with the requirements of “social diversity”, but their main prob-

lems are different. The narrow use of the concept of “multicultural society” first appeared in states faced with the inability or unwillingness of various cultural groups to assimilate into the dominant culture and whose presence threatened with new problems (Joppke, 2004; Wright, 2011; Kymlicka, 2010).

In the socio-economic sphere, cultural diversity in Western societies is enhanced by immigration and globalization. The rate of migration to Western liberal democracies as a whole increased significantly after World War II. The main reasons for this population movement are displacement caused by war, economic migration after decolonization, movement of people in the context of economic and technological globalization. Many immigrants come from developing countries and belong to cultures and religions with values different from those of most of their new homelands (e.g. Muslims, Hindus, Sikhs, Buddhists).

At first glance, it seems that the supposedly liberal states should easily accept these differences since one of the basic values of liberal democracy is tolerance for different religious views and an excellent way of life. However, reality shows that until recently, Western states had to deal only with religious diversity among Christian denominations and the presence of Jewish communities, and this turned out to be not easy. Although Jewish communities were tolerated for centuries, the Christian majority perceived their presence with a warning that arose from negative ethnic stereotypes. However, the new post-war diversity has generated significantly more cultural differences in Western societies than those that existed before.

This “excessive diversity” affects the status of nation-states. Possible cultural homogeneity of Western European societies before the post-war period of migration was the invention of nation-building in the 19th century. In the second half of the 20th century, many nation-states have become more susceptible to minority distrust, such as the Scots, Welsh, Basques and Bretons in Europe

and indigenous peoples in North America, Australia, and New Zealand. Many new groups of immigrants have also come forward with demands that their identity be recognized and that old norms of assimilation – abandoned. Thus, a multicultural society is caused by specific historical, economic, political, and social conditions (Rorty, 2007; Guo, 2011; Tones, 1998).

The phenomena of diversity and group difference are characteristic of almost all but the most isolated, modern political societies. All modern states face the problems of multiculturalism, even if they do not recognize it as a political agenda or official ideology. Sometimes in academic discourse, one can find the identification of the concepts of “multicultural society” (as a society with a complex ethnocultural composition) and “multiculturalism” itself (understanding by it the descriptive term of the demographic state of the society reflects the fact of cultural pluralism). Despite this, it seems necessary to still distinguish between these concepts.

It is also necessary to characterize the levels of functioning and perception of multiculturalism:

1. superficial (or not political), when we listen to country music with pleasure, take Chinese food, practice Indian yoga, without delving into ethnic issues;
2. political, when the issues of the rights and freedoms of minorities, the harmonization of their cultural practices with liberal values and issues related to migration and the relevant policies that regulate these relations come to the fore.

Multiculturalism begins with a multicultural situation - demographic observation, most modern societies are “multicultural”. Although some researchers define multiculturalism as a descriptive fact of the existing diversity in society, it is not “multiculturalism itself” but only a multicultural situation in which such “-ism” can arise.

Multiculturalists react to the fact of cultural diversity as one that needs approval and not

opposition in the form of assimilation or exclusion from social and political life. Unlike the politics of assimilation or exclusion from social and political life, multiculturalism reacts favourably to the fact of cultural diversity. Multiculturalists argue that the plurality of cultures within one society should be positively recognized, contributing to the preservation of cultural identities. However, the clear focus and boundaries of public acceptance remain unresolved and how and to what extent recognition is justified. To these questions, different normative theories of multiculturalism correspond in their own way. Therefore, it is appropriate to define multiculturalism precisely as a discourse whose structure includes various theories of justifying the preservation of group cultural identity and ensuring integration into the host society, recognizing the need to grant special rights to various cultural groups, as well as the structural component of this. Discourse is also a criticism of multiculturalism.

For the convenience of socio-philosophical analysis, multicultural discourse is proposed to be schematically considered within the framework of the author's periodization:

1. Proto-multiculturalist stage (formation of the theoretical-philosophical basis of the concepts of multiculturalism): substantiation of the "pluralism of values" and liberal communitarian discourse (the late 70s – the late 80s of the twentieth century). Unlike monism (the realization of an objective universal human good) and relativism (denial of the existence of objective goods), pluralism, denying the universal ideal, demonstrates the presence of a number of objective human values. Since there are many different human goods, the various combinations of these can be expected to represent a multitude of truly valuable lifestyles worthy of social recognition. Therefore, according to a pluralistic vision, there are likely to be many cultures and cultural practices within a single society. However, the emphasis on certain universal values limits this cultural diversity. Therefore, I. Berlin's pluralism values and promotes the presence of different cultures in society, which are subject to the basic principles of liberalism.
2. The stage of the traditional discourse of multiculturalism (the design of the first philosophical theories of multiculturalism) contains the following periods: 1) communitarian (the late 80s – the early 90s of the twentieth century). The main topics addressed were: defining the value of cultural identity and justifying individual cultural rights in order to protect the "survival of cultural groups"; the formation of a "policy of recognition" and "a policy of distinction"; 2) liberal (the beginning of the 90s - the second half of the 90s of the 20th century). Main topics: recognition of the value of cultural identity from a liberal perspective; substantiation of the liberal theory of differentiated rights; debates within liberal multiculturalism on the admissibility of state intervention in illiberal cultural groups; 3) liberal-egalitarian and feminist criticism of multiculturalism (second half of the 90s - early 2000s) (Vertovec & Wessendorf, 2010). Multiculturalism is accused of: promoting illiberal practices and negatively affecting women, in betrayal of the ideals of equality, in obstruction of the traditional economic concept of social justice, and in undermining redistributive policies that damage national unity. Critics insist that liberalism and its basic principles (freedom, equal treatment and neutrality) provide a dignified treatment for cultural minorities, so theories of multiculturalism are simply superfluous.

Discussions between liberals and communitarians (the 70s – 80s of the twentieth century) were conducted regarding different views regarding the priority of individual freedom, understanding of justice, and how society should be structured for its harmonious functioning and development. Liberals believed that, by default, people should be free to live their lives following their own

ideas about the good, and any interference with this freedom needs to be justified. Accordingly, they viewed the individual as morally primary concerning society, which is significant only to the extent that it contributes to the well-being of individuals. If individuals no longer consider it worthy of supporting existing cultural practices, then society has no separate interest in preserving such practices, and therefore no right to prohibit changing or rejecting them. Communitarians rejected liberal ideas that people freely choose their values, hence the excessive liberal emphasis on freedom of choice and personal autonomy. According to the communitarian, liberals also overlook the importance of social influence on the formation of human identities and represent group practices as a product of the choice of individuals, while communitarians view the individual as a product of such socio-cultural practices. The attitude towards multiculturalism depended precisely on the position of philosophers in liberal-communitarian debates. It was believed that the liberals opposed multiculturalism because the latter was perceived as a departure from individualism. And according to the views of communitarianism, multiculturalism served as a legitimate way to protect communities from the destructive effects of individual autonomy and assert the value of the community (Potvin, 2010; Silj, 2010; Fabre, 2012).

3. The stage of post-multiculturalist discourse (the early 2000s – until now): arises in the framework of the Islamic terrorist threat and is characterized by the rhetoric of the “collapse of multiculturalism”. The main focus has been shifted from the issue of recognizing cultural differences to issues of integration in a landscape of deep, sometimes even hostile, diversity. There is a search for an alternative model of managing cultural pluralism. In particular, the concept of interculturalism” is substantiated. At the same time, supporters of multiculturalism are trying to revive the latter,

arguing that the alternatives are, in fact, only varieties of multiculturalism.

The traditional discourse of multiculturalism (the late 1980s – the late 1990s) was predominantly focused on assessing the fairness of the claims of minority groups regarding the recognition of their cultural differences and, accordingly, the granting of special rights. The end of this stage occurred in the late 90s - early 2000s, just before the wave of political statements that multiculturalism is “dead”, which gained momentum after the series of Islamic terrorism in 2001 and in the context of clearly failed Muslim integration, especially in the context of clearly failed Muslim integration, especially Europe. Of course, almost simultaneously with the emergence of multiculturalism in both politics and philosophical discourse, critical remarks to it appeared, especially from the liberal circles. Likewise, there was no shared vision among multiculturalists on some issues. However, on the whole, it was a discussion within the framework of the deployment of the discourse of multiculturalism.

The beginning of the 21st century is characterized by dramatic changes within the limits of discourse. The rhetoric of “retreat” or “collapse” of multiculturalism is gaining popularity among politicians and scholars, especially in the context of the problem of Islamic fundamentalism faced by Western democracies. According to several European politicians, it is the inability of Muslims to become part of the Western community that leads to the revival of racist and nationalist prejudices, the growth of extremist sentiments, social alienation and hostility. On this basis, representatives of Islamic culture are identified as potential carriers of the ideology of international terrorism. Therefore prejudices arise that this stratum is a priori not ready for integration into the social environment in which it is located.

In the minds of the population, a negative “brand of multicultural policy” is being formed, which is actively discussed both in the media and in scientific circles. Critics of multiculturalism,

relying on the negative statements of Western politicians, argue that the main mistake of the supporters of multiculturalism is that they allow the possibility of immigrants preserving their own values, allowing them not to change in order to adapt to the cultural environment of the country of arrival. Therefore, calls are increasingly heard to return to the “melting pot” policy because its restoration is seen as a solution to ethnocultural problems. Despite such claims, many scholars believe that the retreat from multiculturalism is only popular political rhetoric that has arisen against the backdrop of populism and flirting with the electorate since it is much easier to blame a policy of multiculturalism for the inability than to try to prevent terrorist attacks (Banks, J., & Banks, C., 2010; Kesler & Bloemraad, 2010; Koopmans, 2010).

The question “is multiculturalism a problem or is it a solution” - remains open. We can agree that it is too early to “bury” multiculturalism. Instead, we should talk about the transformation into other forms of cultural interaction or rethinking of multiculturalism in a new context, which, within the framework of our dissertation research, is defined as a stage of post-multiculturalist discourse (has been unfolding since the early 2000s and continues today).

Therefore, we are in the process of changing the socio-political paradigm, where most of the basic principles of multiculturalism remain. At the same time, there is a growing understanding that tolerance for non-liberal elements should be limited, and each case of demanding recognition of differences and granting special rights should be considered separately and checked if they are consistent with liberal principles. A new paradigm must be shaped mainly in terms of community cohesion and a new shared social culture based on diversity. The new paradigm of diversity management must be aware that not everything that comes from other cultures should be accepted without critical thinking. Interculturalism can become one of such paradigms.

Multicultural dialogue does not consider all

aspects of interculturalism because, within the framework of interculturalism, dialogue is viewed more as a sociological and socio-psychological phenomenon, not a question of justice. When multiculturalists portray “intercultural dialogue” as a way to justify the value of diversity, interculturalism promotes such dialogue only to increase social ties. Intercultural dialogue within the paradigm of interculturalism focuses on the issue of standard practices, the fact that people do things together, and they need to have common goals and spaces to communicate (e.g. education, jobs, safe neighbourhoods). This is not a dialogue in a multicultural sense, as the perception and recognition of other cultures. To create mutual identification, a sense of mutual belonging and trust, people do not need to fully and deeply understand each other, as it is necessary for them to perceive each other as a source of cultural enrichment. It may be enough for them to meet within certain “contact spaces” in order to facilitate interaction between different communities.

Given the above, a compromise approach can be proposed that views multiculturalism and interculturalism as different but complementary paradigms. Based on philosophical notions of justice, multiculturalism primarily provides for special rights and policies for minority groups. In a just society that recognizes different cultures, minorities are likely to feel welcome, and this will positively impact their integration into the majority of the society. For its part, interculturalism based on social psychology presupposes social desegregation and social mixing at the local level. Real contact and interaction between people can reduce prejudice and build mutual trust, leading to social cohesion. Accordingly, multiculturalism and interculturalism mutually reinforce, correct and compensate for possible negative consequences of each other.

So, the post-multiculturalist stage of discourse appears at the beginning of the XXI century, within the rhetoric of “the collapse of multiculturalism”. Since reality shows that a return to the

policy of assimilation is unlikely, there is a need to search for a new or revise the old paradigm of diversity management, which would combine a strong national identity with the official recognition of cultural diversity (Bevelander & Taras, 2013; Koopmans, Statham, Giugni, & Passy, 2005; Ceobanu & Escandell, 2010). Furthermore, within this paradigm, everything that comes from other cultures must be critically analyzed and compared with liberal principles. Within the framework of post-multiculturalist discourse, one of such options for managing diversity can be the paradigm of interculturalism.

While there is no shared vision as to whether interculturalism can be a viable alternative to multiculturalism, the former has its own unique advantages. Interculturalism can be seen as a balance between multiculturalism, which causes cultural fragmentation in society, and assimilation. Focusing on the social cohesion of society and denying the possibility of illiberal practices (assimilating aspect), at the same time, interculturalism positively recognizes cultural diversity (multiculturalist aspect). In addition, interculturalism and multiculturalism should be viewed as complementary paradigms that will compensate for the unwanted consequences of each other.

Conclusion

The idea of multiculturalism was formed in response to reality, changed due to certain historical circumstances, and is their natural result. The content that was invested in the understanding of the studied concept has changed throughout history.

There are a number of approaches in the definition of multiculturalism, which are inconsistent, and sometimes even contradict each other, focusing on various aspects of this concept, in particular, demographic, political, ideological. Multiculturalism necessarily confirms multiculturalism as an acceptable state and contributes to the preservation and recognition of cultural identity instead of the assimilation model. However,

the exact focus and boundaries of such social recognition of different cultural groups remain unresolved and how and to what extent recognition is warranted. Different normative theories of multiculturalism answer these questions in their own way. Therefore, taking into account the numerous directions of argumentation, it seems most appropriate to define multiculturalism not as a specific theory but as a discourse, the structure of which contains various theories of recognizing cultural identity and the desire to preserve it also criticism.

The political practice of multiculturalism was embodied much earlier than the substantiation of its philosophical concepts appeared. While the government's response to the growth of more and more diversity has emerged since the late 1960s, it took socio-philosophical theorists about twenty years to organize the appropriate scientific debate. It was not until the early 1990s that academic philosophers formulated the first normative theories of multiculturalism and explored how multicultural reality interacts with Western societies' liberal democratic values and principles.

The political practice of multiculturalism, which was embodied much earlier (from the late 1960s) than its first philosophical foundations appeared (late 80s - early 90s), gave rise to a precedent when theoretical discussions caught up with the already existing set of political practices, interpreting real cases of multicultural placement and politics.

The formation of philosophical theories of multiculturalism was also significantly influenced by discussions between groups of liberals and communitarians (the 70s – 80s of the XX century), which were conducted regarding different views around the priority of individual freedom, understanding of justice, as well as different visions of the projective structure of society for his harmonious functioning and development. Recognizing that people should be free to live in accordance with their own ideas about the good, and any interference with this freedom re-

quires justification, liberals considered the individual morally primary in relation to society. This approach aroused the indignation of communitarians, who defended the defining role of the “communal ideal” over individualism and human egoism. According to their views, an excessive liberal emphasis on freedom of choice and personal autonomy, the free choice of an individual’s values, underestimates the importance of social influence on forming identities.

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“THE ESSAYS” BY MONTAIGNE: POSTMODERNIST INTERPRETATION

Abstract

The article is devoted to the analysis of Montaigne’s book “The Essays” from the point of view of postmodernist criticism. The work is conceived as an experimental eclectic and mosaic formation, full of paradoxes, which creates the multiplicity of its interpretations in terms of different practices, including postmodernist practices. The features of the author’s self-identification are analysed through the postmodernist paradigm. The originality of the essayistic method of understanding reality through the philosopher’s own beliefs is investigated. The intertextual nature of his essays, based on individual authorial commentary on citation material, reinterpretation, and reevaluation of the past experiences, through which the author creates his image, are analysed. The ironic nature of Montaigne’s works, his methods of playing with the reader are analyzed separately. It is generalized that the author’s ironic position in the book “The Essays” is an indicator of the freedom of his personal thinking and a catalyst for readers to develop their own attitude to everything he contemplates.

The comprehension of the compositional organization of the book “The Essays” from the point of view of rhizomatism is suggested. It is concluded that by combining tradition and experiment, Montaigne demonstrates the limitations of both classical tradition and postmodern aesthetics.

Keywords: Montaigne, essay, essay compilation, postmodernism, intertextuality, irony, rhizome, game, experiment.

Introduction

Montaigne’s book “The Essays”, first published in 1580, has not ceased to be the subject of interpretations of philosophers, literary scholars, historians, culturologists till this today. The interest in this publication with the unusual format, the essayistic delivery of information, the genre, which was formulated based on the method proposed by Montaigne, has been decreasing and increasing during different cultural periods. The complexity and, at the same time, the simplicity of the method of self-presentation chosen by M. Montaigne (“I am myself the matter of my book”) still attracts the attention of researchers who seek to reveal the mechanisms of essayist

practices and find factors in the composition of “The Essays” as a special form of integrity, as implied by the author. For example, according to N. Mavlevich, “the undiminished interest in M. Montaigne is explained by the fact that “The Essays” is among those universal, inexhaustible works of world classics, which are certainly addressed by each era, and each one of them interprets those work in its way, just as each new generation redefines the circle of eternal questions of existence” (Mavlevich, 1998, p. 253).

The uniqueness of Montaigne’s book “The Essays” has been the object of interdisciplinary understanding for many centuries. Montaigne’s philosophical views were the subject of study by O. Alexandrov, I. Bychko, V. Buslinovskiy,

J. Giton, L. Gruenberg, V. Decombe, V. Dinirov, M. Dreano, F. Duviar, Z. Zalyuk, M. Zinka, E. Callo, L. Kessel, M. Konsh, S. Krymsky, P. Kurtz, P. Magnardt, O. Montzhen, I. Ogorodnik, P. Riley, T. Liutiy, O. Panich, B. Russell, D. Reale, J. F. Revel, V. Tabachkovskiy, C. Taylor, R. Flatman, R. Fridental, A. Yaruchik, and many others. Montaigne’s literary talent became the subject of comprehension by S. Alekseev, S. Artamonov, F. Kogan-Bernstein, S. Mokulskiy, M. Lazard, N. Paskharian, and many others. The philosophical and journalistic discourse of comprehension of the book “The Essays” covers the works of S. Balaklitskiy, S. Kvit, V. Makarenko and others. A separate group of studies consists of works devoted to the translation of essays and their cultural contexts: G. Yermolenko, S. Stavitsky, I. Shargai, M. Slepneva, V. Komarova, and many others.

Joining the work in various fields, we offer a new look at Montaigne’s book from the viewpoint of postmodern criticism. Given the opinion of U. Eco (1983) that “postmodernism is not a chronologically fixed phenomenon, but a kind of spiritual state, if you will, Kunstwollen, an approach to work. In this sense, it is legitimate to say that any era has its own postmodernism” (p. 635). We believe that the study of classics, taking into account the latest historical and literary experience, is quite probable and opens new possibilities for their interpretation, allowing finding mechanisms of creativity, which had not previously been disclosed or were difficult to fit into existing traditions. Postmodern critique seeks to “equalize differences, oppositions and pluralism” (Kozlyk, 2020, p. 73). It opens new perspectives for understanding not only creativity, which is directly related to the literature of the postmodern era (the mid-1980s – early XXI century) but also allows us to understand the origins of its artistic techniques, the specifics of their origin and development, to analyze the specifics of their manifestation in works that were created in other periods of development of literature and philosophy. Thus, T. Hundorova (2013) writes:

“Postmodernism can be called the first universally accepted literary code and can be interpreted in terms that are understood in all cultures, regardless of whether they have passed through the previous stage of modernism” (p. 76). Therefore, we believe that the postmodern experience of literary analysis will provide an opportunity to analyze the works of the past from new positions and thus find answers to certain questions of the poetics of works that have remained unresolved for many centuries.

In this sense, the book “The Essays” by Montaigne, which was written for many years and was rewritten, changed, and supplemented by the author himself, is a fruitful material for analysis in terms of postmodern practices because the publication is a large-scale layering of different interpretations, comments, citations, reflections based on the opinions of famous intellectuals of the past, collected and personally compiled by the author in 3 volumes. Much of what was written did not change, it was only supplemented, so the researcher can trace the evolution of the thinking of the French philosopher because often, a new interpretation of what he said did not mean crossing out the previous one. Thus, the purpose of this article is to analyze postmodern practices in Montaigne’s book “The Essays” to comprehend their role and intentions in the book created in the late sixteenth century. This will enable researchers, in particular, to clarify certain mechanisms of the French thinker’s work, which previously did not fit well into the existing philosophical and literary interpretations. The primary objective of the present article is to analyse postmodernist practices of game, intertextuality, and irony. The structure of the book “The Essays” and the essayistic method of self-presentation of the individual are also analysed as a subject through the lens of postmodernist poetics.

Research Methods

In order to fulfil the tasks set before us, the main methods were: historically-literary, which

allowed us to combine the methodological priorities of scientific thought about essays from antiquity to the present in different research coordinates, in particular, from the standpoint of postmodernist criticism; receptive method, focused on the study of communicative features of a fictional essay as a work of art; hermeneutic, aimed at the interpretation of essays in the context of ensemble associations and other works of the writer. We also partially applied the principles of the biographical method and structuralism.

Discussion

Thus, the understanding of Montaigne's works in postmodernist discourse is not new. Theorists of postmodernism, in particular J. F. Lyotard (1994) saw certain signs of postmodernism in Montaigne's essays: "A postmodern artist or writer is in the position of a philosopher: the text he writes, the creation he creates, in principle, are not governed by any prescriptive rules... It seems to me that the essay (Montaigne) belongs to postmodernism" (p. 8). P. Anderson (2011) also speaks about the influence of Montaigne on the formation of pre-modern culture, which in its own way prepared postmodernism. I. Fizer (1998) doubts whether Montaigne was the first postmodernist but he does not consider the very idea of this as paradoxical and artificial. Art critic O. Sydir-Hibelynda (2005) called Montaigne a forerunner of postmodernism "with a human face". In short, drawing parallels between Montaigne's "The Essays" and postmodern aesthetics does not seem absurd to us.

Thus, Montaigne's book "The Essays" is interesting both for the unconventional method of presenting reality at those times and for the organization of the book itself, which consists of individual works devoted, at first glance, to simple things, such as idleness, sorrow, fear, lies, dreams, smells, prayers. Montaigne's own way of presenting these concepts is experimental: the French thinker, based on what he has read from famous philosophers and thinkers of the past,

offers his own view of the phenomena he comprehends, interesting for its non-standard and often paradoxical nature. In other words, the author appears as an experimenter: he flirts with the reader and with his own "I" at the same time, plays with the word, presents the flow of thoughts "in real time", being in love with the very process of thinking, embodied in the word. In some cases, it may seem that the author is not so interested in the result of his reasoning, as the process of text generation, the course of colouring the thought into a verbal shell, the very act of creativity without embellishments and editorial work. Thus, V. Yaruchik (2015), speaking about the method of Montaigne, notes that "the author [Montaigne] analyzes himself and in parallel quotes the statements of many thinkers and philosophers, thus getting to know better the human nature. In particular, Montaigne admits this creative work has become the main thing in his life: the book created him to the same extent as he created it" (p. 189).

The author's chosen method of self-presentation and the genre form of the essay, which cannot be attributed to any of the current genres either in the Renaissance or today, are in complete agreement with such postmodern practices as hybridization, mutant change of genres, generating new forms, and abandonment of traditional "I", emphasizing its multiplicity. Undoubtedly, the narrator, on the one hand, is too focused on himself, on his own position, on his exclusive vision of the world, which is consciously emphasized in the text. However, on the other hand, he does not shy away from changing his own views. He can enter into a discussion with himself, abandon what had been said before, deny what was said at the beginning, which reveals the ambiguity of the author's "I": frank, but not always consistent. For example, in the essay "Of pedantry" his initial view of the importance of true science, which is a lever for continuous self-development and human improvement, correlates little with the view of science as a burden, as a dependence on one's own capabilities, expressed

at the end of this essay. If at the beginning of the work, the author writes that “knowledge is an excellent drug, but no drug has virtue enough to preserve itself from corruption and decay, if the vessel is tainted and impure wherein it is put to keep” (Montaigne, 2006, p. 178), then, in the end, he contradicts himself, claiming that “the study of sciences more softens and untempers the courage of men than it in any way fortifies and excites them” (Montaigne, 2006, p. 180). The thinker seems to leave to the reader’s discretion the position that seems closer to him, repeatedly emphasizing that he has the right to both his own view of things and the right to change them, even within a single work, because this is the nature of his proposed method of understanding reality—essayistic self-presentation through self-reflection: “I do not take upon me to direct what other men should do in the government of their families, there are plenty that meddles enough with that, but only give an account of my method in my own” (Montaigne, 2006, p. 217).

Among other postmodernist writing techniques, which, paradoxically, to some extent can be found in the book “The Essays”, it is worth noting the following: openness, the ambiguity of the sign code, variety, giving a feeling of “flickering” meanings; “scattering” of original texts by deconstruction, recoding of borrowed elements, newly combined with each other, fundamental non-consistency, incompleteness, the openness of construction, demonstration of the pleasant attitude to the text, game element, the process of creation of a model of being, the embodiment of semantic multiplicity achieved by previous operations with signifiers belonging to sign systems with connotative system and can be considered as connotations in connotations, orientation on the multiplicity of interpretations of the text, revealing of pluralistic type of thinking liberated in nature, orienting on acceptance of real-life wealth and diversity (Afanaseva, 2008). Based on the components of the postmodernist paradigm presented by I. Skoropanova (2001), it should also be noted that some of them, of

course, can also be found in Montaigne’s book “The Essays”. In addition to the above, it is important to note the ironic reassessment of values, intertextuality, reliance on the then-current history of human culture and its rethinking, pluralism of cultural languages, models, styles used as equals, a combination of entertainment and excessive intellectuality, the principle of reader’s participation, the emergence of a new type of reader, the variety of meanings and points of view, fundamental non-consistence, incompleteness, the openness of construction (Skoropanova, 2001). In our opinion, the primary practices used by Montaigne in the sixteenth century, which are still influential in the postmodernist discourse of the twentieth and early twenty-first centuries, paradoxically, are intertextuality, the fundamental systemic nature of unity, irony, the principle of reader’s participation, which gives rise to a new type of reader a priori. Of course, we are talking about the active usage of these practices by Montaigne, and not the basis for the poetics of his work as a whole, as is the case in specific postmodern discourse, but this does not diminish their importance and the possibility of fresh assessment in view of postmodern criticism. We shall look at these features in more detail.

Of course, quotations and intentional intertextuality are the artistic practices that lie on the surface of Montaigne’s “The Essays” because the work of the French thinker arose as a commentary on the works of prominent figures of the past. They were the ones who encouraged the thinker to base on what he read. We are talking about different variations of such penetration of the text into the text: in the form of quotations, cento, reminiscences, allusions, stylization, etc. The paramount place here is given to quotations with or without authorship: in the latter case, Montaigne did not consider it necessary because of relying on a well-rounded reader who can immediately recognize the author and source. Quotes in “The Essays” appear as an “emblematic form of intertextuality” (Piege-Gro, 2008, p. 34), rather than a fundamental basis of poetics,

allowing the reader to enjoy the process of flowing other people's thoughts in the meditations of Montaigne or to observe how the ideas of prominent figures of the past become part of Montaigne's discourse literally in real time, becoming, according to P. Rudnev (1999), "the key to self-growth of the meaning of the text" (p. 113). In some cases, the author uses someone else's text as a continuation of his own thought, "For the impression of passions does not remain superficially in him, but penetrates farther, even to the very seat of reason, infecting and corrupting it, so that he judges according to his fear, and conforms his behaviour to it. In this verse, you may see the true state of the wise Stoic learnedly and plainly expressed:

*"Mens immota manet; lachrymae
volvuntur inanes"*.

("Though tears flow, the mind remains unmoved").

The Peripatetic sage does not exempt himself totally from perturbations of mind, but he moderates them" (Montaigne, 2006, p. 112).

Other fragments of the texts of the figures from the past encourage him to think: the quote forms the course of thought and constructs the essay's structure based on the associative principle. For example, this is precisely how the essay "That our affections carry themselves beyond us" begins, which immediately opens with three quotations from Seneca, Cicero and Epicurus. The whole essay is devoted to understanding the mechanisms of self-knowledge given the views of ancient figures. The third version of quoting is to expand and supplement Montaigne's own statement with the help of external thoughts, such as: "I fancied I could not more oblige my mind than to suffer it at full leisure to entertain and divert itself, which I now hoped it might henceforth do, as being by time become more settled and mature; but I find – "Leisure ever creates varied thought" that, quite contrary, it is like a horse that has broken from his rider, who voluntarily runs into a much more violent career than any horseman would put him to" (Mon-

taigne, 2006, p. 94).

Another trick is to comment on the quote in the quote: Montaigne comments on how one or another figure of the past interprets other people's ideas, so there is a double explanation of what is said, and, consequently, a new understanding of it emerges: "Socrates, in Plato, laughs at Laches, who had defined fortitude to be a standing firm in the ranks against the enemy. "What!" says he, "would it, then, be a reputed cowardice to overcome them by giving ground?" urging, at the same time, the authority of Homer, who commends in Aeneas, the science of flight. Moreover, whereas Laches, considering better of it, admits the practice as to the Scythians, and, in general, all cavalry whatever, he again attacks him with the example of the Lacedaemonian foot – a nation of all other the most obstinate in maintaining their ground – who, in the battle of Plataea, not being able to break into the Persian phalanx, bethought themselves to disperse and retire, that by the enemy supposing they fled, they might break and disunite that vast body of men in the pursuit, and by that stratagem obtained the victory" (Montaigne, 2006, p. 111).

By actively interweaving implicit intertexts and intermediates in the thinking process, Montaigne creates the effect of the incompleteness of the work and an almost limitless number of options for its reception, which is very characteristic of postmodernist discourse. His favourite thinkers of the past are ancient poets and philosophers, who are so organically intertwined with Montaigne's reflections that, in some places, it is difficult to separate them from the author's thoughts. Personal attachment to Sophocles, Aristophanes, Euripides, Demosthenes, Cicero, Virgil, Horace, Lucian, according to biographers of Montaigne, began in the days of the thinker's studies at the university and grew into a stable body of knowledge that can be supplemented and commented by the scholar-philosopher with the course of time and taking into account the systematic thinking of those who dare to do it.

In this regard, it should be noted that the role

of notes and comments in “The Essays” is no less important than the main text. According to C. Blum (1981), they did not play an illustrative role in order to confirm a certain philosophical idea, as was the case with moralist predecessors, whose works pursued a didactic purpose, but in order to show that the authority of the past is relative, they should be perceived regardless of the truth/falsity of what they said. N. Mavlevich (1998), having collected and systematized different positions on the poetics of Montaigne’s “The Essays” in the article “Ideological and artistic unity of Montaigne” on the peculiarities of citation, notes that: “One cannot but agree that one of the functions of quotations in Montaigne’s work, is to create polyphony (in opposition to traditions), which gives the right to an ambiguous interpretation of any issue” (Mavlevich, 1998, p. 256). Thus, the saturation of Montaigne essays with numerous quotations and allusions performs a cognitive-suggestive function, actualizing the literary and cultural-historical memory of the author-thinker and reader at the same time, giving impetus to independent comprehension of information, drawing parallels and logical connections between Montaigne’s opinions of others and the very thoughts of prominent thinkers and writers of the past. Thus, the recipient acts as the third participant in the process of contemplation by joining the thoughts of Montaigne and those whom he interprets in his own way, forming his own attitude to what is said. It should be noted that we consider the nature of utterance in the essay, first clearly presented as a separate practice in the book “The Essays” by Montaigne in 1580, interactive, i.e. one that determines the approach to utterance not as a ready interpretation, but as an event of communication, which “allows you to capture meanings depending on the situation of reception, experience, cognitive attitude and emotional-reflexive nature of the recipient’s perception. The reflexive, meditative and intellectual-dialogical nature of an essay can be filled with performative aesthetics” (Shevchenko, 2017, p. 70). Such an understanding of Mon-

taigne’s approach to the dialogue of the author of “The Essays” with the reader became possible based on the theoretical understanding of performative practices as part of postmodernist aesthetics.

Thus, quoting in Montaigne’s text is a productive method of organizing primarily his own opinion. However, in contrast to the actual postmodernist texts, in Montaigne’s “The Essays”, citation practices are directly related to the meditative as a way of expressing opinions, rather than to the systematic construction of an essay text as an author’s modelling of reality and attitude to it. First of all, quotations help the author as an intelligent and educated thinker and writer to present himself in the best way, through the thoughts of other famous artists with the help of possibilities provided in essay writing.

The obvious feature of Montaigne’s “The Essays” is an ironic presentation of both himself and everything he talks about. The fact that the author constantly doubts what is said avoids categorical statements, flirts with the reader confirms this. If in the text of traditional postmodernist work, irony becomes the main technique and way of uniting the past and the present, depicting characters, expressing the author’s position, in Montaigne’s book, the irony is a method of co-creating the author’s “I” – narrative instance – in essay discourse. According to O. Maltseva (2010), “in the philosophical essays of Michel Montaigne, irony became a way of understanding the experience of the Renaissance as a failure, and at the same time as a means to see the greatness of man in his loneliness, contradictions, mortality” (Maltseva, 2010, p. 173). She also believes that the thinker is ironic for being “alone while being surrounded with everyone”, that is, no matter how the French thinker expresses his own thoughts, they will always be inadequate to his own intuition. The researcher believes that Montaigne’s irony is a kind of revival of the half-forgotten ancient tradition of conscious non-negotiation and openness of philosophy for subsequent interpretative acts. That

is why the author of “The Essays” does not often use quotation marks in order to show a special – ironic – attitude to what is said. Usually, quotes that specify the multi-layered depth of reading the text refer the reader to the cultural and symbolic secondary meaning. The absence of quotation marks blurs the boundaries of ironic utterances, becoming an unarticulated part of the author’s mentality, so sometimes realizing where the author is serious and where he is ironic about what he has read or understood does not always seem possible: “When I lately retired to my own house, with a resolution, as much as possibly I could, to avoid all manner of concern in affairs, and to spend in privacy and repose the little remainder of the time I have to live, I fancied I could not more oblige my mind than to suffer it at full leisure to entertain and divert itself, which I now hoped it might henceforth do, as being by time become more settled and mature; but I find –

“Variam semper dant otia mentem”,
 (“Leisure ever creates varied thought”)

that, quite contrary, it is like a horse that has broken from his rider, who voluntarily runs into a much more violent career than any horseman would put him to, and creates me so many chimaeras and fantastic monsters, one upon another, without order or design, that, the better at leisure to contemplate their strangeness and absurdity, I have begun to commit to writing, hoping in time to make it ashamed of itself” (Montaigne, 2006, p. 95).

The ironic discourse of “The Essays” reveals the alternation of high and low themes as the object of the author’s understanding. It is illustrated in the headlines (“Of the Roman grandeur” / “Tomorrow’s a new day!”, “Of liberty of conscience” / “Against idleness”). Also striking is the author’s instant ability to speak absolutely mundanely, pathos-free, sometimes even casually about elevated topics (“The ceremony of the interview of princes”, “Of the Roman grandeur”, “Of judging of the death of another”), and his

quite sublime manner of thinking about everyday things (“Of smells”, “Of drunkenness”, “Of cripples”). In some places, the irony is a method of absurdizing some objects and phenomena and emphasizing different thoughts of the past. Montaigne’s ironic position appears as a kind of indicator of the freedom of his own thinking and a catalyst for readers to develop their own attitude to everything, about which he says: “I should not speak so boldly if it were my due to be believed; and so I told a great man, who complained of the tartness and contentiousness of my exhortations” (Montaigne, 2006, p. 868); “I find that almost throughout we should say, “there is no such thing” and should myself often make use of this answer, but I dare not: for they cry that it is an evasion produced from ignorance and weakness of understanding; and I am fain, for the most part, to juggle for company, and prate of frivolous subjects and tales that I believe not a word of” (Montaigne, 2006, p. 863).

Thus, on a verbal-reflexive level, the artist evaluates the thoughts of prominent philosophers and artists of the past, intersperses episodes from his own life, draws parallels between his own actions, the actions of acquaintances, people close to him and the position of prominent figures of the past, actively using the comic techniques, such as the Socratic formula “I know that I know nothing”. The use of puns, unexpected comparisons, drawing parallels between high and low allows the author to quickly find contact with the reader to whom the author constantly appeals. Irony in Montaigne’s text, as in the postmodern text, appears as an intellectual game with the recipient, provokes sympathy. In some places, this is manifested in the comparison of the logical and the illogical, the normal and the absurd, the high and the mundane, but it is not radical and exclusively sceptical, except that it is endowed with provocative properties: to force the reader to try out what he says.

However, in our opinion, the most important question that allows us to talk about Montaigne’s “The Essays” in a postmodernist way is the ques-

tion of the compositional organization of this book. With the appearance of the text, which has been repeatedly rewritten by the author himself, as he himself has repeatedly stated, discussions about the common factors on which the book is built have not stopped. Most researchers consider “The Essays” to be complete, though each time with some clarifications. For example, F. Rigolot (1982) tried to isolate the composition of the work based on quotations in it, as the relationship between a particular literary series and the archetype stored in the memory of humankind. A. Tournon (1983) also tries to find “order in disorder”. He looks for compositional factors in the logic of commenting, which is a reflection on the above and is not a step forward. According to L. Kritzman (1980), the principle of denying everything that the author writes on the basis of the opinions of others generates scepticism, which becomes the principle of compositional unity. N. Mavlevich (1998) writes about this: “It is denial that becomes the desired basis of ideological and artistic unity” (p. 257). Many researchers consider asystemic and fragmentary formative factors of the composition (A. Yarchuk (2015), L. Kajda (2008), O. Zubecz (2019), S. Savicki (2019)) as the ones invented by the author himself or formed by him in the very process of composition and rewriting of the text. This is precisely what S. Artamonov (1997) means, who rejects the very need to look for factors of unity, emphasizing that “it is impossible to speak of any pre-thought-out and accepted composition of one or another part, and even more so of all work as a whole. Those who are trying to do so now are making a mistake. It is a free pairing of the mind, it is not even just a thought, it is a stream of thinking” (p. 90). And M. Alekseev calls the only unity of this work “unity of worldview” (Alekseev, Zhirmunskij, & Mokulskij, 1978, p. 6).

Meanwhile, some researchers are trying to find the factors of unity not at the ideological and compositional levels but on the basis of the application of exclusively artistic practices and

techniques, including those in postmodern discourse. For example, A. Perepadya (2012), the translator of Montaigne into Ukrainian and someone who, in a special way, feels the author’s style, views scaffolding as the main factor of unity in “The Essays”. “We must refuse to read the whole book by Montaigne “at once”, that is, we must realize that this is a text which is built based on scaffolding. However, remaking the plan of “The Essays” would be a hopeless task” (Perepadya, 2012, p. 382). V. Skurativskiy (2012) also draws attention to “The Essays”, which form a unity under the sign of freedom, to their “anarchic composition”, “compositional chaos” – definition based on oxymoron.

Meanwhile, the postmodern principle of the rhizome, which we see in the basis of the composition of “The Essays” by Montaigne, and indeed largely removes the question of the factors combining unity and chaos in this multi-layered text. The concept introduced by G. Deleuze and F. Guattari (2005) became part of postmodern consciousness and postmodern discourse as such. As it is known, the main features of the rhizome are adhesion and heterogeneity (any point of the rhizome can and should be associated with another one, unlike tree or root, which fix the point and the order as a whole), decentralization and anti-hierarchy (all points, which are part of it, deprived of each other’s advantages and priorities); plurality, the insignificance of the gap and its insignificance (rhizome after interruption does not cease to exist, but increases its own growth potential); cartography and decalcomania (fundamental disobedience to any structure-generating model, etc. (Deleuze & Guattari, 2005; Shevchenko, 2017). Thus, a rhizome is a system without beginning and end, without centre and periphery, it is the convergence of a single, and the plural is unity in the plural and plurality in unity” (Shevchenko, 2019, p. 113). Rhizomaticity, paradoxically, is the basis of Montaigne’s collection “The Essays”. Here, individual essays lose their uniqueness and acquire new features by appearing under one cover together.

This is not about the development of motives, the sequence of described plots, the cause-and-effect relationships of the thoughts expressed in the mental narrative, often repeated in different parts of the book. It is a question of rhizomatism as a nonlinear way of organising the integrity endowed with the intention of mobility and change of self-configuration. This way of seeing the text (as one of the possible ways) raises the question of other ways of presenting Montaigne's own work in an essayistic way. This removes the question of the very necessity of the system in the unity composed by Montaigne, because it simply does not exist there and cannot be, according to the author's own definition: "I hate to examine myself, and never review, but very unwillingly, what has once escaped my pen. I here set down nothing new. These are common thoughts, and having, peradventure, conceived them a hundred times, I am afraid I have set them down somewhere else already" (Montaigne, 2006, p. 819).

The author writes a book about himself, so all the time, the author's "I" manifests itself with varying degrees of openness, irony, interactivity, interrupted in some moments and restored in others. From these fragments of the manifestation of one's own, "I" emerges a portrait of an exogynarrator (narrator and thinker) in "The Essays": a scholar, an expert in classics, an encyclopedist, a philosopher, a critic, a writer, a sceptic, an ironizer and at the same time an ordinary person, to whom the earthly things are not alien: delicious food, good wine, human goods. It is impossible to single out the primary and the secondary in this. The author "plays" with the very attempt of the reader to get closer to the essence of the author's "I". Quotes, reflections, revelations, stories about his life events – all this has no system and integrity. The unifying substance of all this is the narrator-thinker, presenting himself as a person in a mosaic key. This personality is constantly changing, stays in doubt, avoids definite statements, does not give direct answers, preferring only shades and nuances of meanings

and comments. This can explain such a wide range of topics for discussion – from the nuances of food consumption to the peculiarities of hostilities in antiquity, and this can explain such frequent revelations by the author about the essence of his own writing and arbitrary nature of thought: "My book is always the same, saving that upon every new edition (that the buyer may not go away quite empty) I take the liberty to add (as 'tis but an ill jointed marqueterie) some supernumerary emblem; it is but overweight, that does not disfigure the primitive form of the essays, but, by a little artful subtlety, gives a kind of particular value to every one of those that follow. Thence, however, will easily happen some transposition of chronology, my stories taking place according to their opportuneness, not always according to their age)" (Montaigne, 2006, p. 820). Montaigne, as a true postmodernist, seeks to show the multiplicity of truth, the multiplicity of its meanings, which cannot be reduced to a single denominator, so many things the philosopher understands from the standpoint of the late Renaissance and from the standpoint of antiquity, which is clearly preferred in work.

It is known that the rhizome consists of multiplicities that coexist with other multiplicities. G. Deleuze and F. Guattari (2005) call them plateaus, these peculiar clumps of thought that are scattered throughout the text. They can be found anywhere, and the work can be read from anywhere. Because of this, it ceases to be a static and linear structure. At the same time, the permutation does not interfere with the meaning of what is being understood. This is because each element of the rhizome, when getting mixed, is combined with the others, and they, in turn, are closely intertwined but are not fixed in a clear sequence. This was confirmed by J. Brody (1982), who drew attention to the semantic cores of "The Essays", calling them the organizing beginning of the book as a combination of various thematic works. He declared impermanence, nature, and death to be the main cores of the work as a whole, considering them to be the basis of

Montaigne’s mentality. Commenting on the approach of J. Brody, N. Mavlevich (1998) considers it rational because in this way, it is possible to explain how “externally unrelated fragments of the text get a new meaning and form an associative framework of the chapter” (p. 254). At the same time, however, the question of associativity as a natural property of Montaigne’s thinking or associativity as a sign of his artistic writing a priori remains open. Presumably, both of these positions have the right to exist and do not contradict each other, but this may be the subject of further research.

Conclusion

Thus, the book “The Essays” by Montaigne – a work representing the literature of the late Renaissance, is not devoid of postmodern practices, which, of course, are not paramount in the poetic characteristics of the French author, i.e. do not constitute *ultima ratio*. Montaigne’s artistic thinking focuses on experimental cognition and presentation of one’s own consciousness through a non-traditional rethinking of the experience consumed as individual-authorial commentary, reinterpretation and pre-definition. The philosopher opposes any absolute and questions the inalienable truths, endowing his reader, to whom he constantly appeals, with a great degree of freedom. Thus, we can speak of the French philosopher’s use of several postmodern practices and in no way call him a postmodernist. The leading practices are: game strategies, intertextuality, focus on multiple interpretations, including his own, easy change of position, focus on the reassessment of values, creation of a new type of reader as a co-creator of philosophizing, ironic understanding of reality, mosaicism and eclecticism in creating a picture of the world. Montaigne completed his works arbitrarily, non-linearly and systematically; the author often repeats himself, which reveals the rhizome nature of the composition of his book “The Essays”. The paradox is that, by combining tradition and

experiment, Montaigne demonstrates the limitations of both classical tradition and postmodern aesthetics, leaving considerable space for the academic understanding of his extraordinary work, full of mysteries and hidden meanings.

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EXISTENTIAL FOCUS OF REALITY IN “SILENT POETRY”

Ukrainian literature of the 1960-80s is notable for the creative achievements of the Sixtiers, the hermeticism of Kyiv school poetry, Samvydav activity, and dissident nonconformism, which was aesthetically enriched by the poetic movement of “silent poetry”. His creative practice involved a latent rejection of the political state, which imposed its ideological criteria on the culture. Poets continued to defend the right to creative self-realization, which gave impetus to the ideological and artistic formation of “silent poetry” by the efforts of I. Zhylenko, S. Yovenko, A. Kychynskiy, V. Pidpalyi, L. Skyrda, L. Talalai, P. Movchan, D. Cherednychenko and others, whose aesthetic dominants of creativity are characterized by existential, cordo-centric and natural philosophical motives. This generation was in search of an individual manner, expressed national consciousness and recognized the autonomy of the poet and art.

Keywords: “silent poetry”, silence - naturalis silentio, silence - homo silentio, existentialism, aestheticism, time, loneliness.

Introduction

Lyrical depiction of reality through the prism of existentialism philosophy revealed the desire to understand the development of mankind and the laws of its existence, the effects of civilization on nature, that was represented in the “silent poetry”. The author’s ontological reflections focused on the formation of a self-sufficient personality in the context of time to comprehend the perfection or imperfection of human existence in society.

The search conditions attention to the depiction of temporal categories for existential truths and time unity in the human experience, which prompted the “silent poets” to describe the silence concept (silence/naturalis silentio and silence/homo silentio). His lyrical interpretation revealed the general cultural tendency of the 1970s, demonstrating not only the civic position of the lyrical hero and his psycho-emotional state but also the tendency to the natural-philosophical “lyrical “silence””.

The purpose of the study is to reveal the existence of humans, his age periods, accompanied by positive and negative loneliness in the context of silence/naturalis silentio and silence/homo silentio, through the prism of the temporal category of time in the works of the “silent poets”.

The Analysis of Sources and Recent Researches

Among the important Literary Studies, in which the worldview dominants of the literary process of the second half XX century were comprehended, its poetic currents and conditional division into “loud poetry” and “silent poetry”, as well as the existential focus on reality in “silent poetry”, collective monographs “Dialectics of artistic search: the literary process of the 60-80s” and “Human in Time”, books by E. Solovey “Ukrainian Philosophical Lyrics”, L. Tarnashinskaya “Ukrainian Sixties: profiles on the generation background”, V. Morenets “Oxymoron”, T. Pastukh “Kyiv School and Its Environ-

ment (Modern Stylistic Trends of Ukrainian Poetry of the 1960-90s)" and A. Tretyachenko "“Was it in vain to live the life, as there is a bridge between us on earth... ”: the creative profile of Volodymyr Pidpalyi", etc.

The literary concept of silence, which was popularized among the representations of "silent poetry", is professionally analyzed in the scientific works of M. Zubrytska "Homolegens: reading as a sociocultural phenomenon" and O. Slyvynskiy "The *Phenomenon of Silence* in the Literary Text (based on the material of the of Bulgarian prose of the 60 – the 90s of the XX century)".

Among the Ukrainian literary critics cited in our article are marked N. Anisimova, J. Hnatiuk, T. Kremen. The theoretical and methodological basis of the article is based on philosophical researches dedicated to the existentialism problems of M. Epstein, M. Movchan and E. Frome and others.

Understanding human existence in the temporal space of age categories, the search for harmonious existence in a totalitarian society and the realization of oneself as part of the world of nature became the basis of the ideological and figurative system of "silent poetry". Internal reflections in the ontological perspective of the lyrical hero explained his formation as a self-sufficient person. Therefore, the literary concept of silence was focused on the philosophical categories of time, movement and space, which comprehended the moral and aesthetic perfection of the lyrical hero. It is significant in "silent poetry" the fact of the use of life experience, it absorbs the experience of previous generations, placing psychological tension into the emotionally saturated concept of the moment, which has an internal amplitude of perception and is equal to eternity in the context of historiosophical time perception. This position testified to the organization of timeless unity, an appeal to the human individuality formed under the influence of the predecessor's experience.

In the context of life circumstances, "silent

poetry" described the time, which revealed the consequences of society's influence on human formation as a person. Time is an organic form of existence in the L. Talalai (2004) poetry: "*We are all guilty ahead of time. /Each of us /Has light-blue and blue, /And black time. /There is a time of golden summer /And young thoughts, /It is finished, and unfinished, /Not splashed in a line*" (p. 51). The author's impressions are expressed by polysyndetone and anaphora, literarily describing the states of age that affect human behaviour and existence in different situations. The "unfinished line" elliptically emphasized the ambiguity of the artist's position regarding social reality.

A time in the poetry "Reflections" by P. Movchan (1999) depicts the philosophical depth of the lyrical hero's thoughts, the comprehension of the ups and downs: "*In a new circle, in that figure /I can not understand anything about time: /is it a lump of sugar or salt in the mouth, /melted in the mouth and hardened more than once?*" (Vol. 1, p. 124). The author aptly stated these functions of Chronos, emphasizing the variability of emotions with the binomial "sugar-salt", and with the help of rhetorical questions, deepened thoughts of the lyrical hero about the past. The moral appeal of the point (stylistic reception) of the poetry actualized the ideal of a dignified existence of human on earth: "*Oh! Here it is, the time, here, at your fingertips, it measures /your gait, your run, your sleep, your silence. /Tuk-tuk-tuk-tuk... This is the source, will not shake the conscience...*" (Movchan, 1999, Vol. 2, pp. 105-106). The leading temporal category of meditation was the time, which is focused on the mental experience of the lyrical hero, which is concretized by ellipse, tautology and onomatopoeia, encouraging the reader to think about his own life.

The time in "silent poetry" appears in the transcendent aspect. It is considered to be sacred in the sense of a dramatic understanding of eternity, for example, in the poetry of "Permanence" by P. Movchan (1999, Vol. 2): "*There is not*

enough time for us, but not enough eternity, /that is why the moment is small, the paths are torn, /the wind tears our eyes – we press on the pedal, /and at the ground, the heavens cut us off” (p. 299). In the literary projection of the poet’s worldview of the 1960 – the 80s, the motive of the shortness of life is present, which passes in everyday worries, functions, emphasizing its incompetence. In the poetry “Concert for the Violin” by I. Zhylenko (2017): *“The clock spoke in the twilight /about how time passes through a person /and there, behind her – it becomes eternity. /And the mind has no way there. /And only the melancholy look of the soul /will see everything when the clock strikes”* (p. 72).

“Silent poets” thought about the literary concept of time in the existential plane of the childhood age categories, youth, adulthood and old age, the description of which poetized the lyrical hero’s emotional appeal to memories, strengthening his love to native home. Poets appealed to the sacramental space of the human inner world as the basis of sensory perception of the environment at a particular life stage.

In V. Pidpalyi (2011) poetry: *“Spring has passed so quickly, /like childhood. /Summer – burned out in the hot work /it was warm /and warmed others). /Hello, autumn, /balanced /by ripe fruit and vegetables, /short-day rains /and reflections at night! ... /Stay with me: /as long as you can, /I have no place for winter /– let it walk /behind the gates!...”* (p. 116). The cyclical nature of philosophical reflections over the literary concept of time and its essence symbolizes the seasonal and age figurative categories “spring-childhood”, “summer-youth”, “autumn-maturity”, “winter-old age”, which act as condensers of experience, factors of moral and aesthetic enrichment of the lyrical hero. His peace of mind is replaced by a sense of anxiety, caused by awareness of the shortness of joyful existence and understanding of responsibility for the lived years.

Youth in the poetry by V. Pidpalyi (2011) is associated with happiness and carelessness, but

its short duration causes negative emotions: *“It passes quickly, /that when you understand, /you have /only memories, /from which /you build /the illusion of happiness /to death...”* (p. 93). Evening thoughts about the past are inscribed in the “wailful landscape” (Epshtein, 1990, p. 130), which is accompanied by “lyrical “silence””.

P. Movchan’s (1999) lyrical hero with nostalgia remembers his youth in the poetry “From the November of Everyday Life”: *“Take away the snow, fate! /The leaves on the mirror of water /shade the deep cold /and testify: you were young, /like a maple that faded slowly”* (Vol. 1, p. 246). The comparison of youth with a tree philosophically actualizes the role of nature, explaining the motif of the poem. The winter is expressed by effective means of artistic syntax – rhetorical figures depicted the emotional instability of the lyrical hero caused by approaching senility.

In the poetry by I. Zhylenko (2017), farewell with the youth is accompanied by anxiety, which is identified with the autumn: *“And at a time when, like late autumn, /the pettiness of feelings will besiege me – /I will wave my hand at the troubled adulthood /and will release my childhood from my sleeve”* (p. 89). Children’s immediacy allows perceiving life positively, what the lyrical heroine wants, returning to the adult world.

L. Skyrdy (2000) aestheticized the philosophical idea: the time of childhood and youth is characterized by dynamism, which is lacking in maturity: *“Being young you have a living leap /Over the abyss, over the hearth of love. /You take a step more and more carefully, /And the voice of fate or blood is quieter”* (p. 90). Wisdom, acquired over the years, encourages prudent actions that may not always be right under certain circumstances. However, in the meditation “I was met by a tree...” the emphasis is on the inexperience of a young person: *“And the tree, seeing me /and recognizing my essence and temperament, /Said: “Dove, be patient. /Beauty will pass, and youth will pass, /And only that will*

remain forever, /What a person nurtures in his soul" (Skyrda, 2000, p. 105). The parable plot in dialogue with the tree conveys the wisdom of nature. The desire to improve the world and oneself testifies to the dominance of the moral foundations in the lyrical heroine's atmosphere, which is aphoristically expressed by means of lexical and syntactic means of poetic speech expression.

The literary description of adulthood is transmitted to the analysis of experience in the poetry "Evening View" by A. Kychynskyi (1982): "I believe that you, /like the experience, /grow, /becoming sharp, /and vigilant, /and wise, not bad. /You can see everything: /and how I stumbled, /and how /I stepped over a stone, /and how I was frightened by that /thunder, /and how I overcame this fear, /learning to pronounce the loud "er" /in thunder. /In this study /I overdid it, apparently. /Saving ears, /some have already resorted to cotton wool. /Becoming tribune /words of my form and essence /forced some /to learn not to hear" (pp. 6-7). The style of polysyndetonic connection of new features and states of the lyrical hero also sincerely and self-critically described the poet's way. The author resorts to metalanguage and *verlibr* form as the most suitable for allusions to the general social condition. The verbal opposition of loud slogans with the concept of voicelessness (*homo silentio*) is objectively identified with the main literary tendencies of the second half of the XX century. The lyrical hero positions himself as a marginal, recognizing the part of his literary heritage as the order of the authorities, but the ability "not to hear" indicates the implicit resistance of "silent poets" to the system.

The poetry by I. Zhylenko (2017) is characterized by a refined culture of thinking about the past in old age. The autumn, which is equated to this age with the help of simple metaphors, symbolizes wisdom and deliberateness in the poetry "Already have time at nights": "When the fruits are finished /and there is nowhere to hurry, /when the traces /of the fallen leaves of the days

lived are covered, – /then you go out of the village, /and the reflection of the sad autumn /falls on your forehead. /And you call it – grey hair. /You become a judge for yourself. /And you commit a strict self-judgment" (p. 52). The golden season causes philosophical reflections over earthly existence, helps to determine the mission of humans in the world. The system of rhetorical figures, in particular interrogative sentences, encourages the reader to meditate, enhanced by aposiopesis.

Reflections on the arrival of old age in the autumn are represented in the poetry "Sonnet of the Thirtieth Summer" by V. Pidpalyi (2011): "Grow – years. Grow old – faster. /And where is the line between the summer and autumn? /Will everyone achieve their goal? /Will everyone sign leave a mark? /Both questions and silence /came together as if on knives in response. /And the days do not stop, run, /dissimilar and agile surprisingly..." (p. 59). In these elegiac intonations, which remind the sonnet "O kosmos" by M. Zerov, the poet thinks about the shortness of physical existence and professional self-realization. The quoted poetic lines, as in I. Zhylenko, attracted by the semantic richness and the beauty of form, the figure of silence. It should be noted here also a masterful presentation of *naturalis silentio*: there is a search for answers to life's questions.

In the poetry "Memento mori" by L. Talalai (2004), an old age is also associated with deliberateness: "And I will feel at dawn, /And I will feel in quiet, /How many years older – /How much wiser". Autocommunicative reflections arise at night silence, which contributes to a deep understanding of the human essence and its reproduction by the static principle of "lyrical "silence"".

The concept of time in the existential vision of "silent poets" acquires the features of polysemantic modelling. Understanding the existence of a post-totalitarian society contributed to reflections over the place of the conscious member on it. The opportunity to improve spiritually was lost, the personality depreciated, which prompted

the poet social isolation in the literary world of “Aesop’s” lines. As a result, the existential image of loneliness acquired a special philosophical significance in the temporal aspect of “silent poetry”, which reflected the psycho-emotional state and the lyrical hero’s reflections over the shortness of human existence, focused on the binomial of “harmony-pain” expressed by “existential loneliness”.

In “silent poetry”, loneliness, acting as a marker of the introverted type of personality, depicts a positive type of solitude, which consists in deliberately choosing a remote way of life and gives a person the opportunity to deepen into the most remote and secret corners of his soul, to analyze the past, to cleanse his soul from the influx of insignificant, to get pleasure, inspiration for creativity, to establish moral ties with people of different eras or contemporaries, to cultivate independence, confidence. The lyrical heroine by I. Zhylenko (2017) thinks about this in the poetry “Light of Autumn”: “*And loneliness is golden /it has become since autumn days. /In loneliness with loneliness /so lonely! /And I, saddened by years, /smiled to my loneliness: /“Well, what will you tell me again, /O my eloquent friend?”*” (p. 110). Alliteration reinforces the state of desired solitude, and the rhetorical question emphasizes the relevance of auto communication in the transcendent dimension of the lyrical heroine’s soul.

In the poetry by L. Skyrda (2000), such emotional state, accompanied by silence, contributes to the professional realization of the poetess: “*I am alone in the room /Behind the typewriter, like a woodpecker. /The room is warm and quiet. /Harmony around the breath ... The moment comes in time, /And humanity says: “You are beautiful”*” (p. 97). Calmness and inner balance of the lyrical heroine arise alone with oneself in the condition of voicelessness “lyrical “silence””. In the aesthetic aspect, beauty is associated with creative achievements. The comprehension of the living truth and the pleasure of being among the deserted nature are combined in a lyrical

monologue: “*To walk alone on a frosty path, /Freedom feels the lungs, /To drink the air like the stagnation of ginseng, /And feel that you are immortal*” (Skyrda, 2000, p. 137). We read this state, according to the term system of J. Hnatiuk (2010), as “voluntaristic cordocentrism”, where the dominant place is occupied by “the will to loneliness, unity with nature” (p. 147), which contributes to self-exclusion from society.

In the poetry by S. Yovenko (2010), the pleasure of being alone is due to thinking about a loved one: “*I love hours of loneliness! /She alone unites me with you – /silence of pity, breath, thoughts /with the light /that your gaze lit up...*” (p. 415). Words are superfluous in the woman’s memory, who expresses feelings in an inner monologue – silence, characteristic for “lyrical “silence””.

The existential image of loneliness in “silent poetry” reflects the conscious life position of the individual as a response not only to the positive but also to the negative factors that cause disharmony in his physical existence. The isolation is caused by intimate experiences and separation from a loved one, was metaphorically and skillfully described by V. Pidpalyi (2011) in the poem “Somewhere there”: “*From a crystal glass of silence /I drink loneliness – /myself. /From the snow-covered valley /I look at you – myself*” (p. 171). The archetype of the Self is marked by an exaggerated demonstration of negative human’s emotions. The image of silence is positioned here as a component of existentialism, which concretizes the tragedy by alienation. Pauses reproduce the depressed state of the lyrical hero’s existence, caused by inseparable feelings and the rhetorical means of psychologism – the tragedy of his soul.

Loneliness universalizes the image of the inner devastation of the lyrical hero in the poetry by P. Movchan (1999), outlining the pain of his soul: “*Oh sister, love, do not believe a word! – /the chaff flies towards the palms, /and the splinter grow cold, and the look hurts: /through you I see a pale face... /Nothing... Nobody... Never...*”

Nowhere..." (p. 52). The expressive feeling of inner drama meant total isolation, which is expressed by the gradation of negative pronouns and aposiopesis, psychologically deepening disappointment due to the nonreciprocity of feelings.

P. Movchan (1999), in the poem "At the boundary stone", successfully resorted to the reproduction of loneliness through the prism of the ontological existence: "*What do you know about the sun and the rains? /Is the whole world in your head? ... / And I touch the stone – hot... /I kiss, burning my lips, /as if I marked myself with eternity, /I taste what loneliness is ?!*" (Vol. 1, p. 523). The personification of human's ups and downs in the images of the sun, rain and stone actualizes the isolation of the lyrical hero. This condition occurs in old age: "*And having strayed from the direction, I wander alone, /blinded by many white mirrors, /and the snow, baked in the palm of my hand as a stone, /hand throws into the sky like into a pit*" (Movchan, 1999, Vol. 2, p. 39). The white colour symbolizes old age – behind its resemblance in the mirror is hidden another dimension of existence, which reflexively reaches eternity, and the multifaceted image of the mirror appeals to self-knowledge.

Due to the lack of interaction between the Ego and the world around us, loneliness leads to the so-called "moral loneliness" (Fromm, 1990, p. 25), the aimlessness of life in society. P. Movchan (1999), in the poetry "Wisdom", pessimistically states that a person is doomed to isolation from birth: "*For the day of sorrow always mourns over everything, /and you alone will carve your tablets... /Your voiced hearing will seek silence, /and the weary spirit quenches the urge*" (Vol. 1, p. 295). The panacea for the despair caused by total loneliness, according to the poet, is silence, in which you can find the desired peace. "Silence" should be regarded as an opportunity for dialogue with oneself", and therefore, to find an inner interlocutor in non-verbal communication. In the poetry "Imprint II", the author at the same time recognizes this

state as fatal: "*Therefore, you are also doomed to loneliness, /for oblivion in the pedigree: /the soul returns to the bosom of loneliness, /unclasp the creature, to settles there crookedly...*" (Movchan, 1999, Vol. 2, p. 412). Loneliness is synonymous with oblivion in human life, does not generate optimism.

"Silent poetry" added nuances to the descriptions of loneliness, which negatively affected the emotional stability of a person because it was the loss of self Ego: "I" was transformed into "WE". This was the most relevant in the 60 – the 90s of the XX century, when the citizen-"automaticus", having become a political hypocrite, no longer felt discomfort or anxiety about loneliness. Therefore, the lyrical hero of P. Movchan (1999, Vol. 2), not perceiving the public falsehood, prefers to be isolated from it than to justify the vileness of such a life: "*And invisible in the crowd, as if forgotten by someone, /I am silent, because the sounds are all dumb, on the tongue – poison... /Pushed, trampled, ground, rubbed /and shatter the rags...*" (p. 120). The author calls for deliberate removal from the collective system, appealing to self-analysis, philosophical reflections over the worldviews of the cultural process.

Silence manifests confusion and apathy towards what is happening in the state ("ideological silence" and "apolitical alienation"). Therefore, in the poetry of "Impenetrable World" by P. Movchan (1999, Vol. 2) unfolds before readers a whole aesthetic program of "silent poetry": "*Do not shrink a lonely personality to the point, /bodies are calculated, blood is taken into account, /and your head is fitted under a hat, /and a forked feather is taken under control*" (p. 405). The author dramatically recreated the total control over the Soviet oppositionists, which led to the emigration of the "silent poets" to the cabinet "underground", as well as the hidden world of resistance, which suggests a sense of abandonment.

Thus, the polysemantic concept of loneliness became a marker of the usual human condition

in Soviet society of that time, causing a situation of both voluntary solitudes from society to restore the harmonious state of the lyrical hero's soul and alienated "existential loneliness". The description of the temporal category of time – the age periods of human life, and the existential understanding of the shortness of human existence formed the basis of "silent poetry".

Conclusion

Critical philosophical reflections on the universal existence in the STC society and beyond it took the dominant place in the worldview of poets. Reflections the lyrical hero over his own existence and age gave rise to thoughts about time. In the context of "creative marginalism" was nominated by social ("Time" by L. Talalay), "existential loneliness" – individual (empirical) ("Beginnings" by P. Movchan), "lyrical "silence"" – sacred ("To the mother" by V. Pidpalyi). There was a desire to reconsider the past marked by a deep understanding of human existence in its various age and emotional states in a certain chronological segment of life in the interaction of nature and the urban world.

Lyrical description of childhood, youth, maturity and old age in I. Zhylenko, S. Yovenko, A. Kychynskyi, V. Pidpalyi, L. Skyrda, L. Talalay, P. Movchan, D. Cherednychenko recreated a diverse range of joy and peace feelings, which were opposed by despair and anxiety, just as hedonistic perception – a feeling of total loneliness and abandonment.

The versatility of life understanding on earth in "silent poetry" was characterized by a representation of the polysemantic concept of loneliness. The desire of lyrical hero to merge with the environment and thus achieve peace and inner harmony caused a state of positive solitude ("Light of Autumn" I. Zhylenko, "I love the hours of solitude!" S. Yovenko, "Loneliness" V. Pidpalyi, "Yellow Leaf" L. Skyrda, etc.). The deliberate alienation of the lyrical hero "silent poets", caused by social and personal factors,

acquires states of total loneliness ("Elegy on the Past" V. Pidpalyi, "Autumn Flow" L. Talalay, "Traditional" P. Movchan, etc.), description of which is partly accompanied by voicelessness.

Therefore, "silent poetry" is read as an unprecedented and original poetic movement of the 60s – the 90s of the XX century, the ideological and aesthetic direction of which under the influence of the Ukrainian literary tradition was characterized by meditation and existentialism. The "silent poets" poetry became a symbolic marker of the rejection of the cultural and censorship blockade Era of Stagnation.

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HISTORY OF PHILOSOPHY

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DEVELOPMENT OF IDEAS OF PHILOSOPHY OF LAW IN THE ANCIENT EAST

Abstract

Any science striving for the creative development of its content cannot be indifferent to its past, to the history of its ideas, discoveries, and conclusions. This idea is entirely related to the philosophy of law - one of the most ancient sciences of law. With the development of humankind, with the formation of the first states, there is a gradual departure from mythology, which is being replaced by philosophy and religion as forms of social consciousness. Traditions of human life are fixed in their norms. Among the norms, the norms of law also function. In the ancient East states, in which powerful theocratic monarchies took shape, the first philosophical and legal views were also formed. The peculiarity of the development of the countries of the Ancient East, when the state became the owner of the land, slaves, etc., leaves its imprint on the formation of political doctrines about the state aimed at substantiating the despotism and omnipotence of the monarch.

Keywords: philosophy, philosophy of law, Ancient East, law, ideas.

Introduction

With the emergence of the state, norms and rules of behaviour established by it, people talked about these social phenomena, their essence and their role in public life. At first, these reflections, views on the state, and its demands on the rules of people's behaviour, of course, were not knowledge themselves but were elements of a syncretic mythological worldview. According to the mythological ideas of our ancestors, the order established on earth was considered by them as a component of the world order founded by the Creator.

Taking this into account the ideas about people's place in the world, the relationships with other people, rights and obligations, and state structure were formed. Such an approach to understanding the essence of the state, order, justice

was typical for most peoples, as evidenced by the previous literary monuments of the countries of the Ancient East, Greece, Rome, and Kievan Rus. Nevertheless, the similarity of the approaches of different peoples in the definition of the primary source of earthly orders took place only at the initial stage of the emergence of these glances. Therefore, developing the views on the state and law, order and justice began to differ, take different directions and colours (Kravchenko, 2004).

The following features remained unchanged for all civilizations: the state is despotic, the law, with all its sometimes significant differences, is on the side of wealth and nobility (Lipset, 1972; Finnis, 1980). However, in the East, agriculture, crafts, architecture appeared and developed, and with them - statehood and law, legal literature and legal culture in general. These movements

took place in close connection with the establishment of slavery as the main engine in the living of the Ancient Eastern peoples.

The countries of the Ancient East have made a significant contribution to the development of the civilization of light. Reflecting the general tendency inherent in all peoples at the initial stage of the development of legal thought, the law has long remained commonplace and very slowly transformed into writing. Although Ancient Eastern law was class-oriented, it still retained its national purpose. In general, these legal systems are characterized by high degree of alienation of peoples from each other, isolation on purely national religious traditions and norms of social community, which is explained not least of all by the geographical remoteness of the first eastern states.

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:

- general scientific methods (formal-logical, systemic, structural-functional, concrete-historical);
- general logical methods of theoretical analysis (analysis, synthesis, generalization, comparison, abstraction, analogy, modelling, etc.);
- private, scientific methods (technical analysis, specification, interpretation, etc.).

Research Results and Discussions

A person who sincerely believes in God perceives the Bible as the Book of Books, Divine Revelation, the supreme source of truth. Moreover, the fact remains unconditional that no book in the world has made such a massive impact on the minds and hearts of millions of people as the Bible - the sacred book of Christianity and Judaism. There is no critical topic for a per-

son that has not been covered in this book, and there is no such “eternal question” that the Bible would not give philosophical meaning to directly or in a figurative form. Furthermore, although its main content is devoted, first of all, to moral and spiritual problems, in particular to the question “What is good and what is evil?” in a more narrow sense, when the legal systems of certain historical periods are considered, and the “roots” of the crime are comprehended, and its consequences are shown (Raz, 1980, 1979).

The system of normative ideas and prescriptions for the regulation of religious, cult and public life, formulated in the Bible, is a specific form of religious and legal ideology, which is characterized by the following factors:

- recognition of the sacred origin of law;
- assessment of unlawful behaviour as sinful;
- a synthesis of legal and religious norms;
- the use of both specifically legal and religious sanctions.

The Old Testament is one of the first not only religious but also philosophical and legal works of humankind, in which religious, philosophical, legal judgments about the structure of the world and the engines of its development were organically merged. He talks about the relationship between God, state, society, and man, on public administration laws and rules of conduct in public and private life. The Old Testament stories, songs, and legends still remain the source of living, valid law not only in modern Israeli legislation but also in the legal systems of those states, the source of which was the Christian paradigm of law (Holmes, 1898). So, let us consider the Old Testament as the history of the origin, flowering and decline of ancient law.

Procedural rules supported the general foundations of justice. Thus, the laws of Moses established that one witness is not enough to be accused of some crime or sin. The case should only be heard based on the testimony of two or three witnesses. Witnesses should only tell the truth. Moreover, in order to prevent false testimony, the Book of the Covenant demanded: “The judg-

es must investigate well, and if the witness ... falsely reported on his brother, then do to him what he intended to do to his brother; and so destroy the evil from among you; and others will hear, and will be afraid, and will not do such evil among you”.

The judges were not only men but also women. The most famous of them was Deborah - a judge, prophetess and warrior, under whose leadership the people of Israel received many victories over enemy tribes. The power of the judges, in fact, was unlimited since it was recognized that it came from God. At the same time, the Bible does not mention that the judges ever abused their authority. This was a reign based not on strength but on boundless faith in the holiness of judges. The Old Testament creates amazing images of judges. They are flesh of the flesh of their people. They had everything: virtues and vices, strength and weakness, which is confirmed by the life story of Samson, who was the judge of Israel for twenty years.

King Solomon’s “judicial practice” is also of interest, only ascending to the throne showed himself as a wise and far-sighted ruler. He did not ask God for himself long life, wealth, death for his enemies but asked to help him become a righteous judge. From the very first days, Solomon’s court decisions boggled the imagination of his contemporaries. As the Old Testament says: “And all Israel heard about the judgment, as the king had reasoned; and they began to fear the king, for they saw that the wisdom of God was in him to execute judgment”. He never tired of convincing his subjects: “Observance of justice is joy for the righteous and fear for” (English Standard Version Bible, 2001, 1 Kings 3:28).

Let us remember the most famous crimes from the Bible. So, for the first time, the murder was due to envy. The sons of Adam and Eve, Cain and Abel, brought gifts to God. He fell in love with the gift of Abel, despising the gifts of Cain. Holding a grudge, Cain insidiously kills his brother, for which God cursed him and made him an exile whom no one could kill. Since then,

the name of Cain has become synonymous with meanness and fratricide, and the symbolic stigma given by God to the murderer of his brother is a sign of immunity and deprivation.

This first form of punishment for murder also raises many questions: why did God make Cain intact - is it really a chance for correction and repentance? Or maybe exile and mental anguish are worse than death?

Another case of God’s punishment of people for sins is the Flood, after which only Noah and his family remain alive. It is interesting that now people receive a new law from the Almighty, according to which: “Whoever sheds human blood will be shed by human hands,” that is, the death penalty is already provided for murder. More specific are God’s laws in the Commandments of Moses (Book of Exodus). We all know well what these commandments are about: “do not create an idol”, “do not remember the name of the Lord in vain”, “honour your father and your mother”, “do not kill”, “do not steal”, “do not engage in adultery” and etc. (English Standard Version Bible, 2001, Luke 18:20).

In the 1st century, a new religion arose on the territory of the Roman Empire - Christianity. In accordance with the new religion, justice and truth are revealed to man in the new law, love for one’s neighbour was affirmed. If the Old Testament ordered revenge on your enemies, then the New Testament - to forgive them. The basic principle of the Christian concept, which calls for obedience to power, is reflected in the postulate: “Give God to God, and Caesar – Caesar’s” (Moore, 1992; Davtyan & Pirumyan, 2018).

The main purpose of a person is to manifest love for each other. The New Testament says that “love is above all,” “love is longsuffering, merciful, does not envy, does not exalt, does not abuse, does not seek its own, does not get irritated, does not think evil, does not rejoice in untruth (but rejoices in the truth), covers everything, believes everything, hopes everything, endures everything”, “love between people brings one closer to God”, but we are talking about “unhypocritical

love” (Bix, 1995).

Love in the New Testament is affirmed as a compulsory component of human behaviour since it more and more strongly harmonizes all the natural processes in the Universe. According to the commandment of love, a person should increase the good in spiritual and material aspects. Spiritual goodness finds its expression both in words and through sincere thoughts and thoughts. There should be no hypocrisy in communication with God and people since it creates a negative natural-legal aura and thereby harms.

In terms of the material part of good, the New Testament says: “God loves the one who willingly gives”, “Who asks – give”, “Everyone gives according to the disposition of the heart, - not with grief and not with compulsion”, “Who sows sparingly, he reaps sparingly, who sows generously will reap abundantly”, “If you received easily, then give easily”. People often express these simple truths, but they are not always observed in everyday life (Coleman, 1998).

In addition, a believer should “not expose his alms to people” because “alms must be a secret, then the return will be obvious”. In the context of the study of biblical law, the following thesis also attracts attention: “When I do this voluntarily, I will have a reward, but when I do not voluntarily, I perform the assigned service; first reconciliation with a person, and then - a sacrifice to God”. The New Testament teaches to perceive a person not by her words or intentions but by specific deeds. On this occasion, it is written: “a tree is known from a fruit, a good tree cannot give birth to bad fruit”. Moreover, a person who does not do good falls under punishment because “every tree that does not bear good fruit is cut down and will be thrown into the fire”. As you can see, conversion to good deeds is supported by quite obvious punishment for non-compliance with established norms of behaviour (Köchler, 2016).

At the same time, in this part of the Bible, along with appeals not to resist the enemy – “whoever hits you on the cheek, turn the other

one”, or it is necessary to “bless those who are persecuting you” - there are others, full of desire to win, but to win, first of all with the help of good: “not to be conquered by evil, but to overcome with good”, “to seek glory, honour and immortality in a good deed”, “all who take the sword - from the sword and will perish”. These statements have a deep meaning in the philosophy of human life, in which harmoniously combines the eternal laws of the cosmos, the laws of nature, with those laws by which a person should live every day (English Standard Version Bible, 2001, Ecclesiastes 3:17).

According to the Bible (English Standard Version Bible, 2001, Ecclesiastes 3:17), human laws do not just coexist with the divine. They correlate with them, although sometimes they do not agree. However, the fact remains unchanged that human judgment can be unjust: “I also saw a place of the judgment under the sun, and there was lawlessness; the place of truth - and there it is not true”. Furthermore, I said in my heart: “God will judge the righteous and the wicked because the time for everything and the judgment over every deed is there,” but God’s judgment is always just, and the sinner can no longer hide from it. As you can see, the understanding of the law in the Bible has a clear distinction (human laws and God’s laws) and is filled with a subjective attitude - just /unjust /not always fair.

At the same time, the illegality of the authorities’ actions cannot be a reason for violating the law “Let everyone be submissive to the authorities, because there is no authority not from God”. It is worth considering the following statements: “whoever adheres to the entire law, but sins in one thing, he becomes guilty of everything,” or “the law was established not for the righteous, but for the wicked, wicked and sinners”. If we turn to the New Testament, in particular, to the death of Jesus on the cross, then the demonstration of the attitude of a true believer (in this case, the Son of God) to power is evident. Couldn’t Jesus have avoided this terrible execution, which took place under an unjust sentence? However,

he humbly accepts the decision of the human court, confirming by his act of all-forgiving love for his neighbour (English Standard Version Bible, 2001, Romans 13:1).

The Bible is a valuable source for studying the ancient legal system, its philosophical understanding.

There we find the answer to the main questions of the philosophy of law:

- The law of God is the main law for man, and it cannot be unjust; the punishment for breaking it is eternal torment after death;
- human law is obligatory for man on earth because “there is no power not from God”;
- both the laws of God and the human are correlated in the moral aspect; however, the concepts of “sin” and “crime” have different meanings: what the Bible calls sin is not always understood by human judgment as a crime.

No other legal system in the world has undergone such a powerful influence of two philosophical doctrines that are so polar in their content as the legal system of Ancient China. The ethical and political postulates of Confucianism and the political and legal concepts of legalism have become decisive factors in the genuinely progressive development of law, its ideological foundations, principles and institutions, as well as the traditional legal thinking of the Chinese (Poghosyan, 2016).

The concept of crime in Ancient China was associated with the manifestation of the criminal will of a person.

The offender was considered a “base person”, his “baseness” was determined because he acted as the bearer of the same pernicious, criminal will, depending on the nature of the crime, he could destroy either the entire world or order, harmony in the social group to which this criminal belonged...

From the principle of the supremacy of moral norms, it followed that the degree of guilt and, accordingly, the severity of punishment had to correspond not so much to the nature of the act

itself but to the nature of the spiritual state of the criminal, not so much the severity of the criminal act, but the intensity of the criminal will.

In most of the philosophical schools of Ancient China, practical philosophy prevailed, closely related to the problems of worldly wisdom, morality, knowledge of nature and social management. Although this initial philosophy of law was not very systematic, and it showed a weak connection even with those sciences that existed at that time in China, however, in terms of the form and methods of posing problems, it is a large-scale phenomenon, and in essence, the solution of the problems posed by it is value-significant and humanistic.

The philosophy of law of Ancient India - an integral part of the world process of development of legal reality – appeared 2.5 thousand years ago in a society with a clearly expressed socio-economic structure of agriculture, crafts, trade, a rich spiritual world, was reflected in the Vedas (in Sanskrit it means “Knowledge”). They were collections of hymns, prayers, spells, ritual ceremonies (Vasilyev, 2005). The philosophical part of the Vedas is the Upanishads - reflections of the authors of different eras on the problems of being and the universe. They also contain the first doubts of the sages about the omnipotence of the gods and even their existence. The mind of an ancient man “breaks” through the external ritual of dogmatically mythological rituals and goes deep into spirit and matter, seeking to find a single higher reality, the ultimate cause of all that exists, which harmonizes the changing empirical diversity.

Indian philosophy, particularly its ethical and legal component, should not be perceived as an exotic work of a culture that is mysterious for a European. It contains many “healing recipes” for the soul and mind of a person, which help to live a fulfilling life. The main value of Ancient Indian philosophy lies in its appeal to the inner world of a person, to the morality of the individual; this, probably, is the secret of its attractiveness and vitality. Buddhism, and then Jainism, proclaimed

human dignity as a priority and started striving for self-improvement. He does not need to seek God because she herself, like everything that exists, is a part of the divine (Ordukhanyan, 2019).

It was a tremendous leap of the human spirit from complete dependence on the material world, caste in freedom.

Muslim law was formed among the Arabs - the indigenous inhabitants of Arabia - during the disintegration of the tribal organization and the formation of a feudal society in the Arab Caliphate in the 7th-10th centuries. Arabia was associated with neighbouring countries, namely Mesopotamia, Syria, Palestine, Egypt and Ethiopia, with close cultural and economic ties. Trade routes between these countries passed precisely through Arabia. The most essential "junction" where these paths crossed was Mecca - the religious centre of the Arabs, where cult objects from various Arab tribes were kept.

The emergence and development of Muslim law, its sources, structure and mechanisms of influence reflect the interaction of two principles - religious and ethical and legal itself. Thus, in the composition of Muslim law, two groups of interrelated norms are distinguished. The first group is made up of the legal prescriptions of the Koran and Sunnah - a collection of legally significant translations (hadiths) about the actions, statements and even silence of the Prophet Muhammad (Zalesny, Goncharov, & Savchenko, 2019). The second group consists of norms formed by the Muslim legal doctrine on the basis of "rational" sources, first of all, the sole thought ("ijma") of the most authoritative jurists, as well as inferences by analogy ("qiyas"). The first group's norms are considered the main ones, especially those fixed in the Koran.

By the XIII century, Muslim law has almost lost its integrity, becoming a poly-doctrinal law, divided into different branches. The state, its legal policy provided the obligation to comply with a specific law school. As a result, the supra-national Muslim law was divided and scattered over different national-state "apartments" and

received a territorial "residence permit". Like Romano-Germanic law of the period of codification, it became national law.

The legal norms that are presented in the Quran touch upon the issues of crime and punishment. Specific examples of the provisions of the Koran, interpreted in a legal sense, are instructions for Muslims to value the mercy of Allah and to be merciful themselves. This is also an instruction to give shelter to "polytheists" if they asked for it. According to the Qur'an, for the true (Muslim) faith, every believer will be rewarded with the mercy of Allah. And those who transgress the faith or "invent a lie against Allah, but will not be happy." This applies, first of all, to polytheists: a Muslim has the right to punish them as gentiles.

In the study of the theory of offence, Muslim jurists proceeded from two fundamental philosophical and theological principles. First of all, they believed that the will of Allah somehow conditions all the actions and even thoughts of people, but at the same time, the "allowed-forbidden" framework established by divine revelation is flexible enough to allow a person to choose their own behaviour in many life situations independently. At the same time, encroachment on the five basic values of Islam - religion, life, reason, procreation and inviolability of property - was unacceptable.

Another fundamentally important point is to consider the offence as ignoring the will of Allah. Therefore, as Muslim legal scholars believed, any illegal behaviour in the legal sense is not just a deviation from the prescriptions of Islamic law, for which the corresponding "earthly" sanction comes; it is also interpreted as a sin that is not a punishment in the afterlife.

According to Muslim law, hostels (Zina) with anyone other than spouses are strictly prohibited. A free Muslim was subjected to stoning (Rajma) for violating this law, and the culprit was buried up to half in the ground and stoned to death. In other cases, the culprit was struck with a hundred lashes and kicked out of the city, while the slave

received half the blows. The same rules applied to women.

It was insane to commit zine out of ignorance, for example, if the marriage was invalid. To prove guilt in this crime, it was necessary to confess (caviar) and show four male witnesses. The confession and the testimony of the witnesses were accepted only from adults who had the appropriate mental capacity. The lack of evidence for the charge of adultery was considered slander (Kazme) and was punishable by 80 lashes (40 lashes to the slave).

In the understanding of marriage, an important place is occupied by the concept of adultery, for which comes the most severe punishment. The special social danger of this crime, according to Islamic law, is due to the fact that it infringes on one of the main values protected by law.

The Muslim legal culture is characterized by a number of systemic forms reflecting the peculiarities of the material and spiritual existence of Islamic civilization: firstly, it is the fusion of spiritual and secular principles, religious and state power in the Muslim community.

Conclusion

The Bible is a valuable source for a philosophical understanding of law because it pays much attention to issues of a legal nature: both in the broadest sense - at the level of philosophical categories, and in a narrower sense, when the legal systems of specific historical periods are considered, and the "roots" of the crime are considered, and the "roots" of the crime are comprehended and shown its consequences. It was a fantastic document in content for that era, based on two main ideas - justice and the preservation of peace in society. According to the Bible, a person's life and thoughts should be synchronized with nature's eternal divine laws and laws.

State-legal phenomena of the countries of the Ancient East give a general idea of the main types of Eastern despotism and Ancient Eastern

legal systems. The leading position in the state was usually occupied by the monarch, who had unlimited power over his subjects. In most states, his personality was deified. Mainly in these states, there were three departments: financial, military, and public works. They were under the control of the respective dignitaries and monarchs. Law was formed as a right privilege, with a pronounced class essence. Criminal law was of a punitive and terrorist nature and aimed to suppress attempts to oppose the monarch and the ruling class.

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(Davison, 2003)

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(Spencer & Buchanan, 2011, p. 332)

(Nguyen, 2009, pp. 13-14)

(Atkinson, 2007, Chapter 8)

(Jones & van der Meijden, 2013, Appendix)

(Gallo, Chen, Wiseman, Schacter, & Budson, 2007, Figure 1, p. 560)

(Dexter & Attenborough, 2013, Table 3, row 5, p. 34)

Secondary sources

However, results from another study suggested that significant differences... (Smith, as cited in Jones, 2012).

Direct quotations

Lindgren (2001) defines stereotypes as “generalized and usually value-laden impressions that one’s social group uses in characterizing members of another group” (p. 1617).

(Mitchell & de Groot, 2013, p. 51).

REFERENCES

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Hayward, K. H., & Green (2012a). ...

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Print book

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Համարի թողարկման պատասխանատու՝

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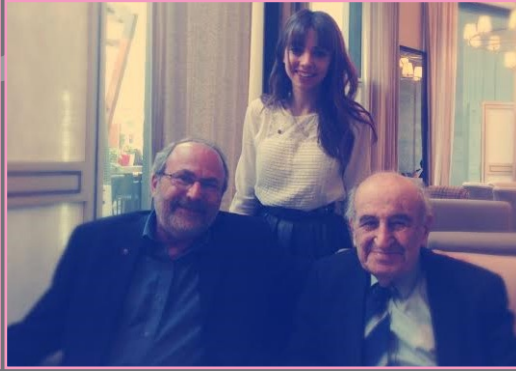
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The 4(20), 2021 issue of the journal WISDOM concludes the publication of the issues of the jubilee year dedicated to 95th anniversary of academician Georg BRUTIAN



Professor Hans Köchler (Austria) and Academician Georg Brutian – from left to right



Professor Armen T. Marsoobian (USA), the young author of WISDOM Mane Khachibabyan and Academician Georg Brutian – from left to right



Professor Ilkka Niiniluoto (Finland), Academician Georg Brutian, and professor Zdzislaw Cackowski from left to right

NON-YEREVAN ARGUMENTATION THEORISTS ASSESS YEREVAN SCHOOL FOR ARGUMENTATION

“Brutian has created a synthetic theory of argumentation, a model of discourse, and exposes the specificity of philosophical argumentation. The development of the investigation of argumentation in the Soviet Union is connected first of all with Brutian's name. His students and followers from a number of newly independent countries, as well as from other countries investigated the conception of argumentation on the basis of his ideas. The Yerevan School of Argumentation was formed; its fruitful activity was recognized in the world centers for the study of argumentation.”

P.V.Alekseev Who's Who in the World, 18th Ed., p.301; see also: P.V.Alekseev. Filozofii Rossii XIX-XX stoletiy, 1999, pp. 125-126;

“In Soviet Union the development of the researches on argumentation was connected with the name of academician Georg Brutian. Mainly it was due to his research and organizational activity that in 80s the issues of argumentation became the topic of researches and analyses of philosophers of Soviet Union.”

A.P.Alekseev, Professor, head of the Department at Moscow State University.

“The journal Theory of Knowledge, Logic includes a large group of reports devoted to the philosophical problems of formal-logical theory of argumentation. This theory is successfully processed in Soviet Union, first of all in the works of G.A.Brutian and his students. In the forthcoming XVIII World Philosophical Congress will be especially discussed the issues of argumentation theory.”

“Theory of Knowledge, Logic”, Preprints of reports of Soviet scientists to the XVIII World Philosophical Congress, Moscow, 1988, (pp. 8-14).

“For many years Georg Brutian has stimulated the researches on argumentation in Soviet Union and out of its borders.”

“Informal Logic”, Vol. XI, N 1, Canada, p. 60.

“Yerevan School for Argumentation, founded by Georg Brutian, has become a powerful creative impetus for the development of argumentation research in various world factions. After a series of international conferences initiated by Academician Brutian in Yerevan in the 1980s, the Minsk School of Argumentation began to take shape. Many doctoral dissertations were prepared and defended in Minsk on the base of the conceptions of the Minsk School of Argumentation.”

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