

ISSN 1829-3824

WISDOM



3(23), 2022

EDITORIAL BOARD

Editor-in-Chief

Hasmik HOVHANNISYAN - Doctor of Science (in Philosophy), Full Member of the Armenian Philosophical Academy, Chairperson of the Department of Philosophy and Logic named after Academician Georg Brutian at Khachatur Abovian Armenian State Pedagogical University
Phone: +374 10 597 065;

E-mail: hovhannisyanshasmik25@aspu.am; hashovhannisyanshasmik@hotmail.com

Advisory Editors

Evandro AGAZZI - Professor in the Department of Bioethics of the Panamerican University of Mexico City (Mexico), Professor Emeritus of the Universities of Fribourg (Switzerland) and Genoa (Italy), President of the International Academy of Philosophy of Science (Brussels), former President (and now Honorary President) of the International Federation of the Philosophical Societies (FISP) and of the International Institute of Philosophy (Paris)

Georgia APOSTOLOPOULOU - Professor Emeritus of Philosophy at the Department of Philosophy at the University of Ioannina (Greece), Member of the International Academy for Philosophy

Maria BAGHRAMIAN - Professor (Ireland), Head of the School of Philosophy at University College Dublin (UCD), Member of the Royal Irish Academy (MRIA), Steering Committee Member of International Federation of the Philosophical Societies (FISP)

Linos G. BENAKIS - PhD, PhD h.c., Research Fellow of the Academy of Athens, Former Director of the Research Centre of Greek Philosophy

Frans H. van EEMEREN - President ILLIAS, Jiangsu University, Honorary Director Jiangsu University, Director of International Institute of Pragma-Dialectics, Zhenjiang University, Adjunct Professor Leiden University, Zhenjiang University and Sun Yat-sen University, Professor Emeritus Speech Communication, Argumentation Theory and Rhetoric University of Amsterdam

Srbuhi GEVORGYAN - PhD, Doctor of Science (in Psychology), Professor, Rector of Khachatur Abovian Armenian State Pedagogical University, Full Member of the Armenian Philosophical Academy

Hasmik HOVHANNISYAN - PhD, Doctor of Science (in Philosophy), Full Member of the Armenian Philosophical Academy, Chairperson of the Department of Philosophy and Logic named after Academician Georg Brutian at Khachatur Abovian Armenian State Pedagogical University, Vice-President of the Armenian Philosophical Academy

Hans KÖCHLER - Professor Emeritus of Philosophy at the University of Innsbruck (Austria), President of the International Progress Organization, Co-President of the International Academy for Philosophy

Armen T. MARSOBIAN - Professor and Chairperson of the Philosophy Department at Southern Connecticut State University, New Haven (USA), Editor-in-Chief of the journal *Metaphilosophy*

Ruben MIRZAKHANYAN - PhD, Doctor of Sciences (in History), Professor, Chairman of the Tekeyan Cultural Association of Armenia, Honorary Member of the Armenian Philosophical Academy

Karen MOMJYAN - PhD, Doctor of Science (in Philosophy), Professor, Head of the Chair of Social Philosophy at Moscow State University

Kadzhik OGANYAN - PhD, Doctor of Science (in Philosophy), Professor of Social and Humanitarian Disciplines of the National State University of Physical Culture, Sports and Health named after P. F. Lesgaft (St. Petersburg, RA) and of the Department of Philosophy and Logic named after Academician Georg Brutian at Khachatur Abovian Armenian State Pedagogical University, Foreign Member of the Armenian Philosophical Academy

Andrei SMIRNOV - PhD, Doctor of Science (in Philosophy), Academician, President of Russian Academy of Sciences

Arkadiy URSUL - PhD, Doctor of Science (in Philosophy), Professor of the Faculty of Global Processes at the Russian State University after M.Lomonosov, Founder and Honorary President of the Russian Academy of Cosmonautics after K.Tsiolkovsky, Academician of the Academy of Sciences of Moldova, President of the International Academy of Noosphere - MANUR, Member of the International Academy for Philosophy, Head of the Department of Ecology and Environmental Management Branch, Russian Academy of Public Administration under the President of the Russian Federation

Literary Editor

Marie-Luisa FRICK - PhD, Doctor of Science (in Philosophy), Professor of the Department of Philosophy at the University of Innsbruck

Editorial Assistant

Satenik KUZANYAN - PhD student of the Department of Philosophy and Logic named after Academician Georg Brutian at Khachatur Abovian Armenian State Pedagogical University, Senior Specialist of the same department

Product Designer

Astghik PETROSYAN - PhD student of National Academy of Sciences, Institute of Philosophy, Sociology and Law, Department of Sociology, Head of Professional Training Department at YSU

Published by the decision of the Scientific Council
of Khachatur Abovian
Armenian State Pedagogical University



Department of Philosophy and Logic
named after Academician Georg Brutian



W I S D O M

3(23), 2022



*WISDOM is covered in Clarivate Analytics' Emerging Sources
Citation Index service*

YEREVAN – 2022

CONTENTS

EDITORS' FOREWORD	4
SOCIAL PHILOSOPHY	5
Elina ASRIYAN, Davit GEVORGYAN, Lilit MESROBYAN, Mher NAGHDALYAN Comparative Analysis of the U.S. and Armenian Veteran Mental Health Services	6
Jemma BAGHDASARYAN, Sedrak SEDRAKYAN, Burulsun SUIUNALIEVA, Oxana VLADIMIROVA Socio-Philosophical and Socio-Psychological Problems of Old Age	20
Trang DO	27
Aristotle and Han Fei's Thoughts on the Relationship Between the State and the People – Similarities and Differences	
Srbuhi GEVORGYAN, Vladimir KARAPETYAN, Mariam ISPIRYAN, Alla DALLAKYAN The Expression of Dispositional Behavior and Psychological Attitudes in the Context of Social Risk	38
Anahit JIJYAN, Romik KOCHARYAN, Nerses KOCHARYAN The Truth and Non-Truth of the "Social". The Problem of Human Identity and Coexistence	47
Davit KHITARYAN, Lusine STEPANYAN, Kadzhik OGANYAN, Vladimir OGORODNIKOV, Karina OGANYAN Social Synergetics: Synergetic Historicism and Humanism	59
Elena MEDVEDEVA, Natalia ZAKREVSAYA, Victoria YERMILOVA, Mihail CHUDAIEV, Vera MAYEVSKAYA Basic Methodological Provisions of Social Synergy at the Present Stage	70
Yulia NADTOCHIY	82
Factors Affecting the Quality of Education Given the New Innovation Spheres of Economy	
Nikolay TETENKOV	94
The Phenomenology of the "Sitting Inside": A Socio-Philosophical Analysis	
Aleksey ZYRIANOV, Svetlana LIKHOLETOVA, Alexander BAUKEN Synergetic Modeling of the System of State Organization of Society	103
PHILOSOPHY OF EDUCATION	114
Pargev AVETISYAN, Larissa TITARENKO, Maria ZASLAVSKAYA, Gagik GALIKYAN Higher Education During and After the Pandemic: Philosophy of Digital Change	115
Marianna HARUTYUNYAN Perception of Teacher's Profession: Looking Back and Ahead	126
POLITICAL PHILOSOPHY	133
Olga PLEBANEK, Vladimir PYZH, Svetlana ROSENKO, Sergey PETROV Political Philosophy of Eurasianism: Paradigmatic Foundations and Their Limitations	134

PHILOSOPHY OF RELIGION	145
Aslanbek KHASUEV, Darya KAPUSTINA, Anastasia NEDOSUGOVA, Irina ZABOLOTSKAIA, Natalia SHAFAZHINSKAYA	146
Moral Consciousness as the “Voice of Conscience” in I. Kant’s Religious Philosophy	
Sholpanay URALBAEVA, Zalina NATAEVA, Vadim KORTUNOV, Darya KAPUSTINA, Natalia KOTOVCHIKHINA, Denis SOMOV	152
Creativity Phenomenon in the Context of Medieval Christian Philosophy	
PHILOSOPHY OF ART AND CULTURE	159
Yevheniia LEVCHENIUK, Fedir VLASENKO, Dmytro TOVMASH, Tetiana KOTLIAROVA, Oxsana RYKHLITSKA, Valentina NAPADYSTA	160
Gastronomic Identity in the Context of McDonaldization vs Sushization of the World	
Artem UKHOV, Eleonora SIMONYAN, Susanna MURADYAN	167
Contemporary Art vs Totalitarian Art: Semiotic Analysis	
PHILOSOPHY OF ECONOMY	178
Khachatur BABOYAN	179
The Philosophy of Debt Burden Management in Commercial Organizations	
Vladimir EGOROV, Andrey INSHAKOV, Valentin CHIGAREV, Elena ALEKSANDROVA	187
Social Cooperatives as an Element of Solidarity Economy	
Lukman HAKIM, Irwan ABDULLAH, Nurus SA’ADAH	200
The Organizational Philosophies of Laweyan Batik Businesses in Surakarta, Indonesia	
Avinash KUMAR, Abhijeet KUMAR, Ajit KUMAR BEHURA	214
The Strategic Corporate Social Responsibility (CSR) for Sustainable Corporate (Business)	
Oleksandr PYLYPIAK	225
The Main Philosophical and Economic Concepts of the Essence of Humans as a Subject of Economic Activity	
PHILOSOPHY OF LAW	233
Nikolai CHERNOGOR, Alexander EMELYANOV, Maksim ZALOILO	234
In Search of a New Methodology of Social Regulation and of Knowledge of Law: About Convergent Technologies and Aesthetics of Law	
Armen HARUTYUNYAN	242
Some Philosophical and Legal Problems of Qualification of Crimes Against Political Rights in Modern Legal States	
Roman KOLISNICHENKO, Marat TSUMARIEV, Nadiia MELNYK, Iryna GORBAN, Nadiia MARUSHKO	252
Philosophical and Legal Essence of Control in Terms of Ensuring National Security	
NOTES TO CONTRIBUTORS	260

EDITORS' FOREWORD

Khachatur Abovian Armenian State Pedagogical University offers the scientific community the 3rd issue of 2022 of the Journal WISDOM – dedicated to the 100th anniversary of our Academe.

Unfortunately, the circumstances that accompanied the compilation of the papers and further editing were more than drastic since, on September 13 and 14, the Azerbaijanian Armed Forces came up with new aggression against the sovereign territory of the Republic of Armenia – along the whole eastern frontiers of our country. All again, the military and civil infrastructures were targeted, causing material devastation and human losses. The Azerbaijanian aggression scenario showed even more austerities and violence against Armenia's military and civil population, indecently and dishonourably dealing with even females.

The Editorial Board members of WISDOM offer their deepest condolences to the families and relatives of the victims. Our earnest and most assertive plea is to condemn the aggressive and antihuman policy adopted by the Azerbaijanian authorities under Turkey's evident and immediate support.

Nevertheless, despite the complexity of the current geopolitical landscape and the existential challenges that Armenia and Nagorno-Karabakh are facing at present, the Armenian State Pedagogical University and the Editorial Board of WISDOM remain committed to their aim – to provide the respective platform for disseminating valuable scientific-philosophical ideas and explorations, inspiring discussions and debates over such ideas, as well as introducing promising young researchers and their findings to the international scholarly-philosophical community.

In 2022, the webpage of WISDOM was moved from “Bluehost” to “PKP Publishing Service” hosting, OJS paid platform, in order to secure a more coordinated and uninterrupted online presence.

Since its establishment, the Journal has been improving its rating and quality indicators:

- The Scopus SJR monitoring in 2019-2021 raised the Journal from rating position Q4 to

Q2. In 2021, the position increased up to Q1.

- The Scopus CiteScore in 2021 was 0,5, while in 2022, it has already become 0,6 which we hope might have increased by the end of the year – hopefully, as feedback to our upcoming September and December issues, as well as the special issue on Education Philosophy.
- Correspondingly, the Journal Citation Indicator - 0,51 in 2020 became 0,82 in 2021.
- Eventually, within the Art and Humanity field of Scopus System, WISDOM is number 268 among the officially registered 718 scientific periodicals and 62 among the philosophy journals.

The present issue offers to its readers valuable papers on the respective philosophical insights in social sciences, political sciences, education, religion, arts and culture, as well as in economics and law and political philosophy, education philosophy, and religion philosophy.

We are happy to observe the continuous broadening of the geography of our authors: this time, we are delighted to welcome scholars from Vietnam, India, and Kazakhstan.

The Journal has gained the membership of Publons peer-review and publishing platform within Web of Science. WISDOM keeps advancing its rating on famed platforms Scopus and Web of Science – according to a variety of international assessment standards.

We are proud of the fact that the scientific community worldwide shows more and more interest in the materials published in WISDOM, providing positive feedback. Correspondingly, the increasing number of citations, references, and mentions of the publications in WISDOM assume even more responsibility and inspire more positive motivation among our authors.

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

We remain loyal and committed to the guiding principle of the priority of pluralism and freedom of viewpoints in the scholarly domain. The viewpoints expressed in the publications do not necessarily coincide with the Editorial Board's perspectives.

SOCIAL PHILOSOPHY

COMPARATIVE ANALYSIS OF THE U.S. AND ARMENIAN VETERAN MENTAL HEALTH SERVICES

Elina ASRIYAN^{1,*}  | Davit GEVORGYAN²  | Lilit MESROBYAN²  |

Mher NAGHDALYAN² 

1 Yerevan State University, Yerevan, Armenia

2 Department of Social and Clinical Psychology, Yerevan State University, Yerevan, Armenia

* Correspondence

Elina ASRIYAN, 1 Alex Manoogian, Yerevan 0025, Armenia
E-mail: elina.asriyan@ysu.am

Abstract: This article aims to present the analysis of systematic approaches to the treatment of PTSD and war-related mental health issues adopted in Armenia and to illuminate possible differences and similarities between the latter and the best practices implemented in the USA.

The analysis of the aforementioned mental health systems has been carried out based on three main axes: general treatment management, diagnosis and treatment planning, treatment and subsequent follow-up.

As a result, we have concluded that despite the absence of a regulatory framework of the Armenian mental health system and the lack of a well-thought-out organization of patient admission, therapy and follow-up procedure, the model in place has more similarities than differences with the U.S. system. In particular, the therapeutic modalities, the format of psychotherapy, and the clinical supervision of specialists implemented in the psychological centres across Armenia are in line with U.S. standards. Nevertheless, as the psychological assistance delivered to veterans is not regulated on a national level and as there is currently a significant lack of institutional and professional resources, the improvement of the efficiency and the quality of mental health services in Armenia remains an important challenge.

Keywords: veterans, PTSD treatment, psychotherapy, mental health, U.S. and Armenian experience.

Introduction

In recent years the world has witnessed many armed conflicts such as wars in Iraq, Lebanon, Nagorno-Karabakh (Artsakh), Ukraine etc. Along with physical destruction of infrastruc-

tures, losses of human lives and other apparent consequences, the effects of war include long-term psychological harm to people directly or indirectly involved in armed conflicts and even their family members.

In particular, people who have been exposed

to traumatic events, i.e. shocking, scary, or dangerous experiences (Coping with traumatic events, n.d.), may later develop PTSD (post-traumatic stress disorder), a specific syndrome from which, according to some estimates suffer around 354 million adult war survivors worldwide (Hoppen & Morina, 2019).

Previously called by different names such as “shell shock”, “battle fatigue”, and “war neurosis”, the term PTSD first appeared in 1980 in the third edition of the Diagnostic and Statistical Manual of Mental Disorders (DSM-III) published by the American Psychiatric Association (Crocq & Crocq, 2000) and is actually a household name for the disorder that may develop after exposure to exceptionally threatening or horrifying events (Bisson, 2015) Pursuant to the Evaluation of the Department of Veterans Affairs Mental Health Services (2018) (hereinafter referred to as “Evaluation”) military-related traumatic events that may trigger PTSD include exposure to war, threatened or actual physical assault, threatened or actual sexual assault, being taken hostage, torture, incarceration as a prisoner of war, and motor vehicle accidents.

With some differences between the diagnostic criteria of DSM-5 and ICD-11, in order to diagnose PTSD, both classifications require exposure to the threatening, horrific event, followed by symptoms of intrusion (re-experiencing of the traumatic event(s) in the present day with emotions of fear or horror), avoidance (avoidance of traumatic reminders), alterations in arousal and reactivity (sense of a current threat manifested as hypervigilance and/or an exaggerated startle response) (Haravuori, Kiviruusu, Suomalainen, & Marttunen, 2016; Trauma-informed care in behavioural health services, 2014; Bisson, 2015).

As it can be inferred from the joint analysis of generally accepted symptoms of PTSD, if not treated properly, the latter may lead to significant psychological, social and physical complications and adaptation problems.

The use of psychological interventions, namely cognitive behavioural therapy (CBT), eye movement desensitization and reprocessing (EMDR), prolonged exposure (PE) and cognitive processing therapy (CPT), are regarded as effective treatments for PTSD by a range of authoritative sources such as the APA guidelines, VA/DoD guideline, NICE guideline (Megnin-Viggars, Mavranzouli, Greenberg, Hajioff, &

Leach, 2019; Watkins, Sprang, & Rothbaum, 2018).

Research and systematic improvements in PTSD treatment approaches are of particular importance in countries that are periodically or have at least once been involved in an armed conflict. This is due to the fact that PTSD symptoms cause significant distress or impairment in social, occupational, or other important areas of functioning (VA/DoD clinical practice guideline for the management of posttraumatic stress disorder and acute stress disorder, 2017), which eventually affects the general working ability of these persons.

Moreover, PTSD among military personnel may create risks to the proper replenishment of the armed forces. In particular, mental disorders have been shown to be the most common reason for leaving military service, compared to hospitalization for any other disease category (Hoge et al., 2002; The occupational burden of mental disorders in the U.S. military: Psychiatric hospitalizations, involuntary separations, and disability, n.d.). This is why the mental health of military personnel and veterans should be a priority for state bodies.

Among other factors, the probability of overcoming a mental disorder largely depends on the effectiveness of the psychological intervention. Implementation of an effective system of PTSD treatment requires addressing issues regarding treatment accessibility, proper diagnosis, treatment, and follow-up.

This study aims at analyzing the methodological approaches to the treatment of PTSD in the Armenian mental health system in comparison with the best practice implemented in the United States of America.

In order to accomplish this research objective, our study was divided into four different phases:

1. Creating a Questionnaire in order to evaluate the process of general treatment management, diagnosis and treatment of veterans.
2. Choosing the centres in Armenia focused on the treatment of veterans and collecting the data.
3. Research on the U.S. best practices of veterans’ mental health treatment.
4. Comparative analysis.

So in order to examine the existing practice in Armenia, we have developed a questionnaire based on the main sections of the OEF/OIF/

OND Veterans' Access to Health Services Survey, presented in the framework of the Evaluation of the Department of Veterans Affairs Mental Health Services (2018). The questionnaire (31 questions) consisted of open and closed questions aimed at identifying specific information related to the following three areas:

1. General management of treatment/therapy.
2. Diagnosis and treatment/therapy planning.
3. Treatment/therapy and subsequent follow-up.

In the second stage, we have selected fifteen Psychological centres operating in Armenia and have sorted out eight of them that have a proven intensive track record of working with patients suffering from war-related PTSD (mostly veterans) since at least 2020. After selection, we conducted semi-structured interviews with the heads and specialists of the said psychological centres/departments based on the specially designed questionnaire.

As for the analysis of the U.S. best practices, which comprised the third step of our research, we have conducted thorough research of available scientific articles and publications (mainly on PubMed) regarding the aforementioned topics (general management of treatment/therapy, diagnosis and treatment/therapy planning, treatment/therapy and subsequent follow-up). Organizational issues pertaining to veterans' mental health care system were analyzed based on the information available on official governmental websites.

Research Overview: General Management of Treatment/Support

U.S. Department of Veterans Affairs (VA) is the second largest agency of the federal government on the basis of the number of employees and has three administrations – the Veterans Health Administration (VHA), the Veterans Benefits Administration, and the National Cemetery Administration. The VA is responsible for overseeing the U.S. largest integrated health care system, providing health care to approximately nine million veterans at 1243 different health care facilities (Greenstone et al., 2019) and offering education opportunities, rehabilitation services and various compensation to veterans and their family members. In particular, as we can find out on Department's webpage (PTSD Treatment Pro-

grams, 2007), VA offers specialized outpatient PTSD programs (SOPPs), where group or one-to-one outpatient treatment is offered. Outpatient mental health services are provided to veterans at VA medical centres (Evaluation of the department of veterans affairs mental health services, 2018).

Furthermore, the VA offers specialized intensive PTSD programs (SIPPs), which provide PTSD treatment services in an inpatient or residential setting. According to the "Guide to VA mental health services for Veterans & Families" (Sullivan et al., n.d.), in-patient care may be offered to veterans in need of intensive intervention, e.g. suicidal veterans or veterans suffering from very severe or life-threatening illness. Pursuant to the Evaluation, the inpatient program is most commonly located within a VA medical centre or a non-VHA community facility that has an agreement with the VHA.

For veterans with a diagnosis of severe and persistent mental illness or severe functional impairment, the U.S. Department of Veterans Affairs (VA) has developed mental health intensive case management (MHICM) program, which operates at VA facilities. MHICM program also is applicable for those with mental illness who are inadequately served by standard outpatient care, have high hospital usage, and are clinically appropriate for outpatient care. MHICM services are "delivered by an integrated, interdisciplinary team that serves as a "fixed point of clinical responsibility" with a focus on frequent contacts, flexibility, community orientation, integration with medical and mental health services provided at the VA system, and natural support systems, rehabilitation, and transition to self-care, independent living, and competitive employment where possible" (Mohamed, Neale, & Rosenheck, 2009). According to the Evaluation, the VA provides mental health care that is generally of comparable or superior quality to mental health care that is provided in the private and non-VA public sectors, but the accessibility and quality of mental health care services across the system vary by facility.

In Armenia, no standards are set for procedures covering psychological assistance in general and psychological rehabilitation for veterans in particular, which is primarily due to the lack of a specific legal framework and a well-thought-out approach and policy in the field of mental

health. And as a result, there is no state or umbrella professional institution that regulates and organizes the delivery of mental health services to veterans and other stakeholders.

It is noteworthy that despite the fact that after the war that took place in 2020, the Armenian government undertook an unprecedented initiative to consolidate psychological centres and services across Armenia and create a consortium of organizations working with the military personnel and their families, no unified regulation of consortium's activity, nor a general structure, direction and methodology of work has been put in place. As a result, we get a methodologically wrong situation where each individual centre applied its own methodology of therapeutic and effectiveness assessment and understanding of the clinical needs of veterans.

Also, since the government's efforts were primarily directed at providing veterans with their first psychological aid in a short period of time (the program lasted 6 months), the organization of a unified veterans' mental health system has not been set out as a priority. In December 2021, the state program ended, but the need for psychological rehabilitation of veterans and their families has remained. Since then, this need has partly been covered by private psychological centres (most of which have been surveyed in the framework of this study) on a volunteer basis or based on the means received from international grants, which has not, however, proved to ensure the provision of an effective, systematic and sustainable rehabilitation service.

When addressing the issues related to the implementation of an effective mental health system, one of the first questions is the initiation of

mental health treatment. As some research has proven, awareness of mental health services for veterans is one of the main barriers that affect the decision to seek or not to seek help (Bovin et al., 2019). As it may be inferred from our findings, the vast majority of patients who have received mental health diagnoses in the U.S. are seen in primary care (Treatment for posttraumatic stress disorder in military and veteran populations: Initial assessment, n.d.). Therefore, general practitioners play gatekeeper roles and decide whom to refer for psychological therapies (Stavrou, Cape, & Barker, 2009). As stated in the Evaluation, eligible veterans enrolled to receive VHA health care can access mental health care services in outpatient, inpatient, and residential settings in several ways, such as by going to a VHA facility or a Vet Center on their own, by receiving their mental health services within the primary care setting, or entering the VHA health care system via emergency service departments, either at VHA facilities or at civilian hospitals.

In Armenia, psychological support is mainly provided by private psychological centres. Therefore, people in need of help (including veterans and their families) mostly find specialists and/or mental health services by themselves. This fact has also been confirmed by the results of our research (see Fig. 1), which suggests that the vast majority of veterans who applied to the surveyed centres for psychological help found their contacts through the internet and/or the media. In addition, as we may infer from the collected data, state/international institutions, as well as primary care physicians, referred veterans to psychosocial centres in only half of the centres.

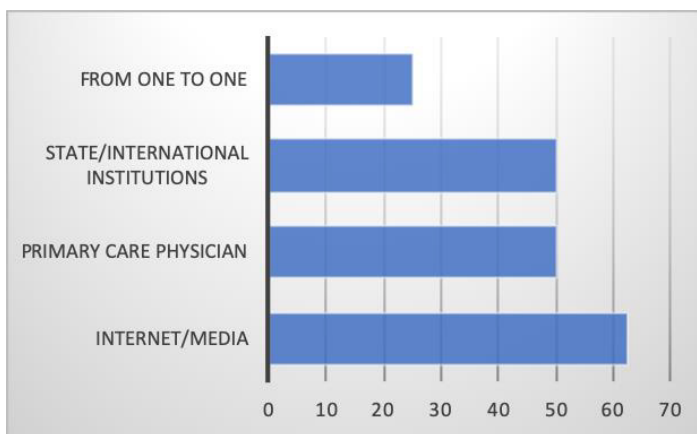


Figure 1. How Do Veterans Generally Learn about or Find Psychosocial Services in Armenia?

Any healthcare program or system requires detailed methodological regulatory standards and codes that define the scope, modalities, mechanisms, limits and ethical rules for services. The Veterans Health Administration (VHA) Handbook (2008), which defines the minimum clinical requirements for VHA Mental Health Services, acts as a fundamental document in U.S. practice. This VHA Handbook incorporates the new standard requirements for VHA Mental Health Services nationwide. It also specifies the services that must be provided at each Department of Veterans Affairs (VA) Medical Center and each Community-Based Outpatient Clinic (CBOC).

The VHA Handbook defines the responsibilities of different types of mental health providers, the principles of their collaboration and co-management, the principles of the Consensus Statement (National Consensus Statement on Mental Health Recovery, n.d.), the mechanisms of the services' implementation, the structure, management, reporting and monitoring of services, the inpatient and outpatient services system, the principles of care transitions, psychosocial rehabilitation and recovery services, etc.

As already noted, there is no general regulation of psychological services for veterans in Armenia. However, half of the surveyed centres claimed that they have internal regulations of services that include a general description of the main stages of work with veterans, methods for assessing their mental health, as well as temporal and technical features of the services provided. But it is obvious that this is not enough to provide a systematic approach to rehabilitation.

Another important consequence of the unregulated mental health services system is that half of the organizations surveyed do not have any limitations on veterans' comorbid disorders. This means that in half of the cases, all veterans, regardless of their mental, neurological and somatic status, are admitted into treatment/psychotherapy without proper evaluation conducted by specialized professionals.

The VHA Handbook also does not mention any restrictions for the provision of psychological services to veterans with comorbid disorders in the U.S.; however, this issue is covered by the presence of a variety of narrowly targeted health programs with a well-functioning referral system

designed for veterans. Obviously, this is not the case in Armenia.

Nevertheless, half of the surveyed Armenian organizations noted as a limitation the presence of severe neurological disease, cognitive impairment or brain injury, as well as substance addiction and mental retardation.

There is a strict distinction between psychological problems/services and psychiatric disorders/treatment in Armenia. Thus, 7 out of 8 organizations provide only outpatient services, and only one organization has an inpatient service, but it does not provide psychiatric treatment. Most veterans with psychiatric disorders (psychosis, bipolar disorder, etc.) receive pharmacological treatment either in a special military psychiatric unit or in civilian psychiatric clinics. It needs to be emphasized that in these clinics, psychosocial services are secondary and generally not carried out at the proper level.

In contrast, in the U.S., both psychiatric and psychological inpatient treatments are well-integrated into the unified Mental Health Treatment Programs, which ensures more flexibility and effectiveness in the provision of mental health services.

Diagnosis and Treatment Planning

Concerning the diagnostic evaluation process, it should be noted that in the U.S., the assessment of PTSD may include both initial screenings used for the identification of exposure to a stressor (DSM-5, Criterion A) among a large number of people and the eventual revelation of people at-risk for PTSD, which is typically conducted in primary care clinics and a more advanced assessment conducted with the aim of establishing a clinical diagnosis (Lancaster, Teeters, Gros, & Back, 2016). VA policy requires that all new patients seen in the VA health system be screened for PTSD. In addition, patients in primary care are rescreened annually unless there is a clinical need for more frequent assessment (Evaluation of the department of veterans affairs mental health services, 2018).

As we can learn from the U.S. Department of Veterans Affairs (VA) website (How is PTSD assessed?, n.d.), "good assessment of PTSD can be done without the use of any special equip-

ment”, nevertheless it may be inferred that PTSD assessment is generally conducted by using two types of measures – structured interview, where the interviewer asks a set of prepared questions, and self-report questionnaire, which represents a set of questions handed to the interviewee to answer. Clinician-Administered PTSD Scale (CAPS) and Structured Clinical Interview for DSM-5 (SCID-5) are examples of widely used structured interviews. A common example of a self-report questionnaire is the PTSD Checklist for DSM-5 (PCL-5) which is a 20-item self-report measure that assesses the presence and severity of PTSD symptoms and can also be used in order to monitor the treatment progress (Using the PTSD checklist for DSM-5 (PCL-5), n.d.).

The VA/DoD guideline suggests that the PTSD diagnosis can be made on the basis of a clinical interview or a structured diagnostic interview (CAPS, SCID-5 and PSSI-I (Posttraumatic Stress Disorder Symptom Scale Interview for DSM-5)).

This study has revealed that for diagnostic purposes, the psychological centres operating in Armenia use methods of clinical interview, psychological testing and psychiatric assessment. In particular, five centres claim to implement PCL-

5 and CAPS, and another one uses Hamilton Clinical Anxiety and Depression Questionnaires. Despite the fact that these tools are comparable to the U.S. diagnostic standards, however, based on the fact that the marked questionnaires and structured clinical interviews are not adapted and not standardized for the Armenian population, their reliability is doubtful.

In addition, although all of the surveyed organizations noted the presence of a psychiatric evaluation in the process of diagnosing veterans, most of them (6 out of 8) stated that their patients are not always referred to a psychiatrist for evaluation. It turns out that the decision to conduct a psychiatric assessment is made by the psychologists based on their observations and experience, which, given the fact that psychologists often are poorly prepared in the field of clinical psychology and psychiatry, is not always justified.

One of the important components of treatment planning after diagnosis is the choice of the type of therapy: monotherapy or combined therapy (psycho and pharmacotherapy). As shown in Figure 2, half of the surveyed centres rarely offer combined therapy (only in cases where there are obvious mental disorders), and 37% of organizations often offer combined therapy (more than 50% of cases).

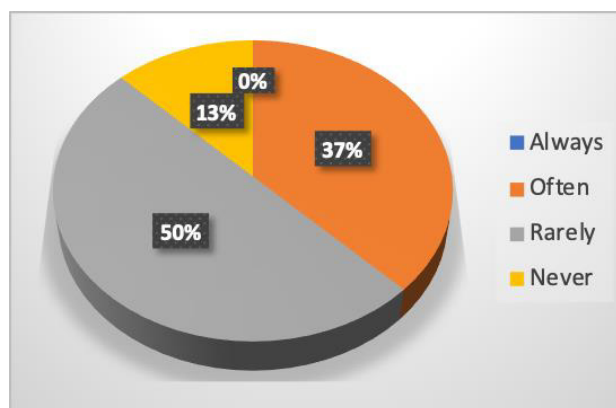


Figure 2. How often is Combined Therapy Offered in Armenia (Pharmacotherapy and Psychotherapy)?

In the U.S., combined therapy is a very common form of intervention for veterans, particularly in the treatment of PTSD, depression and anxiety disorders. And in cases of serious mental disorders and substance use disorders, the combination of psycho and pharmacotherapy is mandatory (VHA Handbook, 2008).

However, as Simiola, Neilson, Thompson,

and Cook’s (2015) review showed, when informed of PTSD treatment options and offered a choice, most people prefer psychotherapy over medication, but data from the VA showed that a larger proportion of patients with PTSD are treated with medication than psychotherapy (Spont, Murdoch, Hodges, & Nugent, 2010). A possible explanation offered by Harik (2018) is

that providers are not adequately eliciting or con-

sidering patients' treatment preferences.

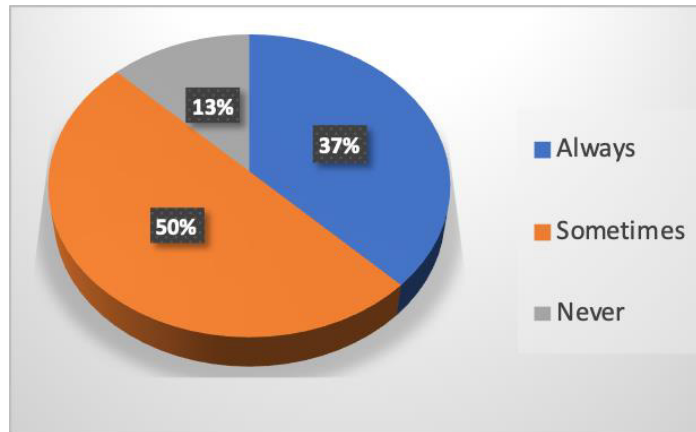


Figure 3. Veterans' Engagement in Shared Decision-Making on Their Treatment in Armenia.

Thus, another important issue in therapy planning is the involvement of veterans in the decision-making process regarding their treatment. As the VHA Handbook states, the treatment plan needs to be developed with input from the patient, and when the veteran consents, appropriate family members (VHA Handbook, 2008).

So far, no published studies have systematically assessed the extent to which shared decision-making is used in PTSD treatment. However, patients randomized to receive a shared decision-making protocol (Mott et al., 2014) or a decision aid (Watts et al., 2015) have demonstrated superior outcomes relative to usual care (Harik, 2018).

Only three out of eight surveyed psychological centres in Armenia practice shared decision-making, and four organizations - only in some cases (Fig. 3.). This means that there may be violations of the rights of veterans, in particular in obtaining informed consent for treatment. Also, the passive position of veterans in making decisions about their treatment can be an inhibitory factor in the progress of treatment.

Treatment/Psychotherapy and Follow-Up

One of the initial steps before starting the therapy sessions is the choice of a specific psychological intervention. In the U.S., trauma-focused CBT therapies incorporating exposure techniques, namely Prolonged Exposure (PE), Cognitive

Processing Therapy (CPT), Eye Movement Desensitization and Reprocessing (EMDR), are considered to be the most effective approaches to dealing with PTSD (Paintain & Cassidy, 2018). The Evaluation emphasizes the importance of ongoing monitoring of patient care during the treatment period in order to manage treatment delivery and assess the effectiveness of care, which is indispensable for the advancement of health care quality. For this reason, the VA collects data on the delivery of evidence-based psychotherapy using electronic clinical progress templates incorporated into veterans' health records. In the clinical progress templates, providers can document a patient's symptom changes over the course of treatment. These data are useful for studies examining the impact of treatment on health status and other patient outcomes. In order to check the effectiveness of psychotherapy for patients, clinicians generally state to administer self-report scales (such as the PCL) during the patient's treatment period; others evaluate the treatment progress by qualitatively assessing both the severity of symptoms and the social and occupational functioning of patients for example by noting that the patient's relationships have become more stable or that there is a decrease in symptoms etc. (Evaluation of the department of veterans affairs mental health services, 2018).

As shown in Figure 4, in the surveyed Armenian centres, the most common type of psychotherapeutic intervention for veterans is CBT/CPT (all centres), EMDR (5 of the surveyed entities),

Brainspotting and group therapy (4 of the surveyed entities). Client-centred therapy, art therapy

and prolonged exposure are practised less often.

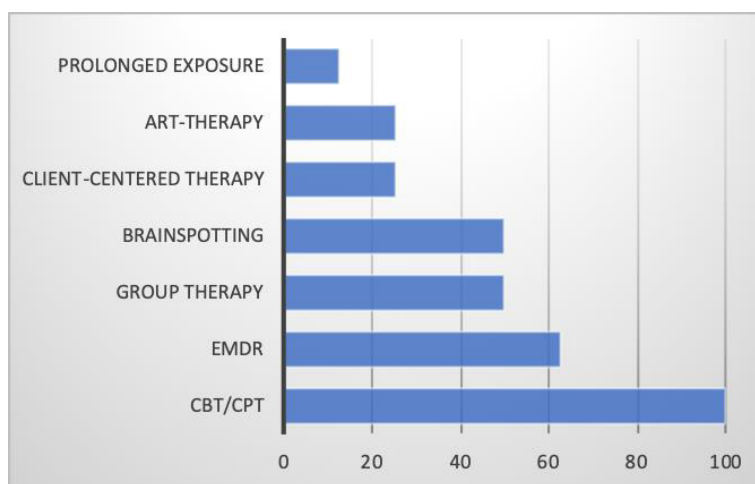


Figure 4. Psychological Interventions Offered to the Patients with War-Related Trauma in Armenia.

Clearly, there is a big similarity between the U.S. and Armenia in the choice of front-line PTSD therapies, with the exception of Prolonged Exposure, offered to veterans in only one Armenian organization we interviewed.

Although trauma-focused psychotherapies are widely accepted as first-line treatment for PTSD, some authors show concerns that are focusing on trauma can destabilize the patients with PTSD and even increase the risk of treatment dropout compared to other forms of treatment (Edwards-Stewart et al., 2021). Moreover, even though the recommended trauma-focused therapies, such as CPT and PE, have been proved to be effective, nonresponse rates are high, and many patients continue to have symptoms (Steenkam, Litz, Hoge, & Marmar, 2015).

Some studies suggest that non-trauma-focused psychotherapies for PTSD may be as effective as trauma-focused approaches (Yager, 2018) and that the supporting evidence in support of the superiority of trauma-focused treatments is proven to be weak (Wampold et al., 2010). For instance, the results of a clinical trial aimed to compare the non-trauma-focused practice of Transcendental Meditation (TM) with prolonged exposure therapy (PE) demonstrated that TM was significantly non-inferior to PE on change in CAPS score from baseline to 3-month post-test (Nidich et al., 2018).

As the research shows, for the patients who prefer non-trauma-focused therapies, the follow-

ing therapies are considered to have the most empirical support: present-centred therapy (PCT), interpersonal psychotherapy (IPT) and acceptance and commitment therapy (ACT) (Shea, Krupnick, Belsher, & Schnurr, 2020). There are also patients for whom psychotherapy alone is not preferred or fails to produce expected results, in which case pharmacotherapy is recommended as a first-line approach for treating PTSD (Reisman, 2016).

Interestingly, all the organizations interviewed in Armenia stated that they offer veterans not only trauma-focused therapy but also person-oriented long-term interventions. The list of such therapies is quite diverse and differs from the one usually found in the recommendations adopted in the U.S.: existential and client-centred therapies (in seven centres), interpersonal therapy, gestalt therapy, art-therapy, etc.

Another important issue is the possibility of the use of video-teleconferencing (VTC) psychotherapy, and even though we lack any statistical data on the prevalence of its use in the framework of PTSD treatment for veterans, the Guide to VA mental health services for Veterans & Families offers the possibility of mental health care to veterans through VTC. The VA/DoD guideline encourages VTC interventions in the following cases: in-person interventions are not feasible due to various patient access barriers, the patient would benefit from more frequent contact than is feasible with face-to-face sessions, or the

patient declines in-person treatment. According to the Evaluation, the actual use of telemedicine across the VA is highly variable and does not seem to be regulated by directed strategic approaches.

In Armenia, seven out of eight surveyed centres provide treatment using VTC, which makes the service accessible for veterans outside big cities. However, the effectiveness of VTC therapy with veterans in Armenia has not been evaluated.

The involvement of the family is another interesting methodological aspect of veterans' treatment. As a possible decision-making party, family members must be encouraged to participate in inpatient treatment planning and discharge planning to the fullest extent possible (with the veteran's consent). Also, VA medical centres in the frames of general mental health services must provide family education when it is associated with benefits to the veterans, as well as render psychosocial rehab services, including family psychoeducation and education, training and consultation regarding the recovery transformation. In cases of veterans' substance use disorders and traumatic brain injury, couples counselling and family therapy/consultations are offered (VHA handbook, 2008).

In Armenia, only two surveyed centres out of eight offer more or less systematic services to

veterans' family members. This includes family counselling and psychoeducation/training on mental health disorders. However, as the interviews showed, these services do not have any common standard, and the inclusion of family members in these processes is not regulated at all.

As for clinical supervision, in the U.S., the requirement for clinical supervision for mental health specialists is included in the State licensure laws, which require postgraduate clinical supervision experience for psychologists, social workers, and professional mental health counselors in order to obtain/maintain the license. This requirement is in line with the APA Guidelines for Clinical Supervision in Health Service Psychology (2014). Therefore, newly hired recent graduates in these professions work under the supervision of a licensed clinician while completing full licensure requirements (VHA directive 1027, 2019).

Despite the fact that in Armenia, the process of supervision of specialists is not regulated, and there is no licensing system which requires any kind of clinical supervision for specialists, in all eight organizations, psychotherapists work with veterans under supervision/intervision. There are several types/formats of supervision practice in these organizations (see Fig. 5).

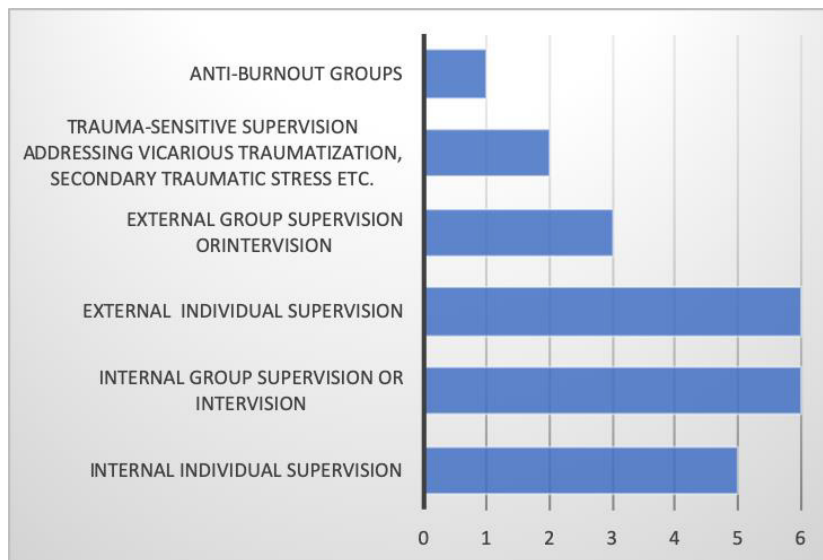


Figure 5. The types of Clinical Supervisions Provided to Psychotherapists Working with Veterans in Armenia.

The most commonly practised formats of supervision are internal group and individual supervision, as well as individual external supervision. However, it is noteworthy that in Armenia, there is no system of licensing/certification of clinical supervisors. Therefore internal supervisions are carried out by more experienced specialists, and external supervisions are provided by licensed supervisors from the U.S., Europe and Russia.

As to the follow-up procedures, we were unable to find any theoretical or statistical data on its implementation in the U.S. mental health system. Nevertheless, the VHA handbook on Uniform mental health service in VA medical centres and clinics (2015) provides some methodological directives, pursuant to which when discharged from inpatient or residential care settings, veterans must be given appointments for follow-up at

the time of discharge and receive follow-up mental health evaluations within 1 week of discharge. The handbook strongly recommends the provision of follow-up within 48 hours of discharge. When necessary, because of the distance of the veteran’s home from the facility where the veteran receives follow-up care or other relevant factors, the 1-week follow-up may be by telephone. In all cases, it is stated that veterans must be seen for face-to-face evaluations within 2 weeks of discharge. When veterans refuse these evaluations, the refusal must be documented. When veterans miss scheduled appointments, there must be follow-up and documentation in the clinical records (VHA handbook, 2008).

In Armenia, only one out of eight organizations conduct follow-ups after veterans’ treatment termination. Half of the organizations implement follow-up in some cases (Fig. 6).

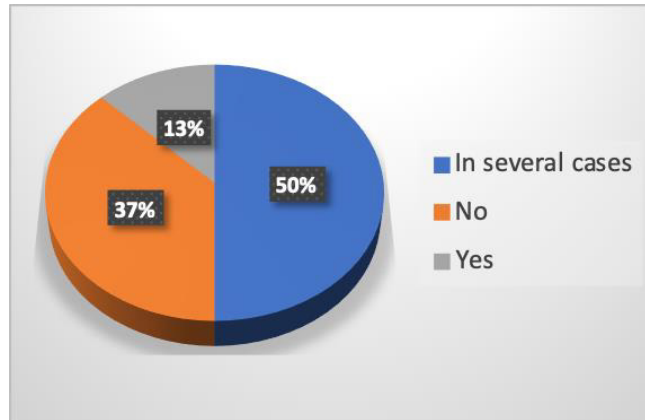


Figure 6. Are Veterans Followed-Up in Armenia after the End of Treatment?

The follow-up is usually conducted by the psychotherapist (only in one centre this is done by the social worker) and mostly by telephone or

face-to-face meeting, which corresponds to the American experience (Fig. 7).

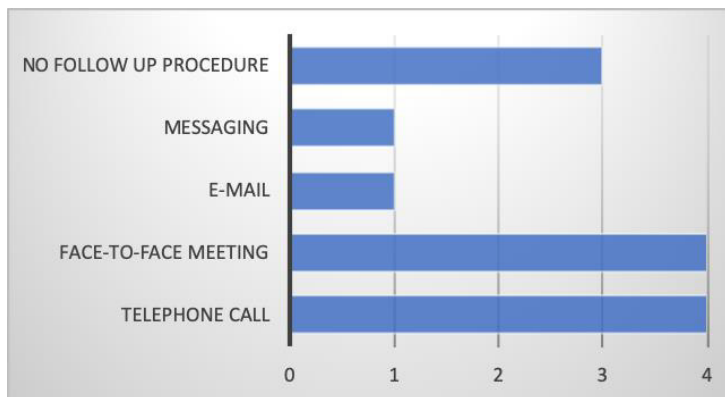


Figure 7. Veterans’ Treatment Follow-Up Methods in Armenia.

In organizations that conduct follow-up, in most cases, it is done irregularly, without a standardized frequency and any documentation procedures referring to the follow-up process, results or refusal.

In case of a negative follow-up, when a deterioration in a veteran's mental state is detected, he is basically redirected to another mental health provider. This is likely due to the limited financial and professional resources of the organizations that are unable to re-include the veteran in the treatment process and not because of the individual's specific health condition.

Conclusion

Comparative analysis of the U.S. and Armenian systems of veterans' psychological assistance made it possible to conclude that the most serious problem of the Armenian system is of methodological nature - the lack of state standards and a regulated structure of mental health services. In the U.S. system, absolutely all aspects and stages of the procedure for providing psychological assistance are strictly regulated by the relevant official documents and directives, thanks to which the interdisciplinary and multi-level structure of psychological support works as efficiently as possible and ensures quality control of the services provided.

Despite the fact that after the Nagorno-Karabakh war of 2020, for the first time, the Armenian government initiated a six-month program to provide unified psychological assistance to veterans, these efforts cannot be sufficient since a comprehensive concept of mental health and services in this area for veterans has not been developed, the program lasted for only couple of months, and the organizations involved in the work had different methodological and regulatory backgrounds. This has been proven by the fact that the need for psychological rehabilitation of veterans and their families remained vital, and the service rejection rate during the first months was quite high. Most veterans are forced to seek quality psychological services on their own through the internet and media and often receive incompetent treatment, in particular, in complex comorbid cases.

On the other hand, the methodology of veterans' psychological assessment/diagnosis and

psychotherapy is generally comparable between the two systems, which indicates that Armenian specialists are trying to meet international professional standards. This is also evidenced by the presence of clinical supervision (individual and group) in all surveyed organizations. However, the lack of a unified approach and licensing system, as well as an acute lack of research on the effectiveness of various diagnostic methods, therapy and clinical supervision for the Armenian population, do not make it possible to correctly assess the situation.

Nevertheless, it may be inferred from the presented analysis that the psychological support system of veterans in Armenia is at an early stage of development and needs an institutional and state approach, which will allow integrating the rich individual experience of individual centres and specialists into a single coherent system of psychological assistance.

Acknowledgement

This article was funded by a grant from the United States Department of State. The opinions, findings and conclusions stated herein are those of the authors and do not necessarily reflect those of the United States Department of State.

References


- Bisson, J. I. (2015). Post-traumatic stress disorder. *BMJ (Clinical Research ed.)*, *351*, h6161. <https://doi.org/10.1136/bmj.h-6161>
- Bovin, M. J., Miller, C. J., Koenig, C. J., Lipschitz, J. M., Zamora, K. A., Wright, P. B., Pyne, J. M., & Burgess, J. F., Jr. (2019). Veterans' experiences initiating VA-based mental health care. *Psychological Services*, *16*(4), 612-620. doi: 10.1037/ser0000233
- Crocq, M. A., & Crocq, L. (2000). From shell shock and war neurosis to posttraumatic stress disorder: A history of psychotraumatology. *Dialogues in Clinical Neuroscience*, *2*(1), 47-55. doi:10.31887/DCNS.2000.2.1/macrocq
- Edwards-Stewart, A., Smolenski, D. J., Bush, N. E., Cyr, B.-A., Beech, E. H., Skopp, N.

- A., & Belsher, B. E. (2021). Posttraumatic stress disorder treatment dropout among military and veteran populations: A systematic review and meta-analysis. *Journal of Traumatic Stress, 34*(4), 808-818. <https://doi.org/10.1002/jts.22653>
- Evaluation of the department of veterans affairs mental health services* (2018). National Academies of Sciences, Engineering, and Medicine, et al. National Academies Press (US). doi:10.17226/24915
- Greenstone, C. L., Peppiatt, J., Cunningham K., Hosenfeld, Ch., Lucatorto, M., Rubin, M., & Weede, A. (2019). Standardizing care coordination within the department of veterans affairs. *Journal of General Internal Medicine, 34*(1), 4-6. doi:10.1007/s11606-019-04997-6
- Haravuori, H., Kiviruusu O., Suomalainen L., & Marttunen, M. (2016). An evaluation of ICD-11 posttraumatic stress disorder criteria in two samples of adolescents and young adults exposed to mass shootings: Factor analysis and comparisons to ICD-10 and DSM-IV. *BMC Psychiatry 16*, 140. <https://doi.org/10.1186/s12888-016-0849-y>
- Harik, J. (2018). Shared decision-making for PTSD. *PTSD Research Quarterly, 29*(1), 1-9. Retrieved from https://www.ptsd.va.gov/publications/rq_docs/V29N1.pdf
- Hoge, C. W., Lesikar, S. E., Guevara, R., Lange, J., Brundage, J. F., Engel, C. C., Messer, S. C., & Orman, D. T. (2002). Mental disorders among US military personnel in the 1990s: Association with high levels of health care utilization and early military attrition. *The American Journal of Psychiatry, 159*(9), 1576-1583. <https://doi.org/10.1176/appi.ajp.159.9.1576>
- Hoge, C. W., Toboni, H.E., Messer, S.C., Bell, N., Amoroso, P., Orman, D. T. (2005). The occupational burden of mental disorders in the U.S. military: Psychiatric hospitalizations, involuntary separations, and disability. *The American Journal of Psychiatry, 162*(3), 585-591. <https://doi.org/10.1176/appi.ajp.162.3.585>
- Hoppen, T. H., & Morina, N. (2019). The prevalence of PTSD and major depression in the global population of adult war survivors: A meta-analytically informed estimate in absolute numbers. *European Journal of Psychotraumatology, 10*(1).
- How is PTSD assessed?* (n.d.). Retrieved July 4, 2022, from https://www.ptsd.va.gov/understand/isitptsd/measured_how.asp, https://www.ptsd.va.gov/gethelp/tx_programs.asp#two
- Lancaster, C. L., Teeters, J. B., Gros, D. F., & Back, S. E. (2016). Posttraumatic Stress Disorder: Overview of Evidence-Based Assessment and Treatment. *Journal of Clinical Medicine, 5*(11), 105. <https://doi.org/10.3390/jcm5110105>
- Megnin-Viggars, O., Mavranezouli, I., Greenberg, N, Hajioff, S., & Leach, J. (2019). Post-traumatic stress disorder: what does NICE guidance mean for primary care? *The British Journal of General Practice: The Journal of the Royal College of General Practitioners, 69*(684), 328-329. doi:10.3399/bjgp19X704189
- Mohamed, S., Neale, M., & Rosenheck, R. A. (2009, July 1). *VA intensive mental health case management in urban and rural areas: Veteran characteristics and service delivery*. Retrieved June 15, 2022, from <https://doi.org/10.1176/ps.2009.60.7.914>
- Mott, J. M., Stanley, M. A., Street, R. L., Grady, R. H., & Teng, E. J. (2014). Increasing engagement in evidence-based PTSD treatment through shared decision-making: A pilot study. *Military Medicine, 179*, 143-149. doi:10.7205/mil-med-d-13-00363
- National consensus statement on mental health recovery* (n.d.). Retrieved June 15, 2022, from <https://dmh.mo.gov/media/pdf/national-consensus-statement-mental-health-recovery>
- Nidich, S. Mills, P. J., Rainforth, M., Heppner, P., Schneider, R. H., Rosenthal, N. E., ... Rutledge, T. (2018). Non-trauma-focused meditation versus exposure therapy in veterans with post-traumatic stress disorder: A randomised controlled trial. *The Lancet. Psychiatry,*

- 5(12), 975-986. doi:10.1016/S2215-03-66(18)30384-5
- Paintain, E., & Cassidy, S. (2018). First-line therapy for post-traumatic stress disorder: A systematic review of cognitive behavioral therapy and psychodynamic approaches. *Counselling and Psychotherapy Research, 18*(3), 237-250. doi:10.1002/capr.12174
- PTSD treatment programs* (2007, January 1). Retrieved July 2, 2022, from https://www.ptsd.va.gov/gethelp/tx_programs.asp
- Reisman, M. (2016). PTSD treatment for veterans: What's working, what's new, and what's next. *P & T: A Peer-Reviewed Journal for Formulary Management, 41*(10), 623-634.
- Shea, M. T., Krupnick, J. L., Belsher, B. E., & Schnurr, P. P. (2020). Non-trauma-focused psychotherapies for the treatment of PTSD: A descriptive review. *Current Treatment Options in Psychiatry, 7*, 242-257. <https://doi.org/10.1007/s40501-020-00214-y>
- Simiola, V., Neilson, E. C., Thompson, R., & Cook, J. M. (2015). Preferences for trauma treatment: A systematic review of the empirical literature. *Psychological Trauma: Theory, Research, Practice, and Policy, 7*(6), 516-524. <https://doi.org/10.1037/tra0000038>
- Spoont, M.R., Murdoch, M., Hodges, J., & Nugent, S. (2010). Treatment Receipt by Veterans after a PTSD Diagnosis in PTSD, Mental Health, or General Medical Clinics. *Psychiatric Services, 61*(1), 58-63. <https://doi.org/10.1176/ps.2010.61.1.58>
- Stavrou, S., Cape, J., & Barker, Ch. (2009). Decisions about referrals for psychological therapies: A matched-patient qualitative study. *The British Journal of General Practice: The Journal of the Royal College of General Practitioners, 59*(566), e289-e298. <https://doi.org/10.3399/bjgp09X454089>
- Steenkamp, M. M., Litz, B. T., Hoge, Ch. W., & Marmar, Ch. R. (2015). Psychotherapy for military-related PTSD: A review of randomized clinical trials. *JAMA, 314*(5), 489-500. doi:10.1001/jama.2015.8370
- Sullivan, G., Arlinghaus, K., Edlund, C., Kauth, M., Kemp, J., & Kelly, K. (n.d.). *Guide to VA mental health services for veterans and families*. Retrieved June 21, 2022, from https://www.mentalhealth.va.gov/docs/MHG_English.pdf
- Trauma-informed care in behavioral health services (2014). *Treatment Improvement Protocol (TIP) Series, No. 57*. Center for Substance Abuse Treatment (US). Retrieved June 20, 2022, from https://www.ncbi.nlm.nih.gov/books/NBK207191/box/part1_ch3.box16/
- Treatment for posttraumatic stress disorder in military and veteran populations: Initial assessment* (n.d.). 6. Screening and Diagnosis. Washington (DC): National Academies Press (US). Retrieved June 20, 2022, from <https://www.ncbi.nlm.nih.gov/books/NBK201093/>
- Using the PTSD checklist for DSM-5 (PCL-5) (n.d.). *National Center for PTSD*. Retrieved July 2, 2022, from <https://www.ptsd.va.gov/professional/assessment/documents/using-PCL5.pdf>
- VA/DoD clinical practice guideline for management of posttraumatic stress disorder and acute stress disorder*. (2017). Department of Veterans Affairs, Version 3.0, from <https://focus.psychiatryonline.org/doi/10.1176/appi.focus.16408>
- VHA directive 1027, October 23, 2019 Supervision of psychologists, social workers, professional mental health counselors, and marriage and family therapists preparing for licensure, from https://www.va.gov/vhapublications/ViewPublication.asp?pub_ID=8558
- VHA Handbook 1160.01(1)* (2008). Uniform mental health services in VA medical centers and clinics. Retrieved June 15, 2022, from https://www.va.gov/vhapublications/ViewPublication.asp?pub_ID=1762
- Wampold, B. E., Imel, Z. E., Laska, K. M., Benish, S., Miller, S. D., Flückiger, Ch., ... Budge, S. (2010). Determining what works in the treatment of PTSD. *Clinical Psychology Review, 30*(8), 923-933. doi:10.1016/j.cpr.2010.06.005
- Watkins L.E., Sprang, K. R., & Rothbaum, B. O.

- (2018). Treating PTSD: A review of evidence-based psychotherapy interventions. *Frontiers in Behavioral Neuroscience, 12*, 258. doi: 10.3389/fnbeh-2018.00258
- Watts, B. V., Schnurr, P. P., Zayed, M., Young-Xu, Y., Stender, P., & Llewellyn-Thomas, H. (2015). A randomized controlled clinical trial of a patient decision aid for posttraumatic stress disorder. *Psychiatric Services, 66*, 149-154. doi:10.1176/appi.ps.201400062
- Yager, J. (2018). Non-trauma-focused therapies for posttraumatic stress disorder. *Focus (American Psychiatric Publishing), 16*(4), 7s. doi:10.1176/appi.focus.164S-12

SOCIO-PHILOSOPHICAL AND SOCIO-PSYCHOLOGICAL PROBLEMS OF OLD AGE

Jemma BAGHDASARYAN¹,*  | Sedrak SEDRAKYAN¹  | Burulsun SUIUNALIEVA²  |
Oxana VLADIMIROVA³ 

1 University of Practical Psychology and Sociology “Urartu”, Yerevan, Armenia

2 Public Administration under the President of the Kyrgyz Republic (AGUPKR)

3 Federal State-Funded Institution for Continuing Professional Education “Saint Petersburg Institute for Advanced Training of Medical Officers” of the Ministry of Labour and Social Protection of the Russian Federation

* *Correspondence*

Jemma BAGHDASARYAN, Koryun St., 19a, 0009, Yerevan, Armenia
E-mail: jembs@mail.ru

Abstract: The article provides a justification for the need to study the socio-philosophical, socio-psychological and demographic problems of old age. The main problems of the elderly as a socially vulnerable group are considered.

The article focuses on the main issues and problems of ageing, such as loneliness, deterioration of health, loss or reduction of social ties, changes in interpersonal and family relationships, issues of ensuring livelihood, that is, problems that have their influence and impact on the tendencies of changing the meaning of life in this age period.

The data of research both carried out by the authors and carried out on their initiative are presented. The article presents the results of studies concerning the attitude of older people to the world around them, their assessment of the years they have lived and visions about the meaning of life of respondents in the Republic of Armenia, the Russian Federation and the Kyrgyz Republic.

The article focuses on the philosophical problem of the meaning of life - a topic that affects the interests of each person. Usually, this concept refers to the assessment of a person's entire life, and covers the problem of his interaction with the surrounding reality.

Keywords: population aging, elderly people, the meaning of life, problems of elderly people, loneliness, satisfaction with life, demographic changes.

Introduction

The study of philosophical, psychological, social and other problems of ageing is of particular importance in view of the increase in the proportion of elderly people in the total population, or, as

they say now, in view of the ageing of the population.

Demographic ageing of the population in the post-Soviet space is one of the main problems of the demographic situation, the process of which has significantly accelerated in the post-Soviet

years. Population ageing or demographic ageing is the result of long-term demographic changes, population reproduction, fertility, mortality, shifts in their proportions and migration. According to the UN demographic ageing scale, if the proportion of the population aged 65 and over exceeds 7% of the country's population, then that population is considered ageing. This indicator at the beginning of 2021 in Armenia was 12.6%, according to the data of the National Statistical

Committee of the Republic of Armenia (The Demographic Handbook of Armenia, 2021, p. 37).

The research was based on statistical data, analysis of international national (local) legal acts on this issue, and data from conducted research.

Table 1 shows the data of the total population in Armenia, the population over the working age, and the population by age groups (60-74 and 75+).

Table 1.

Data from the National Statistical Committee of the Republic of Armenia

Data as of the beginning of the year	Population over working age 63+ m/w		Population at the age of 60-74, m/w		Population at the age of 75-80+, m/w	
	Men	Women	Men	Women	Men	Women
2011	146.909	215.513	128.25	172.4	55.37	88.718
2012	146.396	215.602	128.27	172.619	55.443	89.133
2013	147.375	218.209	129.85	174.755	57.752	93.34
2014	149.584	221.687	130.729	176.159	59.532	96.845
2015	152.405	226.321	133.918	179.962	60.688	99.39
2016	155.664	231.995	137.293	185.022	62.024	102.117
2017	157.907	236.501	142.578	193.261	61.888	102.709
2018	162.219	243.071	150.387	205.133	60.282	100.495
2019	167.578	251.596	161.237	221.216	57.363	96.387
2020	173.507	261.122	172.208	237.316	54.381	92.101
2021	172.291	260.057	167.072	229.540	59.325	100.701
2022	175.262	265.129	171.726	236.405	59.481	101.533
2023	178.232	270.201	176.381	243.270	59.636	102.365

Statistics show that in the coming years, an increase in the number of elderly people is expected in the general structure of the population in the world, and according to international criteria, Armenia is already considered a country with an ageing population with all its consequences.

Philosophical ideas about the phenomena of old age and ageing differ. The understanding of old age as a period of life when physical weakness is replenished by prudence and spiritual enrichment has become more widespread. But there is also an opposite view of the ageing process, which characterizes old age as an inevitable period of attenuation of all body functions, including mental abilities.

Social problems of ageing have become the subject of research by T. V. Karsaevskaya (1978)

in her work "Philosophic Aspects of Gerontology" and A. T. Shatalov (1997) in his work "Bi-philosophy". Problems and aspects of socialization of an elderly person are considered in the works of L. S. Vygotsky (2020) and other authors.

However, in philosophy and psychology, the period of old age has been studied much less than childhood, adolescence, and the average age of a person. And as one of the founders of Russian gerontopsychology, L. I. Antsiferova (2006), in her work "Personality development and problems of gerontopsychology", notes that science began to show a growing interest in the problem of ageing of a person and his life in elder and old age only in the last third of the XX century.

General Characteristics of the Problems Under Study

The study of the problems of elderly people through questionnaires, meetings, conversations, and work with experts in this field showed that the problem of loneliness is in the first place among the problems of elderly people (about 35%), and not only people living alone spoke about loneliness. Loneliness is more painful for elderly men than for women. In the second place is the problem of finding the meaning of life (about 15%), and worries about the loss of a loved one (12%) are a big problem. Then there are the problems of social adaptation (9%), problems in the families of adult children, which is especially characteristic of Armenians (20%), and marital problems (about 10%). When comparing the data obtained by various studies in the Russian Federation, we do not notice a big difference. This is explained by the general philosophical and psychological problems of ageing in the post-Soviet space.

One of the main problems for elderly people is loneliness or feelings of loneliness. Older people are characterized by significant changes in their life environment, social contacts, social and family roles, in health, which also leads to loneliness. The established practice, and the norms of our legislation, use lonely living as a criterion for a “lonely pensioner” or “lonely elderly person”, which, of course, is not enough from the point of view of defining the concept of loneliness.

A person in old age is characterized by a tendency to comprehend the results of an individual life path and transfer a rich social experience to subsequent generations. In old age, a person's approaches to assessing events, both past and present, change. A person in old age acquires new qualities that allow him to objectively consider the most significant aspects of his life.

Methodology and Methods of Research

A survey on population ageing conducted by the RA Ministry of Labor and Social Affairs (the Institute of Labor and Social Research) and the RA National Statistical Service with the support of UNDESA in 2008 was aimed at researching health, lifestyle, well-being, family relationships,

employment, values and attitudes and other issues and concerns of persons aged 50 and over (Report on Ageing Survey in RA, 2009).

To form the sample, a database of addresses of all households in the Republic of Armenia was taken as the basis, created according to the results of the population census by the National Statistical Committee of the Republic of Armenia, with the technical assistance of the World Bank.

The database of addresses of all households was divided into 4 main groups according to their geographical location. The sample includes 31 cities out of 49 or 63% of the cities of the Republic and 39 villages out of 950 or 4% of all villages in the Republic. As a result, a database was formed on 1264 households. During the field work, the interviewers visited 1250 addresses, and the average republican rate of refusal was 5%.

The survey was conducted both by quantitative and qualitative methods. The authors of the article took part in the development of the survey methodology.

The quantitative method included 2 types of questionnaires.

The first questionnaire of the household was used among 1250 households having at least one family member at the age of 50 and older. The interview was conducted with the head of the household, making basic decisions.

A survey of domestic households included the following sections: list of members of households, housing conditions, property, income and expenditure of households.

The second questionnaire (personal questionnaire) was considered for members of the households at the age of 50+ and their spouses.

This questionnaire consisted of the following sections: socio-demographic characteristics, state of health, restrictions and care, employment and pension, children, participation in the management of the household, social support, financial transfers, activities, values and attitudes. Many questions included cards for answers.

Qualitative methods had the following structure:

Focus groups were held with pensioners residing and not residing in care institutions, with young people, with “expert pensioners”, that is, with those officials who in the past worked in state and non-state structures, made decisions on

issues of elderly people and are currently retired.

In-depth interviews were conducted with experts who make decisions about elderly people, representatives of self-government bodies, non-governmental organizations, family doctors and the media.

Expert interviews were conducted at the Ministry of Labor and Social Affairs of the Republic of Armenia, the Ministry of Health of the Republic of Armenia, and the Ministry of Science and Education of the Republic of Armenia.

In 2021, the authors of the article also conducted a study among older people in the 65+ age group. The survey was conducted in Nork boarding house in the city of Yerevan. In total, 100 elderly people of different lifestyles, world-views, and social statuses were interviewed.

More than 30% of the respondents had a higher education, about 40% - had a specialized secondary and 30% - had secondary and primary education.

The results of the survey show that for an elderly person, life satisfaction is mainly measured by health and income. The quality and availability of health care services continue to be critical for elderly people. And elderly people with disabilities make up 22.2% of the total number of elderly people and 42.5% of the total number of persons with disabilities (about 191 thousand), not to mention the need for medical examination and the provision of high-quality, timely medical treatment to all elderly people who need it.

In Armenia, as in other countries of the post-Soviet space, there is instability in the well-being of the elderly population. These are pensions and services that do not meet the needs of elderly people, certain barriers to employment (job placement), and the lack of an organized system that ensures the active ageing of a person.

Thus, the survey showed that 22% of respondents in the age group 50+ feel not demanded in society. Most of the respondents in this age group believe that the state should take care of the elderly. This can be explained by the fact that they lived in Soviet times and the norms of Soviet times are inherent in them. 54% of the respondents agreed with the statement, "There is a considerable number of people in respect of whom I am full of hope and whom I can trust". This can be said to be a positive approach.

Material distress, risks of untimely death, deformation of behaviour norms, and social isola-

tion are the main factors affecting the quality of life and, to some extent, satisfaction with it.

At the same time, satisfaction with life in old age is largely related to the social environment, including interpersonal and family relationships.

Research on ageing is being carried out in many countries. For example, in the Kyrgyz Republic, where the share of elderly people is about 4.5% of the population, such a study was conducted in 2017. It should be noted that there is a high level of external migration in the country, which in the near future will affect the demographic picture of the population in Kyrgyzstan (over 20% of children of elderly people live abroad). Also, there are problems of loneliness of an elderly person, as evidenced by which is the residence of about 45% of children in other localities within the country. A survey on ageing based on the same methodology as the one conducted in Armenia was conducted in the Kyrgyz Republic in 2017. Both of the surveys were conducted with the support of UN DESA (Older people in the Kyrgyz Republic, 2017).

In recent years, quite a lot of research has been carried out in the Russian Federation. It is important to note that older people in these countries have a similar attitude towards life satisfaction and other issues important to the older generation.

The assessment of the socio-psychological characteristics of old age, described by many scientists, makes it possible to identify the predominant orientation of elderly and senile people towards personal, internal experiences, which was confirmed by the survey. This was mostly reflected in the responses of elderly people who are on social care in the Nork boarding house in the city of Yerevan.

The Concept of the Meaning of Life of the Elderly

The life and death of a person and the meaning of life are the eternal themes of philosophy. What are the trends in the meaning of life in this age period? This question remains relevant for philosophical and psychological analysis.

Old age, the phenomenon of old age, is filled with the final deep meaning of the path lived. The statements and conclusions of Francis Bacon are very valuable, with which it is difficult to

disagree, that the age of a person is determined by the nature and quality of the life path, that it is important to combine the merits of all ages “for the merits of each age can correct the demerits of the other”, “that at any age one should enjoy its joys and live with what does not become obsolete” (Bacon, 1978, p. 566).

In her work “The Problem of the Meaning of Life”, N. V. Ovsyannikova (2016) notes that “Old age makes it possible for a person to acquire a new spiritual state – spiritual maturity. In this regard, it acquires the highest value, in contrast to other ages of life, passing through which a person rushes towards it, perhaps not even clearly and vividly realizing this movement itself” (p. 3).

Problems of the social aspect of ageing and psychology are well presented in the works by M. D. Alexandrova (2003), T. N. Bezdenezhnaya (2004), N. G. Kovaleva (2001), L. B. Volynskaya (2006), S. I. Voronkina, N. V. Halina (2012), as well as in scientific works by S. Sedrakyan, A. Ghazarosyan, N. Hakobyan (2016), S. Sedrakyan (2011).

Old age is perceived by each person individually. Life experience can turn into wisdom. Kant (1980) believes that a person can achieve the full application of his mind as wisdom by about 60 years of age. One may not agree with this, but Kant (1980) himself also said that with age, a person approaches wisdom (p. 700).

All ages are subject to the concept of the meaning of life. And after conducting a study of understanding and realizing the meaning of life at a later age, we clearly see that eudaimonism, pragmatism, utilitarianism, hedonism, asceticism and ethics of duty are represented in the answers of elderly people to the question of what they see the meaning of life

The study of the emotional state showed that about 80% of respondents living in a family have a hobby and communicate with friends and persons with similar interests. To the question, if the respondent feels happy, opinions differed, but most responded that things only get worse as they age. The majority assessed their state of health as more or less satisfactory for their age.

Most of the respondents found it difficult to answer questions about life goals, plans, and prospects. This is due to both age, growing pessimism, and not always a clear idea of what else they want to achieve in life. More than 30% of

respondents feel that they are in demand and needed in society.

The problem of the meaning of human life can be considered at the individual, interpersonal and social levels, each of which has a specific context for its actualization.

In addition, the meaning of life is contained in socio-philosophical concepts and is important for their understanding. All this explains the need to build an integral socio-philosophical concept of the meaning of life. If a person at a young or mature age sets concrete life plans for himself/herself, then in old age, the picture changes somewhat.

More than 70% of elderly people living with family see the meaning of life in their usefulness, in possible help and support to their families, their children and grandchildren, in the harmony of family relationships, and in self-respect.

From the study, it is clear that the idea of the meaning of a person’s life comes from his essence; that is, it shows the essence of an elderly person. So, a person who has a social essence, who has devoted his whole life to serving society and creating benefits for other people, both in old and senile age, sees the meaning of life in the well-being of both his children and grandchildren and others, the preservation and strengthening of what has been created, in the development and in ensuring the security of the state. A person who has a creative essence, who created beauty all his life, and at the third age sees the meaning of life in the beautiful, in the transformation of the world. A person who has a biological essence, who lived for himself, at his pleasure and in old age sees the meaning of life in pleasure and happiness.

At the same time, radical changes in society that have taken place during their lives often exacerbate the problem of finding the meaning of life among the elderly, whose youth passed in the Soviet years. These people witnessed the socio-economic and political transformations of society, witnessed wars and their consequences, and witnessed a certain reassessment of values, which naturally influenced their vision of the meaning of life.

The question of the meaning of life has been an important question for philosophers and psychologists for centuries. Ideas about the meaning of life are formed in the process of a person’s activity, in the process of life path and depend on

the worldview, lifestyle, social status, socio-economic and historical situation. That is, the meaning of an elderly person's life as a whole is his or her assessment of life; it is a conscious choice of those values that a person is guided by in his/her life.

Conclusion

Conducted surveys, meetings, and practical experience of the authors show that:

- Satisfaction with life in old age is largely associated with the social environment, including interpersonal and family relationships, life-meaning orientations, the level of optimism and activity, self-esteem, the level and quality of social support, as well as the state of health. Life satisfaction is determined by a system of socio-psychological determinants.
- It is necessary to envisage concrete measures to create sufficient grounds for a longer working and social life for elderly people, participation in decision-making and social integration.
- In order to solve the social and psychological problems of elderly people, it is necessary to strengthen cooperation between regional and inter-sectoral, as well as state and non-state organizations and local governments.

References

- Alexandrova, M. D. (2003). *Otechestvennye issledovaniya sotsial'nykh aspektov stareniya. Psikhologiya starosti I stareniya* (Domestic studies of the social aspects of aging. Psychology of old age and aging, in Russian). Moscow: Academy.
- Antsiferova, L. I. (2006). *Razvitie lichnosti I problem gerantopsikhologii* (Personality development and problems of gerantopsychology, in Russian). (2nd ed.). Moscow: Institute of Psychology RAS.
- Bacon, F. (1978). Works in two volumes. (2nd ed., Vol. 2). Moscow: Academy of Sciences of the USSR. Institute of Philosophy and publishing house of socio-economic literature "Mysl".
- Bezdenezhnaya, T. N. (2004). *Psikhologiya stareniya. Put' k dolgoletiyu* (The psychology of aging. The path to longevity, in Russian). Rostov-on-Don: Phoenix.
- Kant, I. (1980). *Traktaty i pis'ma* (Tracts and letters, in Russian). Moscow: Nauka.
- Karsaevskaya, T. V. (1978). *Philosophskie aspekty gerontologii* (Philosophical aspects of gerontology, in Russian). Moscow: "Nauka" publishing house.
- Kovaleva, N. G. (2001). *Pozhilye ljudi: social'noe samochuvstvie* (Elderly people: Social well-being in old age, in Russian). *Sociologicheskoe issledovanie (Sociological Research, in Russian)*, 7, 73-79.
- Obzor starenija naselenija* (Survey on population aging, in Russian) (2008). Institute of Labour and Social Research of the Ministry of Labour and Social Affairs of the RA, National Statistical Service of the RA. Retrieved from <https://armenia.unfpa.org/en/publications/report-aging-survey-ra-2008>
- Ovsyannikova, N. V. (2016). *Problema cmisla zhizni v starosti* (The problem of the meaning of life in old age, in Russian). Retrieved from http://domhors.ru/rus/files/archive_zhurnal/fik/2016/9/philosophy/ovsyannikova.pdf
- Pozhilye lyudi v Kyrgyzskoi Respublike* (Older people in the Kyrgyz Republic, in Russian) (2017). National Statistical Committee of the Kyrgyz Republic. Retrieved from <http://www.stat.kg/en/publications/pozhilye-lyudi-v-kyrgyzskoj-respublike/>
- Sedrakyan, S. (2011). *Social'naja psikhologija sem'i* (Social psychology of the family, in Russian). Academy of Education, MPSI. Voronezh: MODEK.
- Sedrakyan, S., Ghazarosyan, A., & Hakobyan, N. (2016). *Psichologicheskie raboty v obrazovatel'nykh uchrezhdeniyakh* (Psychological work in educational institutions. Methodological Manual, in Russian). Yerevan: Urartu University.
- Shatalov, A. T. (1997). *Biophilosophiya* (Biophilosophy, in Russian). Moscow: Russian Academy of Sciences, Institute of Philosophy.
- Volynskaya, L. B. (2006). *O smysle zhizni v preklonnom vozraste* (About the meaning of life in old age, in Russian). In G. A. Weiser, & E. E. Vakhromov (Eds.),

- Psychological problems of the meaning of life. Materials of the XI Symposium* (pp. 134-136). Moscow.
- Voronkina, S. I., & Halina, N. V. (2012). *Udovletvorennost' zhizn'yu v pozhilom vozraste* (Satisfaction with life in old age, in Russian). In *Materialy Mezhdunarodnoi nauchno-prakticheskoi konferencii v Krasnodare* (Materials of the International Scientific and Practical Conference in Krasnodar, in Russian) (pp. 23-27). Krasnodar: Sbornik nauchnykh trudov.
- Vygotsky, L. S. (2020). *Psichologija razvitija. Izbrannye proizvedenija* (Psychology of development. Selected works. Serija Antologija mysli, in Russian). Moscow: Yurayt Publishing, Series Anthology of Thought.

ARISTOTLE AND HAN FEI'S THOUGHTS ON THE RELATIONSHIP BETWEEN THE STATE AND THE PEOPLE – SIMILARITIES AND DIFFERENCES

Trang DO^{1,*} 

¹ Faculty of Political Theory, University of Finance and Accountancy, Quang Ngai, Vietnam

* *Correspondence*

Trang DO, 02 Le Quy Don Street, Tu Nghia District, Quang Ngai 570000, Vietnam

E-mail: dothithuytrang@tckt.edu.vn, dothithuytrangllct@gmail.com

Abstract: The relationship between the state and the people has been of the utmost concern to the ruling class ever since society appeared between the class and the state. This study focuses on Aristotle and Han Fei Zi's ideological analyses of the relationship between the state and the people. The author aims to emphasize that the state and the people are the two fundamental forces of political life. The relationship between them is a constant and intimate relationship that creates the appearance and stability of a political regime. The study contributes to the literature by pointing out the similarities and differences between the thoughts of two law rulers typical of the West and the East. The study results show that, due to the differences between Western and Eastern cultures, historical and social conditions, and cognitive ability, the thoughts of Aristotle and Han Fei on this issue have similarities and differences.

Keywords: Aristotle, Han Fei, the relationship between the state and the people, the state, the people.

Introduction

Since ancient times, thinkers have shown a deep interest in the relationship between the state and the people as harmonizing the relationship between the state and the people strengthens political regimes. Aristotle and Han Fei's thoughts on the relationship between the state and the people met the urgent needs of the societies of the ancient Greeks and the Spring and Autumn and Warring States periods. Aristotle and Han Fei have been chosen as typical representatives of the West and the East for the analysis and comparison of ideas about the relationship between

the state and the people. To facilitate understanding, the socio-historical background of the relationship between the state and the people of Aristotle and Han Fei will now be introduced.

Aristotle and the Athenian Democracy

Aristotle (384-322 BC) was a famous philosopher and the brains behind ancient Greek science and philosophy. He was "one of the two most important philosophers of the ancient world, and one of the four or five most important of any time or place" (Irwin, 2000, p. 50). Aristotle tra-

velled to many places, experienced many things, and witnessed many countries' political developments throughout his life. His diligence in exploring and closely following the volatile reality of political life, combined with a large accumulation of knowledge and the philosophers' concerns, led to his thoughts of great significance that the next generation must respect.

During the period of slavery, fierce contradictions within Greek society due to class interests birthed opposing factions, classes, and forces, thus giving way to the crisis and decline of the Athenian democracy once hailed as humanity's first experience of the democratic state model. The Greeks invented democracy while simultaneously turning it into a political game. Administering a democracy gradually revealed its weakness, which was followed by a crisis of belief and wavering in the spiritual life due to the conflict between aspirations and reality, the people and the ruling class; the thinkers of this period came up with many different options to save the dying city-state system. In that context, Aristotle's political doctrine appeared as the philosopher's responsible answer to the times.

Han Fei Zi and the Zhou Warring States Period

Han Fei 韓非 (280-233 BC) was a prominent thinker and "the only nobleman among the important early Chinese philosophers" (Goldin, 2013; Han, 2003). He synthesized Legalism's (*Fajia* 法家) three points of view of *fa* (法), *shi* (勢), and *shu* (術) into a systematic doctrine based on Lao Tzu's philosophy of "the way" (*dao* 道) and Confucianism's (儒教) philosophy of "righteousness" (正名). It was thanks to the unique and ingenious combination of the three ideologies of Confucianism, Taoism, and Legalism (儒 – 老 – 法) that Han Fei became the best "representative of the school of philosophy known as *Fajia*" (Han, 2003, p. 44), and *Han Fei Zi* (韓非子) (Goldin, 2013, p. 11), the name of the book purported to contain his writings, was considered to be "the best over the vicissitudes of time" (Pines, 2018). A similar claim can be found in Tong Shuye's (1982) work, which Han Fei praised in legal history. He asserted that Han Fei's political thought was one that "epito-

mized the thought of the Legalist school" (Shuye, 1982, p. 76).

By the end of the Zhou dynasty, the society fell into chaos and turmoil because the Zhou dynasty king had only indulged in sex and alcohol and had exploited and bullied the people. Domestically, the people were filled with resentment and rebelled to overthrow the Zhou dynasty. Therefore, the relationship between the state and the people became extremely tense, pushing social conflicts to a climax. In his article *Han Fei's Enlightened Ruler*, Alejandro Bárcenas (2013) affirmed that the order and etiquette of the Zhou Dynasty should have been protected by the law (p. 238).

Facing this situation, the pre-Qin dynasty political thinkers tried to heal the relationship between the state and the people. Where Confucianism and Mohism would solve the problem based on the head's ethical point of view to win over the people, and Taoism believed that the solution should not be based on any method but must rely on nature, Legalism, to which Han Fei was particular, advocated the use of criminal law to settle the relationship between the state and the people. Han Fei witnessed the rulers' inability to adopt the moral views of Confucianism and Mohism; at the same time, he was of the opinion that both made society more and more disordered (Schneider, 2013, p. 260).

Looking back on history, the age Karl Jaspers called the "Axial Age" (Jaspers, 1954, p. 99) of human history was "an incomparable miracle" (Jaspers, 1954, p. 139). Many significant events occurred during this period. Han Fei and Aristotle were the somewhat big names that set milestones for that historic turning point, and they coincidentally solved the same problems posed in history: society.

Research Method

Aristotle and Han Fei are famous names from the ancient world. Their thoughts on the relationship between the state and the people, as well as their entire political theories, are hugely profound. Therefore, when conducting the research, the author used many different methods simultaneously to clarify the issues. The first method was arranging them in the flow of history to highlight the inheritance in thought as well as its inevitable

development; thus, the unification of the historical and the logical was achieved.

Ideology pertaining to the relationship between the state and the people is one of the basic contents and is closely related to other socio-political ideas. Therefore, the research required an interdisciplinary scientific approach encompassing philosophy, politics, law, culture, and sociology. It is impossible to fully understand the relationship between the state and the people without associating it with other socio-political ideas; comprehensive and objective principles need to be used when considering the matter to gain deeper insight into the nature of the problem.

Besides, during the research process, the author used research methods such as analysis, synthesis, and comparison and contrast – especially the method of comparison and contrast – to clarify the similarities and differences between the Western and Eastern cultures, socio-historical backgrounds, and cognitive levels of Aristotle and Han Fei's thoughts. The above methods were used simultaneously, have a dialectical relationship with one another, and support each other; thus, they helped the author to approach and solve the problem in a more comprehensive, objective, and scientific way.

The Relationship Between the State and the People

Aristotle's Thoughts

Based on a survey of 158 models of city-states, Aristotle identified three types of model rule (including Monarchy, Aristocracy, and Republic) and three forms of deviant rule (including Dictatorship, Oligarchy, and Democracy). Aristotle was full of praise for the aristocracy because he believed that, in aristocracy, “the rulers are the best men, or because they have at heart the best interests of the state and of the citizens” (Aristotle, 2014, p. 4357) who was excellent in terms of quality and intellect, and they ruled for the common good, and they were recognized by society. On the contrary, he criticized democracy when he said that it was “the power of the ignorant, poor masses or the flatterers, the demagogues” (Aristotle, 2014, p. 4358). It should be noted that Aristotle was witnessing democracy in crisis,

weakening and showing too many defects, but he did not criticize democracy as harshly as his teacher Plato, but only criticized the fifth model of democratic governance.

In that context, Aristotle chose his own path. He believed that the best state (referring to the aristocratic state) is often difficult to achieve, and therefore, legislators and genuine leaders should inquire, not only with the best models in theory but also with the best models in practice (Aristotle, 2014, p. 4361). Therefore, Aristotle advocated building the best possible regime. Although he loved the aristocracy, to ensure practical achievement, he chose a mixture of oligarchy and democracy.

Thus, in an effort to transcend the existing order for the best, Aristotle introduced the principle of moderation and considered it a practical alternative, which could be a universal medicine to cure the defects of democracy to bring society out of the crisis. With the principle of moderation, he advocated combining the good things of democracy (in the country he lived in) with the oligarchy of neighbouring Sparta, which was now very powerful and belligerent. This helped his thought avoid the trap of idealization, and it was practical and applicable in practice. We must admit, however, that Aristotle's moderation attitude manifests itself as oscillating between, on the one hand, an attempt to overcome the universality of contemporary consciousness, but on the other hand, the unwillingness and inability to that force come true due to the influence of historical conditions.

Throughout Aristotle's issues in political thought, there is a close relationship between the state and the people; from his explanations of the origin, role, and power of the state to his views on law and education, the state and the people are shown to be two inseparable factors and their interaction crucial to progress. In his interpretation of the state's origin, Aristotle said that the people lived together and gathered together to become families, villages, and countries due to the common interest of achieving a good life for both individuals and the community. Aristotle said that the state is a community founded for good. The state or political community is the highest community and covers all the remaining communities, always aiming for the best goals “at the highest good” (Aristotle, 2014, p. 4265). Li (2003) emphasized that the state exists to cre-

ate a “good life” (p. 244) for people, which shows the close relationship between the state and the citizen. Here, the state was the means to help citizens achieve the goals of life, but at the same time, those lofty aspirations were the conditions for maintaining the existence of that state.

Man “is by nature a political animal” (Aristotle, 2014, p. 4268), existing as an integral, inseparable part of the state. It is only possible to live in a state community, a consortium consisting of many individuals, where people can satisfy their needs and thoroughly enjoy their citizenship rights. Citizenship is clearly shown in the role that the state brings. Jagannathan (2019) asserted that the benefits would be the same when people exist as part of the polis. Since the ultimate purpose of forming and sustaining the state is to create a good life for people, Aristotle used this criterion to define the exemplary form of the state as the ability to serve the common good. The state institutions that take up social interests as their purpose are classified as models, while any state institution that exaggerates the power of an individual or a minority is considered a deviant form. Next, the state must have a role in educating citizens in terms of virtue. The state’s primary duty is to educate citizens to act in an exemplary manner, teach them how to aim for the noble goal of life and maintain that life. Therefore, citizens will be courageous, calm, free, noble, and fair, behaving like perfect friends. In short, they will be “nice and good” people. Roberts called them “happiness and excellence” (Roberts, 2009, p. 555). As members of the political community, citizens have the right to participate in politics and hold positions in government: they are allowed to participate in city-state affairs because, according to Aristotle, every virtuous citizen has the right to rule.

Citizenship is one of the essential manifestations of the relationship between the state and the people. Thus, citizenship is clearly shown in the state’s role when that individual is allowed to live as a member of society, with the right to enjoy a good life that the state – the perfect political community – brings, the right to education, and the right to participate in politics. These are the absolute basic and legitimate rights of humans as put forward by Aristotle since ancient times.

Aristotle said that people could perceive good things and bad things, fairness and injustice, so the emergence of the state was derived directly

from the need to manage the community and society. Without management, people could not live well and safely. When people live apart from law and justice, they become the “worst animals” (Aristotle, 2014, p. 4270). The state’s birth was a result of the unavoidable need to satisfy the aspiration to live a better life in order and civilization.

According to Aristotle, to ensure and strengthen the relationship between the state and the citizen, there was a need for a system of necessary government agencies and a legal network to manage people and monitor social activities. Therefore, Aristotle was the first to point out the government agencies in the state apparatus and the need to combine multiple agencies for effective state operations. Among them, Aristotle particularly emphasized the role of law agencies. He believed that, in any state, there should be mandatory elements. The law-making agency was responsible for overseeing state affairs, law enforcement agencies, and the courts. Since then, Aristotle was the first to point out the decentralization of the state apparatus, including the legislative, executive, and judiciary agencies. As mentioned by Aristotle, in a state with a division of power, there must be a strict, coherent, and unified legal system to ensure that each agency performs its functions and dispenses its authority properly and the power is exercised. This proves that he always emphasized the role of law in the management of society and human education because when separated from law and justice, humans become the “worst among animals,” and thus, the relationship between the state and the citizen would be broken; society would sooner or later fall into turmoil.

The inseparable relationship between citizens and the state was a two-way relationship with a dialectical effect on each other. Therefore, this relationship was reflected in the benefits that the state brought to citizens and the obligations of citizens toward the state. The man could only exist as a “political animal,” be a member of society, and actively participate in social activities. Therefore, Aristotle considers that the sense of self and responsibility for society is a quality and a common virtue of all citizens.

Thus, in Aristotle’s view, citizens had certain rights and obligations to the state. The state must ensure the common interests and provide a good life for its citizens. Vice versa, citizens must have

specific duties towards the state (the highest duty is to avoid detrimentally affecting the regime's survival). Thus, the relationship between the state and the citizen is a two-way relationship. Interest always comes with obligations. The relationship between the state and the citizen is the primary relationship in society. It reflects the role of a state in serving the people and the citizen's responsibility to the state. Any regime requires its citizens to have all the qualities mentioned by Aristotle in ancient times. Once the relationship between the state and the citizen is good, the regime is stable and everlasting. Any policy of any ruling party will try to strengthen that relationship; it can be aimed either toward good ideals or to cover up different behaviours and natures, but creating trust and appeasing the people are still the primary goal. The art of power is one of the values of Aristotle's *Politics* which remains relevant until today.

Han Fei's Thoughts

Han Fei did not mention much about the relationship between the state and the people, but he understood the power of the people. He said that the people would be for the king's sake if the king gave the people beliefs by implementing a strict reward and penalty policy. When the people have been trusted, they would "heard about the fight, then immediately stepped, rolled their clothes, threw themselves in danger battlefield, stepped on the bullet fire, determined to risk death." If the king "said reward but not give, said penalty but not enforce. The reward and penalty are not sure as said, so the people do not risk their lives" (Han, 2005, p. 28). Han recognized that the people played a significant role in the process of building and defending the country.

Han Fei emphasized the role of the people in the relationship between the state and the people. He said, "if there is no land, no people, then Yao Shun cannot be the king". The king was loved and respected because "The King was unanimously supported by everyone, so he was loved. Everyone unanimously agreed to set him up, so he was respected" (Han, 2005, p. 161). Therefore, if the king did not know how to love his own people but loved another country, the people of his country would not support him. Since then, he advocated that "The king and the people

love each other, father and son keep for each other" (Han, 2005, p. 130).

The king must keep his faith in the people. If "the small faith was kept, the great faith was established, so the wise King knew to keep the faith. The reward and penalty were not sure, the order and the prohibitions were not carried out" (Han, 2005, p. 138). In order to strengthen the relationship between the state and the people more firmly, Han Fei advocated the use of religion. "The religion of a wise king is to comply with the law. His laws fitted the heart of people. So when ruling, we follow the law; when leaving, we think about religion" (Han, 2005, p. 246). Han Fei's religion is the norm of the law, "wise kings set up a reward that can be done, impose the avoidable punishment" (Han, 2005, p. 252). He philosophized that the cultivation of the people is like planting trees. By "planting pear and mandarin trees, you can eat sweet fruits and smell the flavour. Planting harmful trees, when growing up, thorns stab you. So, the gentleman is careful in what tree to plant" (Han, 2005, p. 361). According to Han Fei's thought, the cultivation of people was an essential job of the king; it determined the prosperity of a country. Therefore, the king had to adopt legislation so that the people would not make mistakes. Mower (2018) stated that "Han Fei calls for a form of justice in the nature, creation, and administration of the law" (p. 170). Thus, if the King used penalties, criminal acts would cease, and criminals would no longer exist; it would benefit the people. "Due to using the law made people obey, the commendation spread and the name was majestic, and the people were ruled, and the country was peaceful. It was the method to know how to use the people" (Han, 2005, p. 483). Han Fei advocated for the king to "give rice and money to the poor and have mercy on the orphans and widows, exercise his favours to subsidize those who do not have enough" (Han, 2005, p. 369), so that the people would follow. In the years of drought, the rulers had to open their barns to supply food to the poor and distribute the wealth in storehouses to the people.

To strengthen the relationship between the people and the king, Han Fei advocated setting up a system of bureaucrats to help the king implement policies and report actual events. He emphasized that a person who was the king, despite being good, must have his servants. Having

no servant meant that no person was loyal to the king. “Using work to employ attendants, that is the key to lose or remain, rule or rebellion” (Han, 2005, p. 515). The officials must do their best to serve and build the country, be close to the good people, stay away from the wrong people, and correct troublesome issues. If he wanted to rule the people, the king only needed to rule over the bureaucrats because he “just heard that the bureaucrats rebelled, but the people were still good. I did not hear that people rebelled, but the bureaucrats still ruled alone. Therefore, the bright King ruled over bureaucrats but did not rule the people” (Han, 2005, p. 394). Bureaucrats were the parents of the people and had to treat everyone fairly, as all people were equal before the law. The bureaucrats also had to know how to dissuade the king when they knew he had made a mistake.

Han Fei said that in the relationship between the state and the people, only good rewards and heavy penalties made the people dedicated to the king since “pain and pleasure are the sole and supreme masters of human beings” (Bentham, 1948). From his psychological analysis of the people, Han Fei said, “the strict penalties are what the people are still afraid of. Heavy punishment is what people still hate. Therefore, a saint shows what the people are still afraid of to prevent them from doing wrongdoing; give what they still hate to prevent their deceits” (Han, 2005, p. 134), and that is why the government can rule. As noted by Mower (2018) “the establishment of a general institution of law and punishments is justified as an apparatus for achieving the desired social end” (p. 179). The reward and punishment must “make the strong not overwhelm the weak, make the large do not offend the few, the elderly can be satisfied, the young and lonely are grown up, and borders are not violated” (Han, 2005, p. 130). The merits of the people must be considered when bestowing rewards. If the king rewarded those who did not have merit, the people would show resentment because of the wealth given. “If the wealth is over and the people resent, the people will not give their all. ... If the reward is used wrongly, it is to lose the people. If the punishment is used wrongly, the people are not afraid. There is a reward but not enough to encourage. There is a penalty but not enough to prevent it. As a result, even a big country is also in danger” (Han, 2005,

p. 162).

If the punishment and reward are not considered clearly, the people do not have merit but pray for the reward; the people have the sins but wish to be forgiven. The king’s reward and punishment depend on the right or wrong actions. If the king “said reward but not give, said penalty but not enforce. Rewards and penalties are not sure” (Han, 2005, p. 28), the people do not believe. In King’s (2018) work, society is chaotic because the king is “failing to distinguish between merit-possessing and merit-lacking countrymen” (King, 2018, p. 85), while Bai (2011) claimed that the king needs to use “rewards and punishments, especially the latter” (p. 6), to rule them all.

The above analysis shows that Han Fei attached great importance to the relationship between the state and the people. He appreciated the role of the people. He posited that “being a king without his servants, how can the king have the state” (Han, 2005, p. 73). His thoughts gave rise to specific progress in the relationship between the state and the people. However, because he emphasized the role and position of the king so much, he did not fully understand the importance of the people.

Discussion

The Similarities Between Aristotle and Han Fei

Aristotle and Han Fei were famous thinkers of ancient times. The similarities in their thoughts pertaining to the conditions for forming the relationship between the state and the people. Both men witnessed a society that was shattering its values and beliefs. In the West, the Greeks of the polis¹ (πόλις) fell into a stalemate and were in desperate need of ways to bring society out of the crisis brought about by the defects of democracy. Therefore, Aristotle’s thoughts on the relationship between the state and the people, along with other issues in politics of Aristotle, were aimed at solving the urgent requirements of his time. Similarly, Han Fei’s society fell into a state of rioting and conflict. Therefore, his thoughts on the relationship between the state and the people

¹ State type of the ancient Greeks.

were aimed at turning the country from rebellion to rule. The historical background and class imprint of Aristotle and Han Fei are reflected in their thoughts; both of them are in the position of the ruling class to recognize and solve socio-historical problems in which Aristotle represents the middle elite, and Han Fei represents the new class of landowners.

The next similarity between Aristotle and Han Fei's thoughts on the state-to-people relationship is the profound humanity of their views. As with great thinkers' visions, the political doctrines of Aristotle and Han Fei came into being in very typical social and historical conditions. Therefore, their thoughts on the relationship between the state and the people had the same ideals: saving society, saving lives, and saving people. In that context, appeasing the people and strengthening the people's beliefs in the ruling class became the primary goal of both thinkers. However, one thing that must be noted is that the purpose of stability and creating a good society for people proves that the thoughts of both men were deeply human. Aristotle's particular principle of loyalty is applied in both morality and politics, thus creating the necessary system of standards for the benefits to be suitable to the conditions of the city-state. He advocated choosing the best among the good to create an ideal state where all people achieve a happy and prosperous life. Meanwhile, Han Fei wished to offer an optimal theory to stabilize the society: the society has upper and lower orders and rules; the king is the king, the servant is the servant; there is no more chaos, and the following scenes do not occur: people kill each other, servants kill the king, children kill their parents, brothers and sisters row, husband and wife are separated. His ultimate goal was to bring society from "no religion" back to religion. The humanistic spirit of Aristotle and Han Fei created a tradition throughout the history of political thoughts of humanity.

Another similarity expressed by the two philosophers is their appreciation of the relationship between the state and the people. Boyd explained that the good life people enjoy depends entirely on the place (the political community) people are born (Boyd, 2013, p. 217). The two men represented two perspectives, the West and the East, and recognized the importance of this relationship. They affirmed the indispensable role of the state. Besides, it is impossible to underestimate

the role of the people. Aristotle pointed out that the state must take care of the people and consider the wholehearted service to the common good as its purpose and the condition to maintain its existence. At the same time, the people can only attain a virtuous life when they live in the state community and protect the state. Moreover, Han Fei believed that the country could not be without a king one day. Furthermore, if there are no people, there is no country for a king. In feudal ideology, the king represents the state; the state is the state of the king. Therefore, since ancient times, both men affirmed the close, inseparable relationship between the state and the people. For that reason, Roberts (2009) asserted that an individual could only achieve happiness and virtue when "living as a member of a community" (p. 555).

Another similarity in the two men's thoughts on the relationship between the state and the people is that they promoted this relationship and strived to strengthen, preserve, and protect it so that it became closer. Both of them were well-known rule-of-law thinkers, so they advocated using the law as a tool to strengthen the relationship between the state and the people. For Aristotle, it was best to have good laws to make sure everyone obeyed; "a law is what is needed rather than best ruler theory" (Samuel, 2014, p. 170). However, in Han Fei's view, the law has absolute power, and everyone receives "equality before laws (minus the ruler)" (Bai, 2011, p. 6). Citizens should be governed by good laws and must have the habit of obeying the law. The state manages social activities and controls people's behaviour through the law. At the same time, people are guaranteed equality and their fundamental rights through the law, and they are aware of their obligations and responsibilities towards the state. Arabella Lyon said, "if those who uphold the law are strong, the state will be strong; if they are weak, the state will be weak," while Wang claimed that "upholding the law is to promote the stability of the state" (Frank, 2007, p. 41).

Additionally, there are similarities between Aristotle and Han Fei's thoughts on implementing the relationship between the state and the people. To connect the state to the people, Aristotle and Han Fei both proposed specific measures that were very effective. Aristotle pointed out that it was necessary to establish govern-

ment agencies to monitor and oversee the activities of the state (Frank, 2007, p. 41). Han Fei advocated using the bureaucrat system to help the king manage the society, implement policies, and report the actual situation. King (2018) remarked that rulers, laws, and state officials were all necessary to prevent chaos (p. 85). Han Fei thought that bureaucrats must wholeheartedly serve and build up the country and that they were also parents of the people, took care of the people, and treated everyone fairly. In contrast, Aristotle thought the necessary government agencies were required for the state to exist. For the state to manage well, it must have the agencies to maintain harmony and order (Aristotle, 2014, p. 4499). This view of Aristotle's clearly defines the nature and function of these agencies. It is clear that both men advocated and organized the state apparatuses closely from top to bottom so that affairs of the states worked effectively and the states managed the activities of the people and the whole society well. In this context, the system of bureaucrats and government agencies was considered "a bridge" to connect the state with the people.

The thought of promoting the relationship between the state and the people was an extremely urgent requirement in the context of society falling into chaos. Therefore, it contributed to a significant effect on the political theories of Aristotle and Han Fei. The thoughts of both men were used and applied to a specific state model (although, at that time, it was still primitive). In fact, Aristotle's political thoughts contributed to helping his student, Alexander the Great, to become the most successful general in human history, who conquered nearly the entire known world (at that time) before his death. And Han Fei's political thoughts helped Qin Shi Huang unify China, establish a centralized feudal state, and end a long period of chaotic decentralization (Hucker, 1978, p. 217). Therefore, everyone realized the ancient thinkers' talents and outstanding contributions to history. These are the similarities that the author has found between Aristotle and Han Fei's thoughts on the relationship between the state and the people.

The Differences Between Aristotle and Han Fei

Although they were troubled by the urgent prob-

lems posed by the times and shared the ideal of helping society to eradicate the chaos of conflict and return life to order and discipline, Aristotle and Han Fei's thoughts on the relationship between the state and the people also differ in some aspects.

The first difference between Aristotle and Han Fei's thoughts on the relationship between the state and the people is in the method of implementation. In using the law to strengthen the relationship between the state and the people, due to Han Fei's heavy emphasis on the law with extremely harsh penalties, most people were afraid and obeyed the law, but they did not respect it. That caused the people to feel resentment toward the government. Failing to win the hearts of the people and not paying attention to moral education, the political institution that Qin Shi Huang applied according to Han Fei's ideology² was intense but only existed for a short time and quickly collapsed.

While Han Fei appreciated the use of law in the country's rule, Aristotle proved more advanced in advocating combining the law with education in human education. Thus, he afforded the law supremacy; according to Aristotle, humans were very vulnerable to emotions and self-interest, and only the rule of law was objective. Besides, Aristotle attached great importance to education. He proposed comprehensively and suitably educating all the people about the political regime. At the same time, the state's role was to train citizens in terms of virtue. Virtue is "a kind of power" and "at the heart of a political life" (Frank, 2007, p. 41). In a country that puts the law in the ultimate position, its citizens would be both educated and virtuous people. As a result, that country would become good and develop sustainably.

The second difference between Aristotle and Han Fei's thoughts on the relationship between the state and the people is in determining the powerful subject. Although he appreciated the relationship between the state and the people, Han Fei attached great importance to the people; in fact, he was looking for a way to "honor the king". Han Fei emphasized that rulers who want

² Qin Shi Huang made Han Fei's political thought his state doctrine. Since then, Han Fei's doctrine was considered an ideology of tyrants. See Wood, F. (2008). *China's first emperor and his terracotta warriors*. Macmillan.

to maintain their power must be careful when using people (Hutton, 2008, p. 436). He said that good people were scarce in society while bad people abounded. Therefore, he only saw the people as unruly, poor, and mean. The thought of respecting the king by considering him “father and mother of the people, the man of perfect virtue, the Son of Heaven” (Han, 2003, p. 9) too highly appreciated the role and position of the king but did not see the role of the people in the cause of national construction; the people could push the boats, but they could also flip the boats. By appreciating the king too highly, Han Fei fell into the view of sanctifying the king. Some similarities with this finding can be found in Schneider's work, where Han Fei was condemned along with the tyrants. He asserted that “the main goal of Han Fei's philosophy has been understood as ‘to preserve and strengthen the state and the army’ 富國強兵” (Han, 2003, p. 9).

If Han Fei thought that the king was a powerful subject, called “the Son of Heaven,” representing the heaven to do the right things, Aristotle defined the powerful subjects as the rulers with the full qualifications and wisdom to run the state's affairs. Those were the middle class, neither too rich nor too poor. Thus, they quickly knew how to obey order and reason and how to live for the common good.

Besides, Aristotle used the word “citizen” for the first time to refer to the people concerning the state. At the same time, he connected citizens with the state through obvious and specific rights and obligations, “membership in the community and a justification for their rights and responsibilities” (Sison, 2011, p. 3). With the benefits gained from being a member of a political community, citizens had the right to participate in politics. That is, they were allowed to take on essential affairs of the state. Frank (2004) emphasized that “there is no carrying out one's citizenship in a vacuum” (p. 93). This can be understood as an affirmation of the inseparable relationship between citizens and the state. From there, citizens had an obligation to protect the state's safety. Although Aristotle did not fully understand the concept of “citizens” as we do today, his use of the term “citizens” gave the next generation the idea of it in the absence of civil society.

Therefore, Aristotle gave citizens a much higher position compared to Han Fei. Obviously,

living in a society that had reached a democratic level, his perspective of the citizen was quite progressive. Aristotle saw the fundamental role of the people, not only in terms of promoting the people and respecting people but also in terms of empowering the people. This was more advanced in terms of quality than Han Fei's thought of honouring the king disguised as honouring the people.

Yet another difference is in the art of ruling. Han Fei advocated combining Legalism's three elements of *fa*, *shi*, *shu*. *Fa* referred to the laws of the country, which can also be understood as a rule set by the king. *Shi* was the position, power, and authority of the king; hence, the king had the right to “enforce the rule of *fa*.” *Shu* referred to a way, strategy, “administration or governance” (Witzel, 2012, p. 491). All three of these factors were the tools of the king, with which the king could control the country and conquer territory. Han Fei believed that the combination of the three factors *fa*, *shi*, and *shu* was inevitable morality. In his book *A Short History of Chinese Philosophy* (1948), Fung Yu-Lan emphasized that Han Fei's idea “considered all three alike as indispensable” (Fung, 1948, p. 158). However, Han Fei focused primarily on the concept of *shi* because *shi* was the essential instrument for the king to dominate the masses and punish other countries (Han, 2005, p. 492). Goldin (2001) asserted that “the Way of the ruler was respond; do not act; remain ‘tranquil’ and ‘reserved’; do not reveal thyself” (p. 155).

Aristotle emphasized in his political doctrine the art of power, based on the principle of loyalty, creating the art of choosing the middle path and combining the good things. Therefore, he advocated combining the qualities of a philosopher (wisdom) and the qualities of a politician (political experience and skilful handling of political situations). According to him, rulers were wise people who had to know how to rule and obey.

The last difference is in the form of the state that the two thinkers wanted to aim for. Han Fei clearly showed the opinion of honouring the king when he sanctified the king and the belief that the state belonged to the king and the king held supreme power. His thought was used to build a centralized state in which all power was in the hands of the king. The king had the right to live, the right to kill, the right to reward and punish,

and the right to decide on all affairs of the state. Under the king was a system of bureaucrats to help the king rule the country.

On the contrary, Aristotle argued that all fully qualified citizens had the right to rule. Thus, the state power was not limited to the few rulers but was extended to free citizens (the talented and virtuous people). Aristotle asserted that each state has three divisions: the legislature, the executive agency, and the division with judicial powers (Aristotle, 2014, p. 4420).

Therefore, regarding the relationship between the state and the people, Han Fei's thought is suitable to apply to the centralized feudal state. In fact, Han Fei's thought became the basis for the rule of kings in feudal society that lasted for more than two thousand years (Shuye, 1982, p. 77), while Aristotle's thought refers to a rule of law state with a decentralization between agencies. This is the most significant difference between their thoughts.

Conclusion

The excellent condition of the relationship between the state and the people is always the top priority of rulers as it directly determines the destiny and survival of the nation. Although there are certain similarities and differences between them, the thoughts of Aristotle and Han Fei have contributed significant value to the politics surrounding the relationship between the state and the people. They excelled in surpassing their profound teachers (Plato, Confucius) to devise their own methods for ruling a nation by the rule of law. The critical spirit of their thoughts has made them profound in both theory and practice. After all, all the state's undertakings and policies, in addition to promoting economic development and social stability, aim to reinforce people's beliefs to maintain the relationship between the state and the people.

Nearly 25 centuries have passed, yet Aristotle and Han Fei's thoughts on the relationship between the state and the people still hold great historical significance, especially when building a rule of law state has become the primary trend in all nations. More so than any kind of state that has existed, the rule of law state shows the most apparent blood-flesh relationship between the state and the people. Both great thinkers have





sent us profound messages, such as the state must wholeheartedly serve the people and take care of the material and spiritual life so that the people can develop both physically and intellectually; the state must create conditions for people to participate in state affairs to demonstrate their ownership; the state also needs to build a close state apparatus with assignment and coordination among government agencies; the legal system must be strict to become a tool to protect the rights and obligations of citizens. These timeless messages are absorbed, inherited and further clarified in new historical conditions and serve as the historical bridge between Aristotle and Han Fei in modern times.

References

- Aristotle (2014). *The complete works of Aristotle: The revised oxford translation, one-volume digital edition*. Princeton University Press. Retrieved from <https://press.princeton.edu/books/ebook/9781400852765/the-complete-works-of-aristotle>
- Bai, T. (2011). Preliminary remarks - Han Fei Zi - First modern political philosopher? *Journal of Chinese Philosophy*, 38(1), 4-13. <https://doi.org/10.1111/j.1540-6253.2010.01625.x>
- Bárcenas, A. (2013). Han Fei's enlightened ruler. *Asian Philosophy*, 23(3), 236-259. <https://doi.org/10.1080/09552367.2013.807129>
- Bentham, J. (1948). *An introduction to the principles of morals and legislation*. Hafner Pub. Co.
- Boyd, R. (2013). Boundaries, birthright, and belonging: Aristotle on the distribution of citizenship. *The Good Society*, 22(2), 215-235. <https://doi.org/10.1353/gso.2013.0011>
- Frank, J. (2004). Citizens, slaves, and foreigners: Aristotle on human nature. *American Political Science Review*, 98(1), 91-104. <https://doi.org/10.1017/S0003055404001029>
- Frank, J. (2007). Aristotle on constitutionalism and the rule of law. *Theoretical Inquiries in Law*, 8(1), 37-50. <https://doi.org/10.2202/1565-3404.1142>

- Fung, Y.-I. (1948). A short history of Chinese philosophy (D. Bodde, Ed.). Free Press.
- Goldin, P. R. (2001). Han Fei's doctrine of self-interest. *Asian Philosophy*, 11(3), 151-159. <https://doi.org/10.1080/09552360-120116900>
- Goldin, P. R. (2013). Introduction: Han Fei and the Han Feizi. In P. R. Goldin (Ed.), *Dao companion to the philosophy of Han Fei* (pp. 1-21). Springer. https://doi.org/10.1007/978-94-007-4318-2_1
- Han, F. (2003). *Han Feizi: Basic writings*. Columbia University Press. <http://cup.columbia.edu/book/han-feizi/9780231-129695>
- Han, F. (2005). *Han Feizi* (N. Phan, Trans.). Literature Publishing House.
- Hucker, C. O. (1978). *China to 1850: A short history*. Stanford University Press.
- Hutton, E. (2008). Han Feizi's criticism of Confucianism and its implications for virtue ethics. *Journal of Moral Philosophy*, 5(3), 423-453. <https://doi.org/10.1163/174552408x369745>
- Irwin, T. H. (2000). Aristotle (384 - 322 BC). In E. Craig (Ed.), *Concise Routledge encyclopedia of philosophy* (pp. 50-51). Routledge.
- Jagannathan, D. (2019). Every man a legislator: Aristotle on political wisdom. *Apeiron*, 52(4), 395-414. <https://doi.org/10.15-15/apeiron-2018-0034>
- Jaspers, K. (1954). *Way to wisdom: An introduction to philosophy* (R. Manheim, Ed.). Yale University Press.
- King, B. (2018). The [Not So] hidden curriculum of the legalist state in the Book of Lord Shang and the Han-Fei-Zi. *Comparative Philosophy*, 9(2), 69-92. [https://doi.org/10.31979/2151-6014\(2018\).-090205](https://doi.org/10.31979/2151-6014(2018).-090205)
- Li, H. (2003). On human nature and developments in the Dao of human administration. *Journal of Chinese Philosophy*, 30(2), 243-258. <https://doi.org/10.11-11/1540-6253.00117>
- Mower, G. B. (2018). Does Han Fei have a conception of justice? *Asian Philosophy*, 28(2), 170-182. <https://doi.org/10.10-80/09552367.2018.1458693>
- Pines, Y. (2018, November 16). Legalism in Chinese Philosophy. In *Stanford Encyclopedia of Philosophy*. Retrieved May 24th, 2022 from <https://plato.stanford.edu/entries/chinese-legalism/>
- Roberts, J. (2009). Excellence of the citizen and the individual. In G. Anagnostopoulos (Ed.), *A companion to Aristotle* (pp. 555-565). Wiley-Blackwell. <https://doi.org/10.1002/9781444305661.ch35>
- Samuel, O. S. (2014). Justice as the end of politics: A critical discourse. *KRITIKE*, 8(2). Retrieved from http://www.kritike.org/journal/issue_15/samuel_december2014.pdf
- Schneider, H. (2013). Han Fei, De, Welfare. *Asian Philosophy*, 23(3), 260-274. <https://doi.org/10.1080/09552367.2013.807584>
- Shuye, T. (1982). A Study of Han Fei's Thought. *Contemporary Chinese Thought*, 14(2), 61-98. <https://doi.org/10.2753/CSP10-97-1467140261>
- Sison, A. J. G. (2011). Aristotelian citizenship and corporate citizenship: Who is a citizen of the corporate polis? *Journal of Business Ethics*, 100(1), 3-9. <https://doi.org/10.1007/s10551-011-0765-5>
- Witzel, M. (2012). The leadership philosophy of Han Fei. *Asia Pacific Business Review*, 18(4), 489-503. <https://doi.org/10.108-0/13602381.2012.690941>

THE EXPRESSION OF DISPOSITIONAL BEHAVIOR AND PSYCHOLOGICAL ATTITUDES IN THE CONTEXT OF SOCIAL RISK

Srбуhi GEVORGYAN¹  | Vladimir KARAPETYAN²  | Mariam ISPIRYAN¹  |
Alla DALLAKYAN² 

¹ Khachatur Abovyan Armenian State Pedagogical University

² Department of Preschool Pedagogy and Methodology, Khachatur Abovyan Armenian State Pedagogical University

* Correspondence

Alla DALLAKYAN, Hanrapetutyun 76/2, 30 Yerevan 0001, Armenia
E-mail: alla.dallakyan@gmail.com

Abstract: The aim of the research is to reveal the distribution of psychological attitudes (preferences) of risk specialists according to the structural-operational components of the activity, to reveal the expression of social-psychological attitudes of self-confidence observed in specific situations with six-month changes, to review the connection among needs, situations and unconscious actions. Structural similarities of a person's dispositional behaviour and psychological attitudes are considered by us in terms of requirement, situation and unconscious actions. In a given social situation, the content of a person's specific requirements can be significantly different depending on the specific role of the person. The psychological attitudes of professionals are mostly expressed in official activities when a task arises to give preference to some structural-functional component ("motive-goal-action-result"). The analysis shows that changes in the social attitudes of professionals in the professional field related to the new situation and over time did not have a significant impact on the whole group. Meanwhile, the data of each participant has been changed to some extent.

Keywords: psychological attitudes, disposition, conscious or unconscious actions, activity, structural-operational components, confidence and self-confidence.

Introduction

The objective of the research is to reveal the distribution of psychological attitudes (preferences) of risky professionals according to the structural-operational components of the activity and to show the expression of socio-psychological attitudes of self-confidence observed during activities and manifested in specific situations, with 6-month changes, when the research participants no longer remember what they were asked 6 months ago when revealing self-confidence atti-

tudes.

The selection of research methodology apparatus is based on the concept of activity within the concept of activity of dispositional behaviour (Allport, 1998; Yadov, 1975), social-psychological attitudes (Uznadze, 1958; Nadirashvili, 1974; Prangishvili, 1972) and on experimental research (Vygotsky, 1982; Leontiev, 1975). Statistical calculations of psychological attitudes based on the separation of structural-functional components of the activity (according to the Pearson formula) and then the study of socio-psychological atti-

tudes of self-confidence of the same individuals over a period of 6 months show a high correlation.

The sample of the research participants. The participants were divided into 3 groups of specialists, with a total number of 105 people (35 specialists in each group) who perform risky services. The group includes 1) drillers, 2) emergency specialists, and 3) doctors-surgeons with almost the same work experience, age, health condition, and marital status. Such segregation of the sample is more in line with the idea of forming equal groups.

The research data. Philosophical-psychological studies of socio-psychological attitudes in terms of visual-experimental research provide an opportunity to confirm the following judgments.

1. Structural similarities of a person's dispositional behaviour and psychological attitudes can be considered in terms of requirement, situation and unconscious actions. In a given social situation, the content of a person's specific requirements can be significantly different depending on the specific role of the person. In this case, the roles of the driller, the emergency worker, and the doctor-surgeon are, first of all, connected with professional activity.
2. Examining the peculiarities of the psychological attitudes of 3 groups of risky specialists (underground drillers, emergency rescuers and doctors-surgeons), it can be stated that:
 - 2.1. In the process of selecting the structural-functional components of the activity, the underground drillers give preference to the specific operation (85%) and the conditions of the organization (80%). This means that they give preference to meeting the need for their own security.
 - 2.2. The social attitudes of emergency workers first refer to the choice of methods and means (94%), then to "What do we do? or Whom do we rescue? (91%), that is, they give priority to rescuing as a goal, and finally, it is a choice of concrete actions. It seems that these people within the given role are oriented to satisfy the need to ensure the security of others. By rescuing their lives in emergency situations, in fact, they can be more secure in rescuing the lives of others.

3. In the role of a doctor-surgeon, doctors mostly prefer the operation to be performed (85%), then the priority is given to the existing purpose (71%), the organ to be operated as an object (51%). Here, ensuring the safety of the patient is a satisfaction of the doctor's own needs.

Functional similarities of dispositional behaviour (Ananiev, 1968; Asmolov, 1979; Yadov, 1975) and psychological attitudes (Uznadze, 1958; Nadirashvili, 1974; Bzhalava, 1967), according to the fact of the conclusion of unconscious action, allow at the same time to consider the choice of conscious and unconscious actions. Based on the philosophical and psychological ideas of D. Uznadze and Sh. Nadirashvili's attitudes, in 2014-2021, the issue of giving more frequent preference to the structural-functional components of the activity of risky specialists was studied experimentally. It turns out that the statistical connection between the psychological attitudes of emergency specialists and doctors-surgeons, according to Pearson, is higher (0.7911). As the action performer believes in his self-confidence, the self-confidence of 105 specialists as a social attitude was examined for an additional 6 months.

A high correlation was registered. Although new attitudes emerge in the new situation (time, place, mood, etc.), it turned out that a high correlation is expressed in points 1-12 concerning self-confidence. This demonstrates that although the social attitudes change at the individual level, the correlation between the psychological attitudes of self-confidence at the group level remains high (0.9754) when we compare the correlation between the previous and subsequent attitudes over a 6-month period.

Disposition, as a general concept, is used in various fields of modern science and in everyday human activities. In psychology, disposition is considered as a conscious preparation for a social situation and behaviour derived from previous experience. In the issue of revealing the dispositional behaviour of a person, V. Yadov (2013) views disposition as a hierarchical system in the form of a pyramid (p. 35), at the top of which are orientations directed to the interests and values of the individual, which with a stable, long-term and deepening motivation structure balance the expression of social attitudes (Allport, 1998).

At the intermediate level, they are general social attitudes, and at the lower level, they are situational social attitudes in terms of the performance and evaluation of specific actions. Both interests and value orientations are considered with the motivational system being built on the conceptual basis of activity and conscious action, although at the bottom of the pyramid, unconscious action is mentioned. As for attitudes as an unconscious psychological state, a predisposition to certain mental activity due to previous experience, we can show the possible transitions that lead to unconscious or conscious action.

Although the attitude is the result or consequence of the collision of specific human needs with the given situation, nevertheless, there is a transition to action. D. Uznadze demonstrates these transitions by a diagram (“Need-Situation-Attitude-Action”). In a certain new situation, a new attitude emerges with its role, giving appropriate direction to the behaviour. The psychological attitude does not disappear, despite the fact that the person maintains his integrity and their identity. According to Uznadze (2004), the created attitude is maintained by the subject as a double actualized readiness to repeat in the same conditions (p. 80). It can be concluded that if the previous attitude can be manifested under the same conditions, and the latter appears at different levels in dispositional behaviour, then it will once again prove the possibility of recurrence of the previous disposition. Significant similarities between dispositional behaviour and attitudes can hardly be found: 1) if we take into account that giving preference to something does not deny the existence of previously acquired knowledge and abilities, which may be implicitly accompanied by the manifestation of behaviour, 2) both disposition and attitudes end in action, which is the main focus of this research, because it is assumed that predisposition, a reality that leads to positive or negative consequences, as an unconscious action, will turn into a controllable, manageable individual experience in future, that is, a conscious action. Differences in the expression of attitudes in a particular situation, the other parameters (requirements, situations, etc.) included in the pyramid described above, and the choice of a specific unintentional action type (material, materialized, verbal or mental) are due to specific attitudes with their roles, with their radical changes in different situations. After all,

the social role directly affects the changes in the behaviour and predisposition of the person emerging in the given situation. Even with everyday observations, it is possible to prove changes in attitudes and dispositional behaviour. The change of such a situation or the presence of someone naturally creates a new social situation and attitude, which leads to a new attitude. Disposition, in addition to the tendency to act or predisposition to act, also includes a sequence of actions because without defining possible causal relationships internally, a person can hardly trust the adequacy of his expectations. The causal links, in this case, refer to the compliance of the expectations with the action to be taken. In this context, this disposition (as accepted in psychology) is considered as a tendency to unconscious action. As for consciousness, it is the cause of the origin of individuality because it causes (initiates) and creates it in the world that exists independently from us (Uznadze, 2004, p. 41). The mechanisms of regulation of mental activity are mainly studied in terms of attitude theory and experimental work. D. Uznadze (2014) distinguishes 2 levels in the regulation of mental activity, and Sh. Nadirashvili (Nadirashvili, 1976) - 3 levels. Based on the purpose of this work, let us consider the levels of regulation of mental activity proposed by Sh. Nadirashvili. According to him, there are 3 main levels different from each other. In this context, there is a need to address those levels, which will make clear the possible manifestations of conscious and unconscious action. The first level of mental activity is the unconscious actions with the objects given at the sensory level, which are manifested by the influence of the moment as impulsive behaviour due to the satisfaction of the actualized need in the given situation. Level 2 is a more complex structure, and in the field of knowledge, it includes the general objects of reality. This is the objectification plan (D. Uznadze) when the satisfaction of current needs is delayed due to the constantly changing situation. What is important here is the mediation of consciousness, as the plan that is necessary to meet the current need is designed. Sh. Nadirashvili continues to discuss the mechanism of objectification at the expense of full disclosure of thinking and knowledge, as a result of which a specific act or action is revealed (Nadirashvili, 1974, p. 89). We also mean that the action “as a unit of any human activity” (Talyzi-

na, 1975, p. 54; Merlin, 1968) will make the intermediate and final results of the measurable activity. In addition, in managing his own behaviour, a person consciously or spontaneously acquires an experience of subjective perception of choosing actions, which is continuous, depending on many factors, including personal characteristics (“a person sees, hears what he wants to see or hear”), which to a greater or lesser extent restrict or turn into specific stereotypes of the choice of action. In the process of giving preference, a person may choose several actions at the same time. Experimental observation of the study of this issue shows that the choice of attitudes and in terms of dispositional behaviour, the selection of an operation depends on the situation (uncertainty, stress, alternative solutions, etc.) and social personality traits, depending on the preferred type of activity and personal type characteristics. Since the activity is related to the motive and the action to the goal (Leontiev, 1975), so it can be argued that in the case of both conscious and unconscious motives, the variety of ways of choosing the action and operation depends more on the direction of the fixed attitudes of the subject. Taking into account the preference for the priority selection of the components of the “Motive - Subject - Activity - Goal - Outcome” activities, it is expedient from the point of view of professionals working or serving in the risky field to determine their expression in more frequent and repetitive situations. Accordingly, let us choose 3 groups of specialists related to professional risky service activities and find out what they prefer in different situations when choosing their action in specific situations. When

forming experimental groups, we paid attention to some essential features: work experience (5-7 years), almost the same level of education, interest in his field of work, marital status and presence of children. We have tried to form as equal groups as possible, according to the spheres. The selection of 35 specialists in each group is based on the logic of forming an equal group. The more similarities there are between group members, the more accurately the significant differences will be revealed. The work with the research group lasted for about 7 years (2014-2021); it was conducted in several stages. At first, the expression of attitudes according to the structural-operational components of the activity was revealed. The experimental work was conducted individually. We asked the respondents to take into account the specifics of their work and indicate which component they prefer at the beginning and end of the work. The table below shows which component of the permanent work specialists in the risky field prefer the most, following their past experience. This experimental work has been done several times to make the results of the survey as reliable as possible. The time was convenient for the participants, and the quiet environment was chosen. During the instruction, we avoided unnecessary explanations to ensure the reliability of the data. We asked the participants to refer to all the structural components (object-motive-action-methods-conditions). In processing the results, we have taken into account the fact that if any given group in the study varies within a certain range (suppose 34-37), then we should record only the inner threshold (low number).

Table 1.

Distribution of Preferences by Structural-Operational Components of the Activity

Risky specialists	Total number of specialists	Structural and operational components of the activity					
		Object or the preference direction	Motive	Action	Goal	Method, means	Conditions of organization
Underground drillers working in the group	35	16	9	30	7	19	28

Emergency specialists	35	30	15	31	32	33	25
Doctor-surgeon	35	18	8	30	25	17	15

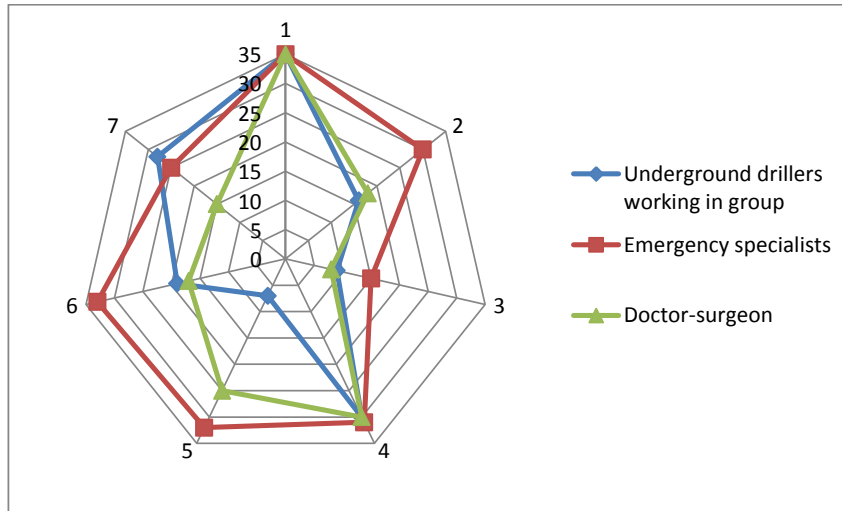


Diagram 1. The Distribution of Psychological Attitudes According to the Data of 3 Professional Groups.

According to Pearson’s formula, the correlation relations are expressed as follows:

- 1) The relationship between the psychological attitudes of the underground drillers working in groups 0.4243 is an average statistical relationship.
- 2) The relationship between the psychological attitudes of underground drillers and doctors-surgeons working in groups is 0.5951, which again records an average statistical relationship.
- 3) The correlation between the psychological attitudes of emergency specialists and doctors-surgeons is 0.7911, which is high in the range of 0-1.

Regardless of the nature of the action included in the activity, we usually differentiate consciousness by the person's material (tangible), materialized, verbal, and mental (Galperin, 1957, 1999), as well as social actions (Parsons, 2000). The characteristics of action, both in terms of dispositional behaviour and attitudes, are not particularly considered in terms of individual characteristics, information retrieval, processing, and communication. In addition, the method of action orientation, which is to give preference to the choice of action, takes precedence over vari-

ous other actions during the adjustment of the structural components of the activity. Manifestations of choice or preference for action as dispositional behaviour or social attitudes are not yet interpreted in terms of having or not having confidence in a given phenomenon, which is why one raises the question of what action to take, how much he prefers to act in the context of his “inner convictions” when he applies or prefers any action. After all, regardless of preference, there is also probable thinking, with the various assumptions that the steps or actions we have taken may not be more appropriate and timely. Self-confidence in one’s own strengths, judgments, interpretation and conclusion of phenomena are real objective perceptions, which are combined with the components of probable thinking and push a person to choose a specific action. “Trust” is used as a category in various fields of science and in the daily activities of people. Due to their group interest and their status in social processes, people look for reliable partners who work together to inspire confidence in them, often without expectations. According to D. Gambetta (1988), trust is the expectation of favourable or at least non-negative behaviour when that behaviour is uncontrollable. Trust has

different definitions, but you can agree with I. Yu. Leonova (2015, p. 34) defines trust as a realized through action and behaviour, including the subject's action as a way of expressing trust. Trust as an assumption that other people's actions will be useful to him, at least will not harm the realization of his intentions and possible actions (Kupreychenko, 2008). Trust leads to various consequences, perhaps deception. When we enter into a trusting relationship, we naturally stop at the "Trust" character line.

The semantic perceptions of the term "trust" differ from each other, from the content to the functions, from the practical results of the socio-psychological training that brings people together to gain confidence in specific issues. Interpretation of trust at the level of a person is related to his/her effective personal and social orientation. In this sense, personal trust is not only the result of interpersonal relationships but also the group compatibility of specific people. From a broader point of view, we can refer to the famous German philosopher Herbert Marcuse (2003), who views personal relationships through the prism of a person included in society and discusses his condition in the era of modern civilization, which is not particularly contrary to his optimism for the future. If we move on to the "society-personality" connection, in the co-psychological sense, the individual will become a social individual (Yadov, 2013, p. 17), as the person becomes the real bearer of his activity, although his behaviour is conditioned by the social environment, in this sense. I. I. Rezvitsky (1973), when talking about the social environment, concludes that with his general ideas from society, a person builds his personal life, starting from his ideas and thoughts, attitudes, and interpersonal relationships: ending with concrete performance and actions (p. 57). The conscious or unconscious action of a person in meeting the needs of the present moment is aimed at expressing concrete expectations because even though presumably,

the person trusts his choice. In all cases, the simplest perception of trust begins with sympathy, personal charm, and attractiveness, which are conditioned by initial psychological attitudes. Trust is the attitude of a person who represents unconditional faith and sometimes replaces it (Kondratyeva, 2006, p. 176; Bazarov, Gevorgyan, Karapetyan, Karieva, Kovalenko, & Dalakyan, 2021). It would not be wrong to say the opposite statement that if people do not sympathize with each other, they cannot trust each other. The fact that personal trust is an individual capital that can be put into action benefit from without serious willpower and use of material resources seems indisputable, at least at different stages of the relationship. Social capital as a social influence, common norms and beliefs, as expressions of trust, is unlikely to meet people's needs if people's expectations of each other are ignored. Trust must be predictable and tangible in human relations because trust is strengthened by concrete actions, their timely and appropriate choice. Regardless of the specific expression of trust, its real basis is the actions that give real content to the expectations. But a person's confidence is first and foremost self-confidence in his inner world - the choice of his own actions, including his unconscious actions.

In order to consider self-confidence as a person's attitude, studies were conducted with 175 specialists in different fields to find out what attitudes they have in the manifestations of their self-confidence. The study of the distribution of the listed attitudes was conducted twice (October 2018 and 6 months later, April 2019). Through them, many options for expressing self-confidence have been developed, each in terms of its own preferences. Table 2 below shows the so-called conditional indicators of self-confidence (as manifestations). The figures in the columns show how many of the 175 people preferred (expressed attitudes) each of the 1-12 judgments by rating.

Table 2.

The Distribution of Attitudes in the Manifestations of Self-Confidence

	Self-confidence	Distribution of 105 participants' attitudes according to 1-12 points. First-time survey attitude distribution (October 2018)	Distribution of 105 participants' attitudes according to 1-12 points. Second time survey attitudes' distribution (April 2019)
1	Belief in their professional and per-	171	169

	sonal experience as successful		
2	Situational manifestations of voluntary qualities (determination, restraint, persistence, etc.)	84	67
3	Quickly orienting in any situation	56	47
4	Unconditional acceptance of his accurate calculations and arguments	82	78
5	Willingness to identify potential dangers and avoid them	34	40
6	Responsibility and internal discipline on relying on yourself	98	103
7	Quick orientation in the environment of strangers	102	95
8	Willingness to find people with the same ideas	45	57
9	Comprehensive study of any related activity related to himself	87	92
10	Planning your own activities and making an algorithm of actions	54	61
11	Promise keeping	64	57
12	Willingness to follow the norms of moral and ethical behaviour	125	128

The analysis shows that the initial attitude of 105 specialists has undergone some changes, although the correlation is significant ($r = 0.9754$).

Thus, changes in the social attitudes of professionals in the professional field related to the new situation and, over time, did not have a significant impact on the whole group. Meanwhile, the data of each participant has changed to some extent. The results show that in the case of group influences, social attitudes are fixed in specific situations. Risk-taking attitudes in serving activities are not significantly changed at the group level.

Conclusion

The psychological attitudes of professionals are mostly expressed in official activities when a task arises to give preference to some structural-functional component (“motive-goal-action-result”). The attitudes of surgeons and emergency specialists are aimed at performing a specific action, however, some correlation connections are seen between the psychological attitudes of surgeons and rescue teams involved in risky services. As for self-confidence, we can confirm that the effects of socio-psychological attitudes toward self-confidence in relation to the new sit-

uation and time have not changed significantly for the whole study group.

References

- Allport, G. W. (1998). *Lichnost' v psikhologii* (Personality in psychology, in Russian). Moscow: Juventa Publication.
- Ananiev, B. G. (1968). *Chelovek kak sub'ekt poznaniya* (Man as a subject of knowledge, in Russian). Leningrad: Leningrad University Publication.
- Asmolov, A. G. (1979). *Deyatel'nost' i ustanovka* (Activity and installation, in Russian). Moscow: Moscow State University Publication.
- Bazarov, T., Gevorgyan, S., Karapetyan, V., Kariyeva, N., Kovalenko, L., & Dallakyan, A. (2021). Modification of the concept of trust in the organization. *WISDOM*, 19(3), 68-84. Retrieved from <https://wisdomperiodical.com/index.php/wisdom/article/view/463>
- Bzhalava, I. T. (1967). *K probleme bessoznatel'nogo v teorii ustanovki D. N. Uznadze* (To the problem of the unconscious in the theory of attitudes by D. N. Uznadze, in Russian). *Nauchnyi zhurnal Voprosy psikhologii* (Scientific

- Journal "Questions of Psychology", in Russian), 1, 155-160.*
- Galperin, P. Ya. (1957). *Umstvennoe dejstvie kak osnova formirovaniya my'sli i obraza* (Mental action as the basis for the formation of thoughts and images, in Russian). *Nauchnyi zhurnal Voprosy psikhologii (Scientific Journal "Questions of Psychology", in Russian), 8, 35-41.*
- Galperin, P. Ya. (1999). *Vvedenie v psikhologiyu: Uchebnoe posobie dlya vuzov* (Introduction to psychology: A textbook for high schools, in Russian). Moscow: Book House University.
- Gambetta, D. (1988). Can we trust in trust? *In trust: Making and breaking cooperative relations* (pp. 213-237). Oxford: Basil Blackwell.
- Kondratyeva, M. Y. (2006). *Doverie - ustanovka lichnosti, predstavlyayushchaya bezuslovnuyu veru, a inogda i zamenyayushchaya eyo.* (Trust is a personality setting that represents unconditional faith and sometimes replaces it in Russian). In *Social'naya psikhologiya. Slovar' (Social psychology. Dictionary, in Russian)* (p. 36). Moscow: Publishing house PER SE.
- Kupreychenko, A. B. (2008). *Psikhologiya doveriya i nedoveriya* (The psychology of trust and distrust, in Russian). Moscow: Institute of Psychology RAS.
- Leonova, I. Yu. (2015). *Doverie: ponyatie, vidy' i funkczii* (Trust: Concept, types and functions, in Russian). *Bulletin of the Udmurt University: Philosophy, Psychology, Pedagogy, 2, 34-41*
- Leontiev, A. N. (1975). *Aktivnost', soznanie, lichnost'* (Activity, consciousness, personality, in Russian). Moscow: Politizdat Publication.
- Marcuse, H. (2003). *Odnomernyi chelovek* (One-dimensional man, in Russian). Moscow: AST: Ermak Publication.
- Merlin, V. S. (1968). *Problemy eksperimental'noi psikhologii lichnosti* (Problems of experimental psychology of personality, in Russian). *Scientific notes of the Perm State Pedagogical Institute, 59(5), 207-213.* Retrieved from <http://infonarod.ru/info/merlin-v-s-problemy-eksperimentalnoy-psikhologii-lichnosti-glavy-iz-monografii>
- Nadirashvili, Sh. A. (1974). *Konceptsiya otosheniya v obshcheiy i soczial'noi psikhologii* (The concept of attitude in general and social psychology, in Russian). Tbilisi: Metsniereba Publication.
- Parsons, T. (2000). *O strukture soczial'nogo dejstviya* (About the structure of social action, in Russian). Moscow: Academic Project Publication.
- Prangishvili, A. S. (1972). *Ustanovka i deyatelnost'* (Position and activity, in Russian). *Nauchnyi zhurnal Voprosy psikhologii (Scientific Journal Questions of Psychology, in Russian), 1, 3-10.*
- Rezvitsky, I. I. (1973). *Filosofskie osnovy teorii individual'nosti* (Philosophical foundations of the theory of individuality, in Russian). Leningrad: Leningrad University Publication.
- Talyzina, N. F. (1975). *Upravlenie prozessom usvoeniya znaniy* (Management of the process of assimilation of knowledge, in Russian). Moscow: Moscow State University Publishing House.
- Uznadze, D. N. (1958). *E'ksperimental'nye osnovy psikhologii ustanovki* (Experimental foundations of the psychology of the attitude, in Russian). Tbilisi: Publishing House of the Academy of Sciences of Georgia.
- Uznadze, D. N. (2014). *Filosofiya. Psikhologiya. Pedagogika, Nauka dushevnoj zhizni* (Philosophy. Psychology. Pedagogy, science of mental life, in Russian). Moscow: Meaning Publishing.
- Uznadze, D. N. (2004). *Obshchaya psikhologiya (Seriya zhivaya klassika)* (General psychology (Series live classics), in Russian). Moscow: Meaning Publication.
- Vygotsky, L. S. (1982). *Psikhika, soznanie, bessoznatel'noe* (Psyche, consciousness, unconsciousness, in Russian). Moscow: Pedagogy Publication.
- Yadov, V. A. (1975). *O dispozicijonnoj regulyaczii soczial'nogo povedeniya lichnosti.* (On dispositional regulation of the social behavior of the individual, in Russian). In *Metodologicheskie problemy soczial'noj psikhologii (Methodological problems of social psychology, in Russian)*. Moscow: Nauka Publication.

Yadov, V. A. (2013). *Samoregulyacziya i prognozirovanie soczial'nogo povedeniya cheloveka: Dispoziczionnaya koncepcziya* (Self-regulation and forecasting

of social behavior of a person: Dispositional concept, in Russian). Moscow: Center for Social Forecasting and Marketing.

THE TRUTH AND NON-TRUTH OF THE “SOCIAL”. THE PROBLEM OF HUMAN IDENTITY AND COEXISTENCE

Anahit JIJYAN^{1,2*}  | Romik KOCHARYAN^{3,1,2}  | Nerses KOCHARYAN¹ 

1 Institute of Philosophy, Sociology and Law NAS RA, Yerevan, Armenia

2 Chair of Sociology and Social Work at ASPU, Yerevan, Armenia

3 Mesrop Mashtots Institute of Ancient Manuscripts Yerevan, Armenia

* *Correspondence*

Anahit JIJYAN, Davit Anhakht st., ap. 30, 4, Yerevan 0014, Armenia
E-mail: jijyan@mail.ru

Abstract: The article discusses the concept of the “social”, which is basic for all social sciences and the object of study and perfecting impact. In professional literature, it has been revealed that the concept of the social is determined through predication with other significant phenomena of social life, such as relationships, actions, actors, structures, etc. Authors, in regard to their conception of “wisdom-oriented social science” and concretely of “sociology of wisdom”, suggest their own definition of the “social” as the intention, the image and the fulfilment of the improvement of human existence, coexistence and interaction of human beings as such. The new definition reveals the profound council of wisdom expressing the essential and principally preferable properties of nature, being and inner-perfection of the “social”.

Keywords: the construct of “social”, human identity, human existence, human coexistence, the truth of the “social”, non-truth of the “social”.

Introduction

In modern scientific discussions on the formation, transformation, and use of the conceptual apparatus of sociology, the disclosure of consequences of the so-called “paradigmatic”, ambiguous, and willful application in regard to basic categories, concepts, and scientific terms push into the background the very purpose of scientific study – the question of the true explication of the “social”. In the social-humanities sciences, the postmodern approach often leads to the substitution of scientific judgments by allocution (discourse) and consequently to the denial of both the results of research and the criteria of “scientific” character applied to the conceptual apparatus: authenticity and adequacy, reliability

and validity, necessity and logical connection.

In monographs, textbooks, and articles of social philosophy and sociology as a unique object of study of social science is distinguished as “society as such”, or “social”, or “social relations”, or “social institutions”, or “social structure”, etc... (Giddens, 2006) “Social” is often used as a synonym for the term “communal” and later – “societal”. In definitions, we often encounter identification when “social” is defined by “community” (Collins, 2002).

Discussing the definitions of the terms “social” and “society”, P. I. Smirnov concludes that society should be defined on the basis of the “activity” approach. “Society unites people on the basis of partnership”, and “social” should be considered as an activity partnership of people

(Boronev & Smimov, 2003). According to another interpretation, “social” is the relations of society, which are integrated into the course of joint activity (interaction) of physical persons or individuals in specific conditions of time and place. In such a case, there is a kind of logical tautology when “social” is defined by the notion of “societal” and the opposite (Luhmann, 1997).

There were suggested for the “social” following interpretations in professional discussions:

1. The social is a borderline, general philosophical category, which is called to distinguish the human from the natural (from objects of nature) (Comte, 1974).
2. The social as the antithesis of the individual (Durkheim, 1982),
3. The “social” as the content that a person interprets as social (Tiryakian, 2009),
4. The social as human interactions, relationships, and communication (Parsons, 1951; Sorokin, 1937/2010).

Nevertheless, the definition of “social” is often absent in social science literature, such as monographs, textbooks, and dictionaries, and is perceived as something that exists in itself and needs no definition or interpretation (Shmerlina, 2009). In the social science literature, there is not a unifying and universal definition of the “social”, which is the subject of our contemplation.

Definition and Interpretative Disclosure of the Concept “Social”

The term “social” can be considered as a concrete concept indicating an entity of reality or can be considered as an abstract concept indicating the feature of any entity: human life, society, or culture (Reznik, 1999). “Social” on both sides, “as a concrete” and as an abstract concept, has been used in text culture with its direct and allegorical meanings. In its allegorical meaning, “social” can refer to wildlife - quadrupeds, birds, and even insects, such as bees and ants. And, on the contrary, in the sense of expressing the true identity of the reality or property indicated by it, not in an allegorical sense, but in the very direct sense, it refers to “purely human realities” - just to human coexistence.

In order to interpret the multifaceted function and the meaning of the unifying truth and council of the wisdom of the “social”, it is necessary and

preferable to examine it in its *inner* side of the existence of the *one and same society* in its own state, as well as in the *external* side of the existence of a *variety of societies in different states that enable the coexistence in favourable and supportive* conditions and just in the universal way of life.

In the past and present, the *real life* of nations, the “social”, has been realized differently due to the “true” and/or non-true existence of its essential structural elements, with their defects and faults. “Social” was implemented in the conditions of the *spiritual-civilized achievements and opportunities* of the society at that time as a principal goal, necessary and preferable for the *improvement of the joint and united life of the people*.

These conditions include the following:

- *existing state and public structures*,
- in all these structures, as a potential and an internal tendency, the *present perspective opportunities*,
- initiatives that, through the *education of generations, go beyond existing opportunities, create and increase new perspective opportunities* in the life of society,
- purposeful multi-content “task-oriented” problem system that enables feasible, promoting and providing voluntary inner-self-perfection of human identity, life, culture, life-and culture-creating activities.

Authors in regard to their conception of “wisdom oriented social science” and concretely of “sociology of wisdom” (Jijyan, Kocharyan, & Qocharyan, 2022) – the main goal of social philosophy – offer their own understanding, definition and interpretation of the “social”, aiming to explicate into inter-impaction of human beings the profound council of wisdom in the being of the “social”. The new definition reveals the profound council of wisdom expressing the essential and principally preferable properties of nature, being and inner-perfection of the “social”. The problem of critical contemplation, compared with manifestations of the implemented in real-life “social” – sometimes to a certain extent adequate, sometimes with shortcomings, sometimes with flaws – requires to understand and interpret *the meaning of the truth of the existence of the social as such and the contained in it a council of wisdom*. The very realization of this goal can form a spiritually-civilizational society: free vol-

untarily inner-perfecting ascension of the human identity, life and culture at spirituality, at wisdom and all virtue and good life order (Jijyan, Kocharyan, & Qocharyan, 2021).

It is important to note also that the problems of *revealing the necessary and preferable truth of the “social”*, which are fundamental for the study of the “realities of human life”, actually contain the question of how the *“common and united life of people” emerges and how this process is possible, necessary and preferred*. Due to answers to these questions, it can be possible, in principle, to promote and provide for all individuals, groups and the whole society to live in a virtuous human identity – helped by the inner power of self-perfection – and accordingly, to provide *the well-being of life and culture*, divinely created in the image and likeness of God.

In this regard, it should be noted that not only for the whole of humanity, in which including nations and people, but specifically for the Armenian life in the past and in the present, therefore in the whole social science, in the ancestral social theories and also in the modern disciplines has been and still is *essential and indeed vital* the question about the “social” and by which also about the *“enabling”, “promoting” and “ensuring” of the improvement of the social*.

Compared to family and a group of relatives, “social” means the unity of a greater number of people. The family is the closest grouping with blood, united by the childbearing of the spouses and by the regulation of the spiritual love relationship (Jijyan, Kocharyan, & Kocharyan, 2017). The group of relatives is a family-like structure with the inner subdivision into separate unit families, reunited by the regulation of spiritual love relations, with closest blood ties. For the *emergence* of the “social” and for its very *existence in principle*, it is necessary to have the unity of people and coexistence based on human families with closest blood ties and family-like bigger groups of relatives united by the regulation of spiritual love relations and still with the inner subdivision, again human grouping and life by uniting connections.

Now, if not the principle origin of the “social”, then *a good-order and well-structured society* is a sign of a steadily developing and functioning and improving for the better existence, for which is essential the presence of a *“state” structure that cares about it*. And yet, it is not in

all states and societies that the “social” has been established, functioned and improved in accordance with the truth of its calling, that is, with its true existence, but, on the contrary, with its non-true calling and untrue existence.

In the life of nations, and specifically in Armenian life, the “social” does not always have the *opportunity to develop and improve and/or to be formed by truth and council of wisdom adequate to its calling*. The “social” was established and functioned sometimes with its truth, sometimes with its non-truth, mainly with its truth and non-truth though in principle incompatible, contradictory and inseparable of its qualities, alas, in real life - jointly mixed. The imperfect and, moreover, erroneous and distorted conceptions of the “social” have caused deep social crises in the life of mankind and devastating consequences, and as a culmination, even *genocide*.

For the *emergence and establishment* and for the functioning with self-improving development of the “social” in Armenian life, not always were provided internal and external conditions, which *enable* all that, or, more importantly, *facilitate*, or at most, *even provide* them. *The Armenian Apostolic Church* played a significant role in the case of existence of the Armenian statehood, in the period of the establishment of the “social”, as well in the centuries of its absence, maintaining the operation of the “social” with relatively less power and order.

Let us remember that the Haykyan, Yervandyan, Artashisyan, Arshakunyats, Bagratunyats, then in Cilicia, after the fall of the Rubinian, Hetumyan, and Lusinian kingdoms, and in the time intervals of dynasty shifts, then for centuries the existence of the Armenian nation was essentially conditioned by the unfavourable policy of foreign states. *The Armenian Apostolic Church and the Christian-spiritual Armenian literary-cultural heritage* have realized in a figurative and substantial way the principle, fundamental and radical possibility, necessity and preference for the preservation of the national spiritual-civilizational identity.

Since the creation of printing, especially in the 19th-20th centuries, despite the difficulties, in the conditions of the growth of modern communication opportunities, the *Armenian secular culture* has presented itself in Armenian life with its intensive functions and diversity. Along with the transformation, while preserving the predomi-

nant spiritual function transferred from its ancestral tradition, the Armenian culture, which was already largely secular and branched out, presented itself in Armenian life by its fully inclusive and significant role.

By achieving its multifacetedness and language-communicative accessibility, and in addition to its spiritual and vital significance to all, the Armenian secular culture, together with the preservation of the Armenian spiritual-civilizational identity, has incorporated and activated perspective opportunities for the development of identity and coexistence. In the conditions of the unfavourable policy of foreign states towards the Armenians from the end of the 19th century and the beginning of the 20th century until these days, the participation of the “social” was very slight and even negligible *in the issue of the possibility of Armenian life and preservation and development of identity.* Even though there was influential participation of the Church and culture, that is, the effectiveness of activities for creating *the opportunity, encouragement and provision of the present and future existence and development of the human and Armenian Christian spiritual-civilizational identity, way of life and culture through the coexistence in the state based on principles of humanity the structured order was insignificant.*

“Social” in its literal sense is inherent and exists only in the life of intelligent human beings. In the primary and very fundamental sense, “social” *is the existence of human identities.* And with the utmost precision, “social” *is the coexistence of human identities.* With a slightly expanded definition, “social” *is the mutual existence and coexistence of human identities that are facilitates by voluntary choice, mutual opportunities and mutual assistance and perfection of existence.*

By defining “social” in relation to human identities as such, we mean the coexistence of individuals, groups, communities, nations, societies, and the whole of humanity, and thus, the coexistence that enables and contributes to the existence of all human identity, which is improved by the voluntary choice, mutually enables existence and the coexistence, with their multifaceted factors.

But can the notion of “coexistence” define the so-called “social” human reality with precise and exhaustive adequacy? Is the “coexistence” as

such inherent only to human beings? And is this concept the characteristic of human life only? It should be noted that coexistence is, in principle, characteristic of the inanimate, plant and especially animal world also.

The application of the concept of “coexistence” is universal for the entire world, to the whole of nature, to purely human and purely divine realities. The notion of “coexistence” in itself and/or by itself denotes and reveals the all-encompassing, very general order of mutual human existence. Why? This notion, in principle, signifies the *coexistence of all entities*, has *the maximum universality* and can be used to denote the coexistence of humans with all the beings. It presumes the mutual existence of mankind and the whole nature and the universe, the inanimate, flora and fauna, or “*man and others*”, thus, of all personal beings - people, groups, communities and all mankind, of course, Co-existence of God, angels and all-divine realities. In regard to disclosing the peculiarity of the “social”, “coexistence” is the most general concept, so it is necessary to define the “social” by mentioning properties of “coexistence” that eventually define it only as the existence of people with each other that is realized by using the phrase “coexistence of human identities”.

In order to understand the “social” as closely as possible, it is necessary, together with the *possibility* of the existence of man and human life, to discover the peculiarity of human life, which already establishes *unity and continuity*. It is necessary to find concepts in which the characteristic properties just of the coexistence of human beings are directly understood and mentioned.

In order to define the “social” precisely in its maximal correspondence with human nature, it is necessary to express it by such a concept that refers to the improvement of human spiritual-biological vital life to necessary and preferable, beneficial and improving the specific features of the human soul and life. The concepts of “*existentiality*” and “*existence*”, “*communal existence*”, and “*coexistence*” are interesting and noteworthy with the specific content introduced by “*human existence*” as well as “*truly human existence*”.

Indeed, the concept of “existence” is applied and, in principle, applicable only to humans and not to animals and/or plants and the inorganic world. We never do speak of the existence of

earth, air, water, fire, stars, plants, trees, or lions. It can be noticed that the notion of “existence” is in principle applicable not to separate individuals but to personalities, groups, community, nations, societies and humanity.

It can be seen that both the literal and non-allegorical meanings of the terms “existence” and “existentiality” express the special existence of human nature in this world, even though they express the necessity or possibility of applicability that indicates the existence of a number of people. Nevertheless, these concepts do not express the feature that bridges people and establishes a connection and unity, a possibility for people to live together, which is obviously present and evident in the concepts of “communal existence” and “coexistence”.

It can be seen that the concept of “*coexistence*” has a bigger content and narrower extension than the concepts of “*existence*” or/and “*existentiality*”. For example, when we describe or characterize the concept and reality of “*astronauts’ existence*” by emphasizing, firstly, the very life of *astronauts*, and secondly, the peculiarity of their life activity in space, we clearly distinguish it from the concept of “*astronauts’ cohabitation*” and from the reality mentioned by it. This way, we emphasize the peculiarity of the astronaut community’s distinction from the “*coexistence of astronauts*”, which emphasizes the vital activity in space of their alliance with the most effective cooperation.

One can observe and affirm that the notion of “*commonwealth*” has a narrower meaning than the notion of “*coexistence*”. Why? “*Commonwealth*” can describe the coexistence of nations and communities that are not related directly to each other, having as its ontic basis the *natural character* of human existence on the planet.

These concepts could also serve as an *ontological basis*, the *spiritual-civilizational notions* and concepts that represent the *spiritual feelings of “humanity”* and the resulting “*justice*”, the *intentions and ideas of universal values*, in which, of course, the established content of international law on the right to existence and human existence. For example, an Armenian individual or society in Armenia may have with the Eskimos, Icelanders, Finns, New Zealanders, and African nationalities both “*existence*” and “*communal existence*” as “*human and planetary*” existence but may not have “*here and now*” and

even for a while true “*coexistence*” in the absence of direct contact and communication in its existence, lifestyle, and participatory involvement.

Thus, the notion of “*commonality*” can be applied to all persons “*within the same society, under the same state,*” and in other societies under the care of different states. And it can already be seen that the concept of “*sociality*”, being able to refer to the entire population of the planet, has a wider scope and volume than the concept of “*social*”. Why? The reason is that the concept of “*social*” is applicable to *one community or society* and not applicable to all humanity. The concept of “*sociality*” would be an adequate means for the definition of “*social*” when the entire population of the planet would exist and function as a singularly united and whole society with *the same property of the structure that unites* in itself everyone with the “*social*” *spiritual and just mutually and life-supporting liberating feeling and idea*. Meanwhile, the population of the planet has not yet united and does not function as a single and complete society that includes all of mankind, integrating and unifying everyone’s existence and activities with “*social*” and just a sense of spiritual-civilizational feeling and ideas, and with the general property that asserts the existence and cooperation, interacting wholeness of “*we*”.

The concept of “*coexistence*” is an adequate concept for the definition that reveals the nature of the “*social*” and identifies its essential features. Because the concept of “*coexistence*” has a narrower application, it is, in principle, applicable only to the same community or persons living in a society. The same Armenian individual and society, who had only “*communal coexistence*” with people living in other societies and just with other societies, here and now has “*coexistence*” only in the Armenian society, under the care of the state he created.

The concept of “*general coexistence*” and even the narrower concepts of “*way of life*” and “*lifestyle*”, in contrast to the most comprehensive “*general existence*” and “*existence*”, and also to “*societal existence*”, which indicates the closeness of people only, are actually realized through direct contact or culturally mediated *communication with people*. Specifically, “*general coexistence*”, “*way of life*”, and “*lifestyle*” are realized through the *presence in everyday life and cultur-*

al “biosphere” with each other in the spirit of civilization, moral and educational-cultural, social, economic-financial and political interaction and cooperation, in a variety of ways and sizes.

The “social” as such is formed in the condition of the principle possibility of people “uniting” with each other and realizing this possibility. *The possibility and realization of “unity” are fundamental for the establishment of the “social” as such.* “Social” exists and could exist only in the presence of an essential factor that creates and nurtures the possibility of such a *relationship and connection* between people that can provide the necessary and preferable for such existence unity and “continuity” for “social”, with the procedure of its perfection.

What is that fundamental factor that creates and thus brings to the existence or perpetuates the “fundamentally necessary and preferably” improving “unity and continuity” for social existence? Spiritual love unites people while hatred divides. Animals mate and unite, but with purely instinctive specifics, such as the physical relation of the two sexes necessary for their continued existence, the need to find their livelihood in the wild, and to resist other species in the environment – flock, tribe, pack ... forming factors.

In human life, the “social” has as its starting point and intentional purpose in the “*spiritual union of people*”, so it is never limited to a married couple and family. *The “social” expands and is established by an involvement exceeding the connection of married couples and blood relatives within society, community, group association and the whole of humanity, having the potential and the power - now also a noticeable fulfilment - to include the whole of humanity.*

In contrast to the instinctive “physical connection” factor that enables, necessitates and ensures the continuity of existence of animals, the “social” as such is formed by a feature inherent in human life, that is, by “spiritual love”, “love of god”, and “humanity”. “Social” as such assumes mutually supporting moral feelings, a spiritual-civilized idea and a fundamental factor that can ensure the perfecting unity and continuity of the “social”.

Essential for the understanding of the “social” is the “*human interaction*” that weaves the unity of human life, which consists of *interrelation and interaction*. It should be fixed that the factor of the “social” as such, in the absence of spiritual

love, is the reluctance towards others, the *unfriendliness* that manifests itself in the interaction of people, in attitudes, relationships and interactions.

“Unkindness” in human life can be represented in various manifestations, such as “hatred” and “hostility”, and as such, as emotion and action, it destroys, disrupts and annihilates the “social”. In this way, the very idea of the “social” is destroyed - the deliberate intention of the spiritual-civilizational coexistence of all nations and humanity and/or perfection of mutual existence, according to human capacity, thus – forming its image and fulfilment.

It should also be fixed that *the willingness and realization of death to a person fundamentally nullifies the “social” as such.* There can be no union between human identities when they see the possibility and meaning of their existence by the principle condition of the *non-existence* of each other, and therefore the intention of life activity, planning and performance of causing death to one another.

The deadly hatred and the intention, planning and execution of murder destroy the human and humanity, the inner and the truly spiritual, and as a result – just the spirit-corporeal identity, and then the outer and the truly “social” - the common and universal order of life, in short, spiritual-civilizational and moral identity, way of life and coexistence.

Bringing the above together, one can fix the following formula of thought. *The “social” as such is formed by the coexistence of human identities, which also by spirit-giving and life-giving (Kocharyan, 2019) interactivity – interrelation, interrelationship and interaction.*

According to that, the definition of “social” can be formulated as follows:

“Social” as such is the coexistence of human identities, formed by kind humanness and benevolent spirit-giving and the life-giving mutual influence on human identity, life and culture.

In order to understand “social as such”, it is not enough to mean only the *existing* social realities authentically realized. In order to understand the truth of the existence of the “social” as such, it is necessary to consider and study, understand and reveal interpretatively together with the *existing* “social” also the *potential* of the “social” and to perform the study in order of comparison of these two by disclosing the *calling and poten-*

tial of the “social”. This study requires answers to questions what is the *realization* of the “social” in comparison to its calling and potential, does the realization of the “social” correspond to its potential, and in this case, how much do we deal with the *truth-of-being* of the “social” and how much – with the *untruth-of-being*?

The reality defined by the notion of “social” must be understood and interpreted not only from the point of view of “*ontological truth*” but also from the point of view of “*teleological truth*”, that is, by the strong unity of these two complementary components. *The social is the intention, the image and the fulfilment of the improvement of human existence, coexistence and interaction of human beings as such.*

The Former and Current Understanding of the “Social”: The Non-Truth of “Social”

In the ancestral social teachings, even in modern sociological theories, the “society” in that the “social” and the “societal” in their constituents – the legal- and bio-status components of individuals, groups, and communities – have been firmly established and determined by some presumption in which sometimes generalized, that is, with some general psychological prejudice and rational bias. In the life of humankind, which is essentially and significantly maintained in lingual culture and history itself, how became established the constituencies of “social” and “societal” in the ordered living conditions of groups of individuals and communities legalized only by pre-suppositions?

Formerly, in social teachings and sociological theories, the concepts “society”, “societal”, and “social” in their broadest sense were defined by “ancestral” origin and/or by the status of the societal stratum, by the sameness of human spirit-corporeal nature and by the similarity of the identity-forming peculiarities, the conceivable minimum commonness of a self-recognizing and self-determining, self-affirming and self-preserving, and adapting everyone to himself human quality.

In the case of slaves and free men, and landlords... , craftsmen, capitalists and hired workers, all social groups are divided by origin and status, and in the case of all equals have typified and functioned in different social status groups, the

above-presented stereotype presumption of cognition and self-preservation of their *common human identity*. According to this stereotype, everyone who has distinguished himself was seen as separating himself from the given class, social group, community and society, subject to a cautious attitude, deserving rejection and even perverted, who could, in principle, be nominated only for adaptation and this way only the issue of reintegration into society and its social structure.

In this way, natural phenomena and their concepts of *violence*, formation of identical and similar *adaptation*, which also forced coercion, entered into the life of society with a supposed “justification” and had its constant, “inevitable” presence in social teachings and theories of sociology. This stereotype and mechanism of forceful adaptation were in themselves principally non-identical and different in regard to human and cultural identities and caused ungrateful transfiguration, anonymity and non-identity of persons.

People have different gifts, abilities, talents and love and strive to function in life with the perfection of those capacities. And yet, in a given class or stratum of society, forced by their origin or status to adhere nonetheless to the stereotype of adapting, people go and do what does not belong to their nature, which does not correspond to their calling and spiritual abilities. And this is fulfilled to *the least extent of commonality (in all respects and problems, worldviews, understanding, mentalities and performance), being forced to obey this stereotype of adapting.*

Therefore, by acting in a manner inconsistent with their identity and free choice, the human inner world and external functioning are inwardly emptying and fall down to vanity, and afterwards becoming meaningless, the person lives a life not *dear to his soul* way and presents his *own* life to himself and to everyone with disfigurement and impersonality.

Meanwhile, the achievements of the people through their daily life- and culture-creating activities become maximally accessible and are introduced into their lives and social life following their graces and gifts, *acting with maximal condensation of the devotion of love* that, unfortunately, is nullified by persons’ disfigurement and impersonality of their identity and life.

Thus, in the theory and practice of life, human identity is realized as a mere forcibly coerced

adaptation and not a non-adaptation process in regard to society, in which regarding the minimal commonality characterized by the *sameness* of human spirit-corporeal nature and by the *similarity* of the individuality forming features, resulting in the loss of multi-content spiritual richness of human graces and inner world of personalities and their uniqueness.

Thus, in theory and practice of life, human identity is realized in a society in which the minimum, determined by the identity of human nature and the similarities of soul-like features, is simply a process of resulting in many graces and incompatibilities.

It should be noted that the formula for the basic premise of “*social*” and “*societal*” has a broader scope, referring not only to these concepts but also to the concepts “human identity”, “human society”, “humanity”, and “nation”. The nations, society, humanity and in all these *universal and all-encompassing human identities*, by misunderstanding himself and his function in light of the above-disclosed principle, get a significant loss and just “poverty and hunger” being stripped of fruits of spiritual-civilizational and scientific-cultural achievements created through differentiated individuality of human graces and spiritual love. Thus, by such a misunderstanding of the “social”, they make it difficult and deprive everyone and just themselves of the possibility *to increase and improve themselves with the maximum wealth of spirit-giving and life-giving for spiritual-corporeal existence of human identity, coexistence and culture that can be created and attained by human grace and devotion*. People are also internally afraid and seeing a spiritual danger, they are driven away and pushed back from themselves, from the soul and the spiritual intimacy, while the society caring and looking after their identity – existence and functioning attained by spiritual-civilizational achievements through education and perfection of graces, state and social structures *does not accept and support, facilitate and just ensure* their creative activity and life in the direction of their spiritual love and abilities.

Why has the above-mentioned presumption been so universally established in social practice and theory? *Human nature is universal*, and, what is said about the complete uniqueness of a nation, a society’s common identity, and/or a particular individual’s wholly distinguishing

identity, is said in addition to that *universality*. And when we say “universal” in this case, we mean, in general, the *minimum commonality of the similarity of specific features that build the sameness of spiritual-corporeal nature and the identity as such of all people*, which is inherent to everyone.

Should such a minimum “commonality” be meant and understood when it is said “nation”, “society”, “humanity”, or is it possible, moreover, necessary and preferable that this same “commonality” and the above-mentioned phenomena and their concepts in which also the basic “human identity”, “social” or “societal”, should be understood in some other and just a new way?

The New Understanding of the “Social”: The Truth of the “Social”

The understanding of the “social”, the legalization and the very establishment of that understanding of the connection of human identities and groups as a life order of the society, which was called to ensure the coexistence of people under Abdul Hamid and Young Turks, not only allowed but even ensured the initiation, organization and implementation of the Armenian genocide. Genocide with any way of thinking, nature, form and component should be ruled out. The “social” uniting of different national identities, with its great weakness and distortion, was really the one that enabled, facilitated and secured the genocide, so it was not the case that the genocide could be ruled out by any way of thinking, nature, type of form and component. The connection between all persons must be unifying, and consequently, the inner connection of the “social” must be such as to ensure only a dignified life – for all and each one, with equal rights for access and availability to all goods.

And, of course, the connection between foreign national groups, communities and societies, excluding the weakness and distortion of the “social”, must be unified in such a way that genocide was excluded and impossible, but there were only the *improvement and good order of life through mutually beneficial interaction*. And all the good that is available to one or a certain group and/or to the public should be available to everyone and to all and should be just a dignified

life – for all and each one, with equal rights for access and availability to all goods.

“Social” can be called well-established and well developed in regard to society when society, that is, the union and coexistence of human identities, is established by *humanity* and the resulting *justice*. The accessibility and availability of all goods to one and/ or to any group can create and just creates inequality and just injustice.

Meanwhile, we must be guided by the principle of morality, humanity and human dignity, and in this way, just with the following principle of justice, that *all good that is available and accessible to at least one must be available and accessible to everyone and to all*. This is not only the most important principle of morality but also the principle of equality and legal justice itself, in the legal sphere of social life, in the universal human life order of individuals, society or the whole of humanity.

What is available and accessible to one, according to the Christian commandment and the principle of morality, love your neighbour as yourself, love everyone as yourself, when through social work, political processes ... it becomes accessible and available to everyone, is not it the standard of spiritual-civilizational quality in the life of a society? And isn't it barbaric, ferocious, and just vandalism when mankind, by divine graces, acquires education, health, vitality, and some good for the advancement of human life, whether it be for the sake of some people endowed only with money or power, or with other things and status, monopoly or privilege of functions, or connections, while others and everyone else remain neglected?

We would like to cite here Pope Francis' (2015) words: “Among our tasks as witnesses to the love of Christ is that of giving a voice to the cry of the poor, so that they are not abandoned to the laws of an economy that seems at times to treat people as mere consumers”. Indeed, human rights are not violated only by terrorism, repression or assassination, but also by unfair economic structures that create huge inequalities. Pope Francis is sure that so-called “unrestrained liberalism” only makes the strong stronger and the weak weaker and excludes the most excluded. Modern society needs great freedom and a lot of love. “We need rules of conduct and also, if necessary, direct intervention from the state to correct the more intolerable inequalities”, - right-

eously concluded Pope Francis (Pope Francis, 2015). It should be concluded that Christian sociology is essentially involved in the socio-economic aspects of modern society.

The understanding of the concepts of “human identity”, “social”, and “societal” as well as of “nation”, “human society”, and “humanity” existing in modern social theories and practice needs to be corrected in principle and brought maximally closer to the specific of “*human*”. By what basic idea, what preferred mode should be understood in all above formulas the concepts “human identity”, “nation”, “human society”, “humanity”, and saying “human”, “national”, “social” or “societal”, what meaning is assumed in them, and is this understanding correct, or it is necessary to understand their content in the light and meaning of a new idea with the necessary and preferred utility?

It is necessary and just preferable for the practice of social life, for social science and all social theories to understand and define “society”, “societal”, and “social” from the standpoint of the united concept of *ontological and teleological truth*. Thus, guided by the complementarity and completeness of truth in practice and theory, it provides an opportunity *to understand the community and the fundamental to its phenomenon and concept of “social” with the inclusive generality that philanthropically and caring gathers in itself, preserves, and grows the spiritual wealth of human identities and the very diversity of graces*.

How is such an understanding *possible and founded*? Note that in the case of such an understanding, we get closer to the specific of “human”, which is present in all above discussed concepts. Righteous, as said above, *human nature is universal for all human beings and for all possible and/or forms of communal life that have already taken place*. But “human identity”, and consequently, the concepts “life and culture of identity”, “humanity”, “nation”, “society”, in which “human”, “national”, “social”, or “societal” should be kept in mind, understood and interpretively defined in a *new light* with necessary and preferred utility.

Man's individuality and uniqueness (i.e., singularity or originality) *should be understood as individuality and uniqueness that are present in his person and that complements him with the unity of grace bestowed on him in life and in all*

creative activities. In fairness, human identity is not fully determined by one grace, but rather when defining his identity, life-creating and culture-creative activity, it is necessary to take into account the presence of other graces, and consequently, a specific feature determined by the unity of all these graces of a person and his vital activity. And do not graces, gifts, and acquired abilities interact, enhance and improve each other in human identity, life and all possible activities?

In connection with this question, it is possible to notice that it is inherent in everyone to attain superior good and perfection in the personal way of life as well as in the creative activity by the grace of *striving with love* and by another grace of *the effort of the will*. It is the same for everyone to *be influenced by the possibilities of "investigative thinking" and to further improve* the ability to think with "prudence" and "wisdom" by which to restrain the "rage" and "emotional-sensuous" inner movement from its exaggerated and extreme radical manifestations, to manage and shape the "spiritual feeling" and "courage" and identically also to moderate and refine "sensual desire" movement into the "common sense". Bringing the above together, one can fix the formula. *The individuality and uniqueness of human identity are formed and should be understood precisely as the unity of gifts, represented and improved by their mutual impaction in the inner world and lifestyle of a person.*

By saying "human identity", we mean not only a specific notion that refers to a human person but also a general notion that is applicable to a group, community, nation, society, humanity as a group, society, a "spiritual-civilizational "human identity" of a group, community. "Human identity" and, therefore, its inherent individuality and uniqueness, contained in them and formed by their interaction, becomes *human unity* as a multitude of "*communal identities*" - "nation", "society", "humanity", in which are present and fundamental the "human", "national", "societal" or "social". And it should be noted that in this way, together with various "communal identities" are becoming in the same way as "existence", "communal existence" or "coexistence" and as well the *whole culture* as "national and/or universal culture".

Now, the "human identity", in which its individuality and uniqueness, contained in themselves and formed by their interaction, is becoming,

in the same way, the collective human identity, the whole human life and culture, which in principle and permanently, in the past and from now also in the present, should be necessarily understood and interpreted not as *the minimum commonality* between human beings, determined only by the identity of human nature or by the similarity of spirit-corporeal features, but as *inclusiveness* that is composed and preferably united by *the spiritual richness of the varied graces the identities, life, and cultures* of all that is included into the extension of those concepts. And, of course, saying *the variety of graces*, it is necessary to distinguish them from mental illnesses and injuries, as well as from their results – from moral and behavioural deviations and distortions. Hence, all that can be said about "human identity", "human life", and "culture" is necessary to say in regard to the spiritual richness of the spirit-giving and life-giving "identities" of the variety of graces of all persons, existence and cultures, exactly to a humane assembly intended to wisdom and education of entire goodness and virtue, the intention of perfection and preservation, by performing and implementing council, words and deeds. It is necessary to fix that the understanding of the "social" is fundamental for society. The meaning of the truth as such (i.e., the unity of the truth and good of the existence of the society as such), which is also of the council of wisdom, is based on the understanding of the "social". And the meaning of "social", in the case of this understanding and realization, society does not want to lose anyone, of anyone's individual grace, separate individual grace of any person, group, community, or union. Accordingly, this understanding requires specifying its entire function, including the operation of state and public structures.

All people have graces – born gifted and endowed by nature, or baptized, or acquired through other graces that are multiplied during the fulfilment of their graces. *Graces or the gift of graces are divine in human identity and life, in life-creating and culture-creating activities*. Just the graces are, for sure, the various creative abilities in different fields like philosophy, social sciences, psychology, mathematics, natural sciences, physics, chemistry, and in arts - in music, painting, sculpture, architecture, etc. Along with it, the true graces and perfected by education virtues are godliness, humanity, wisdom, kindness,

mercy etc., which just make it possible in the mentioned above various fields *the preferable fulfilment of creative graces in human life*.

Righteous, how is it possible in philosophy, humanities, social, cultural, historical, and sciences to define the meaning of human identity, in which also of the council of wisdom, if the basis of these studies does not contain the spiritual feelings and ideas of “humanitarianism” and of the arising from it “justice”? How are social teachings, sociology and social work *brought to life with the need and intent for the good order of human coexistence if the activities of the thought and soul* of those studies and researchers are not based on the feelings and ideas of “humanitarianism” and the arising from it “justice”? And if knowledge and science, in principle, do not consider as the target and fulfilment of their inner perfection the disclosure of the true meaning and council of wisdom, how do they present themselves as scientific knowledge and science? Actually, only by discovering and describing the circumstances of realities, and not attaining their power and thus also their significance, the regulation of the being of things and works, thus discovering the regularity and also causes and effects, knowledge and science are presented as merely descriptive and just “proto-knowledge” and “proto-science” rather than knowledge and science of truth and wisdom.

Conclusion

With a new understanding and fulfilment of the “social”, society considers the diversity of human identities endowed with the gift, individuality of graces and their culture creating activities as its *content* and *wealth*, asserting the mutual life-giving its close relations and connection with their identities by self-understanding, structuring and fulfilment of its existence and functioning. According to the new self-understanding of the “social”, the society instils in itself an openness of understanding and care, communication and perception, and establishes in the human being and within it the joint existence of the spiritual and civilizational for enabling and fulfilling the possibility of the internal and external perfection of its vital activity. The understanding of “human”, “national”, “social”, or “societal” in the above presented new light interprets them as a

“universal inclusiveness” of the existence of identities (mutual existence and coexistence) and activities in the general sense of human beings defined by the specific of inner capacities of fulfilled and not fulfilled graces. Accordingly, the socially significant activities of state and non-governmental organizations just this way directly to the realization of those creative, mutually inspiring and life-giving graces and this way provide all people with the opportunity to live by spiritually-civilized identity, having supportive fostering and security.

References

- Boronoev, A. O., & Smirnov, P. I. (2003). *O ponyatiyakh “obschestvo” i “sotsial’noe”* (On the concepts of “society” and “social”, in Russian). *Sociological Research*, 8, 3-11
- Collins, R. (2002). *The sociology of philosophies*. Cambridge: The Belknap Press of Harvard University Press.
- Comte, A. (1974). *The positive philosophy*. New York: AMS Press.
- Durkheim, E. (1982). *The rules of the sociological method*. New York: The Free Press
- Giddens, A. (2006). *Sociology*. (5th ed.). Cambridge: Polity Press.
- Jijyan, A., Kocharyan, R., & Kocharyan, N. (2017). *Qristoneakan kensakerpi armatorumy’ vorpes y’ntaniqu baroyahogebanakan vitchaki barelavman gortcon* (The rooting of the Christian way of life as a factor in improving the moral and psychological condition of the family, in Armenian). *KATCHAR, Scientific Yearbook*, 318-327. Yerevan: Zangak Publishing House
- Jijyan, A., Kocharyan, R., & Qocharyan, N. (2021). The problem of definition of Christian sociology, *WISDOM*, 20(4), 21-32. <https://doi.org/10.24234/wisdom.v20i4.571>
- Jijyan, A., Kocharyan, R., & Qocharyan, N. (2022). Sociology of wisdom: The present and perspectives. *WISDOM*, 21(1), 66-74. <https://doi.org/10.24231/wisdom.v21i1.747>
- Kocharyan, R. (2019). The conception of the universal twelve dual categories of wis-

- dom in Movses Khorenatsi's doctrine of history. *WISDOM*, 12(1), 74-89.
- Luhmann, N. (1997). *Die Gesellschaft der Gesellschaft*. Frankfurt am Main: Suhrkamp Verlag.
- Parsons, T. (1951). *The social system*. New York: Free Press.
- Pope Francis (2015). *20 memorable quotes from Pope Francis*. Retrieved June 10, 2022 from <https://www.weforum.org/agenda/2015/09/19-memorable-quotes-from-pope-francis/#:~:text=%E2%80%9CAmong%20our%20tasks%20as%20witnesses,treat%20people%20as%20mere%20consumers.%E2%80%9D>
- Reznik, U. (1999). *Vvedenie v social'muyu teoriyu. Social'naya epistemologiya* (Introduction to social theory. Social epistemology, in Russian). Moscow: Institute of Oriental Studies RAS Press.
- Shmerlina, I. A. (2009). *Sotsialnost' i problema smysla: k vyirabotke mezhdistsiplinarnogo ponyatiya* (Sociality and the problem of meaning: Towards the development of an interdisciplinary concept, in Russian). *Epistemologiya & filosofiya nauki (Epistemology & Philosophy of Science, in Russian)*, XXI(3), 137-151.
- Sorokin, P. (1937/2010). *Social and cultural dynamics*. New Jersey: Rutgers-The State University.
- Tiryakian, E. A. (2009). *For Durkheim essays in historical and cultural sociology*. London: Routledge.

DOI: 10.24234/wisdom.v23i3.717

SOCIAL SYNERGETICS: SYNERGETIC HISTORICISM AND HUMANISM

Davit KHITARYAN¹  | Lusine STEPANYAN¹  | Kadzhik OGANYAN^{2,*}  |
Vladimir OGORODNIKOV³ | Karina OGANYAN² 

¹ Armenian State Institute of Physical Culture and Sport, Yerevan, Armenia

² Department of Social Sciences and Humanities, National State University of Physical Culture, Sports and Health, named after P. F. Lesgaft, Saint Petersburg, Russia

³ Department of Training and Professional Excellence of Teachers in the Educational Institutions of the Ministry of Defense of the Russian Federation, Military Space Academy A. F. Mozhaisky, Saint Petersburg, Russia

** Correspondence*

Kadzhik OGANYAN, 43-61, Bogatyrsky Street, Saint Petersburg, 197 372, Russia.

E-mail: koganyan53@mail.ru

Abstract: The article deals with the essence of abstract humanism through the identification of the main principles of synergetic historicism. It is argued that the process of self-organization of mankind is revealed through the implementation of the mechanism of the concept of the synergetic mind. The regularities of the development of social self-organization through a harmonious “synergistic person” are considered. The mechanism for realizing the ideal of synergetic humanism in reality with the help of social progress as an increase in the degree of confrontation between social chaos and social order (freedom and responsibility) is revealed.

Keywords: globalization, synergistic historicism, abstract humanism, humanistic ideal, super attractor, education of a new person, eschatology, universal value, ideal of a “synergistic person”, social progress.

Introduction

In the middle of the XX century, the classical dialectical concept of development (Hegel, Marx, Spencer, etc.) was replaced by universal evolutionism (V. I. Vernadsky, N. N. Moiseev, A. D. Ursul, etc.). The novelty of the latter was that he combined the idea of the internal interaction of the elements of a developing system (i.e., a systematic approach) with the idea of selection, as a result of which selection acquired a universal character as a “driving force” of development not only biological (as it was in Darwinism) but also any natural and social systems. As applied to the development of society, this led to the conclusion that humanity is gradually approach-

ing such a global organization, in which all the activities of the members of this organization proceed according to strictly rational laws. In other words, this means the complete dominance of the “collective mind” in all public and private affairs (“noosphere”). Any disorder associated with the emergence of uncontrolled and unpredictable feelings in society is excluded due to the strict rationalization of all aspects of life and the strict regulation of all activities. It is no accident that Academician N. N. Moiseev called one of his main works devoted to universal evolutionism “Ascension to Reason” (1993). Under this expression, the followers of “noospheric thinking” usually mean the rational globalization of social life (Moiseev, 2000, pp. 123-124). It was

to her that Academician V. I. Vernadsky.

However, after the emergence of the general scientific theory of self-organization (Prigozhin & Stengers (2003), Haken (1985, 2003), Knyazeva, Kurdyumov (2006) and others), one serious difficulty emerged the concept of universal evolutionism inevitably faces. The difficulty lies in the paradoxical combination in the social development of two mutually exclusive tendencies:

1. the growth of the universal interdependence of all members of society from each other and the strengthening of the regulation of their activities (the tendency towards the formation of an ideally programmed human community);
2. the growth of influence on the state of the global system of human individuality, which is a source of unpredictable random perturbations in the entire global system (a tendency to disrupt the interdependence and regulation of individual actions).

We have called the clash of these tendencies Prigozhin's paradox (Prigozhin & Stengers, 2003). As synergetic studies show, the solution to this paradox is possible within the framework of the concept of synergetic historicism. The concept of universal evolutionism is unable to resolve this paradox. The reason for this is that the concept of universal evolutionism is limited to the concept of selection as the fundamental "driving force" of development, while the concept of synergetic historicism generalizes the usual concept of selection to the concept of superselection. This immediately leads to the concept of a super attractor (Oganyan, Branskij, & Oganyan, 2018), which gives a relatively simple and, at the same time, very elegant solution to Prigogine's paradox.

The Problem and Ways to Solve It

Social Synergetics and Synergetic Historicism

The solution of Prigogine's paradox given by the concept of synergetic historicism leads, in turn, to the following very important result: the noospheric thinking is replaced by the aesthetospheric thinking, or, in other words, the noospheric strategy of sustainable development of mankind is replaced by the aesthetospheric strategy of such development. In contrast to noospheric

thinking, which is built solely on the basis of the philosophy of science, aesthetospheric thinking is based on a deep synthesis of the philosophy of science and the philosophy of art (Branskij, 1999).

If noospheric thinking from a synergetic point of view is characterized by a one-sided cult of order, then aesthetospheric thinking is characterized by a harmonic synthesis of order and freedom ("chaos"). Revealing the novelty of synergetic historicism in comparison with universal evolutionism, synergetic acmeology at the same time shows their real relationship: synergetic historicism, being a natural development and generalization of universal evolutionism, includes universal evolutionism as an aspect but is not reduced to it. This is especially evident in the fact that the concept of the esthetosphere contains the concept of the noosphere but cannot be reduced to this latter concept. After all, the aesthetic sphere is not only the sphere of domination in all public and personal affairs of the "collective mind" but also the "collective (generally significant) feeling" (charismatic empathy).¹

Research shows that at the turn of the XX-XXI centuries, synergetics has become fashionable, and fashion in science (unlike in everyday life) is very dangerous because it can compromise the corresponding theory. To avoid pseudo-scientific "synergetic" verbiage, we recommend that you adhere to the following rules.

It is necessary to distinguish between 1) natural science and social synergetics (Oganyan, Branskij, 2018) (instead of talking about "synergetics in general"); 2) applied and fundamental social synergetics (instead of reducing the discussion of the problems of social synergetics to the analysis of very specific technical issues); 3) model and conceptual approaches to fundamental social synergetics. The model approach is characterized by the consideration of one of the sides of the self-organization process (most often, the phenomenology of self-organization). At the same time, the task of a comprehensive con-

¹ Synergetic acmeology convincingly shows that the global acme (the pinnacle of self-organization) of both the individual and society lies in the transformation of all mankind into a masterpiece of art for a person in general, i.e. not only into an absolute (universal) technical, but also into an absolute (universal) artistic work. Thus, in the course of the movement towards the global acme, the "Ascent to Reason" turns out to be only one of the steps of the "Ascent to the Ideal".

sideration of all categories of fundamental social synergy with the aim of revealing their interconnection and interaction is not set. On the contrary, the conceptual approach sets as its main goal the construction of a system of fundamental concepts of this synergetics.

To do this, he approaches the subject of fundamental social synergetics comprehensively, including in the scope of his consideration both phenomenology and the essentiality and eschatology of self-organization. Moreover, these three sections, in turn, are considered at three levels: ontological, epistemological and axiological (Branskij, 1999; Oganyan, Oganyan, Pyzh, & Petrov, 2018; Branskij, Oganyan, & Oganyan, 2018; Ogrodnikov, 1997a).

But here, in turn, two variants are revealed: synergetic historicism without the idea of a super attractor and the same with a super attractor. It shows the fundamental importance in the analysis of social self-organization of such synergetic concepts as bifurcation and attractor. It is the concept of bifurcation (Borodkin, 2002) that leads to the substantiation of the nonlinearity of social development and the formulation of the problem of choosing different historical scenarios. In this case, the responsibility for the choice rests with the attractor. It is argued that the reason for the choice is a certain “call of the attractor”. Some authors (Kurdyumov, Knyazeva, and others) also use such an expression – “the future time is the past.” All such expressions hint at the fact that the laws of self-organization allegedly allow the possibility of the future affecting the past, while according to the general scientific principle of “acting” causality, this is impossible. It is obvious that such an explanation of synergetic choice is equivalent to the introduction of Aristotle’s “target” (“final”) causes, independent of “acting” causes and demonstrating the limitations of explanation with the help of “acting” causes. Such an impression really arises with a purely phenomenological approach to self-organization.

However, as soon as we move from the phenomenological to the essential (essential) level of analysis, it immediately becomes clear that the driving force of social self-organization, which explains its entire phenomenology (including both bifurcations and attractors), is the confrontation of many opposite principles and social selection (leading contradictions) with its three factors

(social thesaurus², social detector and social selector (Branskij & Oganyan, 2009; Oganyan & Branskij, 2015; Branskij & Pozharskii, 2009; Oganyan, 2010, 2015).

And then, it becomes clear that the expressions “call of the attractor” and “the future time and the past” are nothing more than beautiful metaphors that cannot be attributed to a literal physical meaning.

Consequently, the transition from the phenomenology of self-organization to its essence makes it possible to avoid the old teleological approach to phenomena (which takes us beyond the limits of the scientific worldview and returns us to the era of the 15th-17th centuries). This can only be fully achieved by moving even further - moving from the essence of self-organization to its eschatology, to the final meaning, the essence of any evolutionary process, which leads from selection to superselection, and then to the concept of the super attractor (Branskij & Oganyan, 2003).

Thus, synergetic historicism without a super attractor suffers from a serious inconsistency: it is limited only to the description of self-organization as a phenomenon but does not reveal the essence of this phenomenon. Thus, consistent synergetic historicism must necessarily end with the idea of a super attractor (eschatology of self-organization). Nevertheless, there are authors who, while accepting the concept of synergetic historicism, at the same time reject the idea of a super attractor. How can one explain that the idea of a super attractor is often perceived with great difficulty?

Usually, one of the following arguments is put forward against the existence of a super attractor:

1. this idea is wishful thinking (the thirst for an optimistic solution to the problem of the “meaning of history”);
2. it fetters our freedom (it excludes alternative ways of development and, in general, a variety of ways of development);
3. it has no solid foundations, being either a postulate, a hypothesis, or a prophecy, but nothing more.

All of these considerations are untenable for

² A social thesaurus constitutes a set of possible dissipative structures that potentially arise in the depths of a given actually existing structure as a result of a corresponding bifurcation.

the following reason:

1. Historical optimism is not an argument in favour of the existence of a super attractor but a consequence of the existence of a super attractor. Therefore, it cannot be used as an argument within the framework of synergetic historicism.
2. The super attractor cannot fetter our freedom because it is the result of the interaction of an infinite number of free actions (acts of choice at bifurcation points) of free people. In other words, a super attractor arises as a result of the interaction of many individual “freedoms”, and without these “freedoms”, it cannot form at all. Even more, it can be asserted: that the super attractor is a product of “militant freedom” because it presupposes a consistent neutralization of some objective laws with the help of other objective laws.

If the actions of one free person (or a group of such persons) begin to oppose the movement towards the super attractor, then sooner or later, the actions of another free person or group of persons begin to oppose this primary opposition; that is, they contribute to the movement towards the super attractor. This nature of the interaction is a consequence of its nonlinearity, i.e., the propensity of the elements of the system not only to interact with each other but also to self-action. Since the super attractor is the result of many bifurcations leading to local attractors, it not only does not exclude the diversity of development paths, but it implies a much greater variety, something with which local attractors are associated (Oganyan, K. M. & Oganyan, K. K., 2013; Oganyan, Branskij, & Oganyan, 2013; 2014; Ogorodnikov, 1997b).

Thus, the free actions of free people can speed up or slow down the movement towards the super attractor, but they cannot prevent this movement. So, ultimately, all roads lead to Rome. The more vigorously individuals make their free choice, the more confidently the society moves toward the limit of its cultural development, which is naturally called a super attractor.

3. Within the framework of consistent synergetic historicism, the existence of a super attractor is neither a postulate, a hypothesis, nor a prophecy, for the reason that there is proof of the existence of a super attractor, which boils

down to the following main arguments:

- a) the existence of superselection, i.e., feedback between selection results and selection factors;
- b) the interaction of the tendency of the global social system towards stability with the tendency of the same system towards variability;
- c) the formation and implementation of an absolute (general human) ideal as a consequence of the law of differentiation and integration of social ideals, and the formation of an absolute value on this basis;
- d) since the super attractor turns out to be an objective possibility in the singular, the movement toward it becomes a necessity. The existence of a super attractor implies the formation of such mechanisms of self-regulation and self-defence, which, of course, exclude the possibility of the physical self-destruction of mankind. By virtue of what has been said, the meaning of history is in no way reduced, as is often said, to the “survival of mankind”.

Synergetic Historicism and Abstract Humanism

In order to fully feel and appreciate the novelty and depth of the concept of synergetic historicism in the approach to fundamental social problems, it is necessary to compare this concept not only with the concept of universal evolutionism but also with the concept of abstract humanism, which has an old and very rich tradition.

Abstract humanism gained wide popularity in the last quarter of the 20th century, on the one hand, as a specific program for solving global problems faced by humanity, and on the other hand, as a reaction to the collapse of totalitarian regimes that opposed this humanism with their own class or racial humanism. Although abstract humanism has a long history, in the 20th century, it began to be designated by new terms (“new” (A. Peccei) humanism, “global” (M. Gorbachev) humanism, etc.). The essence of abstract humanism in the 20th century lies in three main principles:

1. the priority of global problems over all other social problems, since their solution is a condition for the survival of mankind; since glob-

al problems are interconnected, they can only be solved in a complex (jointly), and this requires the participation of all earthly regions, that is, the globalization of mankind is required - the strengthening of the interdependence of all its parts, the transformation of mankind into a single integrated whole (based on the division of labour between regions);

2. the priority of universal human values over private human values;
3. complete rejection of violent methods of solving any social problems.

Abstract Humanism and the Humanistic Ideal

Opposing the ideology of the unlimited growth of the material well-being of an ever larger part of humanity, contributing to the aggravation of global problems and threatening the very existence of mankind, abstract humanism puts forward the education of a new person with new human qualities as the only effective means of overcoming the impasse – “it is impossible to change only the world: it is necessary to change the person too” (Pechei, 1985, p. 244). This person should be free from the cult of utilitarian consumption, should be guided in his activities exclusively by universal human interests, should contribute to the globalization of life on Earth and under no circumstances should resort to violence. The real inhabitants of our planet brought up in the spirit of this ideal of man will be able to effectively control the growth of technology, population and the exploitation of natural resources. Only such behaviour will help humanity to free itself from the global problems that threaten its existence. But the hope for an abstract, divorced from objective reality and activity, education resembles the well-known fable of I. A. Krylova about a cook who shamed and urged the cat, Vaska, not to steal or eat stolen food. The result of the educational impact is expressed in words that have become an aphorism: “And Vaska listens and eats”. Abstract education is one of the forms of abstract humanism.

Characteristically, in contrast to universal evolutionism, which sees the meaning of history in the “survival of mankind”, global humanism strongly disagrees with such a formulation of the eschatological problem.

Perhaps the founder of the Club of Rome, Pechei (1985), said it best: “The goals of mankind cannot be limited to the desire to avoid catastrophe, provide opportunities for survival and then drag out a prosaic and flawed existence in their semi-artificial world. It is necessary to raise the spirit of a person, and he needs ideals in which he could really believe, for the sake of which he could live and fight and, if necessary, die. And these ideals should grow out of his awareness of his new role on the planet” (p. 244).

Although at first sight a very attractive concept, abstract humanism nevertheless faces very serious philosophical problems. In fact, as is known, humanism (since the Renaissance in the 15th-16th centuries) means nothing more than love for a person. He is opposed to anti-humanism - hatred of man. But what determines this love and this hatred?

As the history of mankind for many centuries shows, the love of a person for a person is ultimately connected with the coincidence of the value system that both partners adhere to; accordingly, hatred is with the opposite nature of the value system. To put it simply, we usually love like-minded people and, of course, do not love those whose worldview is alternative to ours. Therefore, in the general case, “love of the neighbour” is necessarily combined with “hatred of the far”. Abstract humanism is called abstract because it abstracts from this very harsh but, unfortunately, extremely “stubborn” fact.

Consequently, abstract humanism ignores the inconsistency of real humanism - a combination (in one proportion or another) of love for some people and dislike (or even hatred) for others. The consequence of such a one-sided approach to real humanism is three fundamental contradictions in which abstract humanism is entangled:

1. globalization is opposed to autonomization;
2. universal human values - private human values;
3. non-violent methods - violent.

From the point of view of abstract humanism, it is completely incomprehensible why the globalization of life on Earth, that is, the growth of the interdependence of everyone from everyone (the craving for integration, unionism, unity), is accompanied by a diametrically opposite process - the desire for independence of individual regions, choosing one’s own path of develop-

ment, not similar to the global (main) path (a craving for differentiation, separatism, diversity). No less strange is the constant emergence, along with universal human values, of private human values and the latter's unwillingness to dissolve in universal human values. Moreover, universal human values always appear in private human attire (it turns out to be extremely difficult to single them out in their pure form), and private human values claim a universal human status (pretend to be universal). But what is perhaps most surprising is the combination of centuries-old calls for peaceful dialogue and non-violence and the constant return, despite these calls, to new forms of violence. Periodically, the verbal dialogue ends with a weapon "dialogue".

It is abstract humanism that has been demonstrated in the past and continues to demonstrate its complete inability to explain from scientific positions the strange commitment of mankind to violent methods of solving their problems.

If we now look at the above contradictions from the standpoint of the concept of synergetic historicism, then their mystery disappears. It turns out that all the difficulties of abstract humanism are connected with the wrong solution to the question of the relationship between values and ideals. Abstract humanism either enrols the ideal among the values or puts the values ahead of the ideal; that is, it considers them to be something more fundamental than the ideal. But we have already seen that from the point of view of synergetic historicism, the ideal is not a value but a criterion of value; therefore, put it after value, that is, consider it as something derived from value.

Similarly, it is unacceptable to regard moral norms as something basic and fundamental, as if they determine values and ideals. In fact, the ideal determines the system of moral norms on the basis of which the pragmatic aspect of the ideal is realized and thanks to which certain values are created. At the same time, it should be emphasized that in practical life (and not in scholastic word disputes), "value" always turns out to be a unity ("alloy") of the ideal and material (ideal meaning and material sign). Purely ideal values are just as impossible as purely material ones.

The ideal therefore determines the system of values of a given culture because serving it determines the "meaning of life" on the basis of

which culture is formed. The matter, however, becomes more complicated due to the fact that different ideals operate in society, including those that oppose each other. This means that attempts to implement one ideal are hindered by attempts to implement another ideal (which is an anti-ideal in relation to the given one). As we have already seen, the interaction of ideals (their "struggle") ultimately leads to a competition of sacrifices since the realization of any ideal requires some kind of sacrifice. After all, failure in the realization of one's ideal is tantamount to the loss of the "meaning of life". Therefore, in the course of the struggle for ideals, not just a temptation inevitably arises, but an organic need to realize one's ideal at any cost. But for this, it is necessary to paralyze any attempts to implement alternative ideals, which is why the development of the struggle of ideals inevitably and without any malicious intent leads to violence. Consequently, violence in the history of mankind has an exclusively social origin (if we mean, of course, mentally healthy people), but the social roots of violence are very deep: after all, they run into the problem of "the meaning of life." The struggle of ideals as the driving force of history is actually a struggle for the right to implement different ideas about the "meaning of life"³ (Bran-skij, 2017).

Because of this, the self-organization of culture, paradoxically as it may sound, cannot but lead to such a social phenomenon as the cruelty of the treatment of one person (one social group) with another person (with another social group). That is why humanism in history is so closely associated with anti-humanism.

³ It is shown how the problem of the meaning of individual life is connected with the problem of the "meaning of life". The idea is substantiated that the "meaning of history" is revealed not by science, but by ideology, but how it does this can be understood only with the help of science. The most important idea of this work lies in the scientific description of the natural transition from the global interaction of chaos and order in nature to their global interaction in culture (society), leading, ultimately, to overcoming the global conflict between human freedom and responsibility and to achieving between them a complete harmony. The concept presented here differs from most publications on this topic, because it is built on the basis of a synthesis of natural science and humanitarian thinking.

Synergetic Humanism and the Law of Differentiation and Integration of Ideals

So, in order to solve global problems and save humanity, abstract humanism requires the upbringing of a new person, corresponding to the ideal of this humanism. When there is a need to concretize this ideal, then, in particular, tolerance, solidarity, justice, etc., are put forward as its necessary standards. But here, many questions immediately arise: tolerance towards whom? Solidarity with whom? Justice in what respect? etc. And instead of a single ideal of a new man, many of its varieties arise, and it turns out to be an extremely difficult matter to achieve unity of opinion on this issue. However, the uncertainty and vagueness of the ideal of a new person (which would correspond to the era of globalization of mankind) are not surprising: after all, long ago, philosophers realized the deep truth that “the educator himself needs to be educated”. This means that the authors of the new humanistic ideal must themselves go through the appropriate school of education, whether these new pupils will, in turn, require new educators, and so on. It is synergistic historicism that overcomes this paradox of going into the “bad” infinity.

It follows from it that the global (absolute, universal) humanistic ideal cannot be formed as a result of the actions of any one organizer: the role of the global educator of mankind is played by the process of self-organization of mankind. In other words, the absolute humanistic ideal can only be the result of global self-education (global self-education and self-education). What is the mechanism of this process?

To answer this question, we must use two very important results of the concept of synergetic historicism:

1. a synergistic criterion of social progress as an increase in the degree of synthesis of social chaos (freedom) and social order (responsibility), determined by the desire of the social system for maximum stability;
2. the law of differentiation and integration of social ideals (respectively, systems of social values).

It is these two regularities of social self-organization that lead to an essentially new concept of synergetic humanism. Unlike abstract humanism, synergetic humanism presupposes love, not for everyone, but only for the so-called

“synergistic” person, that is, for a person striving for the harmony of a threefold kind:

- a) between freedom (chaos) and responsibility (order) in the utilitarian sphere (in the field of economics and politics);
- b) between freedom and responsibility in the spiritual sphere (in the field of ethics, aesthetics and worldview);
- c) to such coordination (co-evolution) of the utilitarian and spiritual spheres, which excludes both the priority of the utilitarian sphere in relation to the spiritual and the spiritual in relation to the utilitarian one.

As the history of various societies shows, the priority of the utilitarian over the spiritual ultimately leads to immorality (complete moral relativism), and the priority of the spiritual over the utilitarian leads to hypocrisy (complete moral dogmatism).

It is easy to see that point (c) ensures the harmony between (a) and (b), figuratively speaking, the harmony between the harmonies (a) and (b). Thus, complete self-consistency of freedom and responsibility is achieved in both utilitarian and spiritual activities. It is easy to see that the concept of a “synergistic person” is an exact interpretation of the concept of a “harmonic person”.

Obviously, the ideal of synergetic humanism is built on the basis of using the synergetic criterion of social progress as an increase in the degree of synthesis of social chaos and social order, that is, freedom and responsibility.

The question arises: what is the mechanism for realizing this ideal in reality? Isn't it too complicated and too demanding for a real person? It is easy to guess that the law of differentiation and integration of ideals provides the answer to these questions. According to this law, the formation and realization of the ideal of a “synergistic person” are carried out by the method of successive approximations - through the periodic “glass game” - the decomposition of old humanistic ideals and the formation of new ideals on their ruins. Subjecting the old ideals to analysis, decomposing them into separate components and creating new, unusual combinations from these components, we select a new integrative synthetic ideal such a combination that distances itself to the maximum extent both from the new ideal of the anarchist man and from the new ideal of the totalitarian person. The result is a new humanistic ideal, the ideal of a liberal person (Oganyan,

2021).

Thus, one can, in principle, approach the ideal of a “synergistic person” and its embodiment in reality as close as one likes, without reaching it, but never completely. Therefore, the ideal of absolute humanism can only be realized in a super-attractor (on the way, engaging in an endless “glass game”, but each time at a new ideological level). At the same time, it should always be remembered that real humanism in every historical era always remains relative because it is always combined with anti-humanism in relation to those who strive to realize certain alternative ideals. History shows that one cannot revere the life of terrorists or maniacs because such reverence usually ends tragically. It is impossible to experience a feeling of love for the shameless initiators of violent actions - love for the “neighbour” here must always be combined with hatred for the “far”.

Due to the presence of many contradictory trends in social development, at the beginning of the 21st century, the problem of the relationship between ideological monism and ideological pluralism (or, in other words, ideological unity and ideological diversity) acquired particular importance. From the law of differentiation and integration of social ideals follows a very important and by no means trivial consequence concerning the solution of this problem. First of all, it becomes obvious that at each specific stage of social development, it is impossible to absolutize either ideological unity or ideological diversity. If the absolutization of ideological monism is characteristic, in particular, of many religious teachings, then the absolutization of ideological pluralism is characteristic of those forms of modern secular humanism that are connected (directly or indirectly) with the philosophy of deconstructivism. In general, philosophical totalitarianism gravitates toward ideological monism and philosophical anarchism toward ideological pluralism.

At the beginning of the 21st century, it became especially fashionable to insist on the “value in itself” of ideological pluralism and to reject (in connection with the sad experience of totalitarian regimes) any kind of ideological monism (See, in particular, Berlin, 2000; Ogorodnikov, 2015).

But from the law of differentiation and integration of ideals, it clearly follows that ideological diversity is by no means the “ultimate” goal

of social development but only an important and necessary means for the formation of a new, wider and deeper ideological unity. Any particular human ideological unity, like any particular human diversity, is historically transient and limited. Nevertheless, there is a tendency to move towards absolute ideological unity (so to speak, ideological globalization). But this absolute ideological unity can only be achieved in an infinite asymptotic approximation to the super attractor. Therefore, to achieve such unity, an endless deployment of absolute ideological diversity is required.

The last question that arises when comparing synergetic historicism with abstract humanism is the following: will humanity have time to re-educate itself (by introducing the ideal of a “synergistic” person into the consciousness of the broad masses) before the aggravation of global problems?; reaches a critical level? Neither universal evolutionism nor abstract humanism give and cannot give an answer to this question. But synergetic historicism gives the following answer. As already noted, due to the action of superselection (learning from history, i.e., hierarchical learning from one’s own mistakes), social self-organization acquires an asymptotic character. This means that the distance separating humanity from the state of the super attractor is progressively and, moreover, rapidly decreasing. It follows from this that more and more favourable conditions are being created (in particular, more and more effective methods are being developed) for introducing the ideal of a “synergistic” person into the consciousness of the masses. The acceleration of a practical approach to this ideal should lead to a new trend - a gradual transition from the aggravation of global problems to their gradual mitigation.

Thus, it is the asymptotic nature of global self-organization (its movement towards a super attractor) that gives reason to hope that human self-organization can not only overtake the aggravation of global problems but must do so.

Conclusion

1. In its developed form, fundamental social synergetics inevitably takes the form of the concept of synergetic historicism, in which the phenomenology, essentiology and escha-

- tology of self-organization are clearly distinguished at the ontological epistemological and axiological levels. At the same time, the interconnection and interaction of all these components of fundamental social synergetics are revealed. Therefore, further progress in fundamental social synergetics is currently possible only on the path of constructive critical analysis of this concept.
2. Discussing the problem of the super attractor (which is undoubtedly the main problem of social synergetics), one should not forget about the consequences that the rejection of the idea of the super attractor leads to. It is quite obvious that within the framework of the scientific worldview, without the idea of a super attractor, it is impossible to substantiate the existence of an absolute value. And without such a value, the history of world culture loses its meaning, and with it, individual life becomes meaningless. Thus, an optimistic scientific worldview cannot, in principle, avoid the idea of a super attractor. Therefore, anyone who wants to remain an optimist must paraphrase the well-known words that “if there were no super attractor, it would have to be invented.” Anyone who, out of fear of communist, Nazi or any other totalitarian “bright future”, rejects any “bright future” should think about what awaits him in the absence of any “bright future”. In this case, there are two possibilities: either a “dark future” or no future. True, at first glance, it seems that there is another option - an indefinite future. But this one is reduced to the previous ones, for the indefinite means either “light” or “dark” or zero.
 3. Let us now sum up our comparative analysis of synergetic historicism and abstract humanism. As already noted, abstract humanism expresses indignation at the paradoxical combination in history: the trend towards unity (in particular, towards globalization) with the tendency towards diversity (in particular, towards autonomization); the desire for universal human values (in particular, cosmopolitanism) with the desire for private human values (in particular, nationalism); the desire to use in conflict situations only non-violent means (in particular, to pacifism) with the desire to use violent means (in particular, to militarism).
 4. Synergetic historicism approaches this problem quite differently. From the point of view of synergetic historicism, as is clear from the above, all three of the above-mentioned trends are a natural and necessary consequence of the law of differentiation and integration of social ideals. The differentiation and integration of ideals inevitably lead to the differentiation and integration of values created on the basis of the implementation of the corresponding ideals (in particular, various social institutions), as well as to the differentiation and integration of moral norms determined by the ideals. The struggle of ideals and the competition of sacrifices associated with it inevitably leads to a combination of peaceful means of resolving conflicts with violent ones.
 5. But the differentiation and integration of ideals is one side of the process of social self-organization. The other side, as we have already seen, is meta-idealization (idealization of the ideals themselves), as a result of which the chain of differentiation and integration of relative (private human) ideals leads to the formation and realization of an absolute (general human) ideal. Since this process is associated with the mitigation and gradual “fading” of social contradictions, it leads to the following conclusion: although it is impossible to completely eliminate violence in history, there is a tendency for its endless minimization.
 6. So, synergetic historicism, instead of being indignant at the existence of contradictory tendencies in social development, accepts them as they are and explains them with the help of new laws. And not only explains but also predicts, with the help of these laws, the direction in which real modern humanism should develop and in which the formation of a new humanism can take place. It is clear from the foregoing that synergetic historicism, in contrast to abstract humanism, indicates a realistic way of realizing the ideal of a “new man with new human qualities” in reality. This also outlines a realistic method for solving global problems that humanity faced at the turn of the late 20th and early 21st centuries.

Thus, spontaneously developing synergistic humanism, humanity is getting closer and

closer to absolute humanism - exactly the kind of humanism that is so longed for and to which the supporters of abstract humanism are constantly calling. Although this humanism, as already noted, is achievable only in an infinite limit, nevertheless, it plays an important psychological and heuristic role, being a strategic value guideline in the formation of plans for a very distant future.

References

- Berlin, I. (2000). *Podlinnaja celj poznanja. Izbrannije esse* (The true purpose of knowledge. Selected essays, in Russian). Moscow: Canon.
- Borodkin, L. I. (2002). *Bifurkacii v processax evolucii prirodi I obshchestva: obshhee i osobennoe v ocnke I. Prigozina* (Bifurcations of the evolution and nature processes: general and particular in I. Prigozhin's assessment, in Russian). *Informacionnij buleten Asociacii "Istoria I kompjuter"* (Newsletter of the Association "History and Computer", in Russian), 29, 143-153.
- Branskij, V. P. (1999). *Iskusstvo i filosofija* (Art and philosophy, in Russian). Kalinin-grad: Jantarnij skaz.
- Branskij, V. P. (2017). *Problema smisla zhizni: obshhefilosofskoe i obshenauchnoe znachenie* (The problem of the meaning life: General philosophical and scientific meaning, in Russian). Saint Petersburg: SPbGEU.
- Branskij, V. P., & Oganyan, K. M. (2003). *Rezultat perexoda mezdu porjadkom i xaosom (esxatologija samoorganizacii)* (The result of the transition between order and chaos (Eschatology of self-organization, in Russian). In K. M. Oganyan, *Socialnie texnologii: teorija i praktica. Tezisi dokladov (Social technologies: theory and practice, in Russian)* (pp. 15-23). Saint Petersburg: SPbGIEU.
- Branskij, V. P., & Oganyan, K. M. (2009). *Globalizatsiya i sinergeticheskaya filosofiya istorii* (Globalization and synergetic philosophy of history, in Russian). *Vestnik Yerevanskogo universiteta. Obshchestvennye nauki (Bulletin of the Yerevan University. Social Sciences, in Russian)*, 3(129), 48-57.
- Branskij, V., & Pozharskii, S. (2009). *Sinergeticheskaya filosofiya istorii* (Synergetic philosophy of history, in Russian). Saint Petersburg: SPbGU.
- Branskij, V., Oganyan, K. M., & Oganyan, K. K. (2018). A new line of research: Synergetic philosophy and sociology of personality. *WISDOM*, 10(1), 57-73.
- Haken, H. (1985). *Sinergetica* (Synergy, in Russian). Moscow: Mir.
- Haken, H. (2003). *Tajni prirodi. Sinergetica: uchenie i vzaimodejstvie* (Secrets of nature. Synergy: Teaching and interaction, in Russian). Moskva-Izhevsk: Institut computernix issledovanii.
- Knyazeva, E. N., & Kurdyumov, S. P. (2006). *Osnovania sinergetiki. Chelovek, konstruiruyushij sebja sam I svoe budushee* (Foundations of synergetic. A person constructing himself and his future, in Russian). Moscow: Komkniga.
- Moiseev, N. N. (1993). *Vosxozhdenie k razumu* (Rise to the mind, in Russian). Moscow: Izdat.
- Moiseev, N. N. (2000). *Sistemnaja organizacia biosferi i koncepcia koevolucii* (Systemic organization of the biosphere and the concept of co-evolution, in Russian). *Obshchestvennye nauki i sovremenosti (Social Sciences and Modernity, in Russian)*, 2, 123-124.
- Oganyan, K. M., & Branskij, V. P. (2018). *Social'naya sinergetica* (Social synergy, in Russian). Saint Petersburg: Petropolis.
- Oganyan, K. M. (2010). *Globalizatsiya i sotsialnyi ideal v sovremennom rossiiskom obshchestve* (Globalization and social ideal in modern russian society, in Russian). *Vestnik Yerevanskogo universiteta. Obshchestvennye nauki (Social Sciences, in Russian)*, 4(138), 42-50.
- Oganyan, K. M. (2015). *Dukhovnost cheloveka i ego glavnye tsennostnye orientatsii* (Spirituality of a man and his main values, in Russian). *Sovremennaya obrazovatel'naya praktika i dukhovnye tsennosti obshchestva (Modern Educational Practice and Spiritual Values of Socie*

- ty, in Russian), 2, 16-21.
- Oganyan, K. M., & Branskij, V. P. (2015). *Realizatsiya zakona differentsiatsii i integratsii etnicheskikh stereotipov kak faktor razvitiya mezhkulturnykh vliyaniy. Sotsiologiya kultury: opyt i novye paradigmy* (Implementation of differentiation and integration law of ethnic stereotypes as a factor for developing intercultural impacts. Culture sociology: Experience and new paradigms, in Russian). *Trudy Sankt-Peterburgskogo gosudarstvennogo instituta kul'tury (Works of Saint Petersburg State University of Culture, in Russian)*, 206, 385-391.
- Oganyan, K. M., & Oganyan, K. K. (2013). *Sotsialnyi ideal i vybor optimal'nogo puti globalizatsii* (Social ideal and choice of optimal globalization path, in Russian). In V. V. Pavlov, *Global Crisis of Contemporaneity in the Sphere of Mindset? Social Values and Political Interests Correlation. Materials digest of the XXXV International Research and Practice Conference and the III Stage of the Championship in Political, Philosophical and Military Sciences* (pp. 108-112). London. International Academy of Sciences and Higher Education.
- Oganyan, K. M., Branskij, V. P., & Oganyan, K. K. (2013). *Globalizatsiya i obshchechelovecheskaya tsennost'* (Globalization and universal value, in Russian). *Yevraziyskie issledovaniya: aktualnye problemy i perspektivy razvitiya (Eurasian Studies: Actual Problems and Development Prospects, in Russian)*, 89-99.
- Oganyan, K. M., Branskij, V. P., & Oganyan, K. K. (2014). *Sinergeticheskaya filosofiya istorii i filosofiya cheloveka: vvedenie v sinergeticheskuyu teoriyu ideologicheskogo i potrebitelskogo obshchestva* (Synergetic philosophy of history and philosophy of a man: Introduction into synergetic theory of ideological and consumption society, in Russian). *Nauchnaya mysl' – ezhekvartalnyi nauchnyi zhurnal (Scientific Thought – A Quarterly Scientific Journal, in Russian)*, 1(12), 7-13; 2-3(13), 11-20.
- Oganyan, K. M., Branskij, V., Oganyan, & K. K. (2018). *Teoreticheskoe i empiricheskoe obosnovanie sociologicheskogo osmysleniya zhizni s pomoshchyu ponyatiya "superattractor"* (Theoretical and empirical substantiation of the sociological understanding of life using the concept of a super attractor, in Russian). *Sociologia i parvo (Sociology and law, in Russian)*, 1(39), 31-38.
- Oganyan, K. M., Oganyan, K. K., Pyzh, & V., Petrov, S. (2018). The self-organization law of intersubjective ideals: The problem of chaos, order, freedom and liability relationship. *WISDOM*, 11(2), 71-85.
- Oganyan, K. M. (2021). *Filosofia cheloveka* (Human philosophy, in Russian). Moscow: Urajt.
- Ogorodnikov, V. P. (1997a). *Porjadok iz haosa vmesto porjadka?* (Order out of chaos or chaos instead of order?, in Russian). "Chelovek. Filosofija. Gumanizm. Tezisi pervogo rossijskogo filosofskogo kongressa in 7 Vols. (Human. Philosophy. Humanism. Abstracts of the first Russian Philosophical Congress, in Russian) (Vol. 3., pp. 402-406). Saint Petersburg: SPbGU.
- Ogorodnikov, V. P. (1997b). *Celi, istina i svoboda v zizni* (Goal, meaning, truth and freedom in human life, in Russian). Saint Petersburg: PGUPS.
- Ogorodnikov, V. P. (2015). *Monizm i pluralizm?* (Monism or pluralism?, in Russian). *Rossijskij gumanitarnij zhurnal, Socialno-gumanitarnoe znanie (Russian Humanitarian Journal Social and Humanitarian Knowledge, in Russian)*, 4, 50 - 56.
- Pechei, A. (1985). *Chelovecheskie kachestva* (Human qualities, in Russian). Moscow: Progress.
- Prigozhin, I., & Stengers, I. (2003). *Vremja, porjadok, kvant. K resheniu paradoksa vremeni* (Time, order, quantum. To the solution of the time's paradox, in Russian). Moscow: Editorial URSS.

BASIC METHODOLOGICAL PROVISIONS OF SOCIAL SYNERGY AT THE PRESENT STAGE

Elena MEDVEDEVA^{1,*}  | Natalia ZAKREVSKEYA²  | Victoria YERMILOVA² |
Mihail CHUDAIEV³ | Vera MAYEVSKAYA⁴ 

1 Faculty of Training of Scientific and Pedagogical Workers of the P. F. Lesgaft National State University of Physical Culture, Sports and Health, St. Petersburg, Russia

2 Department of Social Technologies and Mass Communications in Sports Workers of the P. F. Lesgaft National State University of Physical Culture, Sports and Health, St. Petersburg, Russia

3 Department of Social Sciences and Humanities at the National State University of Physical Culture, Sports and Health, named after P. F. Lesgaft, St. Petersburg, Russia

4 English Department #2 of the Saint-Petersburg State University of Economics, Russia

* Correspondence

Elena MEDVEDEVA, 71/1-23 Serdobolskaya Street, Saint Petersburg, 197 342, Russia

E-mail: elena.vlgafk@rambler.ru

Abstract: The article interprets the basic methodological provisions of social synergy, giving a deep insight into the theory of self-organizing systems in various spheres. The emphasis is given to the essence and mechanism of transition between order and chaos. The practical value of synergy is also brought to light.

Keywords: social synergy, self-organization order and chaos, hierarchization dehierarchization dissipative structure.

Introduction

There are a number of studies on the theory of self-organizing systems both in the sphere of inanimate and animate nature as well as in the social sphere. Professor M. S. Kagan's contribution occupies an important place in this area (Kagan, 1996). Based on the general scientific synergetic ideas of I. Prigozhin, I. Stengers (1996) and Ye. N. Knyazeva, and S. P. Kurdyumov (2018), created an original cultural concept and laid the foundations for a synergetic philosophy of culture (Kagan, 1996). In 1999, under the guidance of Professor Branskiy V. P., a work was published ("Synergistic Philosophy of History", St. Petersburg, 2010), which proposed a new approach to self-organization (organization) com-

pared to the traditional approach. This problem area was presented by Haken, Prigozhin, Stengers et al. (Haken, 1985, 2003).

This approach is based on three aspects of understanding the concept of self-organization: ontological, epistemological and axiological (which was not considered). The theory is a critical analysis of the traditional viewpoint on understanding and development of history. Concepts of truth and ideal are central to the development of this process (Oganyan, Branskiy, & Oganyan, 2018; Oganyan, Oganyan, Pyzh, & Petrov, 2018).

Works by M. S. Kagan and V. P. Branskiy's group deserve to be put on a par with such generalizations as the historiosophical concepts of Toynbee, Jaspers, Spengler and Sorokin.

Actually, the formation of social synergy as a scientific discipline is finally completed, and we may witness the outcomes obtained by scientists in this area. For example I. Prigozhin - built a physical theory of dissipative structures, considering self-organization problems in non-equilibrium open systems (Prigozhin & Stengers, 1996).

Haken G. (1985) – analyzing the theory of complex self-organizing systems in physics, studied the joint activity of these systems elements focusing on their non-cooperative effects in them. Since activity in ancient Greek meant “energy” and joint activity – “synergy”, G. Haken called the theory of self-organizing systems synergetic. These two approaches to the interpretation of the theory of self-organizing systems are considered equivalent.

The article is focused on the formulation and solution of the social self-organization problem: *self-organization as a relationship between order and chaos; the essence, mechanism and result of the transition between order and chaos; methodological structure of self-organization; the relation of social synergy to classical and modernist “philosophies of history”; the practical significance of social synergy.*

The authors consider only those methodological and general scientific ideas that seem to be the most important for understanding methodological problems of social synergy in modern conditions.

Methodological Framework

1. Self-Organization as a Relationship of Order and Chaos

The specificity of social synergy lies in the fact that, unlike physical and biological synergy, it explores general patterns of social self-organization, i.e. the relationship between social order and social chaos (Oganyan, 2005, 2012)

The concepts of order and chaos have a long history. However, they are usually used in some “intuitive” sense without clear definitions. A noisy crowd in an oriental bazaar or a square of soldiers at a military parade symbolize the mass (everyday) ideas about chaos (“disorder”) and order. However, at first approximation, these concepts can be defined as follows. “Order” is usually described as a set of elements of any na-

ture between which there are stable (“regular”) relations repeating either in space or in time, or in both.

In fact, repeatability in time means the repetition (“regularity”) of those movements and changes that these elements undergo. Accordingly, “chaos” is usually identified as a set of elements between which there are no such stable (repeating) relationships (Oganyan & Branskiy, 2018). Since self-organization is a qualitative and, moreover, structural change of some objective reality, synergy is a theory of development.

However, the synergetic understanding of the development introduces something essentially new into this concept. The fact is that the traditional theory of development (dialectical concept of Hegel and Marx) considered development as a process of transition from one order to another order.

In this case, chaos was either not taken into account at all or was considered as a kind of side and, therefore, an insignificant product of a regular transition from the order of one type to the order of another (usually more complex) type. Synergy, on the other hand, is characterized by the transformation of chaos into the same natural stage of development as order; moreover, unlike the ancient naive ideas about the birth of “cosmos” (order) from primary chaos and the subsequent transformation of this “cosmos” into chaos again, synergy considers the development process as a regular and, moreover, multiple alternations of order and chaos (the so-called “deterministic chaos”). It is curious that in the Hegelian totality of polar categories that form antinomies, there is everything you would want except for one thing - the antinomy of order and chaos. The great dialectician seemed to have ignored this antinomy. And it is no coincidence: this reflects the state of science and philosophy of that time. Therefore, synergy is by no means a replacement of the old development theory with a new one but a far-reaching development and generalization of this old theory.

The synergetic concept of chaos (Oganyan, 2005) also differs significantly from those interpretations of this concept that absolutize chaos (modern deconstructivism): if development is a regular alternation of order and chaos, then this means that chaos has, generally speaking, creative power (ability) to give rise to a new order. At the same time, it is essential that from the

synergistic viewpoint, the birth of a new order out of chaos is not forced by some external (in relation to this reality) force but has a spontaneous character. That is why synergy is the theory of self-organization (not of organization).

The problem of the relationship between order and chaos is not limited to studying the mutual transitions of order into chaos and vice versa. The study of such transitions is only one side of the problem. The other side is in the analysis of a more subtle and complex question, namely: how, as a result of such transitions, the very difference between these aspects of reality is erased, and their synthesis is carried out. The simplest form of such a synthesis is the concept of dissipative structure- the conceptual foundation of synergy. Unlike equilibrium structure, the dissipative structure can exist only under the condition of constant exchange with the environment, in the general case, matter, energy and information. As a result of this exchange, it maintains its orderliness (in physical terms- low entropy) by increasing disorder in the external environment (due to, so to speak, “releasing” excess entropy into the external environment).

Thus, the synthesis of order and chaos in the concept of dissipative structure has two aspects: a) its “order” exists only due to the “chaos” penetrating into the environment; b) due to its “order,” it acquires the ability to respond adequately to the chaotic effects of the environment and thereby maintain its stability; “chaotic” traits appear in its ordered behaviour, but these traits become a necessary condition for its “ordered” existence.

1. Just as one can distinguish between static (repetition only in space) and dynamic (repetition in time) order, one can also distinguish between static (disorder in space) and dynamic (disorder in time) chaos.
2. Hence, the complete groundlessness of the accusations made by the humanists against the synergetic approach to social phenomena is clear: no “reduction” of social patterns to natural ones occurs when using the synergetic method for the reason that the concept of dissipative structure has a general scientific character.

2. Mechanism of Transition Between Order and Chaos (Phenomenology of

Self-Organization)

The second question that arises in the philosophical and methodological analysis of the laws of self-organization is how self-organization occurs (Oganyan & Branskiy, 2003). The richest experience of social development on Earth, over the course of several millennia, unequivocally testifies in favour of the fact that social self-organization occurs in the form of alternation of two mutually exclusive processes - hierarchization and dehierarchization. Hierarchization is a sequential integration of elementary dissipative structures into dissipative structures of a higher order; dehierarchization is the sequential disintegration of complex dissipative structures into simpler ones. In practice, this is manifested, in particular, in the periodic formation of grand empires and their subsequent catastrophic collapse. But this is a common thing not only in the sphere of politics but also in any other social institution. In the sphere of political life, this process is simply more dramatic and therefore attracts special attention.

A deeper insight into these processes shows that they proceed in different directions: dissipative structures can integrate into different sequences and according to different rules resulting in the emergence of hierarchical systems of various types. A similar pattern is seen in the case of dehierarchization: complex dissipative structures can disintegrate into simpler ones in a number of different ways, as a result of which dissipative structures of different types also appear in the role of more elementary structures. However, the range of directions in which hierarchization or dehierarchization can proceed is by no means arbitrary: it is determined by the nature of the system that is undergoing this evolution and by the nature of the external environment. In other words, it is determined by a bifurcation - a branching of the old quality into a finite set of well-defined potentially possible new qualities. This is the so-called nonlinearity of the first kind, which gives the self-organization process from the very beginning an ambiguous (“stochastic”) character. The transition from one state of the social system to its new state requires the choice of one of many possible new structures. Therefore, the traditional dynamic determinism (in the spirit of Laplace) is replaced by the essentially new “stochastic” or probabilistic determinism (a

chain of bifurcations and a sequence of selection acts). However, the picture of self-organization is not limited to this. A chain of bifurcations can not only lead a self-organizing system away from its initial state but can also return it to this state.

3. The Essence of the Transition Between Order and Chaos (The Essence of Self-Organization)

Having found out how self-organization is made, it is natural to raise the question of why it takes place at all. What plays the role of that driving force that makes dissipative structures both specifically become more complicated and specifically simplified? (Oganyan & Branskiy, 2018).

Again, the experience of world history convincingly testifies in favour of the fact that the role of the driving force responsible for self-organization is played by social selection. It makes clear both the spontaneous and stochastic character of social self-organization. To understand how it achieves this, it is necessary to examine the main factors of social selection. They are thesaurus, detector and selector. The thesaurus (“treasury”) is a set of possible dissipative structures that potentially arise in the depths of this actually existing structure as a result of the corresponding bifurcation. The role of a detector that selects a certain bifurcation structure from the thesaurus and thereby transforms it from a possibility into reality (an abrupt transformation of reality, which has different names - fluctuation, mutation, phase transition, etc.), is played by the internal interaction of the social system elements. At the same time, it is important to pay attention to its dual (“contradictory”) character: it is not just a competition (“struggle”) of elements opposing each other but also the cooperation of elements that assist each other in this “struggle”. Thus, the role of the detector is played by the contradictory unity of competition and cooperation, whose dynamics are difficult to predict. The behaviour of this “unity” is well known from history as a “change in the balance of power” in a given social situation. It becomes especially difficult to be grasped and highly mysterious and enigmatic when the number of elements interacting within the system is very large. And this is exactly the case in many social systems. But that is not all. A third factor intervenes in the process

of social selection, which, for example, Darwin did not take into account at all in his theory of biological selection. Let us note that the synergetic theory of social selection differs significantly from the Darwinian theory of biological selection in two more respects: 1) selection from a set of not real elements but possible structures; 2) choice with the help of not only competition but also cooperation, Darwin’s emphasis is on competition - the “struggle for existence”. This factor was called a selector and, with an insufficient depth of analysis, can easily be mixed with a detector. To understand the subtle difference that exists between a detector and a selector, the following must be taken into account. As the study of not only social but also natural self-organizing systems shows, the desire of such systems to complicate (in the course of hierarchization) or simplify (in the process of dehierarchization) is due to the desire to achieve maximum stability in relation to possible actions from the environment. The law of relationships between the internal interaction in the system with its external interaction with the environment determines the principle of stability, on the basis of which the detector must choose from a variety of possible bifurcation structures the most stable (in the given environment) structure. It is clear that this principle will depend on the specific relation of the internal interaction in the system to the nature of the environment. Therefore, one and the same detector under different external conditions can “use”, generally speaking, different selectors. Thus, only the interaction of all three factors - thesaurus, detector and selector - makes clear the creative power of social selection and its ability to work “miracles”. These “miracles” are manifested in the so-called non-linearity of the second kind - disproportionality between effect and cause (in contrast to the “linear” processes, which are characterized by the proportionality of the effect to cause). Small impacts on a self-organizing system can lead to very large consequences (“a mouse will give birth to a mountain”), and large ones can lead to completely insignificant ones (“a mountain will give birth to a mouse”).

To fully reveal the essence of self-organization (i.e., all the factors that make its hidden meaning clear), it is necessary, however, to answer one more question: how do the results of social selection affect the factors of this selection,

i.e., is there an inverse relationship between the selection results and its factors? In popular language, it sounds like this: do peoples and governments learn from history? Contrary to Hegel, synergy gives a positive answer to this question (At the same time, two questions should not be confused: “Do the participants in the historical process learn lessons from history?” and “How do they learn these lessons?”). The fact is that, in addition to selection, there is also superselection, i.e., the selection of the selection factors themselves). This is manifested by the so-called non-linearity of the third kind (the ability of a self-organizing system to self-act). To make the selection more constructive, it is necessary to make it more radical (daring), and to make it more radical means to create an essentially new thesaurus. But the latter can be created only by subjecting the system to a new disintegration, that is, by creating new chaos. It is especially noticeable here why such an acute need for chaos arises in self-organizing systems: after all, chaos is a “boiling cauldron” in which new dissipative structures ripen (creative role of chaos).

The new thesaurus also entails a new detector and a new selector. It is easy to guess that super-selection leads to a qualitative deepening and quantitative acceleration of simple selection. From what has been said, it is clear that the essence of the social reality development is not reduced to either a unilateral increase in order or a unilateral increase in the degree of freedom (“chaos”), as many thinkers in the past believed (in particular, O. Comte adhered to the first point of view, and G. Spencer - to the second). That elementary form of synthesis of order and chaos (“freedom”), which is realized in a dissipative structure, leads to a completely new viewpoint on the essence of development when it comes to the development of dissipative structures.

It turns out that the development (“evolution”) of a dissipative structure is an increase in the degree of synthesis of order and chaos due to the desire for maximum stability. Those who doubt the revolutionary contribution of synergetics to philosophy should take into account that none of the philosophers of the past, with all the courage of their imagination, has ever come up with such an idea.

4. *The Result of the Order and Chaos*

Transition (Eschatology of Self-Organization)

Let us consider the methodological meaning of the increase in the degree of synthesis of order and chaos, which is observed in the process of development of dissipative structures. In other words, is there any end result in such growth, or is there no such end result? The point is that the maximum stability of a dissipative structure can be achieved only when the very difference between order and chaos disappears. Mutual transitions between order and chaos will then become impossible, and the growth of the degree of synthesis of order and chaos will lose its meaning. (Oganyan & Branskiy, 2003).

A complete synthesis of order and chaos in which any difference between them disappears means the emergence of a dissipative structure that is resistant to any modifications of the external environment; in other words, it is stable with respect to absolute chaos. The formation of such a social system should refute Hobbes’ famous aphorism: “Nothing created by mortals can be immortal”.

We see that self-organization is a balancing act between simple and strange local attractors. A hypothesis arises that balancing is not devoid of a certain tendency, namely: it is a movement toward the above-mentioned global attractor. The social self-organization theory, however, allows us to assert something more: such an assumption would be only a hypothesis if only ordinary selection took place, and it would not come to superselection.

But it is the latter that makes the existence of a global attractor (super attractor) not only possible but also necessary. After all, superselection involves the improvement of the very principle of stability used for ordinary selection. And the sequence of principles of relative stability has a limit in the form of the absolute stability principle.

So, to S. Lem’s question in his “Sum of technology” (“Is there a ceiling of the complexity of the system?”), social synergy (unlike Prigogine’s physical synergy) gives a positive answer (A vivid example of the irreducibility of social synergy to its physical predecessor). How can one imagine the nature of the super attractor, more specifically, without falling into the temptation of groundless speculation? (Oganyan, Branskiy, &

Oganyan, 2018).

Thus, it is clear that this should be the limit of the cultural development of mankind, and such a limit should be the limit of technical and artistic development. The first limit is nothing more than an absolute technical product (the sphere of complete dominance in all public affairs of the collective mind, or what is commonly called the “noosphere”). The second limit is the absolute work of art (the sphere of complete dominance in public affairs of a universally valid feeling, or what might be called the “aesthetic sphere”).

Consequently, the super attractor is a peculiar synthesis of seemingly mutually exclusive opposites - the noosphere and the aesthetosphere, i.e. a synthesis of great technical and no less great artistic ensembles. Such a synthesis presupposes the transformation of man, with his relative freedom and relative morality, into a superman with his absolute freedom and absolute morality.

Let us emphasize that the concept of the superhuman in social synergy differs significantly from that of Nietzsche

The supreme moral law for superhumanity in its synergetic understanding is the principle of universal utility and universal expressivity (respectively, humanity and superhumanity possessing monstrous technical and artistic power). If the super attractor should really form (as social synergy asserts), then the meaning of the global social self-organization (otherwise, the meaning of the world history) is in superhumanity - the formation of superman and superhumanity (in their synergetic understanding) and the transition from ordinary conscious life to the so-called “superlife”. By the latter, is meant the superattractor’s control.

It is easy to see that social synergy allows a completely new approach to the most acute problem of traditional “philosophy of history” – Does social history have an end, or may there not be such an end? (eschatological problem). As we know, all philosophical conceptions of world history are divided into two groups: finalist (recognizing the finality of history) and infinitive (denying this finality). From the viewpoint of social synergy, the question is not correct because in this formulation it excludes the possibility of an unambiguous answer. It turns out that the posed question should be answered as follows: world history has an end in one respect, and no such end in another. On the one hand,

there must be a limit to the cultural development of mankind, but, on the other hand, the movement to this limit must be infinite. To approach this limit, it is necessary to overcome existing social contradictions, but overcoming some contradictions generates new contradictions. Nevertheless, super selection (learning from overcoming previous contradictions) generates a tendency to minimize new contradictions. This tendency makes it possible to get as close to the superattractor as possible without ever reaching it at the same time in a finite period of time. Thus, the superattractor resembles an asymptotic point in logarithmic spiral.

If we now look at the movement to the superattractor purely phenomenologically, i.e. without resorting to rational analysis, both the superattractor itself and the movement to it will be colored in highly mysterious tones. At once we will be enveloped in an atmosphere of mystery, and mystery, as we know, gives rise to a mystical feeling. Supertractor will shine before our mental gaze as “paradise” (Dante), “Shambala” (N. Roerich), “point Omega” (Teilhard de Chardin), etc. Superselection will look like some mysterious superpower (H. Spencer), world spirit (Hegel), universal will (Schopenhauer), life impulse (Bergson), etc. The mystical aura of such notions as superattractor and superselection will become even stronger when it turns out that supermen can be interpreted as a peculiar phenomenon of the absolute man. Just as there is specificity in the synergetic understanding of superman compared to Nietzsche's interpretation of this concept, there is also specificity in the synergetic interpretation of absolute man compared to this concept by Feuerbach (spiritual community of people of all generations) in the image of the superman. Since absolute man is, in principle, unobservable and invisible, while superman can be made potentially observable and visible, it would not be difficult to give these concepts a traditional religious meaning.

Social synergy, however, not only reveals the scientific foundations of religious thinking but also shows the limits of this thinking.

In a purely phenomenological (and, insofar, mostly emotional) approach to the question, the superattractor at first sight resembles the Aristotelian “final” or “purpose” cause and, therefore can easily be interpreted as a certain global “goal” to which humanity strives in its develop-

ment. However, an in-depth rational analysis of its nature indicates the incorrectness of such an interpretation on the following grounds:

1. System's aspiration to superattractor is conditioned by its aspiration to maximum stability, and such aspiration is a more general concept than the aspiration to the goal. Aspiration to stability can be manifested in the form of aspiration to the goal (desire is a consequence of instability of social state) and can be not connected with the goal at all;
2. The goal is a subjective image, and the embodiment of this image, in reality, is the result of the subject's conscious activity. Meanwhile, superattractor is a limiting state of material system's self-organization. Such a state is the result of the collision (interaction) of different purposeful actions, generally speaking, interfering with each other. In this respect, the movement of the superattractor is aimless. Social synergetics, for the first time, showed the inappropriateness of mixing such notions as "goal" and "meaning": the absence of a goal does not mean the absence of meaning (movement to the superattractor). It was this mistake made by Popper in his "Poverty of Historicism": that led him to misconception deduced from the absence of a goal that history has no meaning;
3. The Aristotelian notion of a "purposive" cause presupposes the independence of that cause from acting causes. Meanwhile, the superattractor has no such independence because it is the product of a very complex and subtle interaction between the internal interaction of elements in the system and the external interaction of the system as a whole with the environment.

To summarize the synergetic approach to the eschatological problem, we can say the following. The seeming "mysticism" of the superattractor is due to the non-linearity of the movement process towards it. There is nothing surprising in the concept "superattractor" if we take into account the triple meaning of the non-linear nature of the action-cause relation:

- a) ambiguity of action (stochasticity; non-linearity of the 1st kind);
- b) disproportionality (non-linearity of the 2nd kind);
- c) reactivity (feedback; non-linearity of the 3rd kind).

5. Methodological Structure of Self-Organization

The specificity of social self-organization is that we should distinguish self-organization on the ontological, gnoseological and axiological levels. On the ontological level, social self-organization manifests itself in the form of differentiation and integration of social institutions; on the gnoseological level - in the form of differentiation and integration of knowledge (in particular concepts); on the axiological level - in the form of differentiation and integration of values (ultimately, common desires and related social ideals) (Oganyan & Branskiy, 2014a).

It should be emphasized that differentiation and integration of institutions and knowledge have been known for a long time before. In contrast, both differentiation and integration rules of social ideals have not been realized and, therefore - almost completely ignored until recently. Basically, these rules have the following meaning. In the course of the struggle of ideals, they first bloom, causing a violent euphoria, and then, sooner or later, invariably crumble ("history is a graveyard of ideals" (Jaspers)). On the other hand, this process is not a meaningless "vanity of vanities": in the course of their crumbling, their private human (noninvariant) features are discarded, and the universal (invariant) ones are preserved. Therefore, the meaning of the struggle among ideals lies in metaidealization - idealization of the ideals themselves, as a result of which a universal ("absolute") ideal is gradually formed and realized from the multitude of private ("relative") ideals that are crumbling. It is as if a solid nucleus is "peeled" out of its fragile shell. Moreover, without periodical testing of relative ideals, it is impossible to understand the content of the absolute ideal because the collapse of the utopian traits in ideals means to distinguish invariant traits in ideals of different peoples and epochs (Oganyan & Branskiy, 2014a, 2014b).

Obviously, superattractor is nothing but the result of the realization of the universal ideal. This explains its unshakable stability - "absolute artistic work" (Schelling), or "imperishable cosmos of beauty" (V. Solovyov). World history, i.e. the process of social self-organization in its entirety can therefore be regarded as a global artistic creation. The role of the creator here is humanity as a whole, and the role of the artistic

work is the whole world transformed by it. Local artistic creativity is only a faint hint of this global process. Unlike local creativity, which has meaning and purpose, global creativity is filled with deep meaning but does not pursue any goal.

The obvious question is how such concepts as “social self-organization” and “social progress” relate. In contrast to nature, social self-organization is a very complex and subtle interaction of differentiation and integration of social institutions with differentiation and integration of social ideals. Therefore, unlike nature, in the development of society, objective order and objective chaos are intertwined in the most bizarre way with ideological (“subjective”) order and chaos.

6. Relation of Social Synergy to Classical and Modernist “Philosophies of History”

We believe in order to properly assess the scientific and practical importance of social synergy and its novelty, avoiding both terminological euphoria and methodological phobia, we should compare the synergetic concept of history with the known historiosophic concepts (see Branskiy, 1999, 2000; Budanov, 2007).

The latter can be conventionally divided into classical (V-XIX c.) and modernist (late XIX-XX cc.). The former, in turn, can be divided into three groups: the concepts of divine manifestation (Augustine et al.), the historical cycle (Vico et al.) and global progress (Condorcet, Herder, Hegel, Comte, Marx et al.). The latter form two groups: the concepts of local civilizations (Danilevsky, Spengler, Toynbee, Sorokin, etc.) and absolute chaos (philosophical deconstructivism of the last third of the 20th century). Attention should be paid to a peculiar terminological mishap associated with the identification of the concepts of absolute chaos. In the contemporary philosophical literature, they are usually referred to as “postmodern”. Such terminology, however, can be misleading because postmodernism always represents a kind of ignoring, but on the basis of modernism. This means that postmodernism is a kind of synthesis of modernism and the classics. Concepts of absolute chaos, on the other hand, move even further away from the classical traditions in their historiosophic constructions. Therefore, they represent not post but supermodernism. Their novelty in comparison

with the concepts of local civilizations is not in ignoring the role of chaos in history (the idea of chaos is also present in the concepts of local civilizations) but in denying the role of order and, in that way, the creative role of chaos. Social synergetics shows that supermodernism is a preparatory stage for the formation of real (constructive) postmodernism.

Thus, social synergetics turns out to be a real postmodern “philosophy of history”, highlighting with the utmost clarity both the strengths and weaknesses of classical and modernist historiosophic concepts.

7. Practical Value of Social Synergy

The theory of social self-organization allows a logical and methodological new approach to solving a number of fundamental problems of the philosophy of history, namely the problem of (Oganyan, 2003):

1. historical determinism (“everything is allowed” or “everything is predetermined”);
2. nature of social crises and the ways of overcoming them (whether the crisis-free development of society is possible);
3. the driving forces of history (identifying particular social strata as a main engine of history);
4. the criterion of social progress (whether there is an objective criterion of such progress);
5. the role of social ideals and utopias (are they necessary or only possible);
6. the existence of a limit to humanity’s cultural development (whether such a limit exists);
7. the possibility of long-term social forecasting (whether Popper’s criticism of such forecasting is valid or not);
8. possibilities of coordinated development (“co-evolution”) of society and nature (whether mankind should continue transforming nature or whether it should stop interfering with the natural course of natural processes).

Let us illustrate the novelty of the synergetic approach to these problems with the example of the problem of coevolution. From the point of view of this approach, social self-organization is the post-evolution of nature, i.e. the continuation of nature’s development at a higher level. Therefore, the transformation of nature by man in the course of his life activity is a continuation of nat-

ural development. Hence, it follows that the very notion of co-evolution of society and nature has no sense: the cause of negative phenomena related to the transformation of nature by man lies not in the transformation of nature as such but in the character of this transformation (determined by a corresponding social ideal). As is known, social ideals have utilitarian and spiritual components. The role of the former is played by economic and political ideals, while the role of the latter is played by ethical, aesthetic, and worldview ideals. Negative phenomena in the transformation of nature arise when either spiritual ideals are sacrificed for the sake of utilitarian ones or utilitarian ones for the sake of spiritual ones. Obviously, to prevent negative phenomena, it is necessary to coordinate the utilitarian development of society with its spiritual development. Consequently, in order to successfully post-evolve nature, it is necessary to ensure coevolution (coordinated, harmonious development) of the utilitarian and spiritual components within the global social system.

Thus, from the view point of social synergetics, the problem of coevolution acquires a completely new meaning, and its very formulation changes significantly. Hence, by the way, it follows that generally speaking, it is necessary to strengthen the transformation of nature (space and biological engineering in the XXI century), but this transformation should be combined with the transformation of social ideals that determine the character of nature transformation (social engineering in the XXI century carried out and regulated by the law of differentiation and integration of ideals). On this condition, even a very radical transformation of nature may not only contain any danger but prove to be a great boon.

Conclusion

1. The complete exchange of matter, energy and information are characteristic only for very complex dissipative structures, which are biological and social structures. For a long time, it seemed that only equilibrium structures in non-living nature could exist stably. The 20th century's outstanding discovery was the discovery of dissipative structures in inanimate nature, which existed due to the exchange of matter and energy with the environment

(Benard hydrodynamic cells, Belousov's chemical clock, etc.). Thus, an intermediate link between equilibrium structures and information dissipative structures was found so that the concept of dissipative structure acquired a general scientific character.

2. However, for a particular system interacting with a particular environment, there is an attractor - a limiting state, reaching which the system can no longer return to any of its previous states. The existence of attractors is easily seen by observing both hierarchization and de-hierarchization. On the one hand, the hierarchization process under conditions of interaction with the external environment cannot continue indefinitely; having reached a certain limiting state, it stops (a so-called simple attractor). The same happens to the process of dehierarchization: the disintegration of the system ends when it reaches a certain limiting state (the so-called strange attractor). From this point of view, the dissipative structure undergoes many bifurcations balancing between simple and strange attractors. In this case, if we take as the initial reference system not the state in which reality undergoes hierarchization, but the state in which it undergoes de-hierarchization, then the process of self-organization takes the form of alternating differentiation and integration of social reality.
3. Methodological analysis suggests that the essence of social reality development is not reduced to either a unilateral increase in order or a unilateral increase in freedom ("chaos"), as many thinkers in the past believed (in particular, O. Comte held the first view, and H. Spencer- the second). That elementary form of synthesis of order and chaos ("freedom"), which is realized in dissipative structure, leads to a completely new view point on the essence of development when it comes to the development of dissipative structures. It turns out that the development ("evolution") of dissipative structure is the growth of the degree of synthesis of order and chaos conditioned by the aspiration to maximum stability. Those who doubt the revolutionary synergetic contribution to philosophy should consider that none of the philosophers of the past came to such an idea.
4. Overall, the analysis undertaken shows there

is no “objective” criterion of social progress independent of social ideals. This leads to a very important conclusion: relative progress is determined by the realization degree of the relative ideal, while absolute progress is determined by the degree of realization of the absolute ideal (i.e., the degree of approaching to superattractor). Since the social ideal includes economic, political, ethical, aesthetic and attitudinal aspects, any of these attributes taken separately cannot be considered a criterion for absolute progress. From the point of view of social synergetics, the criterion of such progress can only be the degree of approach to full harmony of all these aspects of the social ideal. Paraphrasing M. Gandhi’s famous words, we can say that the social ideal is like a jewel with its own lights shining in each facet. The analogue of global progress, in this case, would be such a faceting of this stone, in which all the lights form a single jewelled ensemble.

5. If we compare synergetic historiosophy with the analysis done, it is easy to see a clear tendency toward creative synthesis, supported at the same time by vigorous, constructive criticism. Indeed, social synergetics, as we have seen above, represents a revival of the concept of global progress. However, it is no longer the “linear” (“infinite” or “finite”) progress that the founders of progressivism wrote about. Global progress is now nonlinear and asymptotic. Moreover, it grows on the ruins of the parabolic evolution of local civilizations, and its very formation is impossible without such an evolution. Moreover, the picture of global progress becomes more complicated in one more respect: progressive development now looks contrary to what former progressives were accustomed to, as an alternation (cycle) of order and chaos. Chaos is organically woven into the picture of progress, but it retains its creative character generating new order. Finally, and most surprisingly, the picture of global progress, when viewed from a certain angle, looks like the phenomenon of absolute man in the image of superman.
6. Thus, the practical significance of the theory of social self-organization is that not only does it not avoid answering the three most burning questions that have been troubling

humanity for centuries (without considering them “metaphysical”, old-fashioned or “naive”), but it also gives non-trivial answers to them. The question “Where are we going?” is answered very briefly: “To the super tractor”. To the question “Who is to blame?” we get a more lengthy answer: The contradictory nature of social reality is manifested in the fact that every time we overcome some social contradictions, new ones arise instead. Finally, the question “What to do?” gives a very long, complex and cunning answer which, in first approximation, sounds like this: To search for the form of synthesis of order and freedom (“chaos”) that is optimal for the given historical conditions. What does this synthesis mean in practice? A combination of regimentation of some kinds of activity and liberalization of others; in other words, reaching a certain balance between “tightening the screws” in some spheres of activity and “loosening them” in other spheres. That is what clever politicians usually do.

7. But where do we look for the criterion of optimality? Aristotle noted that the optimum is opposed to the extreme and is the “golden mean” between the two extremes. To find this middle ground, we must know these extremes. In fact, with regard to social self-organization, such extremes (as world history shows) are 1) on the ontological level- totalitarianism (the cult of order) and anarchism (the cult of freedom); 2) on the gnoseological level- dogmatism (the cult of principles) and scepticism (the cult of rejection of principles); 3) on the axiological level- utopianism (the cult of future) and pragmatism (the cult of the present). The form of synthesis of order and freedom optimal for the given historical conditions is determined by the specific form of these extremes manifested in the given historical conditions. Finding the “golden mean” between these two extremes makes it possible to find a similar middle ground between the two ultimate extremes that determine all human behaviour - rosy optimism and black pessimism. The principle of dramatic, i.e., sober optimism, plays the role of such a middle ground. Only this principle makes it possible to combine the most exalted romanticism with the soberest realism and to ensure “firmness of spirit” in any critical situation.

8. The above suggests that the struggle against only one extreme inevitably leads to a slide to the other extreme. For example, the one-sided Marxists struggle against anarchism eventually led to totalitarianism, just as the one-sided struggle against totalitarianism can lead back to anarchism. So the search for the “golden mean” always entails a simultaneous struggle against both extremes.
9. The alliance of the entrepreneurial, innovative behaviour of a small firm with the financial, marketing power and distribution (sales) channels of a large corporation generates a significant competitive advantage for both parties. It is in this way that a new system is formed, which provides the transition from chaos to order. This transition is now thought of as a selection action allowing the choice of the most effective ways for the development of socio-productive structures. In a broader sense, we can talk about the integration of technical and sociocultural worlds on which the further fate of human civilization depends.

References

- Branskiy, V. P. (1999). *Iskusstvo i filosofiya* (Art and philosophy, in Russian). Kalinin-grad: Yantarnyy Skaz.
- Branskiy, V. P. (2000). *Sotsial'naya sinergetika i teoriya natsiy* (Social synergetics and theory of the nation, in Russian). Saint Petersburg: Izd-vo Akmeol.
- Budanov, V. G. (2007). *Metodologiya sinergetiki v postneklassicheskoy nauke i obrazovanii* (Methodology of synergetics in post-non-classical science and education, in Russian). Moscow: LKI.
- Hacken, G. (1985). *Sinergetika* (Sinergetics, in Russian). Moscow: Mir.
- Hacken, G. (2003). *Tayny prirody. Sinergetika: ucheniye i vzaimodeystviye* (Secrets of nature. Synergetics: Scientists and interaction, in Russian). Moscow-Izh-evsk: Institute for Integrated Studies.
- Kagan, M. S. (1996). *Filosofiya kul'tury* (Philosophy of culture, in Russian). Saint Petersburg: SPbGU.
- Knyazeva, Ye. N., & Kurdyumov, S. P. (2018). *Osnovaniya sinergetiki. Chelovek, konstruiruyushchiy sebya i svoye budushcheye* (Fundamentals of synergy. A person who designs himself and his future, in Russian). Moscow: Librikon.
- Oganyan K.M., Branskiy, V. P., & Oganyan K. K. (2018). *Teoreticheskoe i empiricheskoye obosnovaniye sotsiologicheskogo osmysleniya zhizni s pomoshch'yu ponyatiya "superatraktor"* (Theoretical and empirical substantiation of the sociological understanding of life using the concept of “Superattractor”, in Russian). *Sotsiologiya i pravo (Sociology and Law, in Russian)*, 1(39), 31-38.
- Oganyan, K. M. (2003). *Prakticheskoye znacheniyeye sotsial'noy sinergetiki* (The practical significance of social synergy, in Russian). In K. M. Oganyan, K.K. Oganyan, & Ja. A. Marguljan (Eds), *Nauchnaya konferentsiya: Sotsial'nyye tekhnologii: teoriya i praktika* (Scientific conference: Social technologies: Theory and practice, in Russian) (pp. 53-57). Saint Petersburg: SPbGIEU.
- Oganyan, K. M. (2005). *Sotsial'nyye tekhnologii kak forma sotsial'noy samoorganizatsii, sredstvo obshcheniya poznaniya i vzaimodeystviya* (Social technologies as a form of social self-organization, means of communication, knowledge and interaction, in Russian). Saint Petersburg: Osipov.
- Oganyan, K. M. (2012). *Sotsial'nyye tekhnologii v obshchestve: istoriko-metodologicheskii analiz* (Social technologies in society: Historical and methodological analysis, in Russian). In A. O. Baranoyeva, & K. M. Oganyana (Eds.), *Materialy mezhdunarodnoy nauchno-prakticheskoy konferentsii - Chetvertykh Sankt-Peterburgskikh sotsiologicheskikh chteniya 19-20 aprelya 2012 goda* (Materials of the international scientific-practical conference of fourth Saint Petersburg sociological readings, 19-20 April 2012, in Russian) (pp. 320-328). (Vol. 1). Saint Petersburg: SPbGIEU.
- Oganyan, K. M., & Branskiy, V. P. (2003). *Mekhanizm perekhoda mezhdu poryadkom i khaosom (fenomenologiya samooorganizatsii)* (Transition mechanism between order and chaos (Phenomenology

- gy of self-organization), in Russian). In K. M. Oganyan, K. K. Oganyan, & Ja. A. Marguljan), *Sotsial'nye tekhnologii: teoriya i praktika: Mezhvuzovskaya nauchno-prakticheskaya konferentsiya, 13, 14 iyunya 2003 goda: Materialy. otchet* (Social technologies: Theory and practice: Inter-University scientific-practical conference, June 13-14, 2003, in Russian) (pp. 38-40). Sankt-Peterburg: SPbGIEU.
- Oganyan, K. M., & Branskiy, V. P. (2014a). *Vlijanie sotsial'nykh idealov na formirovaniye etnicheskikh stereotipov* (The influence of social ideals on the formation of ethnic stereotypes, in Russian). *Vestnik KRSU, 14*(6), 65-69.
- Oganyan, K. M., & Branskiy, V. P. (2014b). *Zakon differentsiatsii i srednikh natsional'nykh stereotipov* (Law of differentiation and average national stereotypes, in Russian). *Vestnik KRSU, 14*(7), 195-199.
- Oganyan, K. M., & Branskiy, V. P. (2018). *Sotsial'naya sinergetika* (Social synergy, in Russian). Saint Petersburg: Petropolis.
- Oganyan, K. M., Oganyan, K. K., Pyzh, B. B., & Petrov, C. H. (2018). The self-organization law of intersubjective ideals: The problem of chaos, order, freedom and liability relationship. *WISDOM, 11*(2), 71-84.
- Prigozhin, I., & Stengers, I. (1996). *Poryadok iz khaosa* (Order out of chaos, in Russian). Moscow: Progress.

FACTORS AFFECTING THE QUALITY OF EDUCATION GIVEN THE NEW INNOVATION SPHERES OF ECONOMY

Yulia NADTOCHIY^{1,2*} 

1 Financial University under the Government of the Russian Federation, Moscow, Russia

2 University Synergy, Moscow, Russia

* *Correspondence*

Yulia NADTOCHIY, 49, Leningradsky prospect, 125167, Moscow, Russia

E-mail: Yflnjxbq-7e@yandex.ru

Abstract: The relevance of the chosen research stems from various changes in modern society, in particular, an increasing role of education in social development (including in human life), contributing to higher standards of educational quality. Therefore, interest in the issues of educational quality assurance continues to grow each year steadily. In part, this may be attributed to the substantial role of educational institutions in professional staff training and education of the next generation, which is having a major impact on the development of the country as a whole.

It is certainly important to investigate factors affecting the quality of education in view of the fact that a person can get an education both independently and within a specially organized process at the educational institution.

This paper describes a methodology that identifies factors affecting the quality of education subject to modern economic and educational trends. The author has attempted to make a typology of any identified factors, developed a model of factors affecting the quality of education, as well as identified issues relating to the identification of factors associated with the quality of education.

Keywords: the quality of education, factors affecting the quality of education, typology of factors, economic trends, trends in education.

Introduction

A distinctive feature of modern global development is the rapid emergence of various trends in different fields of human activity: in the economy, education, etc. Such trends have an impact on our lives. For example, the emergence and development of new spheres of economy promote the emergence of new professions; the digital

transformation of education imposes requirements for the basic skills of the XXI century (competences) necessary for a modern person, etc. Moreover, this, in turn, imposes certain requirements on the quality of education.

Below is a list of some economic and educational trends.

The Global Education Futures and World-Skills Russia experts' report "Skills of the Fu-

ture. What you need to know and be able to do in the new complex world” (*Report of experts from global education futures and world skills Russia “Skills of the Future”*, 2018) focuses on six trends in modern global development, which are key, according to the authors of the report. They are:

- technological development: digitalization of all spheres of life, automation and robotics;
- technological and social transformations: globalization and ecologization;
- societal transformations: demographic shifts and emergence of a network society.

At the same time, one general trend (the so-called metatrend), which influences all the others, is identified as acceleration.

Related to these trends, new spheres of activity are emerging and developing that focus on the realization of human creative potential: cyber economics, creative economy, human-centred services, environmental sphere, and the new technology sector (*Report of experts from global education futures and world skills Russia “Skills of the Future”*, 2018).

Another part of the Global Education Futures report, “Education for a Complex Society” (*Global Education Futures Report “Education for a Complex Society”*, 2018), focuses on megatrends that shape not only our future in general but the future of our education, in particular: digitalization, automation, transformation of social institutions, demographic shifts, and transition towards sustainable societies. In accordance with these megatrends, new spheres (sectors) of the economy are being emerged:

- smart technological sector;
- personalized services sector (human-centred services);
- virtual economies sector;
- knowledge creation sector (scientific knowledge);
- Eco-regenerative (green) economies sector.

In addition to various economic trends listed above, we can also indicate some global economic trends in the modern global social and technogenic development (Demidenko & Dergacheva, 2016):

- wide expansion, defence and propaganda of the global capitalist social developmental system without taking into account certain specifics (national, historical);

- formation of global scientific and technological productive forces at the expense of the planet’s natural and biosphere resources;
- destruction of the biosphere and its degradation;
- formation of social and technogenic (anthropo-technogenic) circulation and destruction of the biosphere-biotic circulation;
- growth of technosphere as an artificial non-living material and electromagnetic (field) world (technosphericization of the planet);
- strengthening of technocratism and technogenic social progress;
- growth of the collective human mind (Noos);
- deepening of social and technogenic global development;
- formation and deepening of socio-techno-natural development (globalization).

Various studies published on the website of the National Center for Public-Private Partnership, within the national project “Digital Economy”, emphasized the following priority sectors of the economy and social sphere (Sidoryuk, 2020):

- digital industry;
- digital healthcare;
- digital construction;
- digital energy;
- transport and logistics;
- digital agriculture;
- financial services;
- smart cities;
- education.

The transformation of modern education as a sphere of economy is one of the key positions. The report identifies three priority directions of education development (Kuzminov, Orekhin, & Netreba, 2020):

- available lifelong education;
- prevention and correction of educational failure;
- available modern higher and secondary vocational education.

It also states the need to create an effective system of additional education and stimulate the system of continuing adult education and lists the provisions for improving the quality of education by overcoming certain existing barriers (Kuzminov, Orekhin, & Netreba, 2020):

- digitalization of educational institutions, crea

- tion of a domestic network for available technologies;
- providing educational institutions with any necessary material and technical base;
- introducing/expanding legislative opportunities in accordance with the existing needs and improving the regulatory framework;
- creating conditions (regulatory and organizational) for the implementation of the educational program;
- targeted funding for programs to improve the quality of educational institutions, etc.

Identifying trends that influence the future of education.

Overall, having analyzed various sources, we were able to identify one of the main trends in education - the use of digital technology in education (the so-called digitalization of education).

The use/introduction of digital technology in education is primarily aimed at the development of certain qualities (knowledge, skills, and competencies) in students. Today's society is deemed to impose the following requirements on any employee (regardless of his/her qualifications):

- to have solid training (natural sciences and humanities);
- to have skills (possession of competences of the twenty-first century);
- to have knowledge, skills and abilities in specific areas (high level of mathematical, digital literacy; analytical, critical, and creative thinking, etc.).

The digital transformation of education involves the formation and spread of new operating models for educational institutions based on the synthesis of new effective (high-impact) teaching practices, continuous professional development of teachers, new digital tools, information sources and services, organizational and infrastructural conditions for the required changes (Kuzminov, Orekhin, & Netreba, 2020).

- All of the above suggest the basic requirements for modern education in the context of global digitalization (including its quality):
- continuous updating, the actualization of educational standards, development of new methods, an adaptation of educational materials to the needs of teachers and students;
- development of communication skills, functional, information (IT-literacy) and digital literacy among teachers and students;

- creating conditions and ensuring equal access to education for everyone;
- individualization of education (personalized teaching, focus on the needs of a particular student);
- close interconnection of science and practice (including pedagogical one), exchange of experience, sharing the best pedagogical practices;
- the increasing motivation of both teachers and students.

To summarize, the main trends of the education market in 2021, which also influence the quality of education, are the following:

- Micro-learning and “small achievements” (bite-size learning concept) - short practical programs, short online master classes;
- intensive targeted learning using digitalization;
- personalized approach (flexible learning system);
- applied nature of teaching to develop new applied skills (competencies that allow quick and effective adjustment to new conditions, adaptive learning);
- customization - matching teaching to the needs of students (development of necessary, certain skills);
- artificial intelligence and machine learning (use of cognitive self-learning systems).
- Trends in modern education are:
 - globalization;
 - the continuous learning process (a lot of new professions appear, and the acquired skills quickly become obsolete).

It is worthwhile to note that the problem of education quality is topical at any time. At the present time, the so-called time of innovations, the time of digital economy development, a huge number of various types of research are carried out (Martin, 2017; Martin & Parikh, 2017; *Education planners, search no more*, n.d.). The requirements for the present-day workforce and, accordingly, for the graduates of educational organizations are being updated. The present time is the time of trans-professionals and innovators (*Industry 4.0: Building the digital enterprise*, 2016; *Skills in the digital economy: Where Canada stands and the way forward*, 2016; *World development report 2016: Digital dividends*, 2016; *Russia 2025: From personnel to talents*,

2017; Bezruchko, Shatrov, & Maksimova, 2018; *New foundational skills of the digital economy*, n.d.; Götz & Jankowska, 2020; *Digital transformation in Russia – 2020: Overview and recipes for success*, 2020; *Future of jobs: Report 2020*, 2020; Pritula, 2021; Dondi, Klier, Panier, & Schubert, 2021).

Current State of the Problem

Quality in the modern world is understood in very different ways and is a complex category which can be viewed from different perspectives: philosophical, social, technical, legal, economic, etc.

Since quality is viewed as a complex category from different perspectives listed above, the concept of “the quality of education” can be viewed from the same perspectives.

International, interstate and national standards understand quality as compliance with the requirements (products, services) and the ability to satisfy the consumer (Standards, 2021).

The pedagogical dictionary defines “the quality of education is a certain level of knowledge and skills, mental, moral and physical development, which students achieve at a certain stage in accordance with the intended purposes; the level of matching the expectations of various stakeholders involved in education from the educational services provided by the educational institution. The quality of education, first of all, is measured by its compliance with the educational standard” (Kodzhaspirova & Kodzhaspirov, 2000, pp. 56-57).

Moreover, the quality of education is understood as “consistency of education (as a social system, process, and result) with diverse needs, interests of an individual, society, and state; a

systemic totality of hierarchically organized, socially significant essential properties (characteristics, parameters) of education (as a social system, process, and result)” (Kodzhaspirova & Kodzhaspirov, 2000, p. 88).

“The quality of education is a set of characteristics of competencies and professional consciousness reflecting the ability of a specialist to be engaged in an occupation in accordance with the requirements of today’s economic development, at a certain level of efficiency and professional success, with an understanding of social responsibility for the results of professional activity” (Korotkov, 2007, p. 78).

We will focus on these definitions when identifying the factors affecting the quality of education.

We should emphasize here that many factors exist now that affect the quality of education (there is a great variety of such factors) in connection with certain (outlined) above realities of global development and the potential for economic development (emergence of various trends that determine our future), including the potential for development of modern education.

The use of digital technologies in education is one of the main directions, as noted above, which is actively developing. In this regard, in order to ensure the quality of education, both teachers (pedagogues, educators) and pupils (schoolchildren, students) must have certain digital skills (competencies).

Current Trends

As a result, a list of the most important competencies of an individual living in the twenty-first century is defined as a set of competencies that fall into four groups (Fig. 1) (Uvarov, 2014).

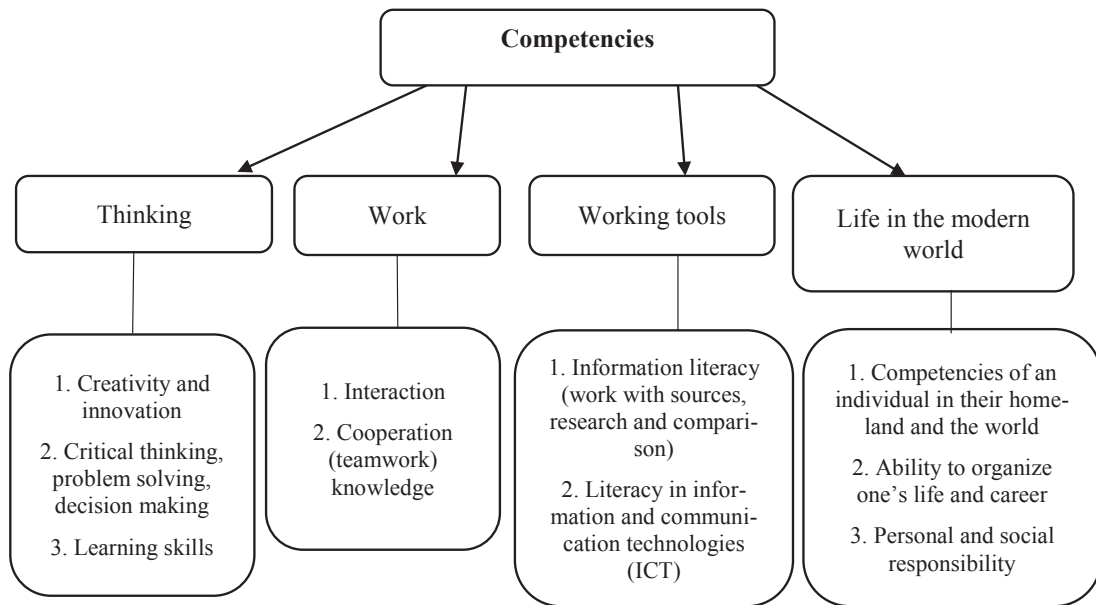


Figure 1. Competencies of an Individual Living in the Twenty-First Century (Uvarov, 2014, p. 15).

Groups of digital skills necessary for both a teacher and students in 2021 have also been identified (*Digital literacy of Russians: Research 2020, 2020; Report of experts from global education futures and world skills Russia "Skills of the Future"*, 2018):

- digital (including information) security;
- creation of digital content;
- knowledge of all high-tech devices;
- problem-solving skills in the digital environment;
- data handling (in particular, the Data-Driven approach);
- contextual/specialized skills, cross-contextual skills, existential skills (adaptability, self-learning, teamwork);
- digital etiquette.

In accordance with the listed and demanded competencies to ensure the quality of education, it is necessary for the teacher himself/herself to possess such competencies. We may describe this factor as the teacher's professionalism (competence). Thus, the education of teaching staff is one of the key factors influencing the quality of education.

Research Methods

The study proposes to view the factor as a mate-

rial fact, a cause that affects the quality of education and the driving force for improving the quality of education in today's environment. In order to determine the factors affecting the quality of education, a methodology for identifying the factors was developed. The proposed factors-identifying methodology can be used in further research work to identify factors affecting the quality of education.

Methodology for identifying factors affecting the quality of education.

The methodology used to identify factors affecting the quality of education consists of three components (stages): the preparatory period, basic and final stages.

1. Preparatory period:

- 1) to examine the category, the "quality" concept, "the quality of education" concept;
- 2) to consider new emerging economic spheres and new economic trends (in terms of modern researchers);
- 3) to identify trends affecting the future of education, defining existing potential in the private education market;
- 4) to identify risks of digital transformation of education.

2. Main stage:

- 1) to research (study) existing factors affecting the quality of education:
 - a) to review literary sources and research

- findings;
 - b) to have experience in different educational organizations;
 - 2) to select a group of methods to identify factors affecting the quality of education:
 - a) to make observations, surveys (interviewing, questioning), and review documents;
 - 3) to define the indicators of identified factors for the purpose of further monitoring;
 - 4) to make a typology of factors affecting the quality of education.
 - 3. Final stage:
 - 1) to outline the problems of determining factors affecting the quality of education;
 - 2) to make conclusions and recommendations.
- Based on the proposed methodology, the research (study) of the existing factors affecting the quality of education was carried out in accordance with the basic stages of identifying factors affecting the quality of education in the new emerging spheres of economy, taking into account the private education market potential:
- 1) defining the criteria (indicators, values) for identification of factors affecting the quality of education;
 - 2) factors search and identification;
 - 3) evaluation of the identified factor's relevance (degree of impact, effect);
 - 4) typology of identified factors (determination

- of typological features);
- 5) identification of the main (basic, relevant) factors;
- 6) description of identified factors and their impact on the quality of education;
- 7) description of conditions having an impact on the factors affecting the quality of education.

Results

Typology of factors affecting the quality of education.

As there is no single universal typology in any scientific field (for example, typology of research, typology of conflicts, etc.), so there is no single universal typology (classification) of factors, including factors affecting the quality of education.

Below we described one of the typologies for factors affecting the quality of education, depending on the selected typological feature. It was compiled based on the data obtained when using the proposed methodology for identifying the factors.

1. In general, factors affecting the quality of education can be divided into two large groups: external and internal factors (Table 1). These groups of factors are important for both traditional (offline) and distance (online), as well as mixed (offline plus online) learning.

Table 1.

Factors Affecting the Quality of Education
(Compiled by the author)

<i>External factors</i>	<i>Internal factors</i>
<ul style="list-style-type: none"> - global - government - economic - political - social - cultural - legal - demographic - psychological - technological 	<ul style="list-style-type: none"> - Education objective and strategy - responsibility (interest) of the management (administration of the educational institution) - content of education (including educational programs) - Quality management system of an educational institution - working and learning conditions - orientation towards the quality of training (personnel, students) - motivation (of students, teachers and other staff categories at an educational institution) - educational and methodical, informational, material and technical support - level of training of the teaching staff and other employees of the educational institution - level of competence of university entrants and students - arrangement of the educational process (tools, methods, teaching technologies, etc.) - psychological climate in teams and groups of students

Global factors and globalization include the influence of international processes in higher education and the demand for higher education in the global community.

Issues of organizational and legal support, regulation, control and management of education by a particular state, etc., are referred to the public factors.

Economic factors, including financial factors, are responsible for the provision, equipment of the educational process, and financing of education.

A group of political factors includes various political decisions in the education system development, for example, the decision on education digital transformation decision to switch to a distance format of work during the coronavirus pandemic.

Social factors mainly imply meeting public needs in education and the demand for quality education. Cultural factors assume the existing need for higher education and the relationship between culture and the level of education in the country.

Sometimes, these two factors are combined and viewed as sociocultural factors, implying social attitudes to the effect of changes in the educational system on our daily lives and addressing the arising social problems.

Legal factors imply legal support of the education quality (legal regulation of social relations in education, legal guarantees for the quality of education): state educational standard, licensing of educational activity, state attestation and accreditation. We can either combine these factors with a group of state factors or consider them separately.

A group of demographic factors considers the composition of the population - age, quantitative representation - and deals with age characteristics of consumers of the educational services, in particular.

External psychological factors include, for example, the current pandemic coronavirus situation, which entailed an online learning format and determined the willingness to teach and learn remotely.

The development/support of the technological base that creates conditions for informatization (digitalization) of education in a particular country refers to technological factors.

Besides the above group of general external factors, we can identify a group of individual external factors, which include the following:

- the emergence of a large number of competitors (including private educational institutions);
- the state development strategy;
- rapid development and application of innovative technologies (students' need for such technologies has proved to be growing);
- solvency of educational services consumers;
- legislation changes;
- consumer preferences (preferences of educational service consumers);
- or even the geographical location of the educational institution (they often go to enrol in the capital educational institutions, although there is a reasonable opinion that the Russian Federation territorial educational organizations provide better and more qualitative training).

A group of internal factors affecting the quality of education is very extensive.

The quality of working conditions includes the arrangement of a teacher's workplace.

Under the quality of working conditions, we understand not only payment and a comfortable workplace but also the possibility of career advancement, ensuring social guarantees.

The motivation of both teachers and students affects the quality of education. Different systems of allowances are developed and applied to maintain the motivation of teachers in educational institutions.

There is some specificity of factors affecting the quality of education, which manifests itself in different types of learning.

For example, internal factors that determine the quality of distance learning (including online learning) include:

- policy of educational institutions in this field;
- level of professional skills of teachers in the e-learning environment;
- appropriate resource provision (financial, personnel, material and technical, etc.);
- level of teaching process structuring;
- quality of electronic learning materials;
- individual approach (individualization of education);
- absence of adverse impact on the students' health.

2. All factors affecting the quality of education can be divided depending on the level of their manifestation (level of implementation):
 - at the level of the state;
 - at the level of the educational institution;
 - at the division/Department level;
 - at the level of a specific employee (teacher, administrative employee, etc.) or student.
3. Depending on the level of influence on the educational process, we distinguish the main factors (most important) and secondary (least important).

This division of factors is conditional as each person (stakeholder involved in education, a party concerned) will have an individual set of significant and insignificant factors depending on his/her priorities.

4. The following other groups of factors can be identified subject to an individual's existing priorities (attitude to the work performed and purpose of professional activity):
 - personal factors: mood, health, well-being, desire to teach and transfer knowledge, personal sympathies, antipathies, etc.;
 - professional factors: competence of the teacher, ability to quickly "readjust" the lesson for a group of students, their perception, possession of varied pedagogical and other methods, different forms of classes, etc., talents and capabilities of a particular teacher.
5. Global and local factors are distinguished as to the extent (scale) of the impact.

Also, global factors can be considered at the level of the entire global community: general - at the level of the state (in education), individual- at the level of a particular educational institution, specific - at the level of a particular division / Department or teacher (student, teaching and support staff, administrative staff, employer, parent, and graduate).

6. We can identify a group of factors of prevailing circumstances or a group of unexpected (unforeseen) factors: stress, fatigue from the number of classes during a day, deterioration

of well-being; a group poorly understanding information and a new topic (often introduction into the course is quite monotonous: goals, objectives, principles of the subject, etc.).

7. Factors depending on the level of quality control:
 - level of Rector (Rector's office);
 - level of the Dean's office (faculty, department);
 - level of the Department;
 - level of the teacher;
 - level of the student;
 - level of the graduate;
 - employer level;
 - parent level.
8. Depending on the type of learning used in educational institutions:
 - factors affecting the quality of traditional (face-to-face) learning;
 - factors affecting the quality of distance learning;
 - factors affecting the quality of blended learning.
9. According to the impact nature:
 - direct impact factors;
 - indirect impact factors.

Direct impact factors include educational institutions' ratings, requirements of employers, requirements of parents and requirements of former students and now graduates who started their carrier and faced certain difficulties and conditions.

Among the indirect impact factors, there is the attitude to the specifics of teaching work, health, etc., in the family.

The division into direct and indirect impact factors is conditional, as practically any factor can be referred to as both groups of factors depending on its importance for the persons involved in education.

Below, we present some of the factors affecting the quality of education and their indicators from the point of view of the persons involved in education (Table 2).

Table 2.

Factors Affecting the Quality of Education, and Their Indicators from the Point of View of the Stakeholders Involved in Education (Compiled by the author)

<i>Factors</i>	<i>Indicators</i>
Quality of the Faculty members' activity (professional)	

-
- commitment to their academic subject(s);
 - knowledge, abilities, skills, experience and qualification (teacher’s professional competence);
 - ability to learn new things, to study;
 - teacher’s workload during the academic year (number of classes per day, number of courses, including those that are new for the teacher, per year, etc.);
 - abilities and preferences for a particular science;
 - interest in scientific (research) and pedagogical activities;
 - constant self-education, self-development (learning, upgrading the professional skills) in accordance with the modern requirements for the courses taught;
 - motivation to work;
 - personal qualities;
 - other.
 - quality of training aids;
 - quality of reading materials;
 - quality of the developed and suggested practical exercises for the students;
 - quality of classes (quality of teaching);
 - quality of training (not getting a “wallpaper degree”, but actual training, mastering additional program (re-training), upgrading of professional skills program, etc.);
 - quality of interaction (at different levels: teacher-student, teacher-teacher, teacher-administration, teacher-academic staff, etc.);
 - quality of communication (students note that quality of teaching depends on the way they contact the teacher);
 - quality of research (scientific articles, monographs, patents, receiving patents, etc.);
 - other.
-

Quality of students’ study (learning)

-
- interest in the scientific (research) work and learning, to their future practical (professional) occupation;
 - learning load (number of courses, number of tests, etc.);
 - motivation for learning (self-study, self-development, and further self-education);
 - students’ abilities and readiness for diverse activities (but given, sometimes, their preferences for a certain sphere of labour activity, for studying certain courses in accordance with the chosen future occupation);
 - personal qualities;
 - other.
 - quality of knowledge acquired;
 - gaining practical experience;
 - interest in future work;
 - quality of interaction (at different levels: student-teacher, student-student, student-administration, student-support staff, etc.);
 - quality of research work (articles, graduate qualification works, etc.);
 - quality of test completion;
 - other.
-

Quality of the administration, support and other staff performance (professional)

-
- Interest in work;
 - involvement in work, interest in labour results;
 - knowledge, skills, experience, and qualification;
 - commitment to self-development and career growth;
 - interest in the development of educational institutions;
 - labour motivation;
 - ability to be responsible (as a separate essential quality);
 - knowledge of teaching specifics (this is important both for evaluating/monitoring the quality of teaching and for making various management decisions);
 - personal qualities;
 - other.
 - quality of managerial decision-making;
 - quality of decisions made;
 - quality of orders and instructions;
 - quality of management at different levels;
 - quality of document flow (and, accordingly, documentation) in the educational institution;
 - quality of interaction (at different levels: administration - teachers, administration - support staff, support staff - support staff, etc.);
 - other.
-

Questions to Be Discussed

A wide variety of typological (classification) features, which distinguish the factors affecting the

quality of education, makes it possible to present the typology of factors in the form of a model (Fig. 2) in general.

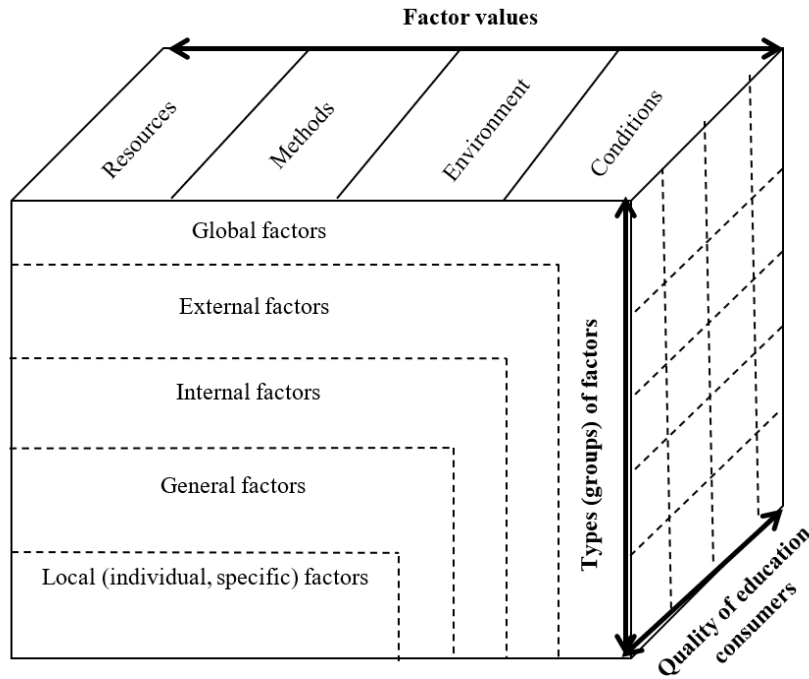


Figure 2. Model of Factors Affecting the Quality of Education (Compiled by the author).

Factor values: resources (labour (personnel), intellectual, technological, financial, informational, material), methods (algorithm of actions, process controllability), environment (external and internal), and conditions (development of new spheres of economy, education market potential; public and private educational institutions, where the education is carried out, etc.).

Quality of education consumers (educational service):

1. external: a state (customer), employers, colleagues (if the work is interrelated), parents (relatives, guardians) of students, graduates (former students), other educational institutions (master's program, postgraduate training, additional education);
2. internal: students, fellow students (in teamwork), subdivisions of the institution - departments (training in another department in master's degree, postgraduate study), teachers (other courses), and personnel of the institution (educational departments and other insti-

tutional divisions).

The range of factors simultaneously affecting the quality of education is wide: from completely insignificant and secondary (minor, local) factors to the most relevant and global.

Conclusion

When determining the factors affecting the quality of education, we found some challenges in identifying these factors and compiling a typology thereof.

One of the challenges in determining (identifying) the factors is the lack of a united, universal opinion about the quality of education. Sometimes, we can even talk about the lack of agreed opinion between all the stakeholders involved in education and other stakeholders (teachers, students, employers, graduates, parents, etc.).

This also relates partly to different perceptions of the quality of education among different

people according to their individual (subjective) opinions.

The second challenge relates to a constant change of conceptions of the quality of education and requirements to the quality of education, which changing environmental situation (in the economy, science, technology, etc.) dictate. Here we can talk not only about specific and general opinions about the quality of education (inconsistency of opinions) but also about changing conditions for education (for example, the emergence of online education, the emergence and “multiplication” of various platforms and services for their use in learning, the idea of creating educational hubs, etc.).

Another challenge is today’s rapid global obsolescence of knowledge and, at the same time, of certain professions. This process is so fast that now they often say that a person has not yet had time to complete his/her studies and the profession is no longer in demand; or has he/she just completed the studies and new knowledge already appeared that must now be mastered independently, while the knowledge acquired during the training in an educational institution is already outdated.

Thus, even a high-quality education can make the graduate no longer in demand in the labor market.

We can also identify some difficulties caused by the lack of a single typology of factors affecting the quality of education (almost all fields of science demonstrate the lack of a single universal typology). This is partly explained by the great diversity of existing factors.

As a result, we note that ensuring the quality of education in the educational institution is a joint work (professional work) of teachers, students, administration, employers, etc.

Given the outlined challenges of identifying factors affecting the quality of education, there is no doubt we will continue our further research on the issues of quality assurance in educational institutions.

Reference

- Rossiia 2025: *ot kadrov k talantam* (Russia 2025: From personnel to talents, in Russian) (2017). *The Boston Consulting Group*. Retrieved February 15, 2022, from https://d-russia.ru/wp-content/uploads/2017/11/Skills_Outline_web_tcm26-175469.pdf
- Bezruchko, P., Shatrov, Y., & Maksimova, M. (2018). *Kompetencii neyasnogo budushchego* (Competencies of an uncertain future, in Russian). *Harvard Business Review Russia*. Retrieved February 15, 2022, from https://tomorrow-lawyer.org/wp-content/uploads/2018/07/Компетенции-неясного-будущего_-Harvard-Business-Review.pdf
- New foundational skills of the digital economy* (n.d.). Developing the professionals of the future. BHEF. Retrieved February 15, 2022, from https://www.burning-glass.com/wp-content/uploads/New_Foundational_Skills.pdf
- Demidenko, E. S., & Dergacheva, E. A. (2016). *Ekonomicheskie trendy v usloviyah sovremennogo social'no-tekhnogennogo razvitiya mira* (Economic trends in the context of modern social and technological development of the world, in Russian). *Fundamental'nye issledovaniya (Basic Research, in Russian)*, 11, 774-781.
- Dondi, M., Klier, J., Panier, F., & Schubert, J. (2021). *Defining the skills citizens will need in the future world of work*. Retrieved September 17, 2021, from <https://www.mckinsey.com/industries/public-and-social-sector/our-insights/defining-the-skills-citizens-will-need-in-the-future-world-of-work>
- Education planners, search no more* (n.d.). *Learning Portal. UNESCO's International Institute for Educational Planning*. Retrieved September 17, 2021, from <https://learningportal.iiep.unesco.org/en/blog/education-planners-search-no-more>
- Doklad ekspertov Global Education Futures i WorldSkills Russia "Navyki budushchego. CHto nuzhno znat' i umet' v novom slozhnom mire"* (Report of experts from global education futures and world skills Russia “Skills of the Future”, in Russian) (2018). Retrieved February 15, 2022, from https://futuref.org/futureskills_ru
- Doklad Global Education Futures "Obrazovanie*

- dlya slozhnogo obshchestva” (Global Education Futures Report “Education for a Complex Society”, in Russian) (2018). Retrieved March 10, 2021, from https://futuref.org/educationfutures_ru
- Götz, M., & Jankowska, B. (2020). Adoption of industry 4.0 technologies and company competitiveness: Case studies from a post-transition economy. *Foresight and STI Governance*, 14(4), 61-78. <https://doi.org/10.17323/2500-2597.2020.4.-61.78>
- Cifrovaya transformaciya v Rossii - 2020. Obzor i recepty uspekha* (Digital transformation in Russia – 2020: Overview and recipes for success, in Russian) (2020). Retrieved February 15, 2022, from https://komanda-a.pro/projects/dtr_2020
- Kodzhaspirova, G. M., & Kodzaspirov, A. Yu. (2000). *Pedagogicheskij slovar'* (Pedagogical Dictionary, in Russian). Moscow: Academy Publishing Center.
- Korotkov, E. M. (2007). *Upravlenie kachestvom obrazovaniya* (Education quality management, in Russian). Moscow: Academic Project.
- Kuzminov, Ya. I., Orekhin, P. V., & Netreba, P. N. (2020). *Rossiya v novuyu epohu: vybor prioritetov i celi nacional'nogo razvitiya: ekspertnyj doklad* (Russia in a new era: The choice of priorities and goals of national development: An expert report, in Russian). Moscow: Publishing house of the Higher School of Economics.
- Martin, M., & Parikh, S. (2017). *Quality management in higher education – Developments and drivers*. Results from an international survey. Paris: IIEP-UNESCO.
- Martin, M. (2017). Internal quality assurance: Enhancing higher education quality and graduate employability. *UNESCO International Institute for Educational Planning*. Retrieved September 17, 2021, from <https://unesdoc.unesco.org/ark:/48223/pf0000261356>
- Pritula, M. (2021). *Kak kompaniyam razvivat' rukovoditelej v 2021 godu?* (How can companies develop leaders in 2021, in Russian) Retrieved February 15, 2022, from <http://pritulaaacademy/tpost/43y-72jemt1-kak-kompaniyam-razvivat-rukovoditelei-v>
- Industry 4.0: Building the digital enterprise* (2016). PwC. Retrieved February 15, 2022, from <https://www.pwc.com/gx/en/industries/industries-4.0/landing-page/industry-4.0-building-your-digital-enterprise-april-2016.pdf>
- Sidoryuk, A. (2020). *Kejsy GCHP-proektov umnogo goroda* (Cases of smart city GCP projects, in Russian). *Website of the National Center for Public-Private Partnership “ROSINFRA”*. Retrieved March 20, 2021, from <https://rosinfra.ru/digest/documents/one/kejsy-gcp-proektov-umnogo-goroda>
- Skills in the digital economy: Where Canada stands and the way forward* (2016). The Information and Communications Technology Council [ICTC]. Retrieved February 15, 2022, from <https://www.ictc-ctic.ca/wp-content/uploads/2016/05/Skills-in-the-Digital-Economy-Where-Canada-Stands-and-the-Way-Forward-.pdf>
- Uvarov, A. Yu. (2014). *Ob opisaniii kompetencij XXI v.* (About description of competencies of the XXI century, in Russian). *Education Policy*, 4(66), 13-30.
- Standarty* (Standards, in Russian) (2021). Website of the International Organization for Standardization ISO. Retrieved April 27, 2021, from <https://www.iso.org/ru/standards.html>
- Cifrovaya gramotnost' rossiyan: issledovanie 2020* (Digital literacy of Russians: Research 2020, in Russian) (2020). NAFI Analytical Center. Retrieved March 17, 2021 from <https://nafi.ru/analytics/tsifrovaya-gramotnost-rossiyan-issledovanie-2020/>
- Future of jobs: Report 2020* (2020, October 20). *World Economic Forum*. Retrieved February 15, 2022, from <https://www.weforum.org/reports/the-future-of-jobs-report-2020/in-full>
- World development report 2016: Digital dividends* (2016). The World Bank. Retrieved February 15, 2022, from <https://www.worldbank.org/en/publication/wdr2016>

THE PHENOMENOLOGY OF THE “SITTING INSIDE”: A SOCIO-PHILOSOPHICAL ANALYSIS

Nikolay TETENKOV^{1,*} 

¹ Department of Philosophy and Sociology, S(A)FU named after M. V. Lomonosov, Arkhangelsk, Russia

* *Correspondence*

Nikolay TETENKOV, 163044 Arkhangelsk, 8 Krasina St., bld. 1, sq. 41, Russia

E-mail: tenibo@yandex.ru

Abstract: The article deals with the problem of transforming human subjectivity. Factors which condition the formation of the internal concept of the Self, as a phenomenon “sitting inside,” are defined. Aspects connected with the concept of “norm” and “pathology” from positions of modern philosophy, social psychology, psychoanalysis and medicine are analyzed. The relevance of the study: at present, there is a radical revision of ideas about the inner component of the self-concept.

The aim of the study is to explore the socio-philosophical aspects of multiple subjectivities of the individual from the perspective of the phenomenon of “sitting inside”.

In addition to the general scientific methods of analysis and synthesis, the research methodology involves the application of methods such as the systematic method, the method of interdisciplinary research and the method of hypothetical modelling.

The author’s interpretation of the phenomenon of “multiple subjectivities” is given. The results of the study have been the subject of numerous discourses at scientific and practical conferences at international and all-Russian levels and seminars.

The study concludes that the phenomenon of “sitting inside” should be characterized as a pathological deformation of personality subjectivity.

Keywords: personality, multiple subjectivity, within, multiple personalities, pathological deformity.

Introduction

At the heart of every phenomenon and essence of a process analyzed from a philosophical point of view is the original inner struggle of Oneness

and Multiplicity. Every individual is driven by a sincere desire to bring any process or phenomenon to homogeneity, which is the natural force guiding philosophical knowledge. At the same time, there is a desire for heterogeneity, for di-

versity, which aims to bring something different to the existing reality, different from the familiar, different from the ordinary consciousness (Tentenkov & Kierkegaard, 2017).

Literature Review

Starting from Descartes, Spinoza, Locke, Leibniz, Hume, Kant, Fichte, Schelling, and Hegel, the problem of the subject in philosophy was studied by Russian philosophers V. F. Asmus, M. A. Garntsev, V. N. Zheleznyak, E. V. Ilyenkov, A. N. Kruglov, V. N. Kuznetsov, V. A. Lectorsky and others. The problems of the ontology of consciousness, meaning, intersubjectivity, corporeality, the "mask" of subjectivity, and the phenomenon of presence have been addressed in the works of E. Husserl, R. Ingarden, M. Merleau-Ponty, J.-P. Sartre, E. Levinas, M. Heidegger and others.

In Russian philosophy, the phenomenological analysis of multiple subjectivities is presented in the works of L. Bertalanffy, M. Castells, S. Hawking, M. Conner, M. Beche, M. M. Waldrop, M. Gell-Mann, D. Alberts, T. Czerwinski, H. Haken, I. R. Prigozhin, V. E. Kagan, E. N. Knyazev, S. Bogomolov, E. Moren, W. R. Ashby, A. Atlan, V. E. Voitsekhovich, R. Arzumaniyan, L. A. Rastrigin, V. P. Filatov, V. I. Arshinov, I. A. Gerasimov, A. P. Nazaretyan, etc.

The starting point of phenomenological research is reflection. Reflection does not deal with the objects themselves, it is interested in the ways of our knowledge of the objects, subjective conditions of comprehension by means of concepts, and also in the limits of reasoning activity and finally in the distinction between rationality in the narrow sense (*Verstand*), and rationality in the broad sense (*Vernunft*), the source of all our higher concepts (Roberts, 1992). Studying the social-psychological phenomenology of personality, K. Lewin (Levin, 2000) introduced the concept of "psychological field" as a space of a person's life world. A person located in this field experiences both attraction and repulsion forces, which the researcher later called valences. The ratio of these valence forces on the part of the referent part of the social world is reflected in the emotional state of the individual.

When we say that our "I" observes the thoughts that appear to our "I", this is not entirely

true. If our thoughts were presented as some object and our self could view the thought as if from the outside, then we could say that the self is observing the thought as it comes in. (In bipolar mental disorders, this happens). When the psyche functions normally, if a thought comes to us, our "I" does not function in those moments. It only comes back to life later when it recalls the thought, but the thought does not exist in the brain at that time. It is this phenomenon of thought that we call the phenomenon of "I". It is a reflection. This rapid alternation of thoughts driven by someone and our thoughts, which have arisen about these driven thoughts, creates the illusion of a continuous work of the "I". However, this work is interrupted from time to time. In reality, our thoughts are only those thoughts of thoughts.

Speaking of the ambivalent assessment of the potential of one's own self, V. S. Mukhina (2010) argued: "Man is a danger to himself by his multiplicity, by the multiple manifestations of his polar essence. A man is dangerous to himself by his ambivalent essence..." (p. 393).

The peculiarity of man's reflexive directions determines the multiplicity of his consciousness, which endows him with the unique ability to go beyond the bounds of natural phenomena, commonplace, and traditional perceptions of the world. It is also an opportunity to find oneself in another, different reality than the normal one.

The idea of multiple subjectivities has its roots in the philosophical system of G.W. F. Hegel, which is based on the identity of being and thinking. In Hegel's (2008) opinion, "although the demented man is aware of the multiplicity of his consciousness, accepting the contradictions existing within it between the objective and the subjective, but has no possibility of overcoming this splitting" (p. 181).

The notion of "multiple subjectivities" began to take shape in the framework of J. Deleuze's (1998) theory of subjectivity. It regards subjectivity as a system of dynamisms within the framework of "oblique" thinking. It implies that the split subject is different in relation to its thinking, and thinking itself refers to movements carried over only in the conditions of the personal subject (pp. 95-99). The personal subject is a state of "split" in the dynamic system of subjectivity itself, where the "larval" is not only a mask but also the germ of further development. In his

theory of multiple subjectivities, each of the attitudes or ideas can receive a virtual body and appear as a “larva”. In the process of actualization, the “larva” or idea becomes real and acquires a private existence. The actualization of an idea takes place as its individuation, which occurs as an objective process of the transformation of impersonal sensuality into a subjective self, the becoming of a living self.

Dennett’s model of multiple outlines, based on Deleuze’s theory of subjectivity, suggests an already decentralized consciousness in which different parts of the brain create contradictory and complementary narratives. So, in our view, multiple subjectivities are the presence of several worldviews in consciousness, each of which sets out a different worldview in harmony with one another.

In order to identify the properties of multiple subjectivities, let us consider this phenomenon within the categories of “norm”, “pathology”, or

“disorder”. Assuming that multiple subjectivities itself are the norm, with all the “advantages” and “disadvantages” of this concept.

The “disadvantage” of the concept of the norm is that this concept is vague: it is intuitively assumed that everyone knows what a norm is, and there is no need to clearly define the boundaries of the concept of the norm. However, due to the so-called clarity and the obviousness of the norm, this concept still remains undefined and allows a variety of interpretations, including the most radical ones. For example, V. S. Pshizov (2015) states that there is no definition of a mental norm. The complexity of the concept of a norm is also due to the fact that there are many approaches to the study of this concept.

Without considering it appropriate to go into detail about the different approaches to the interpretation of “normality” and “pathology” in our study, we will summarize them in the form of Table 1:

Table 1.

Scientific Approaches to the Concepts of Normality and Pathology

<i>Approaches</i>	<i>Norma</i>	<i>Pathology</i>
<i>Statistical</i>	Arithmetic mean	Deviation from arithmetic mean
<i>Adaptation</i>	Ability to adapt to social life, to socialize	Lack of ability to adapt to social life, to socialize
<i>Culturally relativistic</i>	Compliance with the norms of the society or social group to which a person belongs.	Failure to conform to the norms of society or the social group to which a person belongs.
<i>Psychopathological</i>	Absence of pathology	Existence of pathologies
<i>Clinical</i>	Lack of mental illness	Existence of mental illness
<i>Subjective</i>	Feeling unwell	Lack of feeling unwell
<i>Humanistic</i>	Man lives in accordance with his essence	Man lives in contradiction to his essence

We believe that a way of knowing the norm is only available through the lens of pathology research. All existing classical research concepts belong not to social philosophy but to the philosophy of medicine and bear more than a distinctive imprint of physiology and biology. At the same time, the organic theories of society at the present stage, however close in spirit to physiological concepts in medicine, are still not suited to the new state of society as a subject of knowledge. This topic is the subject of a more in-depth study, which is beyond the scope of our study.

In order to justify the research topic logically, let us formulate the concept of “norm”. The norm is most often a construct, including a social construct, which leads to the “blurring” of the

concept, while pathology is explicit. Accordingly, it seems more constructive not to define pathology through the norm but to define the norm through pathology. It seems to us that the notions of medical, psychological and social norms must be strictly differentiated, with the medical norm being the fundamental norm. The psychological norm is based on the medical norm, in turn, and the social norm is based on the medical and psychological norms. Attempts to broaden the scope of the meaning and application of the concepts of “norm” and “pathology” ultimately result in the concepts losing their meaning.

For the purposes of our study, we will refer to the phenomenon of multiple personality disorder as dissociative disorders (from the Latin dissoci-

ate, “to be separated from the community”). In the scientific literature, it is defined as:

- Dissociative identity disorder (DID, according to the Diagnostic And Statistical Manual Of Mental Disorders - 5);
- Organic dissociative identity disorder;
- Multiple personality disorder (MPD in ICD-10 (International Classification of Diseases - 10, class 5);
- A split personality;
- Multiple personality syndrome.

According to DSM-IV, dissociative identity disorder is diagnosed when four criteria can be distinguished: the patient has two or more identities, each with its own worldview, worldview, habits, age, etc. Each of the identities can control the patient, the patient forgets much about themselves, and it is not the usual forgetfulness; this condition has not occurred in a state of alcohol, drug abuse or illness.

Dissociative disorder is accompanied by symptoms such as depersonalization, de-realization, depression, anxiety, mood swings up to suicidal or panic, various phobias, hallucinations, sleep disorders, eating disorders, bouts of confusion, loss, amnesia, which is of a psychological rather than physiological nature. Usually, amnesia as a defence mechanism allows forgetting traumatic memories. However, dissociative disorder works differently, switching from one identity to another, and the frequency of this mechanism also increases.

The very notion of dissociation was introduced in the 19th century by the French psychologist P. Janet, who argued that complexes of ideas could be separated from the personality and continue to exist independently. He also suggested that new identities were the result of coexisting mental centres that exist in one individual. A similar point of view was expressed by D. R. Hofstadter (2003), who called the view claiming that a person is a single organization with its own will a myth (p. 304). From his point of view, a man is a set of different sub-humans with their own will. Such a sub-human is less complex than a whole person and has fewer problems with internal discipline. In turn, the sub-human is divided into sub-characters, which are simple and, as such, have no internal contradictions. It thus represents the human being as a hierarchical organization.

As psychiatrists point out, the splitting of the

self into “true” and “alien” leads to the alienation of both the “true” self and the “false” self, which gives rise to emotional states such as depression, despair, despondency, etc. in a person with a split consciousness phenomenon.

The medical literature uses the term abuse to describe this trauma. For the child, it is abuse because someone who, by definition, should take care of the child is abusing the child. This creates a dissonance: on the one hand, the child blames himself/herself for what has happened, but on the other hand, he/she does not recognise the guilt and feels anger. This dissonance can lead to a perception of a bad person, who “deserves” to be punished, and a good person, who is not guilty of anything and cannot be punished. If the dissonance can be eliminated in some way, the “bad child” can disappear, and only the “good child” remains, but any stressful situation will re-create the “bad child”. It should be noted that not every abused child exhibits the ability to create new identities.

Thus, the causes of dissociation in S. A. Mason, who is portrayed under the pseudonym of Sibil Isabel Dorsett in F. R. Schreiber’s novel “Sibil”. Her doctor Cornelia B. Wilbur referred to the family environment of Sibil: her schizophrenic mother, who forced Sibil to take laxatives after meals, inserted enemas, and sexually abused her; her father Willard, who condoned her mother’s actions, her grandfather, whose religious fanaticism drove her to hysteria (Schreiber, 2013). Billy Milligan also attributed the splitting of his own personality to the sexual abuse perpetrated by his father; at that point, he did not want to be Billy Milligan anymore (Keys, 2015). For Chris Costner Sizemore, the hero of *Three Faces of Eve*, the cause of dissociation was being forced to kiss her dead grandmother at the funeral (Thigpen, 1992). For Ashley Patterson, the heroine of Sidney Sheldon’s novel “Shattered Dreams” – sexual abuse was committed by her father.

Social role theory explains the possibility of split consciousness by the fact that each of the social roles, which are independent of the individual, requires a certain set of personal qualities from the individual and forms the individual into a social character, a certain identity. Accordingly, to perform different social roles, multiple identities in the individual are necessary.

The existence of multiple identities may cre-

ate an internal conflict between them, as the personality traits of one identity may conflict with the personality traits of another identity.

Another possibility of dissociation or splitting of consciousness E. N. Knyazeva and S. P. Kurdyumov calls yogic meditation, which may lead to the fact that within the framework of complex structure, simple structures stop interacting and change into an isolated structure (Knyazeva, 2011). This leads to the formation of isolated consciousnesses, i.e. to the formation of multiple personalities. Shamanic practices, in which a trance state of multiplicity is achieved, cause a similar effect.

One of the characteristics of patients diagnosed with a dissociative disorder is the ability to enter a trance state. When combined with the ability to dissociate, the ability to achieve trance states becomes a factor that can enhance and develop dissociation.

Researchers who study human creativity believe that genius is often accompanied by various psychological illnesses, among which schizophrenia is primarily mentioned. For example, N. V. Goncharenko (1991) names such philosophers as Plato, Kant, Schopenhauer, Emerson, Nietzsche, etc., as well as scientists Pascal, Newton, Faraday, Darwin and others among geniuses suffering from this disease.

Here we see similarities between dissociative disorders and schizophrenia: both are a consequence of ontological insecurity or ontological uncertainty.

According to R. D. Lang, the ontologically secure or confident person feels whole, one with his body, with which he was born and with which he will die. He also perceives the outside world as a whole and unified other people as real and alive, and interactions with other people as potentially pleasing to him. An ontologically confident person will meet all the challenges of life with a sense of the reality of self and others. R. D. Lang (2017) notes that “the ontologically secure person has a sense of his presence in the world as a real, living, whole and, in a temporal sense, continuous person, the only problem for the ontologically secure person is the inability to understand or immerse himself in the world of the ontologically unsure person” (p. 32).

Three forms of anxiety are characteristic of the ontologically insecure person: a) absorption, b) disconnection and c) petrification. Absorption

for the ontologically insecure person is the danger of being understood, loved, even seen by someone, and thus of being absorbed by the Other. Because of the fear of being absorbed into the Other, one fears relationships with others and even with oneself, as one fears losing one’s own autonomy and individuality. The main defence against the fear of suppression is isolation, which creates the illusion of security and protection. Disconnection - he perceives fear of the destruction of one’s individuality by the reality around him, so any encounter with reality as a threat to his individuality. Petrification is a fear of turning a person into a stone or some other inanimate object or attempting to depersonalize another person by objectifying him or her. In other words, the person fears that they are just a thing to other people, that they are not recognized as a person. In order to preserve one’s individuality, one chooses as a defence the strategy of external agreement with everyone else or depersonalization of the other person. The strategy of abandoning one’s own individuality, of becoming a thing, allows the ontologically insecure person to avoid the danger of being turned into a thing by others, thereby anticipating this danger. Depersonalization, which implies objectification of others, acts proactively: objectifying the other person before the other person does in relation to him/her.

Thus, dissociative disorders and schizophrenia have much in common. They are caused by ontological insecurity. The disintegration of the self is also similar: in dissociative disorders, there is the “true” self and sub-personalities, while in schizophrenia, there is the “true” self and the “false” self, which is fragmented and therefore similar to the sub-personalities, according to Mills.

The symptoms of dissociative disorders and schizophrenia are much the same: despair, fear, depression, etc.

In both cases, a psychological defence is triggered, resulting in unconsciousness for a period, as the mind finds itself unable to solve the problem it is facing, nor is it able to withstand the physical strain and emotional stress.

In dissociative disorders, a new identity is formed to solve a particular problem. This can happen, for example, in a dissociative fugue state (from Latin Fuga “flight”), where the patient leaves for an unfamiliar place where he loses

memory of his past life (universal knowledge is retained). He invents a new name, a new biography and leads an ordinary life, remembering nothing of his "past" life. Dr Wilbur drew attention to the fact that new identities, like the original consciousness, are also capable of creating new identities: Victoria Antoinette Charlo includes Marcia, Mary, Vanessa and Syvilla Ann, Peggy includes Peggy Ann, Peggy Lou, Sid and Mike (Schreiber, 2013).

Another identity will be formed to solve another problem, and the number of such identities is not limited. Their number depends on the number and complexity of the problems one faces. Here we observe another property of multiple subjectivities. The principle of additionality, which operates in it implicitly, and dissipative disorders allow us to visualize the operation of this principle.

Typically, of the existing identities in dissociative disorder, one identity is active (occupies the spot, as Billy Milligan's identity explains this effect) (Keys, 2015), while the others are "asleep" at the time. Rejean Vadaskovitch, one of Billy Milligan's identities, when asked by Judy whether identities appear and are removed at will, argued that he or Arthur controls the taint depending on the situation: in prison, he decides which identities can be used in a dangerous situation and which should not be released. In save situations, Arthur controls the taint and determines which identity can enter the taint since that identity's abilities are called upon to solve the problem.

Dr Wilbur, whose patient was Sibil Dorset, explained her multiple identities differently: Sibil's original self was in the realm of conscious thought, and her alternative identities were in the subconscious, like lacunas, but they functioned, in her view, when stimulated to solve a particular problem or to protect the original self.

Each identity has its own memory and remembers its actions when it was active; periods when it was passive fall out of its memory. It can only guess and suspect that it has "memory lapses" during which someone else acted on its behalf.

In dissociative disorder, identities often do not "know" about each other and only state "memory lapses" that they conceal from themselves, their relatives and others around them as well.

The creative activity also has some dissociative connotations. As E. N. Knyazeva and S. P. Kurdyumov, internal dialogue lies at the basis of this activity (Knyazeva, 2011). While one "I" of a creator creates and produces new ideas, his second "I" acts as a critic of these ideas, and the third "I" acts as a secretary, formalizing and presenting ideas to the scientific world and therefore requiring their clarification, detailing, exact formulation necessary for publication. The first self most often expresses an optimistic outlook. It is innovative, hopeful and believes in the future, while the second self is pessimistic, sceptical of the dreams of the first self, conservative and traditionalist, and respectful of the past.

Hillman uses the concept of "personified multiple personalities" to define this phenomenon. Hillman denies the phenomenon of multiple personalities as a dissociative disorder: such a definition, considering multiple personalities as a mental illness or as a failed integration of particular personalities. It is a cultural prejudice that wrongly identifies one identity with the whole person, in his view (Hillman, 1996). J. Hillman bases his position on Jung's understanding of identity (p. 36). According to K. Jung (1994), personality is inherently plural, therefore potentially splitting into "partial personalities" that are both regressive threats and progressive differentiations for it. K. Jung, as the counter polarity of natural separateness, defines individuality. Thus, personality is inherently diverse. It is a differential unity, an organization consisting of complex parts (p. 388).

V. M. Rozin (2009) believes that the phenomenon of multiple personalities is common among criminals, the mentally ill, the esoteric and the marginalized. In his opinion, criminal switches from one personality to another with the help of alcohol, drugs, special forms of behaviour and so on. In this case, it seems to us that we are not dealing with the phenomenon of multiple personalities. Rather with multiple subjectivities, as the offender does not have symptoms corresponding to dissociative disorder.

We highlight the following features of multiple subjectivities:

1. Ability to restructure, flexibility - implies the presence of several character traits that can be defined as personality forming, capable of complementing each other or being the opposite of each other: any of them can become

the central “core” of the self, around which other character traits are built up, or new ones are built in. Any non-standard life situation may require restructuring, as the dominant character trait at that moment is unable to respond to the challenge posed to it if we define that situation in Toynbee’s categories. The loss of the ability to restructure is one of the reasons that force consciousness to create new identities when there is a need to solve some new problem in life. Accordingly, each new non-standard situation requires the creation of a new identity, the number of which is not limited by anything.

2. Dialogism, internal communication - a dialogue within the self. Y. M. Lotman (1992) defines internal communication as auto communication, as a message from “I” to “I”. M. Lotman sees the difference between the communication “I-He” in the following: in the communication “I-He”, he is the object, the addressee, and in the communication “I-Self”, I am the subject of transmission, the addressee, the holder of information “I-He” communication disseminates information spatially, while “I-Self” communication is temporal, “I-He” communication has a mnemonic function, “I-Self” communication has a cultural function. I-Self communication can receive additional meaning, and it can carry additional information; in I-He communication, the medium changes, and the code and the message are permanent; in I-Self communication, the medium remains permanent, but the message changes, transforming and acquiring new meaning.

In the case of the phenomenon of multiple personalities, the dialogue becomes external, personified: doctors treating dissociative disorders, and in the literary treatment by D. Keys in “The Mysterious Story of Billy Milligan” (2015), draw attention to the fact that new identities begin to communicate with each other, determine who in a particular case will take the dominant position, etc. Communication between identities is also important in the treatment of the dissociative disorder.

Discussions and conclusions about multiple subjectivities emerge as a response to the challenge of the complexity of the world and the novelty and creative originality of the intellectual tasks posed, which allows us to speak of multiple

subjectivities as a paleologist of cognitive practices.

An analysis of the concept of multiple personalities as a radical case of multiple subjectivities allows us to define the phenomenon of “sitting inside”.

“Sitting inside” is a kind of subjective abstract perception of one’s self under the influence of personality-forming external and internal factors that can complement each other or be the opposite of each other. Any one of them may become the central “core” of the self, around which the perception of the self-image is formed, the other character traits are built up, or new ones are built in. The one trait that allows a person to solve standard life situations in a way that seems effective or habitual becomes dominant over the others, but that does not mean that it becomes substantive.

Often the effect, or phenomenon, of multiple subjectivities escapes the gaze of the average person. Although each individual is essentially an open, evolving system, with a set of parameters and abilities to both change and chooses one of several alternative scenarios for their own existence, in reality, they can only realize one of them during their life journey. The other scenarios are abandoned at the moment of making a choice. As a rule, the realized scenario seems to be the only possible one to the surrounding people since it appears to an outside observer as a well thought out, lined up in a clear-cut, maximally holistic plan, a predetermined sequence of actions. This is especially clear if the “author of the scenario” has been able to realize his life potential and use the opportunities in his life and, therefore, to be recognized by his contemporaries or descendants in any sphere of activity.

Summing up the above, we conclude that at the heart of every phenomenon and the essence of the process analyzed from a philosophical point of view lies the original inner struggle of Oneness and Multitude. Every individual is driven by a sincere desire to bring any process or phenomenon to homogeneity and, at the same time, a desire for heterogeneity, for diversity, aimed at bringing something different to the existing reality, different from the familiar, different to the ordinary consciousness.

In conclusion, it is worth noting that there is often inherent linearity of thinking on the part of the outsider, as they can only see the action that

has been realized. The unrealized possibilities and scenarios cannot be traced or analyzed in any way. Related to this is the fact that the alternativeness of reality, its multiplicity, can only be detected “from within” by the individual himself and only from the perspective of the one who makes a direct choice in favour of a particular decision, which is essential, if not vital, for him.

An analysis of the concepts of normality and pathology in the context of this study allows us to classify the concept of multiple subjectivities as normal, including social normality, while schizophrenia, the concept of multiple personalities, is pathological.

The study presented here does not claim to be the “final truth” on the topic, but it does note that the emergence and formation of multiple subjectivities can be caused by social causes, namely crisis phenomena in society that destroy traditional values and proposed new values, leading to an eclectic world view of society.

The topic of the study of multiple subjectivities has not yet been fully explored; it is constantly being discussed and comprehensively analyzed in contemporary philosophical circles. This is primarily because the existence of alternative possibilities of consciousness and the acceptance of the self as a split subject does not allow the individual to stop developing and, consequently, provides a basis for reflection for members of the scientific community over the years.

References

- Deleuze, J. (1998). *Razlichie i povtorenie* (Difference and repetition, in Russian). (N. B. Mankovskaya, & E. P. Yurovskaya, Trans.). Saint Petersburg: Petropolis.
- Goncharenko, N. (1991). *Genij v iskusstve i nauke* (Genius in art and science, in Russian). Moscow: Art.
- Hegel, H. W. F. (2008). *Sistema nauk. Ch. I. Fenomenologiya dukha* (System of the sciences. Part. 1. Phenomenology of spirit, in Russian) (G. Shpet, Trans.). Moscow: Acad. Project.
- Hillman, J. (1996). *Arhetipicheskaya psihologiya* (Archetypal psychology, in Russian). (Y. Donets, & V. Zelensky, Trans.). Saint Petersburg: B.S.K.
- Hofstadter, D. (2003). *Glaz razuma* (The mind’s eye, in Russian). (M. Eskina, Trans.). Samara: Bahran-M Publishing House.
- Jung, K. (1994). *Basic postulates of analytical psychology*. Princeton: Princeton University Press.
- Keys, D. (2015). *Tainstvennaya istoriya Billi Milligana* (The mysterious story of Billy Milligan, in Russian). (Y. Fedorova, Trans.). Moscow: Eksmo.
- Knyazeva, E., & Kurdyumov, S. (2011). *Osnovaniya sinergetiki: chelovek, konstruiyushchij sebya i svoe budushchee* (Foundations of synergetic: Man constructing himself and his future, in Russian). (4th ed.). Russian Academy of Sciences, Institute of Philosophy. Moscow: URSS: LIBROCOM.
- Lang, R. D. (2017). *Raskolotoe “Ya”: ekzistencial’noe issledovanie “normal’nosti” i “bezumiya”*; *Fenomenologiya perezhivaniya i Rajskaya ptichka* (The split ‘self’: An existential study of ‘normality’ and ‘madness’; The phenomenology of experience and the bird of paradise, in Russian). Moscow: IOI.
- Levin, K. (2000). *Teoriya polya v social’nykh naukakh* (Feld theory in the social sciences, in Russian). Saint Petersburg: Rech.
- Lotman, Y. M. (1992). *Izbrannye stat’i v 3-kh tomakh. T.1. O dvukh modelyakh kommunikacii v sisteme kul’tury* (Selected articles in 3 volumes. Vol. 1. On the two models of communication in the system of culture, in Russian). Tallinn: Aleksandra.
- Mukhina, V. S. (2010). *Otchuzhdeniye: Absolyut otchuzhdeniya* (Alienated: The absolute of alienation, in Russian). (2nd ed.). Holy Trinity Sergius Lavra.
- Pshizov, V. S. (2015). *Psikhicheskaya norma i patologiya: zhizn’ “man’yaka”, pogo-da i sumasshestvie, sud’ba moshennika-simulyanta, prestuplenie protiv chelovechnosti* (Mental norm and pathology: The life of a “maniac”, weather and madness, the fate of a fraudulent simulator, a crime against humanity, in Russian). Saint Petersburg: Nestor-Istoriya.
- Roberts, J. (1992). *The logic of reflection: German philosophy in the twentieth century*. New Haven; London: Yale Univer-

- sity Press.
- Rozin, V. M. (2009). *Fenomen mnozhestvennoj lichnosti: po materialam knigi Deniela Kiza "Mnozhestvennye umy Billi Milligana"* (The phenomenon of multiple personality: On the materials of Daniel Keyes' book "The multiple minds of Billy Milligan", in Russian). Moscow: LIBROCOM.
- Schreiber, F.-R. (2013). *Sivilla: roman* (Sivilla: Novel, in Russian). Saint Petersburg: Azbuka
- Sheldon, S. (2015). *Raskolotye sny: roman* (Shattered dreams: Novel, in Russian). (T. Pertseva, Trans.). Moscow: AST
- Tetenkov, N. (2017). *S. K'erkegor: dvizhenie k mnozhestvennoj sub"ektivnosti* (S. Kierkegaard (2017). Moving towards multiple subjectivity, in Russian). *Vestnik Severnogo (Arkticheskogo) federal'nogo universiteta. Ser. Humanities and Social Sciences, 1*, 71-77.
- Thigpen, C. H. (1958). The three faces of eve. *The American Journal of Psychology, 71*(2), 488. Published By: University of Illinois Press
- Toynbee, A. D. (2012). *Issledovanie istorii: vozniknovenie, rost i raspad civilizacij* (Exploring history: Emergence, growth and decay of civilizations, in Russian). (K. Kozhurin, Trans). Moscow: AST: Astiril.

SYNERGETIC MODELING OF THE SYSTEM OF STATE ORGANIZATION OF SOCIETY

Aleksey ZYRIANOV ^{1,*}  | Svetlana LIKHOLETOVA ²  | Alexander BAUKEN ¹ 

¹ Department of Theory of State and Law, Labor Law, South Ural State University, Chelyabinsk, Russia

² Department of Entrepreneurial, Competition and Environmental Law, South Ural State University, Chelyabinsk, Russia

* *Correspondence*

Aleksey ZYRIANOV, 454000, Brothers Kashirinykh st., 12, apt. 21, Chelyabinsk, Russia
E-mail: zav-nauka@mail.ru

Abstract: The research contained in this work is aimed at actualizing the problem of forecasting the sustainable development of society and the state in the conditions of multifactorial socio-political turbulence observed in the modern world. The stated provisions and conclusions are intended to draw attention to the need to increase the effectiveness of cognitive activity in relation to state-organizational reality through logical and rational tools associated with the development of an appropriate dynamic self-organizational model of the object under study.

The article, appealing to the synergetic methodology, expressing the basis of the post-non-classical scientific paradigm, contains an analysis concerning the issues of the ontology of modelling of human-dimensional systems; modelling of crisis states of socio-political systems; program formula of the dynamic model of the state system.

The article substantiates the position on the fundamental possibility and importance of carrying out interdisciplinary design and research activities in the state-legal sphere, using methods of mathematical modelling and computer programming, thereby ensuring an increase in the quality of social engineering, predictability and functionality of the system of the state organization of society.

Keywords: synergetics, society, state, model, crisis, formula, system, indicators.

Introduction

Today, fundamental science pays more and more attention to highly complex systems, living, human-dimensional, and social ones. Naturally, there is a problem with the reflection of science about the revision of its ideals, norms and values, technologies of scientific knowledge and inter-

action with society.

The synergetics of human-dimensional systems today, in the era of post-industrial development, form a special meta-level of culture, reflexive tools for analyzing its development – synergetic methodology, methodology of interdisciplinary communication and reality modeling. The methodology is open and adaptive.

Synergetics today faces not only the problem of creating its own disciplinary ontology, which is expressed in the relevant principles but also the problem of including these principles in the scientific picture of the world. This is one of the important aspects of the foundations of its interdisciplinary and transdisciplinary status. It is around this issue that discussions are essentially unfolding regarding the place of synergetics in the system of scientific knowledge. Its rejection by some critics refers not to its specific models but to the program of including its principles in the general scientific picture as a system-forming core (Budanov, 2008).

Difficulties in implementing this program are associated with rethinking the foundations of many sciences, including jurisprudence. In particular, it is important to present the objects studied by her as open procedural systems.

It seems that all these problems, first of all, will be solved, exacerbated and updated in interdisciplinary design and modelling activities, in which synergetics will have to develop its universalist approaches and improve the transdisciplinary metalanguage.

Realizing the significance of this context in relation to scientific research in the field of theory of state and law, it will be promising to analyze the system-functional approach in the processes of synergetic modelling of the system of the state organization of society and its self-organizational development.

The model of the state as an independent means of cognition of political and legal reality allows, within the framework of a single methodology, to identify the general and special in its organization and functioning, to determine the needs for the specifics of scientific knowledge for conducting practice-oriented research on the real organization of public power.

Ontology of Modeling Human-Dimensional Systems

In fact, authentic synergetics is born as a result of professional interaction of three areas of intellectual activity: subject practices, philosophy and mathematics, and today this interaction is increasingly carried out in the teamwork of disciplines, mathematicians and philosophers-methodologists within the framework of interdis-

ciplinary projects (Korotaev, Malkov, & Khalturnina, 2005).

There is a well-known opinion (Stepin, 2000) that philosophy and mathematics, in the process of their development, outstrip the needs of society and create mental constructions, which are then demanded during periods of cultural mutations and social and scientific revolutions. The process of synergetic modelling itself can be correlated with a cultural mutation that creates images of reality that were previously absent in disciplinary cultures. Therefore, there are more and more motives for cooperation between philosophy, theory and practice, and as the complexity of projects and systems under study increases, the sociosynergetic methodology becomes one of the indispensable components of the success of modelling state-legal reality.

Taking as a basis the concept of V. G. Budanov, let us dwell in more detail on the conduct of the process of full-scale synergetic modelling in the humanitarian (state-legal) sphere and interdisciplinary design, highlighting the following stages:

1. Setting the task in disciplinary terms, including interdisciplinary expertise.
2. Translation of disciplinary concepts and empirical data into synergetic terminology.
3. Discretion of basic processes, feedbacks, and principles of synergetics in empirical material
4. Coordination, and assembly of the principles of synergetics on empirical material, resulting in a logical square.
5. Building a structural and functional cognitive model.
6. Construction of a formal dynamic model.
7. Construction of a "real" model, i.e. refinement of free parameters and coefficients from experience.
8. Mathematical solution of the model (mathematical, computer modelling).
9. Comparison with experiment, interpretation of results. (Here, first of all, the predictive value of the model is checked, however, not only in the temporal dynamics of the model but also in the determination of previously unverified properties of the system by it).
10. Decision-making, model adjustment.

It is important to note that in the process of synergetic modelling, each designated stage has its own stages. The first stage is the cultural-semiotic, symbolic stage, then the images of

space and time are formed, then the relational (causal categories), then the system-structured, and the last – the formalized stage. Moreover, at each stage of modelling, one of these stages dominates.

We can say that moving through the stages of modelling, we present the extended principle of observability in synergetics, but we find the social and communicative functions of this principle already in the ontologies of non-classical science of the early XX century, long before the era of interdisciplinary research.

The crisis of classical rationality at the beginning of the XX century led to the debunking of the ideas of absolute determinism, absolute observer, and absolute completeness of the classical ontology of reality. Many obvious ideas and ways of reasoning about reality have been destroyed. The theory of relativity populated each point of space-time with an infinite number of observers moving in various ways and set the rules of communication between them, which had not been particularly thought about before, and thus realized a socio-humanitarian view of the simplest process of observing elementary events, which were now inseparable from a specific observer's position, a frame of reference.

A unified description of phenomena and processes is carried out in infinite-dimensional complex spaces in the operator language of functional analysis and not in the language of representable images - forms historically inherited by state studies from ancient times.

Complex interdisciplinary tasks of modern design and research activities use the methods of post-non-classical science.

Recall that in post-non-classics, the cognitive-activity chain “subject-means-object” closes in the spaces of culture and personal reflection of the subject, turning into a circular process of understanding and transforming the world and oneself.

So, the initial idea is that man, society, and culture appeared at a certain stage of the evolution of nature and carry in their foundations the basic natural laws of development, which have not yet been well studied. For complex humanitarian phenomena such as the state and law, laws are manifested primarily in the information sphere, although subtle natural science and synergetic mechanisms in multicomponent systems are behind this.

Let us turn to the well-known metaphor about the “laboratory of nature”, in which the world is created and changing, and science deciphers the natural laws of development. Recall that only since the Renaissance has a person become an active employee in this laboratory, consciously setting up an active experiment. In the humanitarian sphere, this metaphor can be represented as a “laboratory of civilization”, in which, together with the living, inanimate nature, humans create an anthropic sphere. They create their world self-referentially and self-creatively in the mode of communication and self-organization, so the application of synergetic ideas here seems relevant.

The peculiarity of the laboratory of civilization is that it is absolutely post-non-classical: consciously or unconsciously, a person is both a creator, a means, and an object of activity. The technical and spiritual sphere of culture can be represented as a field of experiment, usually unconscious. The idea of experiments arises when we begin to model state-legal phenomena, to search and reconstruct their goals and meanings, ways to change them related to the optimization of the life of society; and historically established practices (patterns, systemic forms) of the political and legal organization of society can be considered as the results of these experiments. Thus, the strategy of obtaining empirical knowledge is changing: it is not necessary to set up an active (often poorly controlled) social experiment; it is enough to create complete information databases of the anthropic sphere, identifying certain order parameters corresponding to the patterns of development. It seems that the prospect of further theorizing here will be connected with the solution, including incorrect inverse modelling problems and computer hypothesis testing.

However, the main problem hindering the promotion of natural sciences and humanities projects is still the coordination of disciplinary criteria: the goals and meanings of modelling, the rigour and reliability of the results obtained, the willingness to make interdisciplinary generalizations and hypotheses in other disciplinary areas, to change the ontological basis. The fact is that culture and socio-humanitarian phenomena are often considered in isolation from their natural genetic basis, and it is here where the field of interdisciplinary cooperation, joint expertise of natural scientists (who have the most powerful

methodological arsenal of reality modelling) and humanitarians lies.

Humanitarian synergetic models can arise both through the use of the analogy method, the architectural transfer of natural science models to the anthropic sphere (a new ontology is often imposed), and as a result of a soft reduction, more precisely, the derivation of state-legal phenomena from the natural science mechanisms of the development of the anthropic sphere.

Below are some counterarguments to the opponents of the use of natural science approaches in the humanities, detailed in the work of V. A. Lektorsky (2006).

So, it seems that if we have an explanation of a fact, we can easily predict future facts (the well-known thesis about the symmetry between explanation and prediction). This opinion corresponds to the popular model of explanation as summing up the facts under the general law. At the same time, it is assumed that the formulation of predictions of future events is a distinctive feature of the natural sciences. However, in reality, predicting natural phenomena is not an easy task. Synergetics convincingly shows that the future of complex systems is not unambiguously defined; an evolutionary tree of possible scenarios arises, and at the forks, at the points of bifurcations, the role of chance or personality in history plays a decisive role. Thus, it is possible to carry out a scenario forecast in the humanitarian sphere. Similarly, by having a synergetic model of reconstruction of the past, we can understand the key events and actions that led to the present, i.e. solve the problem of understanding in history.

Human actions not only produce and reproduce social structures but, in turn, are themselves conditioned by the latter. A researcher working in the human sciences not only describes actions but also tries to analyze social and cultural structures, including political and legal institutions and their relationships. In fact, it is a circular causality that occurs in the phenomena of self-organization between mass variables and social parameters of the order. If social synergetics is applied, then many mysterious social phenomena can acquire a strictly theoretical basis. Moreover, these social parameters of the order are manifested as time-varying laws of historical development.

It can be said that the theory of complex systems, or synergetics, really has the most appro-

priate methodological approaches to modern realities: nonlinear modelling and fractal analysis. Theoretical history, mathematical modelling of history based on a synergetic, holistic description of the state and society as a nonlinear developing system is being updated and developed (S. Kurdyumov, S. Kapitsa, G. Malinetsky, D. Chernavsky, V. Belavin, S. Malkov, A. Malkov, V. Koroteev, D. Khalturina, V. Budanov). This approach, in our opinion, is the most promising today.

Modelling of Crisis States of Socio-Political Systems

Approaching the practical side of the issue concerning the modelling of self-organizational development, in fact, of the system of the state organization of society, let us turn to the analysis of its, in fact, immanent properties and conditions - dynamic chaos, which is the source of both self-organization and crisis processes, which, at the same time, constitute the subject area of synergetic research, the field of synergetic modelling, correlated with the prediction of the qualitative state (including the degree of sustainability of development) of the system depending on external and internal factors.

Chaos is the oldest humanitarian category of mythology and philosophy, which in the XIX century was supplemented by a natural scientific understanding of statistical (thermal) chaos, and in the XX century also, dynamic chaos in deterministic systems and cognitive chaos in complexity theory. In social systems, it appears in two guises at once: the chaos that is "in our heads" (in the conscious and unconscious spheres) is determined by the incoming bifurcation of interrelated concepts that predetermine the volitional attitude: need, opportunity, goal, value, duty, etc., and the dynamic chaos that is outside - which is an expression of the laws of the development of the Universe, which includes the entire human culture, civilization, the state and each individual reflecting these phenomena in his mind. The difficulty is that a person is not just an observer but also a participant in socio-political processes, and his internal spaces are also included in the system along with material and information spaces.

It should be noted that the very fact of dia-

logue and observation of the system can significantly, irreparably affect it. This phenomenon is well known in the quantum theory of micro-objects and is clearly manifested in the social sphere and, in general, in human-dimensional systems. For example, a social survey itself distorts the opinions of recipients; the publication of a legal norm adopted by a legislator informatively changes the quality of public relations, which no longer become those to which the norm was directed; the process of continuous reflection in the creative search, peeping at thinking, blocks the intuitive channel, imposes certainty of judgment. Thus, monitoring crisis systems becomes a very delicate matter. In fact, one of the management tools is sometimes unconscious and sometimes manipulative management. In this regard, there is a big problem with an adequate understanding of the role of the media, which today carry out the main management of the chaotic process of forming information attractors – models of state and political development.

Further, we will outline methodological guidelines for understanding the specifics of anti-crisis management (reactions aimed at overcoming negative processes of self-organizational, chaotic development), in this case, taking into account the influence of the subjective-volitional factor of the system participants (here we are speculatively at the level of the scale of the system within which the values of the functioning of its structural components are still distinguishable), we will determine alternative models of their response to various conditions of the surrounding reality.

Thus, it is possible to define several basic scenarios-models and practical strategies for the behaviour of participants in the socio-political system during the passage of a crisis situation. There are quite constructive forms of dialogue with social chaos that allow avoiding it or adapting to it (Budanov, 2003). So, the following scenarios of crises are possible.

Mobilization scenario – the system can undergo a crisis in a fast, forceful mode when the horizon of predictability is commensurate with the time spent in crisis. Sometimes such a situation can be created artificially: using “inertia” due to the acceleration of the system in the direction of the desired alternative, especially taking into account the rhythms of the historical development of the system.

The survival scenario is a slow passage of the crisis when the horizon of predictability is much less than the time spent in the crisis zone. Here there is a description in the language of probabilities of possible future alternatives, but the crisis can now be managed through small systematic efforts, changing the synergetic environment by gradually changing the rules of behaviour, strategies, and styles (shifts in domestic and foreign policy, economics, ideology, education, public opinion, excess or lack of information, etc.). Each strategy will give its relative probability of post-crisis alternatives, which are usually not clear when viewed from the crisis. The attractors have not yet been manifested and have not been formed. For example, when the super-efforts inherent in the previous mobilization scenario are premature and harmful and are a senseless waste of resources, then everyone has to choose the optimal, long-term survival strategy based on considerations of both maintaining the resource and implementing a minimum set of goals and values that everyone has their own.

The scenario of approaching the choice is the most complex, intermediate between the two previous scenarios. Here the horizon of predictability is gradually approaching the time of life in crisis. Thus, there is a real opportunity and urgent need to switch from survival mode to the power mode of the final choice. At the same time, on the one hand, it is necessary to save a resource for a forceful inertial throw; on the other hand, a “game” strategy can help to correctly redistribute probabilities and, at the end of the crisis to be in the pool of attraction of the newborn desired attractor. In the latter case, the resource may also be needed to keep the system near a still weak attractor. It is also possible to have a point impact at points of instability that solve the problem of choice, so the role of chance, the role of personality in history, etc., is manifested. At the same time, it must be borne in mind that chaotic processes provide “energy” for restructuring, and the task of finding a way out of the crisis is not to miss the moment.

It is important to note that the dynamic chaos of state organization systems is, in fact, an ambivalent category; it depends on both the properties of the system and the goals and values of the subjects. Therefore, the management of social chaos and with the help of chaos, which has been much talked about recently in connection with a

series of orange revolutions, smouldering civil wars, spreading Nazism and terrorism, is easiest to implement through value spaces, which in our postmodern world are becoming less inertial.

Here, it will be relevant to pay attention to the problem of modelling social unrest, outlined in the classic work of Poston and Stewart, "The Theory of catastrophes and its applications" (Poston & Stuart, 1980), where the dynamics of violations of a certain disciplinary regime is investigated using the theory of catastrophes.

Applying the method of analogy, the transfer of this model to society as a whole, we will consider the model of the relationship of the following three socio-psychological factors: social atomization (disunity of people), dissatisfaction with life circumstances (tension), the strength of social protest. Here we propose a model of social catastrophe in which the power of protest is a function of response from two other characteristics – atomization and discontent.

In the first scenario, the fact of an increase in the "fragility" or catastrophism of public life, i.e. a poorly predictable sharp explosion of protest social energy, which occurs with an increase in discontent in conditions of high atomization of members of society, is clearly manifested. Before the disaster zone, the atomized society was not sensitive in its manifestations to the level of people's discontent and this "lulls" the state authorities, making the fact of the disaster unexpected. In addition, the atomization of society may be attractive to the state authorities due to the possibility of creating the illusion of well-being.

In the second scenario of a non-atomized, coherent society, the collective effects of the protest reaction, as discontent increases, begin to manifest earlier and to a more adequately proportional degree; this regime is closer to the possibilities of a controlled democracy when the behaviour of society is predictable and not catastrophic, feedback has time to balance the situation, i.e. the government can have time to take adequate measures.

In fact, the second scenario correlates with a functional model of civil society with highly developed, flexible feedback and effective institutions of democracy at all levels of society, a kind of coherent collective socio-cultural organism. In the first scenario, we are talking more about a libertarian society – a machine in which abstract human rights have already formalized and de-

stroyed the communal beginnings of life and culture of the people, atomizing and separating its members.

At the same time, paying attention to the fact of the permanent involvement of a certain degree of discontent (tension) in the sphere of the life of society and its individual members, one can see in this state of affairs a positive side correlated with the dynamics of the development of civil society and the state through people's choice of forms and means of their existence, as well as the realization of the right to freedom of this choice which, in turn, has its own methodological interpretation.

So, when moderating within the framework of classical rationalism, it is not customary to talk about the multiplicity of causes or consequences – for any event (A), there is exactly one cause and one consequence, i.e. an event dyad $-A-$, then building a sequence of all events into a causal chain ... $-A-B-C-$... we obtain either an infinite unambiguous linear series of events or an equally unambiguous circular process, where the first cause becomes the last consequence. Such cognitive linear schemes of reality do not leave a person free will and creativity in the world, and they generate confidence in the infallibility of dogmas and authorities, the existence of the only correct theories. They generate vicious logical circles, for the rupture of which it is necessary to abandon the unambiguity of premises in at least one link. These are closed systems of thinking, unable to develop, contributing to degradation (Budanov, 2003).

In this regard, it seems relevant that as a worldview reference, it is necessary to have an alternative modelling method capable of speculatively reproducing a meaningful, developing, evolving Universe, preserving a person's freedom of will as a condition for the immanence of the formation and transformation of state-political matter. So, in order to be able to construct the causal fabric of reality, it is necessary to admit a multiplicity of causes and consequences of events, where the minimum possibility is the creative triad for any event. Here the events form the nodes of the grid (in the node, there are two inputs, one output, or two outputs, one input), along which you can now move ambiguously and come to the same result in different ways or vice versa. This generates many scenarios for the development of events, the plural-

ism of opinions and the diversity of our world, its ambiguous future and possible past.

Anticipating further exposition, I must say that modelling history is certainly a delicate occupation because history does not tolerate the subjunctive mood, but this is exactly what we do many times, creating a model, selecting its parameters, and checking with the course of the real past. Historical models are automatically futurological; the moment “now” is not highlighted in them. Their predictions in the future are the more reliable, the more retrospective – coincidences with the predictions of the model in the past, so it is desirable to have a proven coincidence of the model with the history for decades, preferably for centuries. Here, verification of the model through an active, physical, planned, reproducible experiment is impossible; model hypotheses are tested through “experiments” of the story itself due to the richness of unique event material. Moreover, the conceptual model is tested on models of the histories of many societies.

The formula of the Dynamic Model of the System of State Organization of Society

The process of the emergence and development of ideas of public and state self-organization, their theoretical justification and gradual entry into the practice of state-building is an example of the formation (in the context of the principles of synergetics) of a new branch of scientific knowledge. The crisis of the classical paradigm in the understanding of highly complex nonlinear developing systems has led to an unstable state of traditional ideas about the phenomena and processes of the social world. Dogmatic propositions, losing their certainty, turned out to be open to their critical rethinking and transformation.

The correctness of the choice of the channel in which legal science is involved by the general theory of self-organization is checked traditionally by the request of practice. The openness of practice, its creativity in response to changes in the mode of activity included in it and its reverse effect on the state of the system of state organization, the conditions and quality of human life, the multivariance of the results of these responses, the unpredictability of their consequences in public life, require scientific research of the process-

es developing in it in the context of the theory of self-organization.

Actualizing the idea of using a synergetic approach in the study of the system of the state organization of society (SSOS) as a phenomenon of social reality with the properties of a complex, open, nonlinear system, it seems important to solve the issue related to the development of an appropriate model of self-organizational development, taking into account the definition of the principles and conditions of its genesis, viability, sustainability, evolution and coevolution.

In this regard (moving to a smaller scale of modelling than previously considered), first of all, it is necessary to determine special analytical (qualitative) indicators of this system.

They appear to be as follows.

The first group of SSOS indicators:

- A – effectiveness of law
- B – political loyalty
- C – functionality of the state mechanism
- D – efficiency of public administration

The second group of SSOS indicators:

- E – crisis of the development strategy
- F – destruction of the form of the state
- G – disintegration of society
- H – external intervention

In its turn, each indicator (order parameter) has its own conditions (state parameters) of positive dynamics (quality improvement):

Conditions of indicator A – effectiveness of law:

- 1) a1 – clarity of understanding of the purpose of regulation;
- 2) a2 – adequacy in the choice of legal means;
- 3) a3 – sufficiency of funds for the implementation of the norm;
- 4) a4 – taking into account the conditions in which the law will function.

Conditions of indicator B – political loyalty:

- 1) b1 – rule of law;
- 2) b2 – commonality of value-oriented attitudes;
- 3) b3 – consciousness of inclusion in a single historical process;
- 4) b4 – availability of short-term and long-term development prospects.

Conditions of indicator C – functionality of the state mechanism:

- 1) c1 – external and internal adaptability;
- 2) c2 – efficiency of processing (perception, processing, transmission) of information;
- 3) c3 – optimality of quantity and quality of

structural elements;

- 4) c4 – programming, programmability of functioning.

Conditions of indicator D – efficiency of public administration:

- 1) d1 – compliance with the controlling influence of a state body (system of state bodies) with the goals of its existence;
- 2) d2 – compliance of the obtained results with objective needs;
- 3) d3 – improving efficiency while saving resources;
- 4) d4 – achievement of targets.

Conditions of indicator E – crisis of the development strategy:

- 1) e1 – erroneous assessment of environmental conditions;
- 2) e2 – resource estimation error;
- 3) e3 – defectiveness of the competitiveness program;
- 4) e4 – conservatism of the organizational structure.

Conditions of indicator F – destruction of the form of the state:

- 1) f1 – degradation of the contingent of bearers of political power;
- 2) f2 – non-functionality of political institutions;
- 3) f3 – social inequality;
- 4) f4 – isolation, the aim in itself of the supreme power.

Conditions of indicator G – disintegration of society:

- 1) g1 – destruction of self-consciousness;
- 2) g2 – conflict of labour and capital;
- 3) g3 – the fall of the authority of state power;
- 4) g4 – loss of cultural values.

Conditions of indicator H – external intervention:

- 1) h1 – inefficiency of the economy ;
- 2) h2 – coalition dependence;
- 3) h3 – confrontation of the elites;
- 4) h4 – crisis of methods of domination of state power.

The presence of these signs (indicators) with appropriate conditions and the possibility of their analysis relative to a certain social community indicates both the fact of existence and the possibility of objective research, modelling of a certain, always specific, SSOS. State genesis, due to the achievement of a certain level of complexity by the system of relations, here appears to be a trend of non-entropic development of the organi-

zation of social existence.

Speaking about intra-system functional determination, we indicate the following.

Indicators A, B, C, and D (the first group of indicators) are directly proportional to each other.

Indicators E, F, G, and H (the second group of indicators) are directly proportional to each other.

Indicators A, B, C, and D are inversely proportional to indicators E, F, G, and H.

The indicators are in an internal relationship, a change in the magnitude or value of one causes a corresponding change in all indicators.

Positive values (positive dynamics) of indicators A, B, C, and D indicate a positive development, stabilization, an increase in the lifetime, the spread of the influence of SSOS, and vice versa, respectively.

The conditions of all indicators are interrelated and have mutual conditionality.

The conditions of an individual indicator are interrelated and directly proportional to each other.

The quality level of each condition of the same group of indicators is directly proportional to the quality level of each of the conditions of the indicators of the same group and inversely proportional to the quality level of the indicators of the other group. An increase in the quality level of an individual condition indicates positive dynamics of the corresponding indicator as a consequence of all indicators of the corresponding group.

Each indicator can be considered as a condition of other one-group indicators.

The indicated dynamic model of the ratio of qualitative characteristics (capable of having a percentage expression as a common denominator) of the system of state organization of society can be expressed by the following general formula (where “x” – magnitude of the changes): S (SSOS status) = $(A(xa1 + xa2 + xa3 + xa4) + B(xb1 + xb2 + xb3 + xb4) + C(xc1 + xc2 + xc3 + xc4) + D(xd1 + xd2 + xd3 + xd4)) - (E(e1/x + e2/x + e3/x + e4/x) + F(f1/x + f2/x + f3/x + f4/x) + G(g1/x + g2/x + g3/x + g4/x) + H(h1/x + h2/x + h3/x + h4/x))$. Here, the tendency of an increase in the positive value (an increasing percentage) of S will indicate the progressive development of SSOS, S equal to or close to zero will indicate the stagnation of SSOS, and a negative value (a

tendency to a negative value) of S will indicate the degradation of SSOS.

At the same time, it should be noted that each condition of SSOS indicators can have its own conditions, while a specific condition, acquiring the quality of a relative indicator, is interconnected with its own conditions, with the conditions of other conditions-indicators, in the manner previously described. It can be said that such a system of connections acquires fractal properties, extending to the level of the will of an individual

subject to the randomness factor.

This formula has potential, being the basis of a special computer program that is able to reflect and visualize the dynamics of the development of each S1 relative to each subsequent S2, demonstrating the quality of the condition, the level of stability and the effectiveness of the conditions of existence of SSOS.

So, the program calculating the SSOS status created on the Pascal ABC platform has the following form:

```

Program A
VAR A; B; C; D; E; F; G; H;S1 ;S2: real;
var a1 ,a2 ,a3 ,a4 ,b1 ,b2 ,b3 ,b4 ,c1 ,c2 ,c3 ,c4 ,d1 ,d2 ,d3 ,d4 ,e1 ,e2 ,e3 ,e4 ,f1 ,f2 ,f3 ,f4 ,g1 ,g2 ,g3 ,g4 ,h1 ,h2 ,h3 ,h4 ,x: real;
Begin
  Readln(a1 ,a2 ,a3 ,a4);
  Readln(b1 ,b2 ,b3 ,b4);
  Readln(c1 ,c2 ,c3 ,c4);
  Readln(d1 ,d2 ,d3 ,d4);
  Readln(e1 ,e2 ,e3 ,e4);
  Readln(f1 ,f2 ,f3 ,f4);
  Readln(g1 ,g2 ,g3 ,g4);
  Readln(h1 ,h2 ,h3 ,g4);
  S1:= $\frac{A(a1+a2+a3+a4)+B(b1+b2+b3+b4)+C(c1+c2+c3+c4)+D(d1+d2+d3+d4)}{E(e1+e2+e3+e4)+F(f1+f2+f3+f4)+G(g1+g2+g3+g4)+H(h1+h2+h3+h4)}$ ;
  Writeln('SOS status at some point in time'=S1');
  Readln(x);
  S2:=(A(xa1+xa2+xa3+xa4)+B(xb1+xb2+xb3+xb4)+C(xc1+xc2+xc3+xc4)+D(xd1+xd2+xd3+xd4))-
  (E( $\frac{e1}{x}+\frac{e2}{x}+\frac{e3}{x}+\frac{e4}{x}$ ))+F( $\frac{f1}{x}+\frac{f2}{x}+\frac{f3}{x}+\frac{f4}{x}$ ))+G( $\frac{g1}{x}+\frac{g2}{x}+\frac{g3}{x}+\frac{g4}{x}$ ))+H( $\frac{h1}{x}+\frac{h2}{x}+\frac{h3}{x}+\frac{h4}{x}$ ));
  Writeln('SSOS status'=S2');
end.

```

Next, we will pay attention to the possibilities of nonlinear (multivariate, alternative, evolutionary-bifurcation) development of SSOS in conditions of nonequilibrium.

The complete absence (termination) of a condition is determined by the absence of a minimum value of the characteristic of the condition, its tendency to zero.

The absence of all or most of the conditions of an indicator of one group corresponds to the acquisition of negative values by these conditions; as a consequence, the corresponding indicator acquires a negative value while it becomes an indicator of another group, thereby triggering bifurcation mechanisms.

A change in the value to the opposite of one single-group indicator determines the trend of the phase transition with a concomitant change in the

values of the other indicators of this group.

A qualitative change (transformation) of the values of all or most of the indicators of the first group and their inclusion as indicators of the second group indicates degradation, and non-functionality, as a consequence of the non-viability of SSOS, which leads to its self-destruction (dispersion) and/or absorption of another SSOS.

A qualitative change (transformation) of the values of all or most of the indicators of the second group and their inclusion as indicators of the first group indicates the functionality, efficiency, intensity and adaptability of the system, which demonstrates dynamic stability, finds its development in interaction with the environment by influencing other SSOSs (self-adjusting adaptive structures that prevent the creation of conditions for indicators of the first groups and con-

tributing to the creation of conditions for the indicators of the second group) in the form of their absorption, by merging, forming a system organization of a different level and quality.

In its turn, this system organization, due to its scale and hierarchical complexity (multiplicity of subsystems), due to the openness that ensures its resource need at a certain stage, becomes susceptible to fluctuations that can influence structural transformation or, by launching crisis-chaos some kind of processes, cause the destruction of the system and the creation on its basis (structuring) systems of a different order.

At the same time, the system of the state organization of society, exerting dominance by embedding other systems (SSOS), restructures the quantity and quality of its indicators and their conditions through interaction (exchange of energy, matter and information) with the indicators and conditions of the embedded or absorbed system, while the absence or insignificance of a certain indicator (an indicator of the first group) of the absorbed system it is capable, with insufficient resources, to cause a defect or destruction of a similar indicator of the absorbing system, which can lead to its degradation, as a consequence, to make itself an object of absorption.

Under the conditions of this process, the absorbed system, under certain structural possibilities, dissipating, itself can acquire or change the level of its indicators (increase the quality of the indicators of the first group, reduce the quality of the indicators of the second group) due to the indicators (sufficiency of their conditions) of the absorbing system, and, having increased the level of viability, get out of its influence by undergoing qualitative and quantitative transformation.

Let us pay attention to the fact that all the described processes, both relative to one and a certain set of SSOS, can occur simultaneously. At the same time, the SSOS structural organization will contain signs of pulsation associated with the change of centralization modes, where the course of processes in the centre (order parameter) is an indicator of the past development of the entire structure, and the course of processes on the periphery (state parameter) is an indicator of future development, and decentralization, where information about future development is contained in the centre, and about the past is on the periphery.

The form of SSOS (the formal expression of

the organization of the socio-political existence of society), determined by the specifics of the hierarchical relationships of elements in a specific period of time, has the potential for progression in the form of optimization of the functioning of the system, constantly undergoes an evolutionary or revolutionary (depending on the objective conditions described above) transformation, exerting, for its part, a regulatory influence on the nature of internal relationships.

Sustainability, sustainable (non-crisis) development of SSOS is possible within the framework of the historical period, which is determined by the movement toward the goal-setting attractor. The beginning of this movement is taken at the point of bifurcation of development alternatives, stops when the goal is achieved or when the system loses (initial absence, insufficiency) of functional mechanisms (resource basis) of its achievement, followed by crisis, chaotic and regular bifurcation processes, the role of randomness in which increases as much as possible.

The sustainable development of SSOS can be supported by the practice of positive feedback for the subsystem of indicators of the first group (A, B, C, D) and the absence of this type of connection in the subsystem of indicators of the second group (E, F, G, H). The duration of the period of sustainable development (the branch of evolution in which the system is involved) depends on the stability of the attractor, its value-target scale, the proportionality of the given scale of the system resource, as well as the adaptive capabilities of the system organization (the ability to overcome fluctuation processes) based on the reflection of public consciousness.

Moving to a higher level of abstraction in the matter of theoretical knowledge of the essence and principles of the development of the system of the state organization of society, in the context of the practice of ongoing globalization processes, assuming, in this case, the applicability of the provisions of the concept of Universal evolutionism, one can come to the following conclusions. Currently, the “choice” in favour of civilizational existence in the form of a state-like form of human society development has been made, and the system of state-political systems, having passed a long period of formation, has acquired the quality of a general planetary pattern, thereby completing the first stage of its temporal devel-

opment. It seems that the next stage of the development of a system of this scale, which has already begun, will be associated with the process of global synchronization, unification, integration of subsystems (state formations) and their structural elements, of course, taking into account the presence of all related synergetic processes – conditions of dynamic chaos, into a kind of global organizational (self-organizational) system – a qualitatively new state-political entity, but, at the same time, almost all the provisions of system functioning and organizational development described earlier will be applicable to this system.

Conclusion

Summing up the above, it is necessary to emphasize the relevance of the research topic related to the scientific search for a new methodology of state studies, the formation of the concept of state understanding correlated with the modern post-non-classical paradigm of scientific knowledge, designed to provide an adequate understanding of the essence of the organizational development of the state-political system, the principles of its sustainability, to the modern reality saturated with crisis phenomena and processes, thereby providing an opportunity to improve the effectiveness of strategic planning of public policy and the practice of its implementation.

Strategic and historical forecasting and modelling, designing the future development of any state, its national interests and policies are firmly linked to the need to form an image of the future. At the same time, there is a limited set of opportunities for organizational development, a spectrum of evolutionary centres of attraction, determined in turn by the own properties of the state system, both at the macroscopic and elementary levels. Thus, the ideas of synergetic futurology can positively influence and strengthen the prognostic function of the theory of state and law associated with the study of the directions of state development.

At the same time, the idea of creating a universal model of the evolutionary development of the system of the state organization of society, developed within the framework of a synergetic approach, can become an element of the subject area of research, both humanities and mathemat-

ical sciences (the theoretical construction can be described by a mathematical equation, reproduced in the form of a computer model), the basis of interdisciplinary connections that can enrich and increase their effectiveness.

In this regard, it can be assumed that the concept presented in this work can become the basis for reflection of scientific knowledge, opening up the prospect of further state studies correlated with the release by the middle of the XXI century to the next – software-algorithmic (neoclassical) the type of state understanding, with the corresponding theoretical and methodological content.

References

- Budanov, V. G. (2003). *Printsipy sinergetiki i upravlenie krizisom* (Principles of synergetics and crisis management, in Russian). *Sinergeticheskaya paradigm (Synergetic paradigm, in Russian)*, 8, 86-99.
- Budanov, V. G. (2008). *Metodologiya sinergetiki v postneklassicheskoy nauke i obrazovanii* (Methodology of synergetics in post-non-classical science and education, in Russian). Moscow: Publishing house LKI.
- Korotaev, A. V., Malkov, A. S., & Khalturina, D. A. (2005). *Zakony istorii. – Matematicheskoye modelirovaniye istoricheskikh makroprotsessov: demografiya, ekonomika, voyny* (Laws of history. – Mathematical modelling of historical macroprocesses: Demography, economics, wars, in Russian). Moscow: House-Book.
- Lektorsky, V. A. (2006). *Transformatsiya nauchnogo znaniya v sovremennoy kul'ture* (Transformation of scientific knowledge in modern culture, in Russian). *Sinergeticheskaya paradigma (Synergetic paradigm, in Russian)*, 1, 103-113.
- Poston, T., & Stuart, I. (1980). *Teoriya katastrof i yeye prilozheniya* (Catastrophe theory and its applications, in Russian). Moscow: World Publication.
- Stepin, V. S. (2000). *Teoreticheskoye znaniye* (Theoretical knowledge, in Russian). Moscow: Progress-Tradition.

PHILOSOPHY OF EDUCATION

HIGHER EDUCATION DURING AND AFTER THE PANDEMIC: PHILOSOPHY OF DIGITAL CHANGE

Pargev AVETISYAN^{1,*}  | Larissa TITARENKO²  | Maria ZASLAVSKAYA³ 
Gagik GALIKYAN¹ 

1 Russian-Armenian University, Yerevan, Armenia

2 Department of Sociology, Belarusian State University, Minsk, Republic of Belarus

3 Department of Applied Sociology in Faculty of Sociology at the Yerevan State University, Yerevan, Armenia

4 Department of Philosophy at Russian-Armenian University, Yerevan, Armenia

* *Correspondence*

Pargev AVETISYAN, 123 Hovsep Emin St., Yerevan, 0054, Armenia
E-mail: parkev.avetisyan@rau.am

Abstract: The authors discuss the problems associated with the accelerated digitalization of higher education during and after the pandemic. Various approaches proposed by specialists dealing with problems of digitalized higher education are analyzed, and the benefits and risks associated with digital change are identified. The theoretical approach includes some famous theories in the philosophy of education constructed first by John Dewey and developed further by contemporary scholars. The empirical basis contains several studies of students, teachers and experts conducted in Armenia and Belarus. The authors present a comparative analysis of the situation in higher education in both countries during the pandemic. The research results show that the online form of learning poses several difficulties and offers advantages over the traditional form of learning. At the same time, the rejection of traditional forms of learning is also related to the problems and unpredictable consequences of the quality of learning. The authors conclude that currently, the most promising form of learning is hybrid. Its implementation demands a special educational environment to embrace the advantages of online and offline forms of education and account for factors influencing the effectiveness of these forms.

Keywords: higher education, digitalization, e-learning, hybrid learning, information education technologies, pandemic.

Introduction

The article is devoted to the problems of transformation of higher education in Armenia and Belarus during the pandemic and post-pandemic starting from March 2020 in the context of the features of combining online and offline forms of

education. Problems of restructuring higher education in the context of global digitalization and restructuring, which K. Schwab described as the “fourth industrial revolution”, or “Industry 4.0” (IR 4.0), are relevant, regardless of the force majeure conditions that have arisen in as a result of the pandemic (Schwab, 2016). These prob-

lems are related to the need for higher education to face modern global challenges and to be included in the “rules of the game” as part of IR 4.0. In other words, education is likely to be unable to train specialists with the level of skills required by modern development trends without incorporating Information Education Technologies (IET). Changes are needed in the theoretical and philosophical approaches to education to reflect the new global situation. The entire model of the educational process needs changes, as it is forced to train specialists with a completely different level of reflection, using IET and innovations in everyday life. At the same time, there exists the problem of maintaining a proper quality of education regardless of any fashion trends.

From this point of view, the COVID-19 pandemic turned out to be a trigger for the informatization and digitalization of education (Vincent-Lancrin, 2020). It prompted the world to switch to online learning methods and actively introduce IET into the educational process. We assume that the pandemic can be viewed as a driving force for further digitalization and modernization of the system of higher education to help it become international and competitive (Little & Titarenko, 2017).

In Armenia, starting from March 16, 2020, pandemic quarantine restrictions were introduced, which led to the complete transition of the Armenian higher education system to online learning. This situation lasted until early 2022. The challenges of the pandemic made it possible to assess its current results and think about the future of education (Zaslavskaya, 2021a).

In Belarus there was no lockdown. However, online methods of education have been broadly introduced since spring 2020. From late 2021 online education was incorporated into a new Code of Education that made it legally grounded¹. Restrictions were over by the end of the 2020/2021 academic year; however, some universities could use online forms later, depending on the situation.

Under such conditions of both global and nationwide societies – accelerated digitalization of education (DE) and other spheres, and the global pandemic of COVID-19, it is necessary to introduce some serious changes in the concept of

modern philosophy of education. We have to reassess some principles and statements of this philosophy, taking into account all global changes. Also, we have to research how the innovations are implemented in the field of education and how the actors involved in education evaluate them.

The role of the philosophy of education in the analysis of the new social-cultural situation and the pandemic is steadily increasing. It has to help educators deeply understand the new conditions of functioning and develop principles to serve as the basis of practical activity for educators (Batrakova, Glubokova, Pisareva, & Trjapicina, 2021). The philosophy of education will influence the process of education through several mechanisms and ideas that can be accepted by scholars, practitioners, and administrators. Through its successful application, the philosophy of education can further influence the state's decision-making in the sphere of higher education and thus actively contribute to the formation of a future model of higher education.

We have to stress the importance of innovations in the sphere of higher education in Armenia and Belarus because both countries participate in the process of integration into the Eurasian Economic Union. Each new step in this direction has to be studied and assessed, as we already did in our previous joint research (Titarenko & Zaslavskaya, 2019). The pandemic has emphasized the importance of arranging new research to take into account new global processes and national changes. For example, the new ideas and principles of philosophy of education have been implemented in the new Concept of Development of the Education System of the Republic of Belarus until 2030 in 2021 and in 2022.

We start with some general problems of digitalization of education (DE) that seem to be applicable both to Armenia and Belarus, although we mostly mention here research in Armenia.

Theoretical and Historical Background

Issues of DE have long become popular in the fields of social and pedagogical sciences. The focus of the publication was made on the transition of higher education to online learning (e-learning system with the help of IT) when many analogue learning formats are simply transferred

¹ Here we consider only full-time education, and do not consider distance learning.

to the digital environment. After a year, it became clear that the DE required a completely different educational design. Katherine Cross from the National Center for the Development of Teaching and Learning (Ireland) analyzed the implications for teaching in the digital age and noted: “the contradiction between the new pedagogy of excess knowledge and the institutional environment and policy of the organization, which are still based on the pedagogy of knowledge deficit” (Dugova, Veledinskaya, & Kuravleva, 2021, p. 347).

Numerous articles discussed the advantages of using digital technologies in education, such as increasing the transparency of education, wider access of students to educational information resources, an individual opportunity to create educational projects, increasing the optimization of the interaction between teachers, students and all participants in the educational process, creating mobile education management structures, among others (see, e.g. Minina, 2020; Marginson, Karpinskaya, Kuz'mina, Larionova, & Bocharov, 2020; Echenique, Molias, & Bullen, 2015; Hargreaves, 2017; Higgins, Xiao, & Katsipataki, 2012; Li & Lalani, 2020; Gevorgyan, Berberyan, & Berberyan, 2022). Another important topic of the analysis includes risks and problems associated with the introduction of IT in education, such as the protection of data authenticity, confidentiality, and similar potential and real risks of information security (see, e.g., Higgins, Xiao, & Katsipataki, 2012; Rakitov, 2018). The risks associated with the new digital analogue are also significant: “the transition in education to a different technological level of working with information contains the risks of crowding out the fundamental pedagogical values and meanings of education, the surface of the knowledge offered to the masses, establishing total control over the educational behaviour of a person” (Kolesnikova, 2019, p. 78).

Let us focus on significant obstacles in the implementation of distance learning - the subjective reasons for the resistance to the development of digital technologies. R. Hirschheim and M. Newman (1998) identify nine such reasons:

- 1) inertia and conservatism, attachment to past experience and formed habits;
- 2) absence of clear benefits for participants in the changes or inability to assess these benefits;

- 3) uncertainty, inability to predict the future, uncertainty about the future;
- 4) low involvement in change, non-participation in decision-making, perception in a position of subordination;
- 5) risk of uncontrolled redistribution of resources, loss of the current position;
- 6) inconsistency of the proposed changes with the existing organizational structure, cultural patterns of interaction;
- 7) lack of support from the administration and senior management personnel, replacement of cooperation with control and accounting;
- 8) low level of computer literacy;
- 9) personal, psychological characteristics of participants in the change (pp. 398-408).

Some researchers argue: “Where anime, games, social networks, open sites and “applications” become sources of knowledge, in addition to targeted educational materials, a superficial contact of a person with information is fraught with simplification and primitivization” (Kolesnikova, 2019, p. 74). This is a new threat to the educational process (Radaev, 2022). Current students are called “digital natives”; they learn primarily through the internet and do not seem to respect printed books. Even their respect for teachers has decreased due to the generation gap (Grishchenko & Titarenko, 2019). That is why they are unprepared for the perception of large texts. Therefore, they like video materials and presentations much more than traditional lectures. At the same time, the teacher’s function does not remain unchanged: “When the learning process is partially or completely transferred to the virtual space, the teacher’s function changes, which becomes not the main carrier of educational information, but an intermediary and facilitator of students’ communication with the virtual world” (Peltekova & Stefanova, 2016).

It becomes clear that the direct transfer of analogue education to the digital environment simply does not work for several reasons:

- a) It requires a significant amount of independent work (which undergraduate students are simply not ready for) when social networks, games, anime, and open sites become sources of knowledge and “applications”;
- b) They are transformed into forms of organizing a lesson, and if the lessons themselves naturally set the regulation (they structure the content, time and types of educational activi-

ties), then independent educational work does not have these properties;

- c) Because of a lack of an appropriate level of motivation (cognitive interest, desire for personal growth, knowledge of the need to acquire relevant competencies, awareness of responsibility and freedom to build a personalized learning path, undergraduate students (in general) are not being ready for independent work in a digital environment. Moreover, they know how to implement it in school education); the main forms of organization of educational processes themselves already set the regulation.

It seems that at the undergraduate level when the scope of spontaneous interaction with information is largely limited, it is necessary to provide the theoretical base that will become the basis of “intellectual changes” in the future. Lisyay Ulykhan from the University of Toronto, considering the problem of the gap between the “old and new”, points out that “the formers are still concerned about giving students a solid theoretical base, which should serve as their further self-realization, while the moderners have reoriented towards narrow professional training, allowing you to get to work immediately” (see Rakityanskaya, 2013). She advocates increasing the volume of theoretical knowledge, believing that it forms full-fledged ideas about the world and humans in students, paving the way for continuing education (Rakityanskaya, 2013).

Special problems associated with the digitalization of higher education are observed in the first year of undergraduate studies. Renowned higher education researcher Martin Karnoy notes that “numerous studies strongly suggest that high school graduates come to university unprepared for university studies and for the inevitable workloads and stress, either academically or psychologically” (Kuzminov & Karnoy, 2015, p. 40). Students are simply not ready for this; they have completely different expectations and other problems. It is perhaps one of the key problems of socialization. However, according to some authors, this is not a defining characteristic in the process of obtaining knowledge. “This interaction, although important, is not decisive for the perception of comprehension and consolidation of knowledge, since all these stages of the cognitive process are implemented in the course of independent individual work of students with

DER (Digital Educational Resources)” (Solovov & Men’shikova, 2021, p. 63). All this indicates that the active “promotion” of the paradigm of “personalized education” is fraught with many dangers. One cannot agree with this since this interaction, first of all, with the teacher is decisive in a ritual of a special type – interactivity. “Intellectual interactive ritual differs from other rituals primarily in the structure of attention. The key event here is a lecture or debate,” N. Gubanov (2020) notes. At the same time, the most important event of interactive intellectual ritual is “in the development of a worldview, in a claim to understanding the content of statements as an independent goal” (Gubanov, 2020, p. 76).

Let us turn to some features in the definition of terms related to information technology in higher education. The “informatization of the education sector” as a whole is understood as “the process of providing the education sector with methodology and practice for the development and optimal use of modern information technologies focused on the implementation of the psychological and pedagogical goals of training and education” (Nikulina & Starichenko, 2020, p. 109). The term “digitalization of education” is understood more narrowly than the term “informatization of education” and is defined as the introduction of digital technologies, incl. software in the educational process. The DE involves the implementation of a number of processes, including the following (Zaslavskaya, 2021b):

- *creation of online platforms* for the digital organization of courses taught,
- *creation of online communication technologies*, including
- *teaching*, including *lecture communication*,
- *control and evaluation of knowledge*,
- *communication of all actors of the educational process: teachers, students, administration, etc.*,
- *business communication*,
- *interpersonal communication*,
- *transformation of teaching technologies in the context of online learning*,
- *creation of technologies for monitoring the quality of the educational process*,
- *preparation of online courses*,
- *reorganization and development of new education standards* at the level of public admin

istration (p. 31).

Research Methods and Methodology

The article is based on the general principles of the philosophy of education developed by American philosopher and educator John Dewey. Among his great pedagogical heritage, it is especially important to mention the idea of creative education, where both teachers and students are active persons (Dewey, 2007). Also, Dewey (1963) was a promoter of interactive education, where the teacher regularly communicates with the students face-to-face. In his books, Dewey explained why such principles of education as student-oriented learning, creation of the optimal educational environment for self-realization of youth, and communication are extremely important. It seems that regardless of new global features, these principles are still relevant for education. As we included digitalization as an important part of education in our approach, we call it the “philosophy of digital change” (or philosophy of digitalization). This is an approach that we apply only to education, and this limitation is necessary to be taken into account.

Student-centred philosophy of education stresses humanism. Currently, it is implemented in many American schools and universities because this philosophy is about fostering each student to his or her fullest potential. The main goal of education within this framework is the self-realization of each student, while the role of the teacher is to help the student to develop his/her potential during the educational process. Currently, such an approach is broadly used in pedagogy, psychology and philosophy of education. At present, students often view their self-realization through digital technologies, and it refers not only to education but to other spheres of activities as well. Distance education can stimulate the students in this direction, while the teachers can balance digitalization with human goals of education and the development of other aspects of personality. That is why teachers play an important role in this type of education and help to make it human (Florkowski, Wiza, & Banaszak, 2022).

On the basis of this theoretical approach, a longitudinal study was conducted in Armenia in 2020-2021 (4 stages of studies were implement-

ed). Methods used for collecting the data included the following: an online survey was conducted by “river-sample” technology; 629 students participated in the study; 42 teachers selected by the targeted sample participated in in-depth interviews, and 12 experts selected by the “snowball” method were interviewed within the research.

The empirical tasks of the research were as follows: to identify the features of the accelerated digitalization of education, to analyze the possibilities and limitations of online and offline forms of education, and to discuss the possibilities of their combination.

As for Belarus, empirical research was based on online surveys. Its aim was to research and assess the transition to online forms of education (OFE). The first national survey was conducted in the spring of 2021 and included 1733 students who used OFE from different types of universities in Belarus. A second national online survey was conducted in spring 2022 and included 2666 students. Also, local surveys of university teachers were held in 2021 at Belarusian State University (456 persons). Overall, they provided information on the pedagogical assessment of the learning situation in the pandemic. The analysis of all the above-mentioned information allowed us to analyze both the pandemic period and once the massive distance education was over (since the 2021/2022 academic year).

Results

Our analysis showed that the accelerated digitalization of higher education in Armenia and Belarus faced five main types of problems: technical, economic, pedagogical, physical and psychological. At the initial stage, digitalization was associated almost exclusively with the transition from offline forms of education to online forms (e-learning), which cannot be assessed as the complete digitalization of higher education in accordance with the above components. On the contrary, the traditional form of education was only projected onto a new online form of education. Therefore, the first responses from both teachers and students had a very negative connotation regarding online forms of education. The objective reasons include first of all, the technical component, namely: insufficient readiness of

technical means for conducting online training, lack of proper material, technical and methodological software, including poor Internet connection, lack of sufficient technical capacities, lack of prepared platforms for the implementation of online learning, lack of skills in using technical means on the part of the participants in the learning process. It should be especially emphasized for that period that, in the eyes of online learning participants, the lack of digital platforms for organizing live communication both between students and between a teacher and students outside the regulated time allotted for lectures or seminars should be emphasized. It was technical problems that then occupied a leading position in assessing the problems associated with online forms of education.

Technical problems were directly related to *economic* ones, namely the lack of funds for the organization of online learning, as well as for the acquisition and use of digital information technologies.

Of particular importance are a number of pedagogical problems associated with the insufficient readiness of the educational process for online learning, including the unpreparedness of digital educational materials, programs, standards, regulations, and procedures for the implementation of online learning, as well as the lack of proper online teaching and listening skills in the virtual space. Also, one of the lowest scores in all studies of students was the students' estimation of the fairness of online assessment of students' knowledge.

The physical and psychological problems noted by research participants in the process of organizing an online form of education were also quite important. Respondents attributed physical problems primarily to lack of physical activity, a permanent sedentary lifestyle, and sitting for several hours in front of a broadcasting device during online learning.

Psychological problems were associated, first of all, with the rejection on the part of students and the majority of teachers of forced self-isolation, the rejection of a normal lifestyle, and forms of communication. Psychological problems also include the insufficient ability of participants in the educational process to organize interaction and communication in the virtual space and insufficient motivation for active participation in the learning process.

The epidemiological factor contributed to the speedy adaptation of universities to the transition into a digital platform. By mid-2020, many problems had been resolved. From September 2020 in higher education in Armenia, a hybrid form of education has been implemented, which combines online and offline forms of education. By the beginning of 2021, all leading universities in the country have created online platforms to ensure the organization of online learning, mainly based on the Moodle and Google Classroom platforms. Platforms for online communications during remote lectures and meetings, such as Zoom, BBB, Google Meet, and Microsoft Time, were mastered and began to be used practically everywhere (Zaslavskaya, 2021a, p. 119). Moreover, in the learning process, information technologies such as Padlet, Ezvid and Tricider are beginning to be used, with the help of which competitive technologies are introduced into the online learning process, technologies that improve communication skills, self-presentation skills, and cognitive analysis skills. If in the first half of 2020, only 35.7% of students were satisfied with the online form of education, by mid-2021, this number increased to 48.8%. It should be noted that assessments of satisfaction with the OFE significantly correlate with the degree of education:; undergraduate students in all studies are significantly more satisfied with the online form of education compared to bachelors. Reasons for positive assessments of the online form of education begin to appear with an increase in motivation for its implementation. According to respondents, online learning has, firstly, certain economic benefits, including a reduction in transport costs (both time and financial savings), a reduction in the cost of equipment wear and tear and maintenance of classroom support for universities. Respondents also indicated organizational advantages when the time and place for online meetings could be implemented based on the convenience of the participants in the process. And finally, in some cases, an increase in motivation and interest in participating in online classes was indicated. Meanwhile, hybrid forms of education also made it possible to solve the problems associated with the lack of live communication between teachers and students, which is the most important factor in organizing any form of education in higher education. From September 2020 until May 2021, hybrid forms of

education have become more widespread as the main form of education in the country's universities.

Among the hybrid models of education in Armenian universities, the most widespread is the so-called Enriched Virtual model, when a flexible combination of online and face-to-face learning is implemented for each course. Lab Rotation model (rotation of meetings) with a consistent combination of online and full-time learning for the entire group within the same subject also had its implementation in the country's universities. The Flipped Classroom model also turned out to be in demand when theoretical training is carried out during online learning and practical reinforcement of the material is implemented in full-time classes. Other hybrid learning models, such as Station rotation (when a group is divided into subgroups and work is carried out with each subgroup in sequential face-to-face and online formats), Individual Rotation (associated with working with each student separately in online and face-to-face formats), Flex (a flexible model that provides for self-study of students with an individual discussion of the main issues online with a teacher), as well as the A La Carte, Menu models (a map, or menu, when online courses are implemented additionally to full-time education with a teacher) did not receive the significant distribution in the universities of Armenia; however they have their own benefits.

Among the problems of the considered stage of the hybrid model of education in the universities of the country, the following can be distinguished:

- Insufficient development of new training standards that provide an effective balance between online and full-time forms of education;
- Insufficient development of principles for monitoring the quality of blended education;
- The need to create technical platforms to ensure closer personal communication and exchange of views during online learning;
- Insufficient attention to the psychological mechanisms of adaptation of students and teachers in relation to the constant variability of the forms of education within the framework of the hybrid model (the effect of fatigue from the constant change in educational settings).

Several problems have not yet been resolved. However, in September 2021, a special form of hybrid education began to be implemented in Armenian universities. The priority was given to full-time forms of education with the obligatory formal maintenance of activity on virtual educational sites. Actually, the hybrid model had a rather formal character, and the combination of the positive aspects of online and full-time forms of education has not been finally realized. Such a model of hybrid learning can be conditionally called "*formal-procedural*" when an additional burden arises for the teachers, which consists in maintaining online educational platforms, the need to duplicate tasks and programs on virtual information platforms, and simulate reporting activities, provided that students do not have special motivation to be active on these online platforms.

In Belarus, students' assessment of the quality of OFE was generally positive, and adaptation strategies were successful. The results demonstrate an increase in the level of adaptation to the challenges of the pandemic. They revealed the educational potential of OFE and confirmed the possibility of successful digitalization of higher education systems. This approach will help maintain competitiveness and the quality of higher education.

Research in Belarus showed that most problems of teachers were technological – low speed of the Internet, unstable internet connection and difficulties with the Moodle platform (it was specially created for Belarusian universities). Teachers also mentioned the increase in workload, material spending for IET, extra hours of work and psychological stress connected with a combination of the pandemic and digitalization.

In a year, 70% of teachers agreed to use OFE for consultations and control students' work in the future. However, only 48% agreed to have online lectures and 22% - seminars. As for students, 80% agreed to have online lectures for the future, 50% seminars and 40% - labs. Three major advantages of OFE for students are the possibility to combine work and study (77%), the high possibility for all students to study from home (74%), and the option to take courses abroad while staying at home (61%). Students' assessment of both traditional and online learning was not in favour of any of these forms; they agreed to combine them in the future.

At the same time, our research found out that OFE created some humanitarian threats to education: students highly evaluated IET and its influence on all the spheres of life – work, education, self-realization, and leisure time. They feel like IET increases their freedom and independence, while they do not understand the possible risks for their health posed by the Internet. Several teachers mentioned that students could not think critically because they tended to use ready-made information from the Internet. These humanitarian threats are potentially dangerous for young people without personal life experience, and only face-to-face communication in a traditional class can improve this situation. Hybrid education cannot prioritize online forms: they have to be in balance with traditional forms, and the results of the hybrid form have to be regularly and carefully checked (Titarenko, 2022a).

Conclusion

Thus, the obtained results of studies show that the hybrid model has undeniable advantages, although its implementation still faces problems. Moreover, the study found a number of limitations that should be taken into account when implementing hybrid learning. The major limitation is related to the fact that the processes of assessing students' knowledge should be implemented in an offline format, in any case. Another limitation refers to the level of education. Our results show that the hybrid form of the educational process is only possible for senior courses when students already have a certain level of independent educational activity and interaction with digital educational resources. We assume that senior students already have sufficient motivation and the ability to self-learn when necessary.

The results also prove that a hybrid model of education increases the competitiveness of the entire system of higher education, contributing to the removal of territorial and temporal restrictions. It has a number of economic, organizational, and educational advantages and allows training specialists who meet modern labour market requirements.

However, insufficient organization and poor development of strategies for the implementation of hybrid education can lead to a number of

problems in this area, and the implementation of one of the most unproductive models, when the real possibilities for an effective combination of digital and face-to-face teaching technologies, which are very promising today, are not used; instead, the learning process becomes even more bureaucratic, teachers and students lose more motivation to organize a productive learning process. However, in all likelihood, the future lies with the hybrid learning model (Cronje, 2021), and it is hybrid models that require closer study in terms of the consequences of their application and the development of technologies for their effective organization.

Thus, Belarusian, as well as Armenian educational practices also stressed the advantages of hybrid education (Titarenko, 2022b). During the 2021/2022 academic year, all the universities in Belarus and in Armenia could practice a combination of traditional and online classes depending on the rectors' decisions. Still, there is a need to develop a deeply philosophical approach to its implementation. For example, it is necessary to discuss the proportion of each form in order to find the best combination. It is further necessary to develop the common principles of using hybrid education and advertise it for foreign students to increase the opportunities for foreigners to study in this regime. In both countries, the Ministries of Education only inserted the online form in the Code of Education in 2021, while the other important issues were left for the universities to decide. Perhaps, this flexibility enables the administrators and teachers to make experimental classes for the deep learning of the hybrid forms (they can be numerous).

Acknowledgements

The study was supported by grants No. 21SC-BRFFR-6C018 and No. 21T-5D287 financed by NSC of RA and grant No. G21ARM-020 financed by BRFFR.

References

- Batrakova, I. S., Glubokova, E. N., Pisareva, S. A., & Trjapicina, A. P. (2021). *Izmeneniya pedagogicheskoy dejatel'nosti pre-podavatelja vuza v uslovijax cifroviza-*

- cii obrazovanija* (Changes in the pedagogical activity of a university teacher in the context of digitalization of education, in Russian). *Vysšee obrazovanie v Rossii (Higher Education in Russia)*, 30, 8-19.
- Dewey, J. (1963). *Experience and Education*. Collier Books.
- Dewey, J. (2007/1916). *Democracy and Education*. Teddington: Echo Library.
- Dugova, E. V., Veledinskaya, S. B., & Kuravleva, I. I. (2021). *Razovaya cifrovaya pedagogika: vklad obrazovatel'nogo dizajna* (One-time digital pedagogy: The contribution of educational design, in Russian). *Voprosy obrazovanija (Questions of Education, in Russian)*, 4, 333-354.
- Echenique E. G., Molias L. M., & Bullen M. (2015). Students in higher education: Social and academic uses of digital technology. *RUSC. Universities and Knowledge Society Journal*, 12(1), 1-11.
- Florkowski, R. W., Wiza, A., & Banaszak, E. (2022). The Rogerian student-centred learning approach and the democratization of education. *Polish Sociological Review*, 218(2), 273-287. <https://doi.org/10.26412/psr218.07>
- Gevorgyan, S., Berberyan, A., & Berberyan, H. (2022) Self-actualization and stress resistance: Methodological and practical aspects of studying the personality of students in the process of distance learning. *WISDOM*, 21(1), 44-59. <https://doi.org/10.24231/wisdom.v21i1.621>
- Grishchenko, Zh., & Titarenko, L. (2019). Belarusian millennials: A generation gap? *Filosofija. Sociologija*, 30(4), 317-324. <https://doi.org/10.6001/fil-soc.v30i4.4-157>
- Gubanov, N. I. (2020). *Otmiraet li lekcija v kachestve veduschej formy obuchenija* (Is the lecture as the leading form of education dying?, in Russian). *Vysšee obrazovanie v Rossii (Higher education in Russia, in Russian)*, 12, 72-85.
- Hargreaves, C. (2017). Digital forensics education: A new source of forensic evidence. In *Forensic Science Education and Training: A Toolkit for Lecturers and Practitioner Trainers* (pp. 73-85). John Wiley & Sons, Ltd.
- Higgins, St., Xiao, Z., & Katsipataki, M. (2012). *The impact of digital technology on learning: A summary for the education endowment foundation*. Full report. Durham University. Retrieved June 10, 2022, from https://larrycuban.files.wordpress.com/2013/12/the_impact_of_digital_technologies_on_learning_full_report_2012.pdf
- Hirschheim, R. A., & Newman, M. (1998) Information Systems and user resistance: Theory and practice, *Computer Journal*, 31(5), 398-408.
- Kolesnikova, I. A. (2019). *Postpedagogicheskij sindrom epohi cifromodernizma* (Post-pedagogical syndrome of the era of digital modernism, in Russian). *Vysšee obrazovanie v Rossii (Higher Education in Russia, in Russian)*, 28(8-9), 67-82.
- Koncepciya razvitiya sistemy obrazovanija Respubliki Belarus do 2030 goda* (Concept of development of the education system of the Republic of Belarus until 2030, in Russian) (2021, December 15). Retrieved June 10, 2022, from <https://www.belta.by/roundtable/view/kontseptsija-razvitija-sistemy-obrazovanija-respubliki-belarus-do-2030-goda-1404>
- Kuzminov, Ya. I., & Karnoj, M. (2015). *Onlajn-obuchenie: kak ono menyaet strukturu obrazovanija i ekonomiku universiteta. Otkrytaja diskussiya Ya. I. Kuz'minov* (Online learning: how it changes the structure of education and the economy of the university. Open discussion of Ya. I. Kuz'minov). *Voprosy obrazovanija (Questions of Education, in Russian)*, 3, 8-43.
- Li, C., & Lalani, F. (2020). *The COVID-19 pandemic has changed education forever. This is how*. [Electronic resource]. Retrieved June 10, 2022, from <https://www.weforum.org/agenda/2020/04/coronavirus-education-global-covid19-online-digital-learning/>
- Little, C. B., & Titarenko, L. G. (2017). International cross-cultural online learning and

- teaching: Effective tools and approaches. *American Journal of Distance Education*, 31(2), 112-127. <http://doi.org/10.1080/08923647.2017.1306767>
- Marginson, S., Karpinskaya, E. O., Kuz'mina, K. A., Larionova, A. N., & Bocharov, I. A. (2020). *Reakciya sistem vysshego obrazovaniya i nacional'nyh pravitel'stv na vyzovy pandemii: Doklad № 64/2020* (The response of higher education systems and national governments to the challenges of the pandemic: Report No. 64/2020, in Russian). Russian International Affairs Council (RIAC). Moscow: NP RSMD.
- Minina, V. N. (2020). *Cifrovizaciya vysshego obrazovaniya i ee social'nye rezul'taty* (Digitalization of higher education and its social results, in Russian). *Vestnik SPbGU. Sociologiya (Bulletin of St. Petersburg State University. Sociology, in Russian)*, 13(1), 84-101. <https://doi.org/10.21638/spbu12.2020.106>
- Nikulina, T. V., & Starichenko, E. B. (2018). *Informatizaciya i cifrovizaciya obrazovaniya: ponyatie, tekhnologii, upravlenie* (Informatization and digitalization of education: Concept, technology, management, in Russian). *Pedagogicheskoe obrazovanie v Rossii (Pedagogical Education in Russia, in Russian)*, 8, 107-113.
- Peltekova, E. V., & Stefanova, E. P. (2016). *Inquiry Based Learning. "Out side the Classroom with virtual Reality Devices"*. Sofia University "St. Kliment Ohridski".
- Radaev, V. V. (2022). *Krizis v sovremennom prepodavanii: chto imenno poshlo ne tak?* (Crisis in modern teaching: What exactly went wrong? in Russian). *Sociologicheskie issledovaniya (Sociological Research, in Russian)*, 6, 114-124.
- Rakitov, A. I. (2018). *Vysshee obrazovanie i iskusstvennyy intellekt: eiforiya i alarmizm* (Higher education and artificial intelligence: Euphoria and alarmism, in Russian). *Vysshee obrazovanie v Rossii (Higher Education in Russia, in Russian)*, 6, 41-49.
- Rakityanskaya, M. (2013). *Universitet budushchego: idei i vozmozhnosti* (University of the future: Ideas and opportunities, in Russian). *Otechestvennye zapiski (Fatherland Notes, in Russian)*, 4. Retrieved June 10, 2022, from <https://magazines.gorky.media/oz/2013/4/universitet-budushhego-idei-i-vozmozhnosti.html>
- Schwab K. (2016) *The Fourth Industrial revolution*. World Economic Forum. Retrieved June 10, 2022, from <https://www.weforum.org>
- Solovov, A. V., & Men'shikova L. A. (2021). *Koronavirusnye zigzagi elementarnogo distancionnogo obucheniya* (Coronavirus zigzags of elementary distance learning, in Russian). *Vysshee obrazovanie v Rossii (Higher education in Russia, in Russian)*, 30(6), 6-75.
- Titarenko, L. G. (2022a). *Cifrovizaciya obucheniya: dvizhushchaya sila modernizacii sistemy vysshego obrazovaniya ili gumanitarnaya ugroza?* (Digitalization of education: The driving force behind the modernization of the higher education system or a humanitarian threat? in Russian). *Zhurnal BGU. Sociologiya (Journal BGU. Sociology, in Russian)*, 1, 58-69.
- Titarenko, L. G. (2022b). *Adaptatsiya k uskorennoy tsifrovizatsii v usloviyakh pandemii: sravnitel'noye issledovaniye sistem vysshego obrazovaniya Rossii i Belarusi* (Adaptation to accelerated digitalization in the context of a pandemic: Comparative study of higher education systems in Russia and Belarus, in Russian). *Vysshee obrazovanie v Rossii (Higher Education in Russia, in Russian)*, 31(3), 58-68.
- Titarenko, L. G., & Zaslavskaya, M. I. (Eds.) (2019). *Modernizaciya sistem vysshego obrazovaniya Belarusi i Armenii v kontekste processov evrazijskoj i evropejskoj integracii: problemy i perspektivy* (Modernization of higher education systems in Belarus and Armenia in the context of Eurasian and European integration: Problems and prospects, in Russian). Minsk: BGU (BSU).
- Vincent-Lancrin, S. (2020). *Coronavirus and the future of learning: Towards a new EdTech industry?* OECD [Electronic

resource]. Retrieved July 10, 2022, from <https://oecdeditoday.com/coronavirus-future-learning-new-edtechindustry/>

Zaslavskaya M. I. (2021b) *Perspektivy gibridnoj modeli obucheniya v vuzah v usloviyah post-pandemii (na primere vuzov Armenii)* (Prospects for a hybrid model of education in universities in the context of post-pandemic (on the example of universities in Armenia), in Armenian). In T. E. Zerchaninova, & M. B. Voroshilova (Eds.), *Universe of university: Sbornik materialov Mezhdunarodnoj nauchnoj internet-konferencii* (Uni-

verse of university: Proceedings of the international scientific internet conference, in Russian) (pp. 116-121). Ekaterinburg: RANHiGS.

Zaslavskaya, M. I. (2021a). *O nekotoryh osobennostyah gibridnoj modeli obucheniya v period pandemii na primere vuzov Armenii* (About some features of the hybrid model of education during the pandemic on the example of universities in Armenia). *Vestnik Surgutskogo gosudarstvennogo pedagogicheskogo universiteta (Bulletin of the Surgut State Pedagogical University)*, 5(74), 29-35.

PERCEPTION OF TEACHER'S PROFESSION: LOOKING BACK AND AHEAD

Marianna HARUTYUNYAN^{1,*} 

¹ Khachatur Abovian Armenian State Pedagogical University; Chair of Speech and Rehabilitative Therapy, Yerevan, Armenia

* Correspondence

Marianna HARUTYUNYAN, 5 Aghbyur Serob str., ap. 22, Yerevan 0019, Armenia

E-mail:

marianna.harutyunyan@aspu.am

Abstract: All over the world, there is a new meaning of education that reflects the change in teachers' profession. Grounded on this, the research aim of this paper is to understand the change taking place in teacher profession perception.

Narrative as a qualitative research approach was used within the frame of this study. A focus group discussion was conducted with 105 participants in 15 randomly selected schools in the Shirak region in Armenia. Content analysis as a research tool has been used to analyze the collected data.

Results of the study indicate that the teacher's profession needs to be rehabilitated, and within this scope, new approaches on the state level need to be taken. At the same time, teacher education should be renewed, and new demanded qualities must be included in the features, prerequisites, and outcomes of the profession. Reform is a key subject at the state and national level – specialists in the field of education, as well as in the related fields with interest in education, should rethink the meaning of education for today and enable the creation of a new teacher personality.

Keywords: teacher profession, teacher education, the meaning of education, change in education, the transformation of teacher's role.

Introduction

When the world is changing rapidly, reality seems to be transformed, and within the changing reality, the educational system requires a new vision, perception and concept. In this regard, innovative aspirations, global integration, and pedagogical and socio-cultural qualitative change of attitude towards the role of education and the role of teachers seem to be a must.

Therefore, in this context, the development of the logic of the teacher's profession is visible with participatory and collaborative guidelines where the participation paradigm includes efforts aimed at forming a new culture in the educational system, as well as in society-school dimensions, and the cooperative component includes a relevant professional anchored in interests related to professional establishment. As a result, the completeness of those steps at the final stage

contributes to the formation of the community. The ideology of new magnitudes in education directly emphasizes autonomous, self-evaluating, self-analyzing, and self-improving educational domains where educational consciousness will get its clear definition in the new culture of education. And this new culture of education, as well as global digitalization in all areas of people's life, make one think and create a new model of a teacher's personality and fundamentally changes the role of the teacher. Teacher in the past and teacher of the future. Who are they? What makes them similar, and what are their main differences?

Literature Review

The uniqueness of the teacher's profession lies in the well-known paradox: on the one hand, it belongs to the mass, high-demand professions, and on the other hand, it is characterized by an incredibly high volume of demands on the teacher's personality and professional qualities. Already today, in the information society, this profession ceases to be a unique source of cognitive information. And the point is not that the teacher has serious competitors: powerful information websites, portable information carriers, and the Internet, but also that the nature and purpose of education are changing, where the functions of orientation, development, and individual formation come to the fore.

Thus, the students have already changed, the learning process has changed, and expectations have changed. The system underwent transformation; the role of the teacher also requires transformation. Educational change depends on what teachers do and think – it's as simple as complex as that. Classrooms and schools become effective when quality people are recruited to teach, and the workplace is organized to energize teachers and reward accomplishment (Fullan, 2016, p. 97). So two basic points are outlined by Fullan as basic prerequisites of the change: personal abilities, capabilities of the teacher and environment. It is obvious that effective educational change in practice cannot occur without improvements in the teacher's work life. And if the teacher plays a central role in educational change and school improvement, then it is important to consider the working conditions as the main de-

terminant of the change process (Vandenberghe, 1984).

Nowadays, the fact that teachers are valued less by society remains indisputable. The teacher as the most important profession worthy of deep respect seems not so relevant today. It is remarkable that, due to the socio-economic crisis, withdrawal to the arena of new specialities, as well as changes in values during the last decades, fewer youngsters go to the teacher training college. Currently, teacher stress and alienation from the profession seem to be at an all-time high. The same situation was described by Vandenberghe more than three decades ago, but then again, society is facing the same challenges. Also, the fact that a lot of teachers want to leave the profession is a clear indication of the alienation phenomenon (Vandenberghe, 1984).

At the same time, it is important to reflect on the changes in the role of teachers due to the COVID-19 pandemic, which was an unexpected challenge to all humanity. The pandemic has highlighted the need for flexibility and more time for student-teacher interactions. It has recalibrated how teachers divide their time between teaching, engaging with students, and administrative tasks (Barron, Cobo, Munoz-Najar, & Ciarrusta, 2021). It is very crucial to focus on what is pedagogically effective and provide socio-emotional support for teachers. The pandemic and the extended school closures have changed the role of teachers, and most of them were not prepared for such change; a comprehensive strategy is required for socio-emotional monitoring and psychosocial support to ensure teacher wellbeing and avoid burnout (Barron et al., 2021). At the same time, this strategy needs to concentrate on the concepts supporting raising the rating of the profession and gaining social respect from a holistic perspective.

Besides, teachers are facing a rush of frequently disconnected calls to reform, to do things differently. The pressure to change practice may come from many sources at the same time. The lookouts of numerous educational "experts" about teaching, learning, and classroom practice are often inconsistent or even contradictory (Finlay, 2000). All this makes the teaching profession not so tempting for the younger generation and exhausting, consuming and requiring extra effort for in-service teachers.

In this sense, the preparation of teachers for a

modern, innovative, rapidly developing society requires serious changes in the education philosophy globally and in the pedagogical education system particularly. At the same time, it is obvious that pedagogical education is experiencing a systemic crisis because it is a part of the social system, which is in a deep and lasting crisis. On the other hand, what does the crisis of pedagogy mean? The low quality of training of education specialists, lack of skills or the lack of desire to work in schools? The first one is determined by the educational standards on the one hand and by the individual potential of the teacher training university on the other hand.

Based on the above mentioned, the research aim is to understand the change taking place in teacher profession perception and the research question is formulated as follows: *How do youngsters perceive the teacher profession and do they see themselves as teachers?*

Methodology

Within the framework of this study, the narrative as a qualitative approach was used (Clandinin, 2000) to discover the perception of the teaching profession among 13-16 years old youngsters in the Shirak region in the Republic of Armenia. Narrative research looks for ways to understand and then present real-life experiences and perceptions through the stories of the research participants (Creswell, 2005). The narrative tactic allows for a detailed description of the perception and understanding of children and the study of the senses that the participants of the study derive from their own experiences.

Participants. A simple random sampling method was used to select the schools in the Shirak region. Both urban and rural areas were included in the sampling. All school numbers were put in a drum, and then 15 numbers were pulled out. In any selected school, the principals were given informed consent clarifying the aim of the study and its confidentiality. After that, again, the random selection method was used while selecting students for focus group discussion. In this regard, every seventh child took part in a focus group discussion (names were listed in the attendance journal). By drawing a random sample from a larger population, the goal is that the sample will be representative of the larger group and less likely to be subject to bias (Cherry,

2020). The participants' age range was 13-16 years old. From each selected school, seven students participated in the study, and in total, there were 105 participants.

Data collection. A focus group discussion, as a form of qualitative research where questions are asked about participants' perceptions, beliefs, opinions or ideas about the teaching profession, has been used (Morgan, 1996). It involved group interviewing in which a small group of 7 students participated. The whole process was led by the moderator (researcher), and two main questions were given: *Who is a teacher for you? and Do you see yourself as a teacher in future?*

The focus group discussions were organized in schools, and the duration of each focus group discussion was 30-40 minutes. The focus group discussions were audio recorded and then transcribed.

Data analysis. Content analysis as a research tool has been used to determine the presence of certain words, themes, or concepts within the collected data (Elo et al., 2014). The content analysis helped to analyze the collected data and make implications about the messages within the texts.

Results

The process of reporting results within the current study helped to understand the problem from the inside, break it down into small parts and understand the research problem from different points of view. The full results of the paper include data generated from the research. Youngsters were quite active while explaining their thoughts and ideas, ready to justify and clarify any idea presented.

In formulating their thoughts, understandings, experiences and ideas about teacher profession, study participants were quite open and expressed their thoughts in different ways. However, despite this, the main message was categorized in many common themes. Through content analysis, the following categories were developed based on the questions discussed (Table 1).

Each of the category mentioned have been developed from a logical chain of codes that were developed based on quotes from the students who participated in the study.

Table 1.

Categories

<i>Who is teacher for you?</i>	<i>Do you see yourself as a teacher in future?</i>
Friend - Teacher should be friend and psychologist.	Poor salary - The teaching profession is not attractive, neither financially nor in terms of the activities performed.
Guide - Teacher is not a source of knowledge, but must be a guide between implementation of knowledge into daily life and practice.	Negative image - Teachers are not respected by the society, neither by the students.
Equality preserver - The teacher should treat everyone in the class equally, regardless of whether the student is a loser or an excellent student.	Not competitive - Teacher profession is not actual; it is not modern.
Student centered - Teacher should respect the child, and not evaluate the child based on his knowledge.	Autonomy absence - Teachers are not creative, they are not proactive, they need to follow the plan and standards approved by the Ministry always.
Having feelings of humor - Teacher should discover the teachable moments and practice humor to explain main ideas.	

While reflecting to the question related the teachers' essence: "Who is teacher for you?" mostly the participants mention the qualifiers for the teacher they want to have, and did not describe their teachers as one would like to imagine. However, there were some answers like: "Teacher for me is Ms. X, as she is first of all a psychologist for me, she understands the mood of every child and ready to spent a plenty of time to talk with us about life, about good and bad things we do or should avoid...". In this regard the students precisely described the teacher, his qualities, skills and relationships with children. Youngsters explained quite specifically what they value and what is important to them in a teacher and it is obvious that they want to make friendship with teacher.

Speaking of the teacher's role as a knowledge transfer, the participant in the majority of cases rebound internet sources and YouTube. They justify the idea that the teacher is no longer the one who holds the knowledge: "Knowledge is everywhere, with different interpretations, if you want to read you can read, if you want to watch you can watch, if you want to learn with pictures you can always find a variety of pictures, and learn...but you need teacher to help you to connect this knowledge to your life, to feel, experience and understand where exactly this knowledge is applicable for you". In this regard, students see the role of teacher in guiding.

When talking about the role of the teacher as an advocate for equality, most of the participants mentioned that the teacher should not lead the class only with the good learners and ignore the weak or average students. "In doing so, the teacher sows inequality and creates an unhealthy atmosphere in the classroom. This is very important, the teacher is for everyone in the class and everyone is equal, this approach cannot be violated." Besides this, the participants reflect the point that teacher should be always available for student, and if needed put more effort to support. Unfortunately, they haven't the desirable model of teacher in their school in many cases, and some students can outline only unique examples, besides many of them even didn't have any. Within this context the participants reflect to the equality and see the teacher as an equality creator and preserver.

Another, quite fascinating point was highlighted by the participants: "Teacher should be student centered and not subject centered. They see only their subject and think that whole world is concentrated around it, and they do not notice you as a human being. If you are good in this particular subject, you are an excellent student, if no, you are a loose...". In this context students call teachers to see them, their nature and being, they kind of try to separate their progress, knowledge, abilities from their personality. They want the teacher first of all recognize and respect

them as persons, and, yes, they want them to be student-centered.

It is also quite remarkable to hear the opinion that a sense of humor is a “must for a teacher” as it helps the student and the teacher to understand each other and be on the same level. *“Teacher can explain any topic with joke, making TIK-TOK comments and movements, that is super ... we see, we understand and we already want to learn this ... great teacher, he knows how to attract us, and free to make jokes, they are accepted...”*. The participants again reflect to the ideology of “speaking the same language” and “being on the same level”. In this case they outline humor as a strong point for teacher, which acts as a negotiator for knowledge and information transfer between teacher and student.

Regarding the second question: “Do you see yourself as a teacher in future?”, the situation is mildly speaking not very satisfying. Out of 150 participants of the study, only four youngsters confidently said that they want to become a teacher and are ready for it despite the difficulties. Many arguments were introduced in order to explain that the teacher's profession is not relevant, at least in Armenian reality and within the Armenian school system and education context. *“The salary is very low and there are many duties that should be performed by the teacher. This is not the think I want to see in my life. We see our teachers usually angry, not satisfied with anything, always complained about something. I think they are unhappy and I do not want to be like they are”*. This was quite strong argument that includes a large spectrum of factors, starting from social-economic state and ending with personal motives and life satisfaction.

Within this scope it was obvious that all participants have unique and at the same time very similar perceptions, beliefs, opinions and ideas about teacher profession, which was quite easy recognizable based on their quotes. While talking about model and image of the teacher, the majority of students think that: *“There is a lack of respect, and in families and in society, these or other actions of teachers are often discussed. In general, it is unpleasant, we are in school feel that respect towards this or that teacher is missing... in many questions, we may not be right, but we can't create this artificially. Still respect not only for the personality of the teacher, but for the profession must exist”*. Young students un-

derstand how important it is to respect both and personality of teacher and the profession, however they mention that negative image of the profession is constructed based on the respect absence from the society in global perspective and from students in local perspective. Also they highlight the importance of overcoming this position and bringing back the image of the teacher from the past: *“Before teacher was a standard that most children wanted to look like. They come to school, see their teacher, listen to her and fell in love ... but then everything has been changed, a huge amount of information destroyed the idea of one of the most important professions ... and teachers too, and society, and state have their share of mistakes in this situation”*.

Changing world brings new horizons and young students adapt to that new shifts easily. Being quite flexible, they immediately choose the professions with high fees and avoid the professions requiring much effort and low income: *“I will create my carrier in the field of IT, that is the future of everything, but teachers' profession is up to dated ... it seems quite old and not attractive at all”*.

Another interesting point reflected the teacher's autonomy: *“We want our teacher to teach using creativity, fun, art, motivation, instead of books and notebooks, but they say that they have a plan and so-called standards, and Ministry doesn't allow other activities. We have smart teachers who love teaching and ready to spent hours to prepare the classes, but it is a pity, that they have no independence and they can't use their proactivity and creativity”*. This is how youngsters perceive the planning and standards existing in the school and making the similar job seem rather unattractive.

Discussion

It is obvious that younger generation strive for such professions that are modern, more attractive both in terms of the financial side and prestige. In the era of information technology and the Internet, the analytical thinking of adolescents is at a fairly high level. Speaking about a specific topic, they substantiate their ideas and bring a rather constructive and justified causal relationship. As a main message of the analyzed data and the

multi-valued answer to the research question can be considered as the following: perception of teacher profession and respectively the pedagogical education are experiencing a systemic crisis, because it is a part of the social system, which is in a deep crisis as well.

Fullan (2016) and Barron, Cobo, Munoz-Najar and Ciarrusta (2021) consider the change in education as the challenge of the time. In this sense, the preparation of teachers for a modern, innovative, rapidly developing society requires serious changes in the pedagogical education system. In order to overcome this, first of all the teacher profession need to be rehabilitated. It should appear differently and society needs to restore trust and respect. On the other hand, what does it mean the crisis of pedagogy? The low quality of teacher training or the lack of desire to work in schools?

The first one is determined by the educational standards on the one hand, and by the individual potential of the university on the other hand. Still, the change of the teaching circumstances requires new approaches, new methods, creation of new teacher personality. After reviewing the goal of education it becomes obvious that teacher of today has to have mastery of basic skills, intellectual development, career education, interpersonal understanding, enculturation, moral and ethical character development, emotional and physical wellbeing, creativity and aesthetic self-expression and self-realization (Fullan, 2016).

The second one is fully based on lack or absence of social guarantee. New generation will strive to become a teacher only when social guarantees are existing. At the same time, it is important to mention the absence of inner drive to go to pedagogical university and then to school is a fact. This motivation is very often connected with the attitude towards the profession of teachers themselves. In the past a teacher was born in the family of teachers, now teachers do not allow their children follow their professional path. Today, teacher in the class advice youngsters never become a teacher. This breaks the motivation and does not allow the new generation even to discuss the idea of a future profession in this respect.

For most teachers the daily demands crowd out serious sustained improvements (Fullan, 2016).

To solve this problem, a systematic and multi-

faceted approach is needed. Three most important directions are seen within this context: in-service teachers, teacher students, and coming generation – potential teacher students. Good developed policy can be first point in solving this problem. Still, while policy can influence the nature of the work of teaching and learning, teachers must construct their own understandings of the policy from personal, political, professional, and social standpoints (Finlay, 2000). Reforms in education and teacher training must be open first of all to make sense of new policies, ideas, programs, and new roles and responsibilities in the teacher's work.

Conclusion

There is no state without education, and of course, if there is no school, there is no society. Considerable work needs to be done in many different dimensions simultaneously: teacher education, in-service teachers' professional development, assessments, accountability, policy arrangement, community and parent participation in school life, new technology implementation. All this should enable the transformation of teacher's role in the school and the society. Teacher's profession should be rehabilitated, the respect toward the profession coming from centuries ago need to be restored. Within this scope the state attitude and establishment of tangible social guarantees are the must.

Mostly, all the listed activities are driven by an increasing consensus that school transformation needs to be focused on student learning and quality teaching. In this regard, creativity, innovation and critical thinking as well as all 21st century skills are called to support teacher to build his new sought-after image and act as a guide and friend for students in the school.

The pedagogical universities should provide theoretical justification, scientific-methodical support for innovations that determine the quality of education, development and support of regional educational projects; justification and implementation of educational systems management models that ensure the involvement of educators in innovative projects and social activities.

When all that is necessary is done, and the implemented actions results are visible, then probably younger generation will think about the

change and maybe think about career of a teacher in the future.

References

- Barron, M., Cobo, Ch., Munoz-Najar, A., & Ciarrusta, I. S. (2021, February 18). The changing role of teachers and technologies amidst the COVID-19 pandemic: Key findings from a cross-country study. *Education for Global Development, published in World Bank blogs*. Retrieved June 15, 2022, from <https://blogs.worldbank.org/education/changing-role-teachers-and-technologies-amidst-covid-19-pandemic-key-findings-cross>
- Cherry, K. (2020, November 27). The random selection experiment method. *Student Resources, Verywellmind*. Retrieved June 15, 2022, from <https://www.verywellmind.com/what-is-random-selection-2795797>
- Clandinin, F., M. (2000). *Narrative inquiry: Experience and story in qualitative research*. San Francisco: Jossey-Bass Publishers.
- Creswell, J., W. (2005). *Educational research: Planning, conducting, and evaluating quantitative and qualitative research*. New Jersey: Merrill, Upper Saddle River.
- Elo, S., Kaariainen, M., Kanste, O., Polkki, T., Utriainen, K., & Kyngas, H. (2014). Qualitative content analysis: A focus on trustworthiness. *SAGE Open, 4*, 1-10. <https://doi.org/10.1177/2158244014522633>
- Finlay, S., J. (2000). *Instructional coherence. The changing role of the teacher*. Southwest Educational Development Laboratory. Retrieved August 16, 2022, from <https://silo.tips/download/instructional-coherence-the-changing-role-of-the-teacher>
- Fullan, M. (2016). *The new meaning of educational change*. (5th ed.). Teacher College Press.
- Morgan, D. L. (1996, October 23). *Focus groups as qualitative research, (Qualitative Research Methods Series 16) (2nd ed.)*. London, New Delhi: SAGE Publications, Inc. Thousand Oaks.
- Vandenberghe, R. (1984). Teacher's role in educational change. *Journal of In-Service Education, 11*(1), 14-25.

POLITICAL PHILOSOPHY

POLITICAL PHILOSOPHY OF EURASIANISM: PARADIGMATIC FOUNDATIONS AND THEIR LIMITATIONS

Olga PLEBANEK¹  | Vladimir PYZH^{2,*}  | Svetlana ROSENKO³  | Sergey PETROV⁴

¹ Department of Social Sciences and Humanities, University at the Interparliamentary Assembly of the EurAsEC, Russia

² Department of Social Sciences and Humanities, National State University of Physical Culture, Sports and Health, named after P. F. Lesgaft, St. Petersburg, Russia

³ Institute of Management and Social Technologies, National State University of Physical Culture, Sports and Health, named after P. F. Lesgaft, St. Petersburg, Russia

⁴ Department of Wrestling, National State University of Physical Culture, Sports and Health named after P. F. Lesgaft, St. Petersburg, Russia

* Correspondence

Vladimir PYZH, prospect Engelsa, 129/1-302, Sankt-Petersburg, 190 000, Russia

E-mail: vvp_21812@mail.ru

Abstract: The article examines, in relation to the data of modern science and current geopolitical trends, the key ideas of the founders of Eurasianism, analyzes the transformation of the ideology of Eurasianism in the modern ideological and political space of Russia. The authors pay attention to the concepts of “neo-Eurasianism” and attempts to revive Eurasian ideas and supplement them with new original views. Eurasianism, being one of the largest and most significant philosophical, political and ideological projects of the XX century, as well as neo-Judaism, which became its logical continuation, attracted the attention of a large number of both supporters and opponents.

Keywords: Eurasianism, Russia, neo-Eurasianis, features of Russian Eurasianism, paradigm, characteristics of the main social-philosophical and political views of representatives of Russian Eurasianism.

Introduction

The term “Eurasia” was coined by the German geographer Alexander Humboldt. With this term, the scientist designated them the entire territory of the Old World: Europe and Asia. Introduced into the Russian language by the geographer V. I. Lamansky. In 1913 V. I. Vernadsky, after studying the history of Muscovite Rus and studying the role of the Mongol conquest in the history of Rus, Vernadsky made a conclusion that coincides with the main provisions of the future Eurasianism.

Eurasianism is initially an ideological and ideological, then also a socio-political movement that arose among the Russian emigration of the 1920-1930s, for which the historiosophical and cultural concept of Russia-Eurasia as an original

civilization that united elements of the East and West, an independent geographical and a historical world located between Europe and Asia, but different from both in geopolitical and cultural aspects. At the origins of the Eurasian doctrine were talented scientists: philologist E. S. Trubetskoy, musicologist and publicist E. II. Suvchinsky, geographer and economist E. E. Savitsky, religious writer V. E. Ilyin, lawyer E. E. Alekseev, historians G. V. Vernadsky, L. E. Karsavin and M. M. Shakhmatov (Plebanek, 2017).

The philosophical basis of Eurasianism is still insufficiently studied. Researchers, as a rule, identify the philosophy of Eurasianism with the concept of L.P. Karsavin, who joined the Eurasian movement in 1925. At the same time, they ignore the fact that Karsavin, by that time, was already an established philosopher and had his

own original philosophical system, which he only cosmetically adapted to Eurasianism, which arose in 1921 independently of Karsavin. The founders of Eurasianism - P. N. Savitsky and N. S. Trubetskoy, repeatedly admitted in their correspondence that Karsavin's philosophy was deeply alien to them and that he was taken into the movement, not as an "official philosopher of Eurasianism", but only as a "specialist" (that is, a narrow specialist).

Eurasianism in the 1920s and 1930s had its own philosophical basis, different from the Karsavin pantheistic philosophy. In the late 1920s - early 1930s, this philosophical core of Eurasianism was expressed in a number of works by the founders (first of all, in the works of P. N. Savitsky, which he published under the pseudonym P. V. Logovikov). However, these ideas were latently present in the early works of P. N. Savitsky and N.S. Trubetskoy (starting with "Europe and Humanity" by N. S. Trubetskoy). This core is an original concept of structuralism, unlike the Western, although anticipating it in certain aspects.

The key ideas of Eurasianism have been reflected in the work "Exodus to the East". The preface provides a description of the global catastrophe, which was most clearly manifested in the spiritual death of the West and the destruction of former Russia. The authors believed that one could get out of this catastrophe only by turning to the East, where the creative forces and the ability to set a new impetus for cultural development are still preserved. At the same time, in the preface, the concept of Eurasians is given, by which they mean Russian people, who cannot be attributed to either Europeans or Asians.

A. G. Dugin (2021) believes that Eurasianism at the level of political theory has united the basic elements of political philosophy. In his opinion, the original language of Eurasianism makes it possible to study Russian politics within the framework of special terminology, which is developed based on the analysis of the civilizational and cultural-historical features of Russia.

The main source that allows us to reveal the specifics of the sociocultural philosophy of Eurasianism is the work of the Eurasians themselves, as well as materials from archival funds. In addition to monographic works and collections of articles, the Eurasians published thematic collections: "On the Ways. Affirmation of the Eura-

sians" (Berlin, 1922); "Eurasian Chronicle" (Edited by P. N. Savitsky, Prague, 1925-1926; Paris, 1926-1928); "Eurasian Times" (Berlin, Paris, 1923-1927); "Eurasian" (Brussels, 1929-1934); "Eurasian Notebooks" (Paris, 1934-1936). In 1928-1929, the weekly newspaper "Eurasia" was published in France. Eurasianism was ideologically heterogeneous, in connection with which the composition of the movement's participants changed frequently. The publications of the Eurasianists were accompanied by heated discussions in the intellectual environment of Russian emigration. In the 2000s, a new stage in the comprehension of the history of Eurasianism development appears. The revival of interest in Eurasianism that arose in the 1920s in the intellectual circles of the post-October diaspora was due to the gigantic changes at the end of the 20th century - the collapse of the USSR, the end of the bipolar world, and a situation of geopolitical instability. Comprehension of the Eurasian heritage is still an urgent scientific problem and has an important theoretical, methodological and applied significance.

Methodological Framework

The very term "Eurasianism", proposed by P. N. Savitsky, caused controversy among the founders of the movement. Thus, G. B. Florovsky argued that this name obscures the Orthodox essence of Russian culture. At the same time, he recognized the name as "striking, defiant, and therefore suitable for propaganda purposes".

The Eurasian worldview is an illustrative example of how the Political is expressed in practice - through understanding the historical roots and developing projects for the future, through the application of historical and spatial paradigms, through the positioning of one's own country, power, culture in the context of other countries, powers and cultures. The Eurasians left a great literary heritage, which in recent years has found an increasing number of readers.

The problem of the possibility of implementing a Eurasian project today is interpreted in different ways in the modern research literature. In recent years, scientific and other periodicals have published a significant number of articles related to increased attention to Eurasian topics (see Dugin, 2001; Rjabotazev, 2019, etc.).

The authors used a descriptive and historical analysis of the theories of Eurasianism as a methodological base. The research methodology is to refer to a huge array of texts on the problems of Eurasianism, which have been studied to date with varying degrees of completeness (*Eurasia: Historical views of emigrants*, 1992).

Eurasians saw the originality of Russia not only in its unique culture but also referred to its special geographical position.

The theoretical significance of this study lies in understanding the experience of the Eurasian movement, elucidating its role in the intellectual culture of the Russian diaspora in the first half of the twentieth century, as well as in identifying the ideological core of the cultural philosophy of Eurasianism.

The main conclusions of the study are the analysis and assessment of the main ideas of Eurasianism and neo-Eurasianism, placed in the modern context of Russian socio-philosophical thought.

The Problem and the Ways of Its Solution

Eurasianism as a worldview is of certain interest to us today since it has generalized many key concepts for the philosophy of politics. The roots of the Eurasian worldview go deep into history. The closest to our time and, apparently, deeper and more consistently, his main ideas were formulated already in the nineteenth century by K. Leontiev and N. Danilevsky. But the classical period of the Eurasian concept coincides with the 1920s. Eurasianism contrasted the European concept of history as a duel between the West and the East with the model of “periphery and centre in their dynamic interaction”.

A hundred years have passed since the publication of the collection, which marked the beginning of the Eurasian project¹, which, after the collapse of the Soviet empire (understood by the classical Eurasians as another incarnation of the Eurasian project), received a new life in a truncated form. Stripped down not even in quantita-

tive terms - these are only five of the former republics of the USSR, but structurally.

The concept of the classical Eurasians presupposed a single state and, most importantly, a single ideological core in the form of Orthodoxy, and the modern version of the Eurasian community is limited only by the Single Economic Space (CES). And there is reason to think that in the political space, the Eurasian idea is used rather as a cover for hegemonic aspirations: modern Eurasianism exists in at least two versions - the Slavic-Orthodox version and the Pan-Turkist version (N. Nazarbayev).

Although claims to the political hegemony of various civilizational forces do not exclude their Eurasian nature: any geopolitical concept is a question of hegemony and control. In classical Eurasianism, the alternation of forest (Slavic - Kievan Rus) and steppe (Iranian - Scythian-Sarmatian, Turkic - Mongol Empire) components was one of the central ideas (G. V. Vernadsky). Why not consider that the cyclical nature of the Eurasian dynamics will logically lead at the present stage to the Turkic core of the Eurasian communities? The answer to this question can be given not by an ideologeme but by a scientifically grounded concept.

The history of the Eurasian movement is well described and well known, but the philosophical aspects of Eurasianism are less well known. Over the past hundred years, serious changes have occurred in science, and there is an opportunity to consider this concept based on new approaches, including the entire methodological arsenal of modern socio-humanitarian knowledge.

As the founders of Eurasianism themselves admitted, the ideological source of their movement was the Slavophiles and, specifically, N. Ya. Danilevsky. Danilevsky, who opposed the linear approach to world history, set the task to substantiate not only the self-sufficiency and independence of the Slavic cultural type but also the exclusiveness and progressive role in the history of Russia. In his famous book, he directly declares the exceptional character of the Slavic-Orthodox civilization, pointing out that only it is a four-basic cultural type that combines the achievements of all civilizations that existed before that time.

In this sense, it is believed that Danilevsky offered a fundamentally new view of the historical

¹ In 1920, Prince Nikolai Trubetskoy's book “Europe and Humanity” (Sofia, 1920) was published, which laid the foundation for Eurasianism as an ideological post-revolutionary trend. Eurasianism is a set of thoughts, ideas, a socio-political trend that arose among the Russian emigration in the 1920s.

process, but when they write that he made a revolution in science, having formulated the principle of the civilizational approach in historical knowledge, some merit is attributed to him. Without belittling the importance of his work, it should be recognized that Danilevsky was the first to create a well-founded concept of civilizations. His works were known in Russia, but not so widely, and even in Russia, they were not supported by the majority of the scientific community, having not only Westernizers' serious opponents. It was O. Spengler who made a real revolution in historical methodology, and this was recognized by the Eurasians. Much later (in 1921), P. Savitsky wrote: "We are ashamed of the Russian people who have to learn about the existence of Russian culture from the German Spengler" (Savitsky, 1997, p. 41).

It is after the "Decline of Europe" that the boom of civilizational studies begins. Danilevsky, despite the fact that he rebelled against the linear concept of history, did not deviate much from Eurocentrism: the pathos of "Russia and Europe" consists in changing the model "West - the bright future of humanity" to the model "Russia - the bright future of humanity". The mood of Russian intellectuals of that time is understandable. Social outsiderism always gives rise to the desire to look at the situation exactly the opposite. It is this desire that can be seen in the famous article by V. Solovyov, "Three Forces" (Soloviev, 1990, pp. 41-60), written a few years later (1877) in Danilevsky's book "Russia and Europe" (1868).

Both Soloviev and Danilevsky seem to be obsessed with one thought - to show that the vector of history is opposite to the generally accepted one, that the progressiveness of the West is illusory, that it is Russia that is ahead on the path of progress and the metaphysical goal of mankind. The opposition of the West and the East (two antagonistic forces) and the ideal harmony of the Slavs (the third force) in Solovyov's concept are based on metaphysical content, and he also puts Russia in the position of the highest stage of social progress.

The predecessors of the Eurasianists tried to develop a concept of social life in which the place of Russia in the historical process would not only have greater significance but would have, in value terms, the status of the pinnacle of progress.

Danilevsky, in his theory, where each cultural-historical type is assigned the role of the all-round and complete development of one of four types of cultural activity (some civilizations are two-core, that is, they are successful in two directions of progress at once), Russia endows Russia with a special property - it alone can be successful in all types of creativity: "the Slavic cultural-historical type for the first time will present the synthesis of all aspects of cultural activity in the broad sense of the word, the sides that were developed by its predecessors in the historical field separately or in an incomplete combination. We can hope that the Slavic type will be the first complete four-basic cultural-historical type. A particularly original feature of it should be, for the first time, a satisfactory solution to the socio-economic problem to be realized (Danilevsky, 1995, p. 430). An allusion involuntarily comes to mind: each civilization is unique, but some are more unique than others.

Soloviev was also obsessed with the idea of the super value of the Slavic cultural type, refusing any positive content to other civilizations. From the very beginning, he declares that "Both of these forces have a negative, exclusive character: the first excludes a free plurality of private forms and personal elements, free movement, progress; the solidarity of the whole. If only these two forces governed the history of mankind, then there would be nothing in it except enmity and struggle, and there would be no positive content; as a result, history would be only a mechanical movement, determined by two opposite forces and going along their diagonal" (Soloviev, 1990, p. 42).

The first power means the East, and the second power means the West. What will give a positive meaning to human history? Of course, the third force "which gives positive content to the first two, frees them from their exclusivity, reconciles the unity of the higher principle with the free multiplicity of private forms and elements, thus creates the integrity of the common human organism and gives it a quiet inner life... And these properties, undoubtedly, belong to the tribal character of the Slavs, especially the national character of the Russian people" (Soloviev, 1990, p. 54). Isn't it very similar to another ideology that proclaimed the idea of the exclusivity of a certain nation?

Both significant works were written at a time

when the linear view of historical dynamics, given by the Hegelian scheme, was recognized as the only scientific methodology. Slavophiles make an attempt to overcome the one-liner in the vision of history, but, like the European scientific community of that time, they are still in the shackles of the classical paradigm of science, in which the historical process flows in one direction (as in physical reality, in social being, all processes are unidirectional) and therefore there is an end goal of the process. In an attempt to deny the obvious - that the West is the leader of social progress (and the concept of social progress certainly includes a high level of technical support for society, as well as the effectiveness of political and legal institutions and everything that we now call a high standard of living), that Russia is lagging behind from the West, both technologically and in achieving social justice (which ultimately led to an unprecedented social explosion), that the abolition of serfdom only further exacerbated all the problems, the Slavophiles did not create a new methodology that would cover the entire volume of sociocultural dynamics, they just changed the vector from plus to minus.

Their attempt to give a different interpretation of the place of Russia in the historical process boiled down to the fact that instead of a “dull”, as Spengler later wrote, a linear picture of history, where societies are built one after another, in this picture the whole world was divided into opposition parts, antagonistic to each other, but the future is attributed to only one of the social systems.

A monochrome picture of reality and reduction of complexity to an antinomic opposition is useful only at the very initial stage of mastering a new subject field but can never become the basis for a workable theory. These concepts (in their similarities and differences) are not saved either by the fact that Solovyov has a third actor in world history (as if there is no New World at all or the diversity of the Old World), while Danilevsky has thirteen of them.²

² Often in serious scientific works, and even in textbooks, they write that Danilevsky singled out ten civilizations, sometimes without even mentioning that he was writing about two more that ended their existence with violent death. In this context, the “conscientiousness” of our scientific community, which did not notice the main idea of Danilevsky, amazes me: Russia is an independ-

For Solovyov, the rest of the world is reduced to East and West, and Danilevsky, in order not to solve methodological problems that are not included in the purpose of his research (to prove that Russia is a higher civilization), simply refuses many peoples to an independent place in history. In the First Law of Historical Development, which he deduced, he directly indicates that the cultural-historical type is created by an independent tribe “if it is generally capable of historical development in terms of its spiritual inclinations” (Danilevsky, 1995, p. 77).

We are by no means inclined to accuse Danilevsky of racism, but in his concept, all ethnic groups are clearly divided into three groups in their relation to progress (as he writes, “according to their role in the historical process”): peoples constituting a cultural-historical type; peoples that give “a flourishing variety of cultural and historical type” and are not able to create their own civilization and “scourges of God” - the destroyer peoples, whose role is to make room for new civilizations (among which, by the way, he counts, in addition to the Huns, Mongols and whose Turks, both those and others, the Eurasians considered full members of the Eurasian community) (Danilevsky, 1995, p. 75). And even more concretely: “there are peoples, just like individuals, who deserve (in relation to themselves and to neighbouring peoples) imprisonment, which has always been used for evil” (Danilevsky, 1995, p. 189). Like this! Almost the original ethnic sin.

Undoubtedly, Danilevsky tried to give a more polychrome picture of social reality, which brings his concept closer to the methodological platform, which is now commonly called the non-classical paradigm of science. But it is also undoubted that the Slavophiles as a whole, like the authors of these works, were concerned not with the development of a general methodology of social knowledge adequate to the real historical process but with the ideological substantiation of the exclusive mission of the Slavs. Therefore, Slavophile ideas played their role to a greater extent in ideology, giving a positive impetus to national self-awareness, although the significance of their ideas in science cannot be denied either, since this polemic contributed to

ent civilization! So, there are 13 (thirteen), not 10, and not 12.

the development of scientific thought.

But it is absolutely certain that an inadequate methodological apparatus can contribute to the further development of thought, but it cannot answer pressing questions and, moreover, cannot serve as a basis for solving applied questions. Therefore, Slavophilism remains in vogue in the political and ideological discourse but is not included in the arsenal of scientific methodology on the basis of which real politics can be built (or substantiated). “Love” for a certain ethnic group (in a sense, the idea of the exclusivity of a certain group) cannot serve as a basis for scientific research since a general theory cannot be built on an exception.

The lack of development of the theoretical and methodological apparatus meant that existing concepts were inapplicable to explain the historical process and, most importantly, to form modernization programs and to form responses to environmental challenges. It is not surprising that, with all the reverence for older comrades, the next generation of Russian intellectuals retained the main idea - the independence of Russia as an actor in the historical process, but made significant adjustments.

First, the pathos of the metaphysical utterance has decreased: Slavism was no longer conceived either as the goal of history (Soloviev, 1990) or as another, but still the leader of socio-cultural progress (Danilevsky, 1995), and now we are not talking about the “higher task” (Soloviev, 1990) of Slavism, but only about independent, different from Europe and the East way of life and attitude.

At the same time, the Eurasians do not set themselves the task of giving a general theory of the historical process, but only the limited task of explaining the geopolitical processes in the Eurasian space in the broad sense of the word - on the continent, without pretending to be a general historical theory. And even now, it was not about the Slavs in general, as a single ethnocultural group.

In the writings of the Eurasian founders, even in the name of the sociocultural system, the emphasis is shifted to Russia - Russia-Eurasia, excluding the Slavic brothers. Although the Eurasians declared the Slavic-Turkic unity to be the ethnic basis of this geopolitical system, the works of the classics stipulate that it is precisely the Russian cultural component that is meant.

Savitsky even emphasizes: “We must realize the fact: we are not Slavs or Turanians (although there are both among our biological ancestors), but Russians” (Savitsky, 1997, p. 39). Secondly, the Eurasianists began to look for a basis for explaining the historical process not in metaphysical “force” but in the natural conditions of the formation of socio-cultural unity, for which P. Savitsky introduced the concept of local development.

Intellectuals of the next generation - Slavophiles in exile (or in self-isolation - watching the drama in safety) have significantly shifted the emphasis in comparison with their spiritual teacher - Danilevsky. First, Russian civilization³ is no longer imposing itself on the teacher of humanity. The 1932 Declaration of Eurasianism directly states that “the Eurasians recognize the rest of the world and its divisions into various cultural spheres of the right to independent development and original creativity” (*Eurasianism. Declaration. Formulation. Theses*, 1932), and more to the issues of universal human civilization and the most important tasks of world history, the Eurasians do not address, fully focusing on the local goals of the Eurasian space.

Secondly, the Eurasians abandoned the idea of Pan-Slavism, emphasizing a new interpretation of the essence of Russian civilization with a different name: Russia-Eurasia. Danilevsky uses the concept of the Slavic-Orthodox cultural type, the First and Second laws of historical development (introduced in his book “Russia and Europe”), explaining the presence of other peoples in this community and the spread of the space of this community to the local development of other linguistic groups by the fact that these peoples are not capable of creating an independent cultural type, but intended to “serve other people’s goals as ethnographic material” (Danilevsky, 1995, p. 75).

He believes that the European Slavs are forcibly torn away from their cultural and historical type and, therefore, cannot realize their creative and historical potential. The Eurasians, on the contrary, pointed to the Slavic-Turkic character of the ethnic core of the community and, in the

³ In their declarative documents, the Eurasians do not use the concept of civilization - by that time it had not yet consolidated its status as a fundamental, methodological category. In its 1932 Declaration, the concept of a cultural personality is used, which will be discussed below.

name, emphasized the continuity of the Russian Empire to the Mongol state, considering it an organic and natural spread of the Russian state to the east and the inclusion of the steppe Turkic peoples in it.

P. Savitsky, paying tribute to his predecessors, nevertheless sharply dissociates himself from the Slavophiles: “While sweeping aside the crafty attempts of the Westernizing spirit that infected the Slavophiles, to dissolve the problem of Eurasian-Russian culture in the vague doctrine of tribal kinship, we polemically emphasize the “Turanian elements” and pseudoscientific mechanical approach to the issue, we put forward the unity and harmony, the integrity of culture, its personal quality” (Savitsky, 1997, p. 41). N. Trubetskoy (1992) puts Pan-Germanism and Pan-Slavism on the same level, emphasizing that these are linguistic concepts (p. 329), and even asserts that “the border of the “east” and “west” sometimes passes precisely between the Russians and the Slavs, and sometimes the southern Slavs converge with the Russians, not because they are both Slavs, but because they both experienced a strong Turkic influence” (Trubetskoy, 1992, p. 340).

Thirdly, the Eurasians, despite their harsh criticism of materialism, in their theoretical constructions, based the concept on a completely natural factor - geography and history, which determine the economy, life and management institutions, and everything that we call culture. The concept of the Slavophiles rests on more shaky ground. Danilevsky (1995) introduced the concept of the foundation of a cultural type, by which he understands the inclination and ability to one of the four types of cultural creativity (p. 400).

First, this propensity at the population level is difficult to verify. Secondly, his analysis of the Slavic cultural type, as the only “four-basic” in history, that is, the only one with all cultural “perfections”, does not stand up to criticism from the standpoint of ideology and morality - the principle of intrinsic value of all races and ethnic groups, nor from the position of scientific methodology - the principle of objectivity.

Even everyday logic suggests that if the Slavs had the ability to organize human life in all the main activities (identified by Danilevsky), for example, in the political and legal sphere, they could arrange their social institutions in a more

efficient way, preventing cataclysms of a universal scale.

The Eurasian position regarding the justification of the type and boundaries of civilization is also not free from criticism, but both Savitsky and Trubetskoy tried to rely on the scientific apparatus of that time. In a sense, it was easier for them - they were not the first who tried to get out of the mainstream of the linear version of world history with its teleologism, and they already had the opportunity to get acquainted with the emerging approaches in socio-humanitarian knowledge, which later received the name of the non-classical paradigm.

Already by that time, a new version of the civilizational concept of history had been published - O. Spengler’s book “The Decline of Europe” (1918, 1922), after which civilizational studies began. A whole area of research has already been formed - geopolitics, and the main works of Ratzel, Kjellen, and Haushoffer have been published; back in 1889, L. Mechnikov’s book “Civilizations and Great Historical Rivers” was published (Russian translation in 1898). The Eurasianists did not fully include the scientific apparatus developed by that time in their concept, but the influence of these authors on Savitsky’s work is undeniable. Trubetskoy approached the problem of the origin of a cultural type as a linguist, adding to Eurasianism the argument of linguistic kinship, but he also assigns a decisive role in the formation of Eurasian civilization to geographical space.

The geographical factor as a culture-forming factor appears in the Eurasian concept in two aspects. The most important role is played by the organization of space: Eurasians see three independent, local spaces in the Eurasian continent: “1) the middle continent or Eurasia proper and two peripheral worlds; 2) Asian (China, India, Iran) and 3) European” (Savitsky, 1997, p. 41).

They leave without comment that the Asian world is also divided into independent spaces, uniting completely dissimilar worlds - in modern science, the Indian world is distinguished as a subcontinent and civilization, and Southeast Asia is also independent. They do not pay attention to the fact that the Arab-Muslim world is also independent in relation to both India and China, it seems to not exist for them, but the Hellenic world and Byzantium are considered the predecessors of Eurasian Russia.

The Eurasianists consider the latitudinal extent of the steppe to be a structure-forming factor - the fact that nothing prevents the movement of peoples (and communications in general) in a latitudinal direction, unlike mountain and sea barriers that delimit the European and Asian worlds (in their interpretation), which determined the formation of Eurasian empires in antiquity and the Russian Empire in modern times. The largest rivers of the continent, crossing these spaces, may be rightly interpreted by Eurasians as not being natural boundaries since in the northern hemisphere, the rivers flow to the north and become the most full-flowing in latitudes sparsely populated and practically not used in economic activity.

The second aspect of the geographical factor is the environment as a source of existence. The Eurasianists proceed from the fact that natural conditions dictate the type of economic activity and, in the case of the Eurasian civilization, complimentary ties. An important idea of the Eurasians is the complementary nature of the forest and the steppe, the city and the nomad.

The Eurasianists, proceeding from these circumstances, see the natural character and advancement of the Russians to the natural limits of the “continent of Eurasia”⁴ and the natural character of the combination of Slavic and Turanian elements in one state. True, the Slavic element is narrowed by the Eurasians to Eastern Slavs, and the Turanian element is expanded to the entire Altaic language family, the relationship with which the Turkic languages are discussed in modern linguistics (Gadzhieva, 1990, pp. 527-529).

It is the linguistic factor that is debatable here since, in history, there have been, and there are ethnic communities that adopted a foreign language but retained their culture (for example, the Hungarians are Slavs in phenotype, genotype and culture, but Finno-Ugrians in language; the newcomer Ugrians completely disappeared in the Slavic ethnoses). But the complementary nature of economic activity can indeed serve as a unifying factor.

The Eurasian concept of the Russian cultural type lies in line with geographical determinism (and the fact that one of the central principles of

the Declaration of Eurasianism is ideocracy does not negate this fact) and, in fact, is an objection to N. Ya. Danilevsky. It is generally believed that the Eurasians opposed universalism in social knowledge and a linear vision of history, but this is only partly true.

Recognizing the contribution of the Slavophiles to the self-knowledge of the Russian cultural type, P. N. Savitsky (1997) wrote: “The vague cultural self-awareness that the Slavophiles had is no longer enough for us, although we honour them as those closest to us in spirit” (p. 40). Even at the beginning of the twentieth century, it was no longer possible either to adhere, as Spengler wrote, to the “boring” one-linear vision of history, or to develop the doctrine of the Slavophiles, contradictory in its methodological basis, who tried to go beyond the limits of classical universalism. But neither the Slavophiles nor the Eurasians were able to overcome the historical teleologism.

In fact, Slavophilism did not fundamentally differ from the Eurocentric version of history since it also implied a “higher type of culture”, only refusing to claim this stage to Europe and the East. But the Eurasians also saw a linear historical process, at least for the Continent of Eurasia, not allowing deviations from the path prescribed by geography and Orthodoxy, interpreting all cultural transformations, in addition to the cycles of Turanism and Slavism, as a perversion of cultural identity.

The Eurasianists generally left aside the discussion of methodology and did not set themselves the task of constructing a theory of civilizations. They set themselves the specific task of developing a transcontinental project for Russia, far beyond the borders of the Slavs, stretching from ocean to ocean. The success of any large-scale association always requires an ideological justification (Branskij, Oganyan, & Oganyan, 2018, pp. 57-73).

To justify the Roman Empire, Pax Romana was invented; for Great Britain, the Anglo-Saxons came up with the “White Man’s mission”, and the Eurasians came up with Eurasia. Moreover, ideology occupies a more prominent place in the concept of Eurasianism than the material factor of space.

In the Declaration of Eurasianism of 1932, the first six paragraphs are devoted to substantiating the ideocratic essence of the Eurasian state. The

⁴ This name was given by the compilers of the collection of works by P. N. Savitsky publishing house Agraf and direct compiler A. G. Dugin.

Eurasianists did not create a social theory (apparently, they were close to Danilevsky's (1995) thesis that "social phenomena are not subject to any special kind of forces. Therefore, they are not controlled by any special kind of laws... Theoretical politics or economy are just as impossible as theoretical physiology or anatomy") (p. 134). They only set the task of "organizing the life of a special world of Russia-Eurasia" (*Eurasianism. Declaration. Formulation. Theses*, 1932), while sharply ignoring the ideology of the Turkic world. Recognizing the many achievements of the Bolsheviks in building the state and maintaining the former borders of the empire (which, apparently, was the most important thing in the Eurasian ideology), the Eurasianists rejected the communist ideology, which just managed to solder the entire diverse "Eurasian" world due to the fact that it was supranational. Orthodoxy does not possess such a property precisely in the conditions of Eurasia: for this space, Orthodoxy is firmly connected with the Slavs, and by that time, it had acquired a Slavic flavour. Whereas in the space of the origin of the European world in the Eastern Mediterranean, Christianity had a supranational character (Branskij, Oganyan, & Oganyan, 2018, pp. 57-73; Oganyan & Ogorodnikov, 2020, pp. 56-69, 2019, pp. 30-39).

The revival of interest in Eurasianism stems from the situation associated with the collapse of the USSR, as a result of which Russia's relations with the former Soviet republics, where the Islamic population predominates, have gained particular importance. The Eurasian discourse acquired a new impetus against the background of the same geopolitical events that classical Eurasians comprehended: Russia, in the 90s of the last century, again left those spaces that were already used to be considered Russian territories.

It should be noted that it was the dominance of the Slavic state that was the fundamental provision in the Declaration of the Classical Eurasians. This follows from: a) the theocratic nature of the state based on Orthodoxy and b) from the symbolic name - Russia-Eurasia, which emphasizes the structure-forming core of civilization.

At the same time, one of the prominent Eurasians of the classical generation, G. V. Vernadsky, pointed to the cyclic nature of the civilizational process in the Eurasian space. And if the basic position of the Eurasians is true, that the civilizational specificity, the "cultural personali-

ty", in the words of the Eurasians, is formed under the influence of a material factor - the complementarity of the forest and the steppe, then the ethnic-confessional colouring of the Eurasian discourse should be abandoned.

In this context, it is absolutely not necessary: a) that the Eurasian state should be Orthodox, and b) the institutionalization of the Eurasian community must necessarily be based on the dominance of Russia. This may well be a "Turanian" component. In the Turkic world, too, there are contenders for collecting lands who also have experience in an ideocratic and imperial state.

Conclusion

The philosophy of the Eurasianists turned out to be quite viable and was reflected in the regional policy of the states of the post-Soviet space. It turned out to be able to explain the features of the geographical, geopolitical and cultural-civilizational development of the region. The appeal to Eurasianism as an original scientific direction in the Russian emigration is caused not only by the search for solutions to pressing geopolitical, political, social and scientific and methodological problems but also by the desire to fill the incompleteness of our knowledge about the past of Russian culture, namely about the culture of Russian abroad.

Eurasianism, has emerged as an ideological, spiritual trend in the early 1920s, was transformed into an ideological and political movement. The peculiarity of the Eurasian approach to the study of the history of Russia lies in the assertion by the Eurasians of the synthetic nature of Russian culture, which combines the traditions of Eastern and Western cultures. In this context, Russia is seen as a Eurasian civilization, which, on the one hand, is a certain cultural and historical integrity. On the other hand, it appears as a historical alignment of two cultural streams - European and Asian.

However, modern Eurasianism is splitting precisely over the attitude towards the ethnic core of the Eurasian community. N. Nazarbayev, who opened a new page of Eurasianism with his famous speech at Moscow State University (March 28, 1994), quite naturally (as did the Slavophiles in their time, who also did not want to see an older brother in the face of Europeans)

is currently oriented towards the Turkic union (Kumranov, 2021), as, firstly, closer in ideology (Islamic), and secondly, with no less reason (and maybe with more) claiming a Eurasian essence.

In the end, it is the eastern Mediterranean, and not the steppe itself, that has a bi-ecumenical character (the concept of bi-ecumen was proposed by the Russian author G. Pomeranc (2017) and became a deposit of two types of civilizations. Apparently, the question of what is the future of the Eurasian project needs to be considered on a different plane: is the Eurasian concept a special case of socio-cultural dynamics and is explainable in line with scientific methodology, or is it a political and ideological project, the viability of which depends on the number of people who believe in it?

In our opinion, the diverse views of the majority of neo-Eurasians are mainly speculative and general philosophical in nature. They have nothing to do with understanding the current socio-economic and political situation in the post-Soviet space. The implementation of the ideas of Eurasianism in the modern political space of Russia in one form or another is exploited by numerous politicians and parties representing the entire spectrum of Russia's political life.

History shows that artificially created narratives and superimposed constructs are rarely viable. The President of the Russian Federation, V. V. Putin, at a meeting of the Valdai Club back in 2013. He said that identity, the national idea, cannot be imposed from above and cannot be built on the basis of an ideological monopoly. Such a construction is unstable and very vulnerable; it has no future in the modern world. There is a need for historical creativity, a synthesis of the best national experience and ideas, and an understanding of our cultural, spiritual, and political traditions from different points of view. Then our identity will be based on a solid foundation (*Meeting of "Valdai" international discussion club*, 2013).

Civilizational relations between Russia and its neighbours have a centuries-old complex history; in the modern world, the trend towards the creation of a Eurasian Union based on the ideas of Eurasianism is regarded as one of the most productive in the concept of foreign policy, which is evidence of Russia's readiness for a full-fledged and productive inter-civilizational dialogue.

References






- Branskij, V. P., Oganyan, K. M., & Oganyan, K. K. (2018). A new line of research: Synergetic philosophy and sociology of personality. *WISDOM*, 10(1), 57-73.
- Gadzhieva, N. Z. (1990). *Turkskie jaziki* (Turkish languages, in Russian). Moscow: Sovetskaya Enciclopedia.
- Danilevsky, N. Ja. (1995) *Rossia i Evropa: vzgljad na culturmue i politicheskie otnoshenia Slavjanskogo mira k Germano-Romanskomu* (Russia and Europe: A look at the cultural and political relations of the Slavic world to the German-Romance, in Russian). Saint Petersburg: Glagol.
- Dugin, A. G. (2001) *Evracijstvo: ot filosofii k politike* (Eurasianism: From philosophy to politics, in Russian). Moscow. Neza-visimaya gazeta.
- Dugin, A. G. (2021). *Filosofiya politiki* (Philosophy of politics, in Russian). Retrieved December 12, 2022, from <http://filosof.historic.ru/books/item/f00/s01/z0001078/st000.shtml>
- Evracijstvo. Declaracia. Formulirovka. Tezisi* (Eurasianism. Declaration. Formulation. Theses, in Russian) (1932). August 5, 2021, from <https://cyberleninka.ru/article/n/evraziystvo-deklaratsiya-formulirovka-tezisy-1932>
- Evrazia: istoricheskie vzgljadi russix emigrantov* (Eurasia: Historical views emigrants, in Russian). (1992). Moscow: Institut vseobshej istorii RAN.
- Kumranov, A. (2021). *Antirossiiskii tyurskii soyuz stal real'nost'yu* (Anti-Russian Turkish union has become a reality, in Russian). *Polit Navigator*. Retrieved August 5, 2021, from <https://www.politnavigator.net/antirossijskij-tyurkskij-soyuz-stal-realnostyu.html>
- Zasedanie mezhdunarodnogo diskussionnogo kluba "Valdai"* (Meeting of "Valdai" international discussion club, in Russian). (2013). Retrieved August 6, 2021, from <http://www.kremlin.ru/events/president/news/19243>
- Oganyan, K. M., & Ogorodnikov, V. P. (2020). On the perceptual, the conceptual, the

- objectively real and the problem of truth in cosmogony and cosmology. *WISDOM*, 14(1), 56-69.
- Oganyan, K. M., & Ogorodnikov, V. P. (2019). The link between necessity and randomness in scientific discovery (Constructive criticism of Karl Popper's conception). *WISDOM*, 13(2), 30-39.
- Plebanek, O. V. (2017). *Geocivilizacii sovremennogo mira* (Geocivilizations of the modern world, in Russian). Moscow: Moscow University Publication.
- Pomeranc, G. V. (2017). *Vikhod iz transa* (Getting out of a trance, in Russian). Moscow-Saint Petersburg: Centr gumanitarnykh iniciativ.
- Rjabotazev, N. B. (2019). *Evracijstvo: chans ili tupik* (Eurasianism: A chance or a dead end?, in Russian). Moscow. Nezavisimaya gazeta.
- Savitsky, P. (1997). *Evracijstvo (opit sistemicheskogo izlozenia)* (Eurasianism (The experience of a systematic presentation), in Russian). Moscow: Argaf.
- Soloviev, V. S. (1990). *Tri sili* (Three forces, in Russian). Moscow: Sovetskaya Possia.
- Trubetskoy, N. S. (1992). *Isxod k Vostoku* (Exodus to the East, in Russian). Moscow: Russkaya kniga.

PHILOSOPHY OF RELIGION

DOI: 10.24234/wisdom.v23i3.846

MORAL CONSCIOUSNESS AS THE “VOICE OF CONSCIENCE” IN I. KANT’S RELIGIOUS PHILOSOPHY

Aslanbek KHASUEV ^{1,*}  | Darya KAPUSTINA ²  | Anastasia NEDOSUGOVA ³  |
Irina ZABOLOTSKAIA ⁴  | Natalia SHAFAZHINSKAYA ⁵ 

1 Chechen State University named after Akhmat Abdulkhamidovich Kadyrov, Grozny, Russia

2 Moscow Aviation Institute, Moscow, Russia

3 Russian Peoples’ Friendship University (RUDN University), Moscow, Russia

4 First Sechenov Moscow State Medical University, Moscow, Russia

5 K. G. Razumovsky Moscow State University of technologies and management (the First Cossack University), Moscow, Russia

* *Correspondence*

Aslanbek KHASUEV, 364024, Grozny, Sheripova Str., 32, Grozny, Russia
E-mail: aslanbekeilyaevich@bk.ru

Abstract: The notion of “conscience” is one of the most ancient components of the axiological sphere, the central factor of a person’s moral consciousness. The phenomenon is closely linked with the features of the ontological status of man in the world. The authors present the concept of conscience in the philosophical and religious tradition and examine the key ideas of Immanuel Kant’s religious philosophy in connection with moral consciousness as the “voice of conscience”. The idea of heterodoxy and contradiction between Immanuel Kant’s religious philosophy and Christian religious and philosophical tradition is substantiated.

Keywords: conscience, practical mind, perfect good, perfect virtue, moral law.

Introduction

The more complex the individual’s psyche, the more diverse the individual’s relationship with the environment, the higher the level of moral consciousness and the more developed the feelings of moral obligation, self-control, and assessment of their actions. One can assume that conscience is the ideal to which a person gravitates whenever making a choice. In a certain sense, all the spiritual and moral challenges of human existence as a whole begin with the fact that the development of culture presents a person with a choice, the semantic foundations of which are laid in the Universum of spirituality. Fulfilling the freedom of choice, each person chooses a life path as well as a system of value orientations (Cessario, 2009).

Conscience as a personal trait and spiritual value is the most frequently used in communica-

tion between people and in assessing their relationships. This indicates that conscience is the essential central feature of a person, an indicator of their versatile maturity (Croitoru & Munteanu, 2014). Nevertheless, it is believed that the category of conscience, unfortunately, remains conceptually vague and interpreted in different ways, which directly affects its personality transformative efficiency.

In case of doubts about the morality of the person’s behaviour or deviation from the norms of morality, a person turns, first of all, to their inner voice, conscience, and intensely reflects. As a result, a whole chain of mental phenomena is realized: awareness and experience of sin, suffering, and possible catharsis, the formation of a drive towards moral improvement (Granovskaya, 2004).

The problem of understanding the relationship between morality, conscience, and religion

is relevant, given the trends characteristic of societies with European culture, as well as Russian society. On the one hand, over the past several centuries, there has been a process of secularization, and the number of people without a clear religious identity, oriented toward secular goods and values, is growing. On the other hand, many people lose their value and life-purpose orientations, which creates serious social and psychological problems. Numerous vices of modern society are often united by a single concept of lack of spirituality, and in search of “remedies”, one turns, first of all, to religion. However, this is not a return to religiousness in the traditional (ecclesiastical) sense: more often, people look for ways to achieve inner spiritual harmony and harmony with the world around them in various religious and spiritual traditions without dogmatic acceptance of a religious doctrine. In this case, an unorthodox understanding of the religious-spiritual heritage that philosophy offers can be very helpful.

At the same time, some aspects of the classical philosophical heritage, which concerns the moral and value content of religious ideas, remain insufficiently studied and expounded in philosophical literature. This applies, in particular, to Kant’s religious philosophy and its connection with practical philosophy.

The purpose of the study is to expound on Immanuel Kant’s main ideas on religious philosophy in its connection with moral consciousness as the “voice of conscience”.

Theoretical Framework Conscience in Philosophic and Religious Tradition

Conscience, as the voice of God in man (God’s “You” in man in V. Frankl’s logotherapy (2000)), separates a moral act from a sinful one; it is a regulatory mechanism of morality, which is, according to Hegel (2019), “the process of internal identification of good and evil” (p. 187). The reward of conscience is a comfortable, contented, and calm state of mind, the so-called easy conscience (for a religious person, “living according to conscience” is living according to God’s commandments), and the torment of conscience is the punishment, which can be very cruel in its intensity, intolerable suffering.

That is, for a believer, “living according to

conscience” is living according to the commandments of God, in harmony with oneself and others, and an orientation towards charity in all one’s actions and thoughts. The pangs of conscience, according to E. I. Arinin, are the psychological core of repentance and redemption, which should lead the subject to tenderness, enlightenment, love, and benevolence (Arinin & Nefedova, 2005). Sincere repentance, a great inner desire for atonement for one’s sins, possible catharsis, and, as a result, clearing one’s conscience makes a person kinder, happier, and more harmonious.

In his studies, the philosopher B. Spinoza (2007), using logical scientific structures, proves that the phenomenon of morality and conscience can be explained only by raising it above the earthly to the transcendent, to God, whom the philosopher considered a universal being. One guided by morality and conscience asserts the harmony of this universal being and oneself in it and therefore becomes like God. One acts following inner necessity and does only what gives one the experience of the perfection of life. This is the most reliable way for a person to self-preservation, although it is permeated with the spirit of “reasonable egoism”.

Martin Luther argued that conscience was the “religious foundation of man” and “the bearer of man’s relationship with God,” which significantly influenced the mind. If the conscience is in a state of sin, then the mind will be “darkened, perverted and defective” (Luther, 1994, p. 82).

F. M. Dostoevsky (1881) saw the path to the true meaning of life (“conscience without God is horror, it can wander to the most immoral” (p. 56)) in the active involvement of a person with high religious-spiritual and moral values as a source of invigorating energy, inspiration, tranquillity and harmony (Proskuriakov & Lalan, 2020).

I. Ilin (1993) wrote that “conscience characterizes the ability of a person to exercise moral self-control, independently formulate moral obligations for themselves and demand themselves to fulfil them, make a self-assessment of the actions committed” (p. 179).

Therefore, according to the philosophical and religious tradition, conscience is the message that our inner voice gives us that concerns the issues of good and evil, duty, and responsibility. Conscience acts as a mediator between man and

God. “Contact with God through ‘conscience’ is the innermost calling of the human spirit. Conscience becomes more active and promotes development when conscience appears in the role of a partner when it turns into a place of dialogue between God and man. Through it, a person ‘hears’ the call of God and, at the same time, responds to this call negatively or positively. The call is always an invitation to complete communion with God, and it is a meeting with the Creator who loves and calls for love in action” (Milts, 1990, p. 38).

I. Kant also believed that religion and faith in God are closely related to morality and conscience. Nevertheless, in Kant’s philosophical doctrine, this connection had specific features.

The Connection Between Religious Faith and Moral Consciousness as “The Voice of Conscience” in I. Kant’s Religious Philosophy

In the historical and philosophical literature, it is often mentioned that Kant considered his important achievement that his philosophy defined the boundaries for the mind and reserved a place for faith. However, Kant’s understanding of the essence of religious faith is very specific; it is radically different from the orthodox understanding that is followed by the Church and which is held by the majority of believers. From an orthodox point of view, religious faith is a special kind of knowledge, higher than secular knowledge, since this knowledge is given to people by God himself through Revelation. Hence dogmatism is an attempt to get rid of doubt, religious intolerance, and fanaticism (Kotovchikhina et al., 2022). Instead, Kant denied the possibility of religious knowledge and, in fact, identified faith with hope (which is naturally connected with doubt).

Kant disputed the opinion that religion is necessary for morality in the sense that without religion, there would be no morality and that religion is the source of morality (Bishop Alexander (Mileant), 2004). Objecting to these postulates, Kant introduced the distinction between moral and legal behaviour. Moral behaviour is behaviour that not only corresponds to moral norms but is also guided by moral motivation (respect for the moral law that is in a person’s heart) (To-

gaibayeva, Ramazanova, Kartbayeva, & Yergazina, 2020). On the other hand, behaviour that corresponds to moral norms but is guided by a non-moral motivation (fear of punishment or hope for reward) is legal rather than moral.

According to Kant, morality is primary and self-sufficient (autonomous). Moral requirements cannot be derived either from God’s orders, human inclinations, social requirements, or considerations of utility and satisfaction. A person learns about what is good and what is bad, what their moral duty is, thanks to a special ability that Kant called practical reason, and we can call it a more familiar word – conscience.

Nevertheless, Kant believed that there was an essential connection between morality (conscientiousness) and religion. In the philosopher’s opinion, the main religious ideas – faith in God and eternal life – express the hope that is necessarily generated by practical reason, moral conscientiousness, and human conscience. Morality does not stem from religion but, on the contrary: the main ideas of religion come from morality and conscience (Zhanabayev, Kolganatova, Sulaimenova, & Garifolla, 2020).

According to Kant, the practical (moral) necessity of the immortality of the human soul and the existence of God follows from the idea of the moral purpose of human nature. The necessary final goal of the will, which is guided by the moral law (“the requirements of conscience”), is to realize the *summum bonum* (Lat.) – the highest, complete, absolute, perfect good, which is the fullness of virtue and happiness. This realization is possible only if the human soul is immortal and God exists.

The main component of perfect good (*summum bonum*) is perfect virtue. The second component is happiness, or rather, the correspondence between happiness and virtue. In the idea of the highest, perfect good (*summum bonum*) as the necessary goal of the will, which is guided by the moral law (conscience), virtue and happiness are combined in such a way that the decisive role belongs to virtue: virtue is the supreme good, and happiness appears as its necessary, from the perspective of practical (moral) reason, a complement to the perfect, complete, highest good: “After all, to need happiness and be worthy of it, but nevertheless not to be involved in it – this cannot in any way be compatible with the perfect expression of the will of a rational being...”

(Kant, 2019, pp. 123-124).

The relationship between the perfect good, virtue and happiness can be expressed as the following system of equations:

1. perfect good = perfect virtue + correspondence between happiness and virtue;
2. perfect virtue = supreme good;
3. happiness corresponding to perfect virtue = perfect happiness.

Since the realization of the perfect good is a necessary goal of the will, which is guided by the moral law (“the requirements of conscience”), the perfect good must be feasible. Belief in such feasibility is a practical (moral) necessity. Since the main defining component of perfect good is perfect virtue, that is, complete, perfect agreement (correspondence, harmony) with the moral law (“the requirement of conscience”), the goal of achieving such a perfect agreement must also be feasible. Nevertheless, this goal is not feasible “at any moment”: “the complete conformity of the will to the moral law is holiness - perfection, which is not possible for any rational creature of the sensible world at any time of its existence” (Kant, 2019, p. 136).

Thus, we have the “antinomy of practical reason” – the contradiction between the requirement of practical reason (moral consciousness, conscience) and the capabilities of man as a being belonging to the sensible world. This antinomy can be solved only if one assumes the human soul is immortal: if this is the case, the implementation of the specified requirement of practical reason (conscience), although impossible at one time moment of human existence, is possible in eternity as an endless process of approaching moral perfection (Kant, 2019).

Therefore, the immortality of the soul, according to Kant (2019), is a necessary postulate of pure practical reason (conscience) – “a theoretical, but as such, unprovable provision, since it is inherent in a practical law, unconditionally operating a priori” (p. 136).

Similarly, Kant shows the practical necessity of (belief/hope in) the existence of God. The idea of God, according to Kant, is the idea of the Supreme Being, who is the guarantor of realization, ultimately, in eternity (but not in time - not in any specific, definite period, such as the time of a person’s earthly life), the second component of perfect good which is the correspondence between happiness and virtue. The existence of such

a Supreme Being (God) is the guarantee that a person will receive as much happiness as he deserves. In other words, God is the guarantor of justice.

The implementation of such justice is necessarily assumed by practical reason (conscience) in the idea of perfect good. However, theoretically, it is not necessary; moreover, it is not confirmed by the experience of man as a being belonging to the sensible world. In one’s experience, which is always limited to a certain time frame, the idea of the existence of an exact correspondence between happiness and virtue is not supported. Rather, it seems that this idea is disproved by experience as there are many examples of virtuous people who were not happy and dishonest people who were not unhappy.

To eliminate this apparent discrepancy, practical reason “postulates the existence of a cause of the whole nature, different from it, containing the basis of this connection, namely, the exact correspondence of happiness with morality ... the highest good in the world is possible only because the most important reason of nature is recognized, which has a causality consistent with a moral disposition” (Kant, 2019, p. 139).

The idea of such a reason is the idea of God, and causality consistent with the moral attitude (with the moral law, “the requirements of conscience”) is the will of God.

Therefore, the need to believe in God as the Supreme Being who is the reason for the world is the need (from a moral point of view) to believe (hope) that, despite the appearance of the opposite, the reality is arranged according to moral requirements – in such a way that all injustices (inconsistencies between happiness and virtue) which can be observed at any limited time interval are temporary and will be eliminated in the eternity of the existence of the human soul; that virtue, in the end, will receive its due reward (in this or another life), and the crime will be punished to the fullest extent required by justice.

It should be stressed once again: in Kant’s philosophy, faith is not knowledge; it is identified with hope. One can hope for the immortality of the soul and just world order (personified by God). This hope corresponds to and sustains moral consciousness. However, it is unknown whether the soul is immortal and whether God exists. It is this ignorance that makes human

freedom and moral motivation possible. If we knew about the existence of God, then moral motivation (“the voice of conscience”) would be suppressed by legal motivation (fear of punishment and the desire to receive a reward) (Kant, 2019, pp. 162-163).

Contradiction Between I. Kant’s Ideas of Religious Philosophy and the Christian Religious and Philosophical Tradition

It should be noted that even if one adheres to all of Kant’s essential grounds and methods of argumentation, some of the conclusions that the philosopher draws do not stem from the Christian religious-philosophical tradition. This relates to the personalistic idea of God (the idea of God as a person) and the conclusion that Christianity is the most complete, adequate expression of the requirements of practical reason (conscience).

Moreover, one should note that Kant, in his philosophy, does not make a qualitative, fundamental distinction between a person’s earthly life and life after death (as Abrahamic religions do). Both are thought of in the same way – as a process in which a person as a morally imperfect being can and should endlessly approach moral perfection. While eternal life after death is thought of as the goal of earthly life and as the achievement of perfect good, staying in the perfect good (and not the process of approaching it) in the Abrahamic religions (in particular, in Christianity), then in the perspective of Kant’s philosophy, the meaning and nature of the afterlife are essentially the same as the meaning and nature of earthly life – differences can be only in degree (degree of approaching the perfect good).

An equally important difference between Kant’s philosophy and the Christian doctrine can be discovered if we try to carefully examine the question: what is God in the perspective of this philosophy? The role of God, from the point of view of Kant’s philosophy, is completely reduced to causality, which corresponds to the moral law and is a necessary condition for the realization of justice (correspondence between happiness and virtue) in eternity.

However, if this is so, then God is deprived of the main personalistic attribute – freedom of will and action, the ability to make decisions and act

in one way or another. God, as a being whose will-causality fully corresponds to the moral law and the goal of perfect good, in principle, cannot desire and act otherwise than in a way that better corresponds to the goal of realizing this good. If God could wish and act differently, this would mean that His will-causality does not fully correspond to the moral law and its ultimate goal (the realization of the perfect good). However, Kant’s philosophy completely excludes such a possibility because there the idea of God follows from the ideas of the moral law and the perfect good and is completely subordinated to these ideas. Therefore, Kant’s God is completely devoid of choice. This God cannot, of His own free will, punish and pardon sinners, endow or not endow them with grace, cannot be guided by feeling (even love) – all His expressions of will and actions must certainly correspond exclusively to the moral law and the only goal for which we assumed the existence of God, - the goals of ensuring justice, rewarding virtue (a way of life that is guided by moral law) and punishing crime.

Thus, we believe that the Kantian idea of God is very far from the Christian personalistic concept (God as a person endowed with will). Rather, this idea corresponds to one of the main concepts of the Eastern religious tradition – the concept of karma, which is seen (like God for Kant) not as a person or a living being but as causality, which corresponds to the moral law.

Conclusion

In Kant’s philosophy, morality is viewed as primary and fundamental, and religion as secondary, a derivative of moral consciousness (conscience).

An important feature of Kant’s religious philosophy is the identification of faith with hope and not with the highest knowledge that God gave to people through Revelation. It is unknown if God, freedom, and immortality of the soul exist, but one can hope for their existence – and such a hope meets the needs of moral consciousness (conscience).

The idea of the immortal soul appears in Kant’s philosophy as a condition for the possibility of man’s infinite approach to moral perfection and the idea of God as a condition for cor-

respondence between virtue and happiness in eternity. Together the ideas form the condition for the feasibility of the goal of practical reason – the perfect good, which is the unity of perfect virtue and happiness.



In general, Kant’s understanding of the main religious ideas was very unorthodox and, in many ways, contradicted the teachings of the Christian Church.

Kant’s views on the essence of religious consciousness and religion and morality of neo-Kantian philosophers of the 19th and 20th centuries require more detailed research.

References

- Arinin, E. I., & Nefedova, I. D. (2005). *Psikhologiya religii* (Psychology of Religion, in Russian). Vladimir: Izdatelstvo Vladimirovskogo Gosudarstvennogo Universiteta.
- Bishop Alexander (Mileant) (2004). *Sovest – golos Bozhii v cheloveke* (Conscience – God’s Voice in Mankind, in Russian). Moscow: Blagoveschenie.
- Cessario, R. (2009). *The moral virtues and theological ethics* (2nd ed.). Indiana: University of Notre Dame.
- Croitoru, I., & Munteanu, H. (2014). The moral-religious education - a support of self-conscience training. *Procedia - Social and Behavioral Sciences*, 116, 2155-2163. doi: 10.1016/j.sbspro.2014.01.-536
- Dostoevsky, F. M. (1881). *Dnevnik pisatelja* (Writer’s Diary, in Russian). (Vol. XXVII). Leningrad: Nauka.
- Frankl, V. (2000). *Osnovy logoterapii. Psikhoterapiya i religiya* (Foundations of logotherapy. Psychology and religion, in Russian). Saint Petersburg: Rech.
- Granovskaya, P. M. (2004). *Psikhologiya very* (The psychology of faith, in Russian). Saint Petersburg: Rech.
- Hegel, F. (2019). *Filosofiya prava* (Elements of the philosophy of right, in Russian). Moscow: Izdatelstvo Yurait.
- Ilin, I. A. (1993). *Put k ochevidnosti* (The path to obviousness, in Russian). Moscow: Respublika.
- Kant, I. (2019). *Kritika prakticheskogo razuma* (The critique of practical reason, in Russian). Moscow: AST.
- Kotovchikhina, N., Shafazhinskaya, N., Kapustina, D., Zabolotskaia, I., Shaklein, V., & Bondarenko, N. G. (2022). Philosophical and theological basis of icon painting. *European Journal of Science and Theology*, 18(1), 167-176.
- Luther, M. (1994). *Izbrannyye proizvedeniya* (Selected works, in Russian). Saint Petersburg: Andreev i soglasie.
- Milts, A. A. (1990). Sovest. Mysliteli raznykh epokh o sovesti (Conscience. Thinkers of different eras on conscience, in Russian). In A. A. Guseynov (Ed.), *Eti-cheskaya mysl. Nauchno-publitsisticheskie chteniya* (Ethical thought. Academic and publicist readings, in Russian) (pp. 274-293). Moscow: Progress.
- Proskuriakov, M., & Lanlan, L. (2020). The ethnomental components of F. M. Dostoevsky’s works. *Rupkatha Journal on Interdisciplinary Studies in Humanities*, 12(6), 1-19.
- Spinoza, B. (2007). *Kratkiy traktat o boge, cheloveke i yego schast’ye; traktat ob usovershenstvovanii razuma; Etika* (A short treatise on God, man and his well-being: On the improvement of the understanding; Ethics, in Russian). Moscow: Mir knigi.
- Togaibayeva, A., Ramazanova, D., Kartbayeva, Zh., & Yergazina, A. (2020). The religious context of humanistic spiritual and moral values as a factor in counteracting self-destructive tendencies in student behavior. *European Journal of Science and Theology*, 16(4), 79-88.
- Zhanabayev, Zh., Kolganatova, S. B., Suleim-nova, E. B., & Garifolla, Y. (2020). The concept of justice in the abrahamic religions: Comparative analysis. *European Journal of Science and Theology*, 16(6), 149-160.

CREATIVITY PHENOMENON IN THE CONTEXT OF MEDIEVAL CHRISTIAN PHILOSOPHY

Sholpanay URALBAEVA^{1,*}  | Zalina NATAEVA²  | Vadim KORTUNOV³  |
Darya KAPUSTINA⁴  | Natalia KOTOVCHIKHINA⁵  | Denis SOMOV⁶ 

1 L. N. Gumilyov Eurasian National University, Nur-Sultan, Kazakhstan

2 Chechen State University named after Akhmat Abdulkhamidovich Kadyrov, Grozny, Russia

3 Russian State Agrarian University - Moscow Timiryazev Agricultural Academy (RSAU – MTAA named after K.A. Timiryazev), Moscow, Russia

4 Moscow Aviation Institute, Moscow, Russia

5 K. G. Razumovsky Moscow State University of Technologies and Management (The First Cossack University), Moscow, Russia

6 Gzhel State University, Elektroizoliator, Russia

* Correspondence

Sholpanay URALBAEVA, St. Satbaeva 2, Almaty District, Nur-Sultan 010000, Kazakhstan
E-mail: shuralbaeva@yandex.ru

Abstract: Based on the analysis of fundamental worldview principles of the leading medieval philosophers – Aurelius Augustinus and Thomas Aquinas – the conceptual principles of the phenomenon of creativity in Medieval literature are established. It is concluded that human creativity in the medieval Christian paradigm is associated with the divine, manifesting as salvation through union with God. In medieval Christian philosophy, creativity is not just a person's action but also the appearance of a chance for a particular person to accept the new ontological status due to gravitating towards God and the Absolute.

Keywords: Christianity, Aurelius Augustinus, Thomas Aquinas, spirituality, language, ontological status, act of will, time.

Introduction

Among the fundamental anthropological problems that are covered in various spheres of spiritual culture (for example, Zhanabayev, Kolganatova, Suleimenova, & Garifolla, 2020; Rakimzhanova & Rakymzhanov, 2019), an important place was held by the problem of creativity. From the ancient Greek philosophers (Yakovlev, 2003) to the present time (Kiseleva, 2014), representatives of various cultural traditions (Nemchinova, 2016) tried to find out the secret of creativity and come closer to understanding this phenomenon.

Creativity was the subject of analysis in both art and religion, psychology and natural science. However, the problem of creativity is clearly an

immanently philosophical one. Only philosophy is characterized by an extremely wide level of generalization in the process of researching the problems of creativity, to the extent of bringing the problems to the level of existence and non-existence, which makes it possible to identify and expound the universal laws of the creative process (Batezhenko, 2011).

At the same time, philosophical studies that would be entirely devoted to the problem of creativity in the Middle Ages are not sufficient (Batishchev, 1997) since researchers focus on the achievements of thinkers in the development of this problem, starting from the Renaissance.

The purpose of the article is to analyze the theoretical, ideological reflection of the phenomenon of creativity by medieval Christian think-

ers, who had a dramatic impact on the constitutive foundations of the concept of creativity in the European philosophical tradition.

Analysing the Phenomenon of Creativity in the Medieval Christian Tradition

The medieval Christian tradition considers a person created in God's image and likeness and "with the interpretation of the human mind as a small copy of the Divine Mind, which can comprehend the plan of the Divine creation" (Stepin & Kuznetsova, 1994, p. 8).

Man is the crown of God's creation in God's image and likeness – this personal godlikeness predetermines the highest value of the man who becomes the owner of everything that was created for him. God gave man the world and gave him the right to govern the world since man is a child of God, and man's fate is the lot of the whole world.

Thus, in medieval Western European philosophical and cultural thought, Christian theocentrism came to the foreground: man, according to P. Gurevich (1999), "correlated with the idea of an absolute personal God who reveals his knowledge in Revelation. In the Middle Ages, the world was created for man, and man was God's highest creation on earth, was considered exclusively in relation to God because salvation could not be achieved on one's own" (p. 166).

The whole world, in all its diversity and versatility, with all the problems and contradictions, unfolds between the two poles of Christian philosophy, God and man. The incarnation of the Son of God and the beginning of his mission had great ontological significance. The Divine and the human, spirit, and matter, the ideal and the real, formed a new connection, as a result of which new prospects for the cultural and social development of mankind have appeared (Bychkov, 1995).

The goal of man is understood as salvation, an ascent to God, a dialogue with God, and the achievement of the Kingdom of Heaven. Man's goal is to become like God. For the human race as a whole, the possibility of changing its ontological status first appeared. Man gets a chance to go beyond the existing order of things and bring a fundamental change to the world. Christ the Logos gave a new meaning, which consisted

in finding oneself, in the opportunity to ascend to God, and heralded that there was a chance to change the order of things in the world.

Therefore, the variability of the world arose, and variability in its absolute sense is nothing more than creative potential. God, who is the fullness of being, a creative act, detached the world from himself, and the bearer of the meaning of the world is the man. The principle of variability arose as a principle of creativity. A person can change the world, unfold the historical process in time, and become the creator of history. Everything that arises and disappears in space has true meaning only to the extent that it is significant in relation to man and God (Stokes, 2008).

In the Christian consciousness, creativity does not yet manifest itself as the creation of the objective world but shows itself to be an internal state (existential rather than psychological) and reveals the direction of implementation, which is a movement towards merging with God. Creativity is shown as an orientation and a person's striving for God, which is an ideological intention to divine fullness. This state of devotion to God is an act of will, which is a component of what does not exist but can arise through it (Gaut, 2010).

From the period of early New Testament Christianity (Aurelius Augustinus, Martianus Capella, Isidore of Seville) to the completion of the formation of scholasticism (Bonaventure, Albertus Magnus, Thomas Aquinas), medieval philosophers regarded creativity as an act of mystical invocation, as a way of union with the divine (Copleston, 1997). Having appeared as a chance to overcome the ontological status, creativity was an activity not alienated from the fullness of man's Being who, through creative activity, became a person. However, man always remembers that the source of creativity is transcendence beyond the other side of everything, worldly and material. In this respect, creativity is inherently mystic. However, creativity would not be counted among the "eternal" problems if creativity by nature were not a junction of two worlds if, in the principles of creation as such, it did not matter that creativity was an act that a person performed as a living instrument of the Existence.

In German mysticism of the late 13th-14th centuries (Meister Eckhart, Henry Suso, Johannes

Tauler), the essence of the phenomenon of creativity is concentrated and expressed, which was discovered by the advanced Middle Ages, namely, the balance of individuality and inalienability from the fullness of being which is concentrated in God (Copleston, 1997). However, the analysis of the phenomenon of creativity in medieval philosophy in the study will be focused on the works of earlier medieval thinkers – Aurelius Augustinus and Thomas Aquinas.

The Creativity Phenomenon in the Views of Aurelius Augustinus

In the works by Aurelius Augustinus, one finds the complete presentation of the philosophical teachings of the era of early New Testament Christianity. It is significant that Saint Augustine directly addresses God in work “Confessions” (Blazhennyi Avgustin, 2020), and this conversion is not an abstraction but a living act of faith.

In interpreting the nature of creativity, Saint Augustine considers creativity in the context of the Christian concept of creationism. God creates the world “out of nothing” (*ex nihilo*) and creates outside of time since He also creates time. God is eternal and unchanging. Before the creation of the world by God, there was nothing but God Himself. Through the act of creation, “almost nothing” has arisen “out of nothing”, hence the imperfection of things. God granted being to all entities. However, the highest manifestation of being is inherent only in Him, but individual entities also have various manifestations. Therefore, none of the entities is alien to God as their creator (Blazhennyi Avgustin, 1998, p. 569). The world bears the imprint of “nothing”, which is manifested in the lack of good, that is, the absolute “essence” – God (Blazhennyi Avgustin, 1998, p. 468). Striving for Divine fullness is the inner basis for the realization of the possibility of change, which was revealed as creativity. Through timeless creation, God sets the principle of creativity as such, and the principle is realized through man.

The value of the world created by God lies in its uniqueness. Being timeless, God creates the world that exists in time, and time is understood not as a cyclical return of the same process but as an irreversible course of history, a movement from the past through the present into the future.

Each event in time is unique, like the entire world created by God.

According to Saint Augustine, God creates out of His highest wisdom and according to His own free will. Creating the world, God already knows in advance the fate of everything that God contemplates in the ideas of his mind. Saint Augustine calls God an Artist who has in his mind an unlimited number of creative ideas, which He implements in specific creations.

In Saint Augustine’s texts (Blazhennyi Avgustin, 1998, 2000), there is a conviction that only God is the creator of everything, and if God could not create, then there would be nothing. Since man is the image and likeness of God, man’s creation of artefacts is a projection of divine creativity. Man acts in the likeness of divine archetypes. However, what a person implements does not belong to them, since a person realizes artistic intentions through talent and receives for himself a certain fruit, a product, but these intentions belong to God, for the man himself is the embodiment of a divine plan.

Based on aesthetic prerequisites, artistic creativity is seen in the spirit of Platonism as an imitation of divine ideas. According to Saint Augustine, the mind of God the Creator, His “wisdom”, contain the ideas of all possible specific creative forms. Naturally, it is God who guides and inspires human creativity. At the same time, in fact, an element of mysticism is seen in all types of creative activity. In search of inspiration, the artist turns directly to God and often receives inspiration in certain revelations. As J. Le Goff (1992) writes:

to go and recover the hidden truth on the other side of deceitful earthly reality was the major preoccupation of the men of the Middle Ages. Medieval art and literature were full of integumenta or veils... Everyone was in search of visions and apparitions, and they were often favoured with them (p. 319).

Considering that everything true and perfect in human creativity is due to God, and everything imperfect and false is contributed by man, Saint Augustine notes that the same idea can be embodied in different forms. The choice depends on the will of the man-creator (Blazhennyi Avgustin, 2000). The introduction of the artist’s will (*voluntas artifices*) into the creative process is an important achievement of Saint Augustine’s

concept of creativity. In the philosopher's opinion, the will contributes to the embodiment of creative potential, coordinating the movement of the artist's idea and the parts of his body that implement these ideas in matter. The Creator's will determines the specific form of implementation of a particular idea.

The process of the creation of the world is seen by Saint Augustine as consisting of three aspects: the Divine idea, the intention of creation, the implementation of this idea in the sphere of higher spiritual entities and the emergence of the work itself. These three aspects are implemented seemingly simultaneously since there was no time before the creation of the world. In fact, Saint Augustine sees this as a significant difference between divine and human creativity (Blazhennyi Avgustin, 2000, p. 113).

The second difference between human and divine creativity, according to Saint Augustine, is the fact that God the Creator created everything with His Word. This Word is the eternal mind, "in which nothing begins and ceases to be" (Blazhennyi Avgustin, 2020, p. 218). The Divine Word created the whole world at the moment of creation and, at the same time, continues to create the world constantly (Blazhennyi Avgustin, 2020, p. 218). This Word granted man creative abilities, the ability to create in the soul an idea of what must be created, as well as sensitivity, with the help of which the soul can assess whether the creation is well fulfilled (Blazhennyi Avgustin, 2020, p. 216).

Thus, Saint Augustine describes the stages of the creative process clearly: the emergence of an idea (the idea of the work), its concrete implementation in the material, and evaluation of the creation. Divine creativity is fully consistent with the plan, and for the man-creator, according to Saint Augustine, the work which is in the plan is real and true since such work is eternal.

Having called a certain creation into existence, God must manage and take care of the creation, while the creations of people can exist without their creators. God, having created the world in the days of creation, sowed the seeds of all creations and continues to create constantly, developing the potencies inherent in the seeds.

The perfect Creator has in his mind a large number of creative ideas or designs, which are implemented in specific works. The Creator creates with his Word (*logos*) through a volitional

impulse; that is, by an effort of will, the Creator materializes this or that idea in a concrete form. The aim of creativity is beauty and goodness. The creative process of the real Creator is determined by three conditions: nature, art, and benefit. Nature is understood by Saint Augustine as a natural gift, a talent; art is knowledge and possession of skills and techniques of a particular type of creativity, and the benefit determines the fruit of creative activity. Noting that benefit and fruit lead to different kinds of actions – to use and enjoy – Saint Augustine points to the dual purpose of creativity – utilitarian and aesthetic.

However, one cannot ignore another aspect of Saint Augustine's interpretation of the phenomenon of creativity. With the emergence of Christianity, man gets the opportunity to change his ontological status. Such a change, which manifests itself as the first definition of creativity, is recognized as the possibility of salvation and manifests itself in the will of man. Creativity is an act of will, but this act is not the voluntarism of an autonomous individual whose free will is directed towards anything. The idea is that creativity always contains direction – an act of will that is both the will of God and man. The use of free will is only justified when it strives to merge with divine fullness. The will of God and the will of man coincide, and this coincidence gives man the opportunity to excel himself, that is, to create. This excellence, in turn, is the transition to a divine being. The personality is revealed in its fullness and authenticity in such activities directed toward God (Neretina, 1995).

Therefore, creativity is an act of life in striving for God, and it is what is called improvement. Creativity, introduced into the world by Christianity and conceptualized by Saint Augustine, is not so much associated with the design of the aesthetics of human creativity but manifests itself, first of all, as human salvation, as a change through union with God, as a product of the possibility of creating a new status in the being of a particular person.

"For if the soul, once delivered, as it never was before, is never to return to misery, then there happens in its experience something which never happened before; and this, indeed, something of the greatest consequence, to wit, the secure entrance into eternal felicity" (Blazhennyi Avgustin, 1998, p. 600).

The Creativity Phenomenon in the Work by Thomas Aquinas

In the period of the advanced Middle Ages, existential and worldview homilies changed to a degree. The main trend is the search for opportunities to comprehend the divine through the development of humans. A fundamentally new problem of this period in connection with the main task – cognizing God through the human – is the question of possible ways of knowledge of God. Medieval thinkers became convinced that God can be cognized and comprehended not only through faith but also directly by the human mind (Copleston, 1997). The teaching of Thomas Aquinas develops in this direction. The philosopher discovered the mind as an instance of the Divine in man and considered the mind to be the fundamental basis of man in general and human cognition in particular. Man is the only being endowed with the mind, and this makes man godlike. The mind is a God-given wealth that binds a person to Him with an inextricable bond. Aquinas finds an instance of salvation, and this instance is in the person themselves; it is inherent in them, which means that the person's strength and will are a tool for implementing the direction of ontological change that was discovered in the early Christian period (Spiering, 2015).

Thomas Aquinas sees the world as divine fullness. Therefore every step of thought must be both an action of the mind and an act of love for God. Thus, Thomas Aquinas is convinced that the inner basis of human existence is faith. Only by listening to what faith “whispers” can the mind become inventive. A Believing Soul can hear the Divine Word.

Proceeding from the rationality of man, God can be cognized by operating with the mind, and at the same time, the method of cognition will be conclusions by analogy, that is, cognition of God proceeding from His highest creation – man, since everything inherent in the created one belongs to the Creator, albeit to a different degree.

Thomas Aquinas is convinced that only God is the creator, and everything that exists is created by God. For Thomas Aquinas, writes É. Gilson (2004), “creativity as a product of all being lies in the act due to which the Being, that is, the pure act of being, appears as the cause of the final acts of being” (p. 127).

Since God is the highest being, and if any be-

ing becomes the cause of the emergence of another being, then this is because God gives them the ability to create. God, creating man in His likeness, endows man with an active, creative ability, the instrument of which is the mind. Possessing such a divine way of being, man, creating at his own level, becomes God's helper, which gives man special greatness. However, this greatness, according to Thomas Aquinas, should not be associated with modern egocentrism but with unlimited obedience. This greatness is based on a deep and active realization that the foundation of man is laid precisely in God. The fullness of the likeness of God is manifested in the personality, the centre of which is an action that constantly alters a person, taking as a basis the Absolute being – God. Man is revealed as an ontologically significant entity that brings divine completeness to the world due to the presence of a common instance with God – the mind. The mind matters exclusively as the moment of merging with the Divine, as the likeness of God (Hofmann & Michon, 2017). However, the mind as an active, creative force makes sense only in correlation with faith while maintaining the tension of all internal forces in the experience and awareness of God's presence. Creativity is an act of deep self-revelation in the mind, which turns out to be a mediator between the divine and the human, and for the first time, is filled with genuine existential meaning. Realizing the limitless perfection of God, Thomas Aquinas emphasizes the equal nature of man and God, and in fact, from this, new dimensions follow in the understanding of creativity. Energetic activity and creativity become human, that is, inherent in the essence of man.

The fundamental discovery here is that the autonomy of man as an active ability is not sinfulness but mature independence concentrated in mind (Bradley, 2008). Thomas Aquinas sees man as an active part of the universe. In the essence of man, the philosopher discovers an ambivalent force belonging to two worlds – the mind of man. On the one hand, the human mind has a single nature with the divine mind, and on the other hand, through divine nature, the human mind is independent. It is this independent movement of the mind which is a movement towards God, this belief in oneself, which makes it possible to achieve felicity in God, and determines the essence of the creative. Creativity is

expounded as an activity of the individual, and this is the path to salvation and felicity. Creativity is viewed as inherent in being, and being endowed with creative potential, thanks to it, turns out to be ontological.

To conclude the comparison of the philosophy of Saint Augustine and Thomas Aquinas, we consider it necessary to highlight the main criteria and show the difference in views (Table 1).

Table 1.

Comparative Analysis of the Creativity Phenomenon in the Teachings of Saint Augustine and Thomas Aquinas

Criterion	Saint Augustine	Thomas Aquinas
God the Creator	God is the creator of everything that exists; without God, there would be nothing	Only God is the true creator, and everything that exists is created by God
Source of man's creative abilities	The Word of God endowed man with creativity	God endowed man with the mind as an instrument of creativity
Human creativity	A projection of divine creativity	The act of self-revelation in mind, the mediator between the divine and the human
Mechanism of human creativity	The ability to create an idea of creation in the soul and sensitivity, with the help of which the soul evaluates the creation	The mind creates in conjunction with faith
Result of the creative act	Human salvation, change through union with God, the possibility of creating a new ontological status	Path to salvation and felicity

Conclusion

The analysis allowed us to identify the main approaches to the concept of creativity within the framework of medieval Christian thought. According to it, creativity was considered an act of mystical conversion, a way of unity with the divine, a balance of individuality and non-alienation from the fullness of being concentrated in God.

Analyzing the phenomenon of creativity in medieval philosophy in the works of Aurelius Augustine and Thomas Aquinas, we can distinguish the following fundamental differences in their interpretation of the concept of creativity, firstly, in understanding the origins of human creative abilities, which for Aurelius is the Word of God and for Thomas – God-given reason, as a tool for creativity and, secondly, in understanding the essence of human creativity, which for Aurelius is a projection of divine creativity while for Thomas, it is an act of self-disclosure in mind, a mediator between the divine and the human.

At the same time, the common understanding of the concept of creativity by these medieval thinkers is the fundamental source of human cre-

ativity – God the Creator – who is the true creator of everything that exists, as well as the result of a creative act that marks human salvation, change through unity with God, and the path to salvation and bliss.

The study limitations are associated with the analysis of the ideological positions of only representatives of Latin patristics (Aurelius Augustine) and scholasticism (Thomas Aquinas). Therefore, the analysis of the phenomenon of creativity in the works of representatives of the Byzantine (Orthodox) philosophical school may become a prospect for further research.

References

- Batezhenko, V. V. (2011). *Fenomen tvorchestva: opyt filosofskogo i metodologicheskogo analiza* (The phenomenon of creativity: The philosophical and methodological analysis, in Russian). *Vestnik Orenburgskogo gosudarstvennogo universiteta (Bulletin of the Orenburg State University, in Russian)*, 11(130), 132-138.
- Batishchev, G. S. (1997). *Vvedenie v dialektiku tvorchestva* (Introduction to the dialectics

- of creativity, in Russian). Saint Petersburg: Izd-vo RKhGI.
- Blazhennyi Avgustin (Saint Augustine) (1998). *Tvoreniya: V 4 t. T.3: O Grade Bozhiem* (Creations: In 4 vol. Vol. 3: The city of God, in Russian). Books I-XIII. Saint Petersburg: Aleteiya.
- Blazhennyi Avgustin (Saint Augustine) (2000). *Tvoreniya: V 4 t. T.1: Ob istinnoi religii* (Saint Augustine. Creations: In 4 vol. Vol. 1: Of true religion, in Russian). Saint Petersburg: Aleteiya.
- Blazhennyi Avgustin (Saint Augustine). (2020). *Ispoved'* (Confessions, in Russian). Moscow: Azbuka.
- Bradley, D. J. M. (2008). Thomas Aquinas on the weakness of the will. In T. Hofmann (Ed.), *Weakness of will from Plato to the present* (pp. 82-114). Washington, D. C.: The Catholic University of America Press.
- Bychkov, V. V. (1995). *AESTHETICA PATRUM. Estetika Ottsov Tserkvi. I. Apologiya. Blazhennyi Avgustin* (AESTHETICA PATRUM. The aesthetics of the Fathers of the Church. I. Apologists. Saint Augustine, in Russian). Moscow: Ladomir.
- Copleston, F. (1997). *Istoriya srednevekovoy filosofii* (A history of medieval philosophy, in Russian). Moscow: Enigma.
- Gaut, B. (2010). The philosophy of creativity. *Compass*, 5(12), 1034-1046.
- Gilson, É. (2004). *Izbrannyye proizvedeniya: khristianskaya filosofiya* (Selected works: Christian philosophy, in Russian). Moscow: ROSSPEN.
- Gurevich, P. S. (1999). *Filosofiya cheloveka* (The philosophy of man, in Russian). (Part I). Moscow: IF RAN.
- Hofmann, T., & Michon, C. (2017). Aquinas on free will and intellectual determinism. *Philosophers' Imprint*, 17(10), 1-36.
- Kiseleva, E. V. (2014). *Problema tvorchestva v sovremennoi filosofskoi i psikhologopedagogicheskoi literature* (Creativity in modern philosophical and psychological and pedagogical literature, in Russian). *Problemy sovremennoi nauki i obrazovaniya (Problems of modern science and education, in Russian)*, 11(29), 97-101.
- Le Goff, J. (1992). *Tsivilizatsiya srednevekovogo zapada* (Civilization of the Medieval West, in Russian). (Yu. L. Bessmertny, Ed.). Moscow: Progress.
- Nemchinova, A. L. (2016). *Problema tvorchestva v russkoi religiozno-filosofskoi traditsii XX veka* (Creativity in the Russian religious and philosophical tradition of the 20th century, in Russian). *Kaspiiskii region: politika, ekonomika, kultura (Caspian region: politics, economics, culture, in Russian)*, 4(49), 223-231.
- Neretina, S. (1995). *Veruyushchii razum: k istorii srednevekovoi filosofii* (The faithful mind: On the history of medieval philosophy, in Russian). Arkhangelsk: Publishing House of the Pomor International Pedagogical University named after M. V. Lomonosov.
- Rakimzhanova, S. K., & Rakymzhanov, B. K. (2019). Comparative analysis of the role of religious traditions in the moral self-determination of believers of the Abrahamic religions using the example of Islam and Orthodox Christianity. *European Journal of Science and Theology*, 15(2), 19-30.
- Spiering, J. A. (2015). What is freedom?: An instance of the silence of St. Thomas. *American Catholic Philosophical Quarterly*, 89, 27-46.
- Stepin, V. S., & Kuznetsova, L. F. (1994). *Nauchnaya kartina mira v kulture technogennoi tsivilizatsii* (The scientific worldview in the culture of technogenic civilization, in Russian). Moscow: IF RAN.
- Stokes, D. (2008). A metaphysics of creativity. In K. Stock & K. Thomson-Jones (Eds.), *New waves in aesthetics* (pp. 105-124). Basingstoke: Palgrave Macmillan.
- Yakovlev, V. (2003). *Filosofiya tvorchestva v dialogakh Platona* (The philosophy of creativity in Plato's dialogues, in Russian). *Voprosy filosofii (Issues of Philosophy, in Russian)*, 6, 142-154.
- Zhanabayev, Zh., Kolganatova, S. B., Suleimanova, E. B., & Garifolla, Ye. (2020). The concept of justice in the Abrahamic religions: A comparative analysis. *European Journal of Science and Theology*, 16(6), 149-160.

PHILOSOPHY OF ART AND CULTURE

GASTRONOMIC IDENTITY IN THE CONTEXT OF MCDONALDIZATION VS SUSHIZATION OF THE WORLD

Yevheniia LEVCHENIUK^{1,*}  | Fedir VLASENKO¹  | Dmytro TOVMASH¹  |

Tetiana KOTLIAROVA²  | Oxsana RYKHLITSKA³  | Valentina NAPADYSTA³ 

We are, what we eat!
Hippocrates

¹ Philosophy of Humanities Department
Taras Shevchenko National University
of Kyiv, Ukraine

² Department of Theology and Religious
Studies of the National Pedagogical
Dragomanov University, Kyiv, Ukraine

³ Aesthetics and Culturology Department,
Taras Shevchenko National University
of Kyiv, Ukraine

* *Correspondence*

Yevheniia LEVCHENIUK, Vasylykiv-
ska 94, Kyiv, 03022, Ukraine
E-mail: levchenyuk@knu.ua

Abstract: The proposed study shows that all social processes, including gastronomic culture, are considered in the context of identity. The deployment of post-globalization processes captures the fact that there is a dialectical interaction of the global and the local, where the global is localized, and the local acquires a global scale. For example, McDonald's fast food restaurants not only operate in many countries around the world but also take into account local (national) traditions and customs (culture, religion), and their service system has become a methodology for many national food establishments around the world. Conversely, the local one acquires a global dimension of existence, such as sushi, pizza, pasta, borscht, and other dishes that have long gone beyond national cuisines. Thus, gastronomic culture forms a gastronomic identity, a national identity, which at the present stage of intercultural communication, is a "business card" of the nation, ethnic group, traditions and customs, which allows productive and interesting gastronomic tourism. It is thanks to it that acquaintance with gastronomic traditions, culture, and symbols, provides information exchange between people, eras and cultures.

Keywords: national cuisine, gastronomic identity, gastronomic tourism, intercultural communication, interethnic relations.

Introduction

The second half of the XX century was usually characterized by the intensive development of

globalization processes. But at the beginning of the XXI century, they are entering a new phase of their development, which can be described as post-globalization, which highlights the question

posed by S. Huntington in the early 2000s, namely in 2004: who are we? This question is relevant to every country in the world. There is an urgent need to find not only national, ethnic, religious, and cultural but also gastronomic identity because it is products, the culture of cooking and the culture of food consumption that are forms of identity, which accordingly allows non-verbal intercultural communication. After all, it is at the present stage of development that all social processes are viewed through the prism of identity. Each group (ethnic group, nation, society) has its own identity, which has long been inaccessible to others, but globalization has enabled intercultural communication at all levels. And gastronomic culture no longer presents only one cultural tradition.

Methodology

General scientific methods were used, in particular analysis and synthesis, which made it possible to assert that the national acquires a global dimension of existence, and the global is localized; gastronomic culture is the result of the spiritual activity of humankind, which significantly affects the socio-cultural processes and represents the socio-cultural experience of humanity as a whole and individual society, nation, ethnic group.

Statement of Basic Material

The gastronomic diversity of the modern world creates a cultural “mix” of national cuisines and eating styles. For example, the United States is associated with fast food restaurants McDonald’s, and this network has spread rapidly around the world and is quite popular with young people; Japan, with its world-famous dish sushi and the use of soy sauce and rice, which have long gone beyond the country; Germany - the world-famous festival Oktoberfest, - with the use of appropriate products (beer, knuckles, pretzels, salads of cabbage and potatoes, Munich sausages, baked fish), etc.; Italy - is a variety of pasta, pizza. After the film adaptation of Elizabeth Gilbert’s book “Eat, Pray, Love”, Italy, from this triad, is associated with “Eat”, and the pizzeria L’Antica Pizzeria da Michele became famous all

over the world. Tourists staying in Naples usually visit this pizzeria; Spain - a variety of fish and meat dishes, vegetables, famous dishes – paella, gazpacho. An example of gastronomic tourism in this country is the traditional tomato fights (La Tomatina), the capital of this holiday is the town of Bunyol; France - is associated with “haute cuisine” and is considered the capital of world cuisine, known for wine making, cheese making, flour products - baguette, croissant and more. According to the bill on improving the legal protection of geographical indications in Ukraine, it is prohibited to use the names “champagne” and “cognac” for those drinks that are not produced in France (Law of Ukraine on Legal Protection of Geographical Indications, 2019, № 123-IX). In the world, the wine that is not produced in the Champagne region is called “sparkling wine”, and cognac made not in France is called brandy; Georgia is known for its hospitality and contrasts of spicy food. Dishes are based on vegetables, which can be used as a stand-alone meal or as a supplement to meat dishes. The most famous dishes of Georgian cuisine – khachapuri, kharcho, sulguni cheese; satsyvi sauce, etc.; Greece is a striking example of Mediterranean cuisine, and it has much in common with the national tastes of southern France, Italy and the Balkans. The most characteristic main product is olive oil, which is present in almost all dishes. No less important ingredients are herbs – oregano, mint, dill, basil, and thyme. In addition, the top important products are olives, feta cheese, grape leaves, and yoghurt. As for feta cheese, a different name should be used in Ukraine from 2022, as provided by the law on improving the legal protection of geographical indications (Law of Ukraine on Legal Protection of Geographical Indications, 2019, № 123-IX); in China, as in all cuisines of the world, local products of animal and plant origin are used. The basis of the Chinese diet is cereals; meat is used in small quantities. Cutting, cooking and presentation of products play an important role in this kitchen, as an artist created the first cooking book. This book not only described but also illustrated the preparation of shellfish, poultry, mushrooms, beverages and more. The most famous dishes of Chinese cuisine are – Peking duck, dim sum, fried rice, tofu cheese, etc.; Mexico is characterized by its culinary diversity. It is based on corn, avocado, beans, potatoes (plain

and sweet), chilli peppers, pumpkin, poultry, and chocolate. The most famous dishes are burritos, tortillas, tacos, tapa, chili con carne, salsa, guacamole, fajitas, tequila. Cooking in Ukraine is a culinary art that is reflected in the variety and high taste of food. The most famous dishes of Ukrainian cuisine – are borsch, varenyky, roasts, palianytsia, dumplings, kulish and more. “Cuisine and food are not only an effective mechanism of the nation’s collective memory but also the principle of the unity of its culture, becoming a kind of accumulator of cultural memory of oneself and one’s essential orientations. Accumulating and combining new social experiences, food and cuisine are carriers of social heritage – they are able to unite people in groups and serve as a means of identifying the individual with a national and social community, becoming markers of national identity and associative characteristics of a nation” (Pliuta, 2017a, p. 218).

Thus, food has always remained a prominent attribute of human life. However, people do not just eat to survive. Humankind has created a culture of cooking. It is the appropriate serving of food (presentation), table setting, eating appropriate food depending on, for example, seasons (seasonal products) in some countries, and time of a day (breakfast, lunch, dinner). Serving food also depends on holidays, religious-like fasting, or on the contrary, the end of fasting, or ordinary everyday food, usually with the use of food and cooking dishes that correspond to national cuisine.

Consumption of food for modern man is becoming a certain attribute under the pressure of the media. We eat not only what we want, or what is traditional for a representative of a nation, but also what is advertised. Advertising fills products, food, and cooking with metaphysical content, which, in turn, determines the existential experience of the consumer, which affects his mental state. As a result, modern gastronomic culture is a dialectical relationship between global/national, carnivorous/vegetarian, street/restaurant food, and fast food / slow food. That is, there is a transformation of the kitchen as part of the culture of modern society.

The current stage of development of intercultural communication is filled with multi-vector processes, and the exchange of taste and food preferences is one of the vectors of interaction. National cuisine is the regional use and con-

sumption of food and cooking in accordance with traditions passed down from generation to generation. The consumption of appropriate products and dishes in a particular area is quite stable and is shared by the vast majority of carriers of national culture. However, it should be noted that in the structure of national gastronomic culture, there is also a regional culture, which is often called folk. It is developed at the local level using only local products and is characterized by an established and simple way of processing products, which is often a combination of individual family traditions. For example, family recipes for tofu cheese, making cheese in the meadows in the Ukrainian Carpathians (brynza, wurda), etc. However, today national cuisines cannot be considered as formations based solely on traditions. They have become an important and necessary component of the gastronomic culture of humankind, which forms a gastronomic identity.

Almost all countries of the world have become culturally open, and food practices, on the one hand, have become identifiers of a country and, on the other hand, become the property of all mankind due to increasing food flows that transcend borders and continents, go far beyond places of origin, such as pizza, sushi, hamburger, rahat-locum, etc. That is, food acquires the status of supranational and finds more and more fans in different regions of the world, which also significantly affects the cultural and local tastes. This has a number of advantages and, at the same time, disadvantages. Among the advantages are the availability of products, food tolerance to “foreign” products (interest, unusual flavours you want to taste), resulting in demand for certain products, such as distributed around the world - tangerines, bananas, oranges, avocados, pineapples, etc.; as well as consumer involvement in well-known and fashionable food brands.

It is worth mentioning the shortcomings. First, the mass consumption of products, including beverages like Coca-Cola and other carbonated beverages, which displace quite useful traditional national beverages (uzvar, stewed fruit). Second, the consumption of high-calorie foods due to the content of fats and refined carbohydrates, which displace traditional and seasonal foods. Third, the emergence and promotion of “hybrid” foods, such as “Japanese sushi” or

“French croissant”, made in Ukraine, or a combination of different products, dishes, and flavours, now called fusion dishes, such as a combination of doughnut and croissant, which is called – croinut, which was created by Frenchman Dominique Ansel in a New York confectionery. Initially, only two hundred pieces of this confectionery delicacy were created, but very quickly, it became popular, and in demand, so the author patented his invention, and now no one in the world has the right to make croissants without his consent. There is also a large amount of fusion food - burger dog, ramen burger, ham cake, etc. Such combinations ambiguously affect the nature of people’s value orientations. Indeed, at first glance, a large number of people get the opportunity to learn about “foreign” food, but, on the other hand, this process creates cultural conflicts and inconsistencies. For example, some food practices do not meet traditional tastes in certain countries, such as eating raw fish, or some kind of meat, depending on religion; for example, Hindus do not eat beef, as well as Muslims do not eat pork. In this respect, G. Simmel rightly remarked: “what I think I can tell others; what I see, others can see; what I say can be heard by hundreds, but what one eats, under no circumstances can another” (Zimmel, 2010, p. 187).

The nature and content of food have been significantly influenced by global trends in the spread of a new ideology of food consumption – fast food chains “McDonald’s”, “Pizza Hut”, “Chickens from Kentucky”, etc., as well as sushi restaurants – Mamoya, Koi, An’nam, Suchi Yasuda, Morimoto, Zuma, Wasabi Sushi & Bento, Sushi Nakazawa, Sushi-Ho, etc. Therefore, the development of food culture in almost all countries of the world is taking into account two opposite civilizational gastronomic trends – McDonald’s and Sushi. Thus, according to the American sociologist J. Rietzer, the processes of McDonaldization have significantly affected the organization of food around the world, at least more, the food culture of many societies. In particular, the sociologist noted, “the principles of the fast food restaurant are beginning to define more and more areas not only of American society but also the rest of the world” (Rietzer, 2011). An example of this is the organization of many restaurants in accordance with the principles of McDonald’s; for example, in Ukraine, a

network of fast food restaurants (“Zdorovenki buly”, “Puzata Khata”, “Shvydko”) which have a national focus (prepare traditional national dishes - borscht, pancakes, dumplings) – they all profess the basic principles of McDonald’s, namely – efficiency, predictability, control and calculation. J. Rietzer argues the next points about efficiency. First, it is the creation of favourable conditions for fast food, which is fully consistent with the accelerated dynamism of modern life as an individual and society as a whole. Second, cost as the quantitative parameter of the goods and services offered (portion size and cost). Third, the proportion of quantity and quality, such as fast and quality delivery, which became relevant and necessary during lockdowns in the Covid-period, as increased need for food delivery. Quantitative measurement has given rise to such phenomena as “double” and “triple” – while buying such promotional goods, the consumer saves, and the restaurant thus tries to sell all the products without leftovers. Predictability is the standardization of dishes, i.e. they will be the same regardless of the time and place of preparation and sale; control is carried out by technologization of all processes, i.e. minimizes the “human factor” (Rietzer, 2011). In fast food restaurants, it is necessary to control the time of customer service. For example, the use of a limited menu is the zoning of food - breakfast, lunch, dinner; uncomfortable seats, which will significantly reduce the time of the client’s stay in the restaurant, which prevents the autonomy of the individual, i.e. the client will eat quickly and leave. However, such rationality appropriately dehumanizes the food system. The process of eating, which was for a long time a special social interaction between people, today is minimized. Both visitors and employees of fast food establishments become elements of the technological process. According to O. Pliuta, “The unified fast food format originated as a gastronomic practice of American culture, but over time, it marked a “victory” over the natural content of food in many countries and became symbolic food for the globalized world. The fast food cultural meaning is removed, and its civilizational format is for modern man, forced to live in a multicultural and polyethnic reality, a way to avoid a horrible collision with another on a physical level” (Pliuta, 2017b, p. 140). Thus, the emergence and spread of fast food, on the one hand, characteriz-

es the current stage of human development – technological, urbanized, where there is no time to eat, so it is replaced by a snack that does not carry anything valuable, i.e. it is just replenishment of energy for the functioning of the organism. The downside of these processes is the denial of eating – a meal that had some aspects of ritual, sequence, and time to not only be satisfied but also to enjoy food, not only in taste but also in aesthetics.

The deployment of globalization has led to the expansion of McDonald's networks, which have long gone beyond the United States. And the sign of this network is among the ten most recognizable signs in the world, along with the sign of Coca-Cola, Amazon, Samsung, Google, Nike, Apple, Microsoft, etc. According to the official website of McDonald's Corporation, at the beginning of 2020, the company had its representative office in one hundred countries around the world. This geography of the location of this network of food establishments involves the use of local (regional products). For example, in Japan, a burger is served with pork teriyaki and "Seaweed shaker"; a shrimp cocktail is served in Germany; in Italy - burgers sprinkled with Parmigiano Reggiano cheese; in Ukraine – rye burger with bacon and Carpathian mushroom sauce, potatoes with cracklings; in India, beef is not served at all, many vegetarian dishes are offered. Thus, there is a significant impact of McDonald's on the national cuisines of the world and vice versa. The use of local products makes food familiar, and the consumer does not perceive it as "foreign". However, the loss of gastronomic identity leads to the rapid loss of "one's own", native, special, where food becomes a powerful weapon of globalization, in which the global absorbs the national. In other words, the use of new products, a new way of cooking, and a new food culture determine the processes of assimilation. Thus, under the pressure of popular food chains, local and national cuisine is being transformed. These changes are due to the availability of advertising and economic strategies in the food industry, a widespread network of economy-class supermarkets and popular media and culinary talk shows that are broadcast around the world, such as "Hell's Kitchen", "Master Chef", "America's Best Chef", "Gordon Ramsey Cooks at Home" and many others. "Today, food is a means of demon-

strating a person's status, relevant content on the Internet and social networks, representing the phenomenon of visual gastronomy" (Sokhan, 2011, p. 61).

No less important are the various applications of household appliances, which significantly change culinary tastes. This includes the use of microwave ovens, pressure cookers, steamers, smokehouses, mixers and many modern kitchen appliances. Therefore, the technologization of all spheres of human life, including ways of cooking - changes the culture of food accordingly. Technical means "interfere with the space of human self-establishment, actively influence the construction of their identity" (Sokhan, 2011, p. 63).

However, the globalization of nutrition is not only due to McDonald's. Many establishments offer different menus, such as Italian, Chinese, Japanese, Mexican and more. Dishes of Japanese cuisine, which is called sushi, became widespread. For the Japanese themselves, food is not just an element of cooking but a significant part of national culture. The globalization of Japanese cuisine is primarily because Japanese cooking is a philosophy. Food must be "healthy" and retain its useful properties. An example of this is the fact that the Japanese are a fairly healthy and long-lived nation, i.e. there is a direct dependence on what they eat. Cooking in Japan is a cult and art; it should not only be delicious but also "please" the eye, sense of smell and even hearing. It is known that Japanese chefs follow the rule of "five colours". That is, for cooking, there used products which have colours – red, black, brown, yellow and green. Secondly, the popularization of Japanese dishes is also because they are rich in vitamins and minerals, as well as lower-calorie foods have not been found by humankind yet. Moreover, this is a fashion trend in the fight against extra pounds. Third, Japanese cuisine is quite interesting for its rules and rituals. For example, the most famous symbol of Japanese cuisine is the use of *hasi* (sticks). This is rooted in the Japanese tradition, as it improves the fine motor skills of the hands, which significantly contributes to the development of children. Fourth, it is serving food. Quite a lot of attention is paid to the decoration and serving of dishes. In this regard, it is popular in Japan to say, "Food, like humans, cannot appear naked in a decent company". The top product in cooking

is rice, which is believed to be the source of Japanese cuisine. The most famous dish in Japanese cuisine is sushi. Small “sausages” of rice, fish, vegetables and more. Sushi is a very convenient dish, especially when you want to eat quickly and heartily. However, the speed here is because, after cooking, sushi does not need to be heated; in fact, this applies to almost all dishes of Japanese cuisine. It is worth noting that the traditional Japanese recipe uses raw fish, but in most countries, the main product – fish is processed, it is salted. In addition to sushi, wasabi and tofu cheese are widely used. Wasabi is a kind of sauce (Japanese horseradish) that has a vegetable origin and green colour. The paste has antibacterial and antifungal properties. Tofu is a protein-rich soybean cheese; it has a neutral taste, which makes it a universal product, as it can acquire different flavours in many dishes. However, globalization flows, in turn, devalue the national Japanese cuisine. For example, new dishes have appeared like sukiyaki – fried meat with soy sauce, sugar and spices; tonkatsu – pork cutlets, etc.

Modern culinary preferences are eclectic in nature, where there is a combination of different flavours and products and different food traditions. This is reflected in food advertising campaigns, which often use geographical or historical images, through which the consumer recognizes familiar (native) products and dishes, as well as discovers new, unusual products and dishes of world cuisine.

Conclusion

Every culture in the world has its own unique characteristics. The same applies to the national cuisine, which has its own set of products that are specific to this area and meet the tastes of the representatives of the nation. However, the globalization of nutrition has made significant adjustments in the preparation and consumption of food. In almost all countries of the world, the same products are used, a “mix” of different products is popularized, it has become a fashion trend; the process of cooking itself is being technologized. The process of consuming food from a ritual, a ceremony, turns into a quick snack. However, in parallel with the spread of global trends – McDonald’s and sushi world, fast food

world, in Western Europe, including Italy, there exists and develops the slow food movement, whose main goal is to preserve and develop gastronomic identity and national identity. That is, gastronomic identity is a value and heritage of national culture, an intangible heritage that must be preserved and passed on to future generations. In this sense, food is not just the saturation of the body but the culture and wealth of the nation. Gastronomic tourism is a modern way of intercultural communication in the field of cooking. Accordingly, it is a trip, visiting countries and different regions in order to be acquainted with the national cuisine and dishes specific to this region or country, as well as the opportunity to learn the specifics and features of production and to cook with learning opportunities. In accordance with the set goals, it is worth choosing a gastronomic tour, which includes not only tasting dishes but also attending food festivals, holidays and fairs, which significantly colours and enriches intercultural and interethnic communication.

References

- Pliuta, O. P. (2017a, November 23). *Pro vivchennya nacionalnoyi kuhni yak skladovoyi socialnoyi kulturi* (On the study of national cuisine as a component of social culture, in Ukrainian). *Mizhnarodna naukovo-praktichna konferenciya “Gumanitarni studiyi NAKKKiM – 2017” (International Scientific and Practical Conference “Humanitarian Studies NAKKKiM – 2017”, in Ukrainian)*, 214-216.
- Pliuta, O. P. (2017b). *Kuhnya yak reprezentant gastronomichnoyi kulturi v suchasnomu suspilstvi* (Cuisine as a representative of gastronomic culture in modern society, in Ukrainian). *Pitannya kulturologiyi* (Questions of Culturology, in Ukrainian), 32, 128-147.
- Rietzer, D. (2011). *McDonaldization of Society*. Retrieved July 10, 2017, from http://socioline.ru/files/5/316/ritcer_dzhordzh_makdonaldizaciya_obshe_hestva_5_2011.pdf
- Sokhan, I. (2011). *Gastronomicheskaya kultura globaliziruyushhegosya obshchestva – problemy i perspektivy* (The gastro-

- conomic culture of globalizing society – problems and prospects, in Russian). Retrieved July 5, 2017, from <https://www.hse.ru>
- Zakon Ukrainy pro pravovu ohoronu geografichnih zaznachen* (Law of Ukraine on Legal Protection of Geographical Indications, in Russian) (2019, September 20). № 123-IX:Retrieved from <https://zakon.rada.gov.ua/laws/show/752-14#Text>
- Zimmel, G. (2010). Sociology of the meal. *Sociology: Theory, Methods, Marketing*, 4, 187-192.

CONTEMPORARY ART VS TOTALITARIAN ART: SEMIOTIC ANALYSIS

Artem UKHOV ^{1,*}  | Eleonora SIMONYAN ²  | Susanna MURADYAN ³ 

1 Vologda State Dairy Farming Academy, named after N. V. Vereshchagin, Vologda, Russia

2 Department of Philosophy and History, Vologda State Dairy Farming Academy named by N. V. Vereshchagin, Vologda, Russia

3 Chair of Special Pedagogy and Psychology at Khachatur Abovyan ASPU, Yerevan, Armenia

* Correspondence

Artem UKHOV, 6th Naberezhnaya St., Molochnoye village, Vologda city, Vologda region., Russian Federation, 160555

E-mail: arbeit893@gmail.com

Abstract: The article provides a semiotic analysis of the types of totalitarian culture and its manifestation in art, both classical and modern. On the basis of totalitarian culture semiotic analyses, it is shown that mass culture (and its attributes) may be considered a modern type of totalitarian culture. Particularly, the antidogmatic and antitotalitarian essence of the contemporary art phenomenon is highlighted. Based on the semiotic methodology, a key moment of demarcation between contemporary art and the ‘totalitarian’ one has been emphasized. The conclusion about the inconsistency of signs and symbols of contemporary as compared to totalitarian art has been drawn. Contemporary art could be referred to as a tool for tracing, revealing and even combating totalitarianism in culture and life.

Keywords: avant-garde, contemporary art, totalitarian art, mass culture, semiotic approach, postmodernism.

Introduction

Art is called upon to play an important role in society. According to E. G. Yakovlev (2011), “truly artistic work of art should answer not only the questions of artistic and aesthetic life but also the core social, political and moral questions of time. Therefore it should be a universal, polysemantic phenomenon” (p. 106). Contemporary art is a symbol of protest which comprises many qualities, not only the quality of high workmanship but also other criteria like aesthetical ideal, which appeal to the social domain. With the development of civilization, its ideological function in connection with “symbolizing politics” (Smirnov, 2016) comes to the forefront. Such an ambivalent connection between art and society can be used purely for political goals when the

role of art is reduced to the position of a “servant of ideology” as it was in the USSR or the Third Reich in the twentieth century. There are two variants of this conditionality: socio-historical plots in art, or reflection of socially significant events and phenomena in art; an ideological function of art, which reflects the main ideas of the dominant political ideology.

The aim of the article is philosophic and semiotic analysis applied to the sphere of art, revealing the clashes and discrepancies between totalitarian and contemporary art in cultural history and philosophy.

Main Part

Since all the surrounding world is a sign system

which is represented as a piece or work of art, and the language of art is a bundle of artistic means and principles which is intrinsic to the art as a whole, it is said to be possible to use semiotic methods to distinguish contemporary art from the totalitarian one and show anti-dogmatic nature of contemporary art. From this point of view, a piece of art is a complex of symbols or encrypted signs to decode. It is possible due to the dual function of sign: it denotes a thing which it refers to, and it is itself a thing to denote.

However, the language of art differs from the other languages of the communication of culture, which makes it difficult to apply semiotics. Nevertheless, the analysis of works of art allows seeing the structures and symbols of politics, revealing totalitarian tendencies in culture and life. The main method is the semiotic reconstruction of codes, starting with Umberto Eco's (1989) idea that "every code, every language, is based on the existence of more elementary codes and that all forms of communication can be traced from one code back to another toward a single unique code, the first ... constitutes the only real structure of all communication, of all languages, all cultural operations and levels of signification" (p. 245). By finding the primary ("pre-established") code, we might have revealed the initial genuine ideas of this or that text or work of art.

The symbol is a special sign possessing a concealed encrypted meaning (or meanings) but relating in some sense to the event or process designated. It is also a means of storing encrypted information. The interpreting of symbols always requires the possession of the key to decoding the information. The sense begins to arise at the moment of substitution of the meaning of one sign by the meaning of another. An original uniting of meanings in one designating act has occurred. The process of which has its grounds in the principle of similitude in aesthetics. In other words, a sign becomes a symbol when its use refers not to a general but an abstract meaning, conventionally referring to this object. Concerning the totalitarian codes that can be decoded in particular works of art, it could draw the differences between independent art and totalitarian one.

According to Eco, any work of art is a sign system, which can be interpreted in *x*-modes. Amenable to the semiotic theory, culture code varies and depends not on the author but on the

reader. Thus, there is not a sole "rightful" reading of the text (an "open work" provides a set of interpretations). So, the phenomena of "aesthetic information" is nothing else but a set of possible interpretations falling under no theory of communication. Semiology, or any aesthetics, could always say about what a work of art would become, but never – what it has become. "What the work of art became could be best explained by the critics as a narrative about the experience of personal reading" (Eco, 1968, p. 70). However, there could be "closed" forms of art that are used, for example, in totalitarian kinds of culture (including the ones of traditional societies). However, according to Eco (1989), "a work of art is never really 'closed,' because even the most definitive exterior always encloses an infinity of possible 'readings'" (p. 24).

One important task for such semiotic analysis is revealing ideologies. "Signs refer to an ideology and vice versa, and semiotics, as a science about the relationship between codes and messages, is constantly recognizing ideologies that concealing under the rhetoric methods" (Eco, 1968, pp. 94-95). "Totalitarianism" is proved to be a very controversial term since the meaning of it was changing since its very first usage by G. Gentile in 1928's article devoted to the reflection on fascism phenomena. Briefly, totalitarian culture comprises strict state hierarchy; strong central authority; coming back to classical forms and subjects in art; prevailing vertical forms in architecture; subject forms, national traditions, mythology and decorativeness, and loftiness in architecture and fine arts. F. Neumann, Z. Neumann, H. Arendt, F. Hayek, and H. Marcuse are thought to be the founders of the concept. In western historiography, totalitarianism is considered as not only a kind of political regime based on total fear but also economic and technical for "totalitarian" "is not only a terroristic political coordination of society but also a non-terroristic economic-technical coordination which operates through the manipulation of needs by vested interests" (Marcuse, 2002, p. 5). A close definition ("totalitarian syndrome") is offered by Z. Brzezinski and K. Friedrich, who think of totalitarianism as a kind of social modelling, the "adaptation of autocracy to twentieth-century industrial society" (Friedrich, 1965, p. 3). According to Y. M. Antonyan, "totalitarianism", as a specific regimen, can be considered a "totality", "general of-

fence against the civilization” (p. 4). According to him, dictators in their violent ruling reveal K. G. Young’s collective unconsciousness (treated as a memory of ancient human experience) having hardly been restrained by social, psychological and cultural frames. These found their highest representation in avant-garde art.

On the wave of rising modernist ideas in the 1920s, a close alliance of art and politics emerged; ideologies and art were often closely related. This happened during the arising of fascism in Italy and the early years of Soviet power in Russia when society was intoxicated with the ideas of building a “new world” (the founder of Italian Futurism, F. T. Marinetti, was the second person in fascist Italy). So, it is a commonly held belief that one of the precursors of classical totalitarian forms they name avant-garde.

In the early soviet culture of avant-garde (cubism, futurism, and so on) was more akin to the Nazi than the Stalinist one. This will be clearer if we take into account that, for example, Mussolini in the early period “belonged to the Bolshevik wing of the Italian Communist Party and in 1924 still expressed his admiration for Lenin while, at the same time, quoted Trotsky, who called Mussolini his best student” (Golomshtok, 1994, p. 54). Historians note the inconsistency and ambiguity of such a “union” (for example, there have been attempts to justify Expressionism as true “Aryan art” by artists E. Barlach and E. Nolde, but Hitler had already said his word and their paintings were branded as “unnatural obscenity” (Griffin, 2007). Even then, in Soviet Russia, the representative of Futurism, V. Mayakovsky, sharply spoke out against such an alliance.

One of the main symbols for futurism was “revolution”: “the art of the XXth century illustrates the text of Marx” (Gutov, 2007, p. 138). Moreover, In the Soviet Union and later in Maoist China, theories of mass artistic appeal were used to promote the Revolution both at home and abroad. In Nazi Germany and Fascist Italy, they asserted the putative grandeur of the epoch. The art serving the Revolution or the new millennial society became total realism, and it was always a slave to the state and the cult of personality and, ultimately, one more weapon in the arsenal of oppression. Since the revolution must destroy the old world completely, they would need to build some new one, the “brave new

world” that does not exist in reality and the building of which every citizen of the state has to be concerned. Futurism and fascism were united by the common goal, “the simple-minded, single-minded purposefulness with which they choose those elements from existing ideologies which are best fitted to become the fundamentals of another, entirely fictitious world” (Arendt, 1973, pp. 361-362).

An artist of avant-garde art is by any means turned to the future. “It is its turn to become an engine for the world development, historical transformation, ethical perfection” (Sers, 2004, p. 17). National-socialist and Bolshevik ideologies gave the political grounds to this movement in art. So, the resemblances between fascist and soviet totalitarian cultures could be evoked, particularly by the fact that “both of them adopted their symbolics from the leftist, primarily communist one (for instance, crimson colour of party’s banner, marches of labour movement that were performed along with reading of national-socialist texts, celebration of the 1st of May, and even the word “socialism” itself)” (Siladi, 1994, p. 151).

What is the relationship of the avant-garde to totalitarian art? According to Philippe Sers, the avant-garde phenomenon is a “revolution” in culture. It was provoked by the overturn in artistic representation, which led to abstract art coming. It began with the “emancipation of art” and subsequently involved all kinds of art. The idea of the painting, which was not bound to reality, easily prevails over the principle of figurativity (symbolism). Owing to abstract revolution, the world of avant-garde revealed the unity of poetry and art brilliantly brought to light by the oriental tradition; in architecture, the avant-garde revolution generally is displayed as the functionalist combat against embellishment.

Russian constructivists believed that the transformation should transform humans. The world should be renewed, and the evil related to “the obsolete types of behaviour and oppressive modes of life will vanish” (Sers, 2004, p. 18). The significant core idea of the avant-garde is: “art could bear the evil” (Sers, 2004, p. 18). However, the inevitable evil. Kandinsky, as well as Mayakovsky, saw the Russian Revolution as the dawn of “the great era of Spiritual”. Moreover, many avant-garde artists used totalitarian means in advertisement (e.g., Mayakovsky and

Rodchenko in their posters for Soviet producers and traders). Working for the state's trade and industry, they propagandized the new lifestyle. That is what unites avant-garde to totalitarian culture, as soon as the latter also experimented with individuals and society in the development of a new way of life. On the other hand, there were much more discrepancies than similarities because "avant-garde has its foundation not in power, but in oneness, referring first and foremost to freedom ... if the main characteristic of totalitarianism is the devaluation of individual, the distinguishing feature of the avant-garde is the praise of individual uniqueness" (Sers, 2004, p. 321). It can be instantiated by totalitarian regimes in Chile and Romania: "...Pinochet wanted art to be an apolitical product on the neoliberal art circuit, which led to the politicization of alternative art in Chile, whereas Ceausescu, who, after his 1971 July Theses, under the spell of massive propaganda he saw in China and North Korea, demanded that art serve the revolution, which led to apolitical alternative art" (Preda, 2017). These were the alternatives by which art could pave its way to freedom and independence. It also was what soon led to the spiritual rupture of the avant-garde with the culture of totalitarianism.

Another symbol in totalitarian art is the phenomenon of "folklorization of socialism" during Stalin's time, when there was "the integration of communist ideology and avant-garde art into a network of legends and myths, constituting the historical memory of a certain people or, more precisely, a certain nation" (Groys, 2015, pp. 61-62). The same grievances about the past cultural patterns and fears of the modern ones to destroy them can see in Nazi Germany and the Soviet Union in the 1930s. We have similar ideas of appealing to classical art regarded as indisputable authority, the firm belief that both of them follow this classical tradition in their clearly ideologically engaged art. This was one more distinction with contemporary art, which was mostly inconsistent with classical traditions and means. However, contemporary art goes far beyond the restraints of classical art. Its purpose is to overcome the influence of classical art canons and regulations, which are considered to be dogmatic and, therefore, frustrating the freedom of art.

The ideological veil (the respective codes) saw "publicly recognized" art as the main criteria

for its aesthetic value in the first place. Particularly, the main meaning of the Central Committee VKP(b) resolution "On the party's politics in fiction area" of 18.06.1925 had a call for the artists to "elaborate an artistic form clear to *millions* (italicized by author)" (Kemenov & Sarabyanov, 1957, p. 175). Certainly, it does not relate to any democratic intention, which can be better understood in demagogical Stalin's words about artistic workers as "engineers of the human souls" in the "brave new world".

The same views on socialist art, along with the establishment of Stalinism in politics and socialist realism in art, have arisen. During the First All-Union Congress of Soviet writers in August 1934, people's commissar of culture and chief political propagandist A. Zhdanov defined the main method of artistic literature and literary criticism that is "Socialist Realism". He pointed out the tasks of socialist realism which were before writers and artists who should have known "life so as to depict it truthfully in our works of art" and "not depict it scholastically, lifelessly, or merely as 'objective reality;' we must depict reality in its revolutionary development ... truth and historical concreteness of the artistic depiction must be combined with the task of the ideological transformation and education of the working people in the spirit of Socialism..." (Zhdanov, 1976, p. 293). It is also important to notice that the implementation of socialist realism doctrine into life was relieved by the media revolution that was taking part in that period: "By presenting their works on the radio, the writers put into practice the basic principle of Socialist Realism – creative work for the masses" (Postoutenko, 2010, p. 181).

On the other hand, Hitler, being an artist himself and the leader of the Nazi party, also used contemporary art for his political purposes in Nazi Germany. However, this relationship was of a different nature: approximately since the second half of the 1930s, the era of "cultural terror" began, which was taking place simultaneously with avant-garde declining. In July 1937, several anti-contemporary art exhibitions took place, the most famous of which was in Munich, where bonfires burnt the works of "degenerated art". According to the Nazi ideology in the Third Reich, "everybody, especially artist, must work in a way determined by the Führer, and respond to his wishes" (Sers, 2004, p. 48). Accordingly,

should reject his independent decision; Hitler is becoming that God-creator that had yet been desired in Renaissance” (Sers, 2004, p. 48). The purpose of all these actions both in the Third Reich and in the USSR was to show the “anti-aesthetic” nature of contemporary art. The typical accusations in Germany are of “the distortion of reality and, hence, in decay and degeneration from the point of view of aesthetics”, as well as of violation of racial and national ideas and “culture-Bolshevism” (Golomshtok, 1994, p. 105). In the USSR, these were typical accusations of the hostility of contemporary art people “both in the structure of their thoughts and in their abstruse meaningless form” (in such a way, for example, G. Nedoshivin defined contemporary art in the article *O narodnosti sovetskogo iskusstva (On the nationality of Soviet art)* in the magazine *Art* (1950, No. 6)). These often follow the political repressions on artists.

So, the bold and innovative development of avant-garde art showed its controversies and, inevitably, became an opponent to the totalitarian culture coming. The radical features and spirit of avant-garde art refer mostly to the advent of science-technical overturn, which impacted any social sphere dramatically. The latter, together with its forcible character, made it close to totalitarian art. However, the nature of avant-garde, being free, remained intact, leading to the opposition to the totalitarian culture and art. This can find its parallel in the present-day cultural situation in Russia.

Nowadays, the features of totalitarian art have been coming about in Russia, which may be some clue to the revival of totalitarianism. This is explained, first of all, by the disposition to the totalitarian values being intrinsic to many modern Russian politicians: according to Elena Moroz (2006), “There are still modes of totalitarian dictatorship thought that tend to manage the state of public opinion among a significant number of Russians” (p. 67). Particularly, there was an ambiguous and vague attitude to Stalin in Russian President V. Putin’s speeches. For instance, in Oliver Stone’s interview in 2017, Putin claimed that “over-blaming Stalin is one of the modes or ways of attack on the Soviet Union and Russia” (Dunayevskiy, 2017). This can be explained by S. Yu. Shokarev (2017), who thinks that “the idea of M. N. Pokrovskiy that ‘history is politics turned back’ (1928) is returning and

becoming mainstream” (p. 144). It also affects modern Russian cultural codes. One example of this is that E. Kablukov considers the resemblances between Putin’s and Stalin’s images through the prism of mass media and, ultimately, contemporary culture. “The modern Russian media select the most spectacular breaking news with the participation of Putin and construct the star image, well sold to the Russian consumer” (Kablukov, 2020, p. 73).

The threats of “hero-worship”, “genius” as the ideals of the totalitarian mode of thought, or “the culture of the mob” were pointed out by Hannah Arendt (1973): “all the art theories of the twenties tried desperately to prove that the excellent is the product of skill, craftsmanship, logic, and the realization of the potentialities of the material” (p. 332), not the favour of the God or genius. An example of this is Arendt’s name Bauhaus and functionalism – the style which is making the principle of rationality prevail in art and overcomes the conflict between “expressionist sensations and rational manufacturing principles” (Lavrentyev, 2007, p. 153). However, with the advent of Nazism, the development of these ideas in design was broken off. All the industry powers were put for weapon production. There was neoclassical style, hypertrophied in their sizes of interiors, and imperial style prevailed in architecture. The oeuvre of the Bauhaus was considered alien to the German spirit, and things must reflect “healthy”, intrinsic to the German folk “sense of form” (Lindinger, 1991, p. 92). According to A. Hitler, it must have been a “fight against poisoning the soul”, “purification of culture”:

This purification of our culture must expand into almost every area. Theater, art, literature, cinema, press, advertisements, and store windows must have the pollution which is rotting our world removed, and they must be forced into the service of a moral idea of State and culture. Public life must be free from the overpowering perfume of eroticism and also of all unmanly elements and false prudishness. In all these things, the goal and road to that goal must be carefully considered then set in stone for the preservation of our people’s health in body and soul. The right to personal freedom is secondary to the duty of preserving the race (Hitler, 2009, p. 166).

Such “purification” meant, indeed, the trivializing of culture, the submission of art to the political and ideological ideas of race prevailing and mythical “Arian” nation superiority. In Russia during the same period, we could also see the same processes: the Russian avant-gardist double of the Bauhaus, Vkhutemas (Vkhutein) activity spread over the revolutionary 1920s when the young Russian design nurture was developed. Both schools, Bauhaus and Vkhutemas, flourished in a relatively liberal period and were closed under pressure from the increasingly totalitarian culture of the 1930s (Nazi in Germany and Bolshevik in Russia).

It is true that contemporary art (which Umberto Eco called “open work”) is contrary to traditional one: “the conventional sense and order of traditional art reflect an experience of the world wholly different from ours, and we deceive ourselves if we try to make this sense and order our own” (Eco, 1989, p. XIV). Art represents our experience of the world through the way it organizes its constituents rather than through what the constituents themselves represent. And the traits of avant-garde, some of which were succeeded by contemporary art, are freedom, boldness, openness and “eclecticism”, transgression (the intent to go beyond any borders), major lack of a uniform, organizing principle. However, in the 1930s, together with the establishment of official ideologies like Fascism, Communism or Nazism, there the main rival of independent art appeared: clashes between avant-garde and ideology that resulted in the ban of the former. Today, however, we have another threat to independent art, which is mass culture (and its main product, kitsch).

Kitsch art is free from any meaning attributed, of any values. Kitsch is also a form of trivialization of culture, “...if Kitsch was nothing more than a series of messages emitted by the culture industry to satisfy certain demands without palming them off as art, there would be no dialectic relationship between Kitsch and the avant-garde” (Eco, 1989, p. 188), – this witnesses that mass culture and contemporary art have a different nature.

The culture of Kitsch that has always borrowed from the higher culture and art is “taking its revenge on the avant-garde, by borrowing its procedures and its styles for its ads, where once again the only thing that matters is the pro-

duction of an effect and the display of a higher level of taste” (Eco, 1989, p. 215). One more distinction of Kitsch from art is that Kitsch affects an audience with not merely artistic tools (revoking aesthetic feeling) but rather psychological ones. As a good example here, we can take the effect of advertising: “Repetition of identical sounds and their gradual accumulation intensifies the spiritual atmosphere in its finest essence, to deepen emotions... One could compare it with an individual, who receives a powerful impression from some constant repetitious action, thought, or feeling, even though he is hardly capable of absorbing the different actions as a heavy material would absorb the first rain drops” (Kandinsky, 1946, p. 74).

So, on becoming Kitsch, art promotes the unscrupulousness of aesthetic taste. Artists, salon masters, critics and the public flock to the place where “something is happening”. However, “the matter of fact of this ‘something is happening is the reality of money’”: in the absence of aesthetic criteria, it would be possible and useful to determine the value of the works of art according to the income they give” (Lyotard, 1983, pp. 334-335). So, the totality of money or utilitarian goals is distorting and biasing its main ideas and impacting the social function of art.

We could find many affinities in modern Russian cultural politics. One more example of totalitarian-like art of mass culture is issuing of propagandist comics named *Super-Putin* during the election campaign in 2011. In a Marvel-like manner, it depicts President Putin and Dmitry Medvedev as superheroes that are fighting the world’s evil, impersonated by Nadezhda Novodvorskaya and Alexander Navalny (in such a nicknaming way performing well-known opposition leaders: Valeria Novodvorskaya and Alexey Navalny). So, modern Russian government leaders are exposed to be stars that are similar to the images and methods of political popularization used by Hitler or Stalin coming to rule in the 1930s. They were the characteristic signposts in the new Russian official culture. One more case in point was a depiction of V. Putin and other present statesmen along with Stalin’s portrait and the slogan “Crimea is ours” in the main military temple of mosaic in Kubinka town, Moscow region. At the same time, there are more attempts to constrain the development of contemporary art in Russia. A good case in point is a conflict situa-

tion in St. Petersburg's artist-calligrapher Pokras Lampas' *Supremacist Cross* being depicted and then removed from the square in Yekaterinburg due to violation of the "Law on the defence against the insulting believers' religious feelings" of 2013. While the former images can be treated as Kitsch, the Pokras Lampas' ones are a typical example of contemporary art.

The purpose of art is neither accurately representing reality nor the way of earning money, but rather – living in artistic reality, doing experiments with it, the way of avant-garde art, fully opposed to what Kitsch is created for.

So, we have mass culture comprised of both liberal and dogmatic features, which, accordingly, could be the way to either democratic or totalitarian cultures. This mostly depends not on the author but – on the audience, the public who come to watch the works of art, on their ability to comprehend them. So, mass culture, its methods (advertisement) and its products (Kitsch, collage, parody) should be added to the classical characteristics of totalitarian culture that have previously been mentioned. And the role of contemporary art (including avant-garde) is to oppose mass culture and its totalitarian-like sorts of profane art.

The essence of contemporary art "can be comprehended through by the essence of free thought (or Philosophy)" (Ukhov, 2017, p. 456). Moreover, there was a succession of many ideas of philosophy which were borrowed by contemporary art and vice-versa. Thus, independent art, resurrected after the death of Stalin, also called "unofficial art" or "underground art", was associated with the problems of "individual freedom and responsibility" as "freedom to choose oneself" and to "form oneself by their actions and deeds" (Matveeva, 2010, p. 30). A work of contemporary art is a "pure idea" embodied in new forms of artistic expression. While a philosopher creates a text (a discourse), an artist creates an image. An image in contemporary art is a text with concealed meaning to decode (even if it is formally talking about the deconstruction of meanings).

However, nowadays, the semiotics of fine arts stays of little interest to researchers. Partially, this is because it is very difficult to separate minimal discrete units that can be denoted as a system of signs. On the other hand, even the units separated could have an infinite number of meanings. This

is justified by V. Bychkov, who thinks that inside the image symbol represents a hardly separated on analytical level deep-lying component, which purposely *leads* (italicized by author) the spirit of the recipient onto *spiritual reality* (italicized by author), that has been absent in the work of art itself" (Bychkov, 2018, p. 85). It also agrees with Eco's mention that the sign of image is always contextual.

The symbol in art reveals the artistic image and is its spiritual kernel. The manifestation of the artistic image in the symbol justifies the high artistic and aesthetic value of the work of art: "The symbol (here we talk about *artistic* (italicized by author) meaning) as a deep accomplishment/fulfilment of the image, its intrinsic artistic and aesthetic (non-verbal!) spiritual *content* (italicized by author) witnesses of the high significance (value) of the work, of high gifts or even genius of its author" (Bychkov, 2018, p. 85). Therefore, the symbolism of the artistic image is a criterion of artistic solemnity and highest figurativeness. In the artistic and aesthetic field, symbol relates to the system of signs and the system of images.

Semiotic analysis of fine arts gains its peculiarity from the mode of organization of its elements in a message rather than the number and resemblances between elements-signs. The language of painting is being built with the help of contrasts and comparisons, which is why it is a semi-symbolic system. Eco distinguishes two kinds of encoded information: "semantic information" and "aesthetic information". According to Eco, while semantic plurality "is not enough to determine the aesthetic value of a work" (Eco, 1989, p. 41), the aesthetic function "gives us something that we did not yet know and expect: and it gives it to us because it creates quotas of information at some levels of the message; because it unexpectedly blends the levels together; because they are forced to identify a new idiolect, which is the structural law of the single work; because it questions the code, indeed the background codes, and shows us unsuspected possibilities" (Eco, 1968, p. 83). So, the work of art should present some new ideas referring to different cultural codes, in any case, not the only one, in the case of totalitarian culture. By possessing the culture code, we could decrypt it, revealing additional information needed to understand it appropriately (not just bluntly). By the

semantic analysis, we estimate the work of art as it is (i.e., in its genre, artistic means used, etc.), while by the semiotic analysis, we understand its symbolic meaning, its metaphysical sense. The latter relates to the socio-historical, ideological, and political function of the work of art. In other words, a picture may have two layers of meaning: on the one side of what we see, and on the flip side – its deeper meaning or sense.

Seeing “the crisis of contemporary bourgeois civilization is partly due to the fact that the average man has been unable to elude the systems of assumptions that are imposed on him from the outside, and to the fact that he has not formed himself through a direct exploration of reality”, Eco thinks that the contemporary art’s discourse would “go well beyond questions of taste and aesthetic structures to inscribe itself into a much larger context: it would come to represent modern man’s path to salvation, toward the reconquest of his lost autonomy at the level of both perception and intelligence” (Eco, 1989, p. 83).

For example, M. Lifshitz, who had not recognized contemporary art in the context of the dominant totalitarian aesthetics, sought the source of aesthetic pleasure not in dialectical materialism’s “objective reality” but indeed in the personality of the creator, the artist himself: “art is derived here not from the consciousness and reproduction of the objective world, but from the irrepressible artist’s inner will” (Lifshitz, 1978, p. 306).

This is parallel to those ideas of Andy Warhol: “An artist is somebody who produces things that people don’t need to have but that he – for some reason – thinks it would be a good idea to give them” (Warhol, 1975, p. 141). It is completely proved by J. Kosuth, one of the founders of conceptual art direction, which to the utmost expresses the postmodernism principles. The “empty content” or “uselessness” of contemporary art is precisely the “content” that distinguishes them from children’s creativity. This is the virtue that science and philosophy lack. “Art will be viable, only without taking a philosophical position”, so the end of the twentieth century can be named the “end of philosophy and the beginning of art”. Here is what J. Kosuth (1993) says about the role of art in modern culture:

Here then, I propose rests the viability of art. In an age when traditional philosophy is unreal because of its assumptions, art’s

ability to exist will depend not only on its *not* performing a service but – as entertainment, visual (or other experience), or decoration – which is something easily replaced by kitsch culture and technology, but rather, it will remain viable by *not* assuming a philosophical stance, for in art’s unique character is the capacity to aloof from philosophical judgements. It is in this context that art shares similarities with logic, mathematics and, as well, science. But whereas other endeavors are useful, art is not. Art indeed exists for its own sake (Kosuth, 1993, p. 24).

So, philosophy, being unable to carry out cognitive functions in contemporary culture, should pass its functions over to art. Philosophy suffers the flaw that makes it defective: it is in some sense “useful”. Art, on the other hand, is intrinsically “useless” – it does not require any funds to develop. An example of this is conceptual art, which rejects not only art forms but the very idea of expressibility by means of art.

Finally, one way for the “modern man’s autonomy and identity’s reconquest” is such features of contemporary art as absurd.

As V. Bychkov thinks, the general meaning of active appealing of contemporary artistic creativity to the absurd is in “shattering and demolishing traditional ideas of mind, reason, logic, order being the firm universalia of human existence and culture” or in “the attempt by epatage or *shock* (italicized by author) ... to activate human consciousness and creative capacity for the search for some fundamentally different, alternative paradigms of being, thought, an artistic-aesthetic expression which are adequate to the present stage of the cosmo-ethno-anthropocivilized process” (Bychkov, 2008, p. 100). It is possible in this way to create the “perfect man” (in V. I. Vernadsky’s and P. Teilhard de Chardin’s sense) since the modern society “experiences acute deficiency of the ‘human’, not the ‘super-human’ or ‘ultra-human’, the emanation of which is in abundance in mass culture, but – ‘God-manhood’ or ‘Cosmo manhood’, whose outlines are still visible only as if in a fog” (Melikyan, 2016, p. 56).

So, those philosophers who write about the establishment of new patterns and canons aimed at the degradation of culture (for example, V. A. Kutyrev, A. Dugin, etc.) may not avoid ideologi-

cal engagement and, in such a way, appeal to the totalitarian culture. On the contrary, “Absurdity, alogism, paradoxicality, rubbish, non-objective, non-figurative, nonsense, glossolalia, etc. concepts were used to designate those art structures that expressed the irrational foundations of being, life, creativity ... the expression of the absurdity of human life, social relations, being, as a whole, occupies a central place in the works of Kafka, Joyce, Kharms, Vvedensky, Beckett, Ionesco, Burroughs, Dali, Greenaway, Barney, Cage” (Bychkov, 2008, p. 100).

By deconstructing the foundations of the old art in this way, new ones are created. The latter are also necessary only in order for a new trend in the art to destroy them, revealing itself in the art of the future. On the contrary, the culture of unfreedom, totalitarianism, with all its energies, is striving to conserve these foundations and subjugate them politically for the reason of slowing down the development of art and culture as a whole.

Conclusion

Contemporary art, with its numerous and constantly emerging new directions, wherever possible, seeks to break rigid regulations – this is the basic principle of contemporary art that does not tolerate any form of dogmatism. The main features of contemporary art can be expressed through concepts like “free”, “anti-dogmatic”, and “anti-totalitarian”, which make up the main tasks of contemporary art are: revealing totalitarian characteristics in social reality and preserving those by developing alternative, ideologically neutral, ways of art.

Since any cultural phenomena, be it everyday ideologically engaged thought or work of art, inevitably finds its representation in signs, we have applied it to the opposition of totalitarian-contemporary art, revealing cultural codes accordingly. In totalitarian art, semiotic analysis explicates such signs and symbols: the appeal to classics as a pattern; ruling party spirit principle – the works of art must represent the party (Communist, Fascist, Nazi and so on) from the positive side only, and characters depicted must be the party members; “people” (narodnost’) principle (in the sense of accessibility of art to the people’s masses perceiving and representa-

tion of their lifestyle); life-asserting, optimistic pathos and revolutionary-romantic heroic spirit. One more characteristic and signs of socialist realism were: the prevailing social-historical myths and solemnity in their interpretations like the idealization of nature, false pathos, historical falsity, excessive rational organization of the picture, the hyperbolic scale of artworks and so on.

On the flip side, contemporary art shows just the opposite symbols: the repudiation of classical traditions, pluralism in methods, revoke of subject-object relationship, subjectivity and absurd, formalism (repudiation of forms), and aspiration for lifting the borders between art and reality. The above-mentioned symbols find their philosophical grounds in postmodernism culture. Contemporary art is part of a cultural dialogue taking place in small groups. The very topics of this dialogue between artist and audience are politics, personal and cultural identity, family, community, and nationality. As a whole, it is diverse and eclectic in the sense that it opposes uniformity, any organizing principles, especially ideologies. That means that contemporary art could be considered an instrument for tracing, revealing and even combating totalitarianism in culture and even in life. So, it is not by chance that the recognition and respect for contemporary art in spiritually advanced societies tend to coexist with respect for basic democratic principles.

References

- Antonyan, Y. (2016). *Issledovaniye totalitarizma* (The investigation of totalitarianism, in Russian). Moscow: Yurlitinform.
- Arendt, H. (1973). *The origins of totalitarianism: New edition with added prefaces*. New York: Harcourt Brace Jovanovich.
- Bychkov, V. (2008). *Postneklassicheskaya estetika: K voprosu o sovremennom estetiicheskom znanii* (Post-non-classical aesthetics: On the question of the formation of modern aesthetic knowledge, in Russian). *Filosofskiy zhurnal* (Philosophical Magazine, in Russian), 1, 90-108.
- Bychkov, V. (2015). *Khudozhestvennost' kak sushchnostnyy printsip iskusstva* (Workmanship as an essential principle

- of art, in Russian). (*Voprosy filosofii Questions of Philosophy, in Russian*), 3, 3-14.
- Bychkov, V. (2018). *O dukhovnosti v iskusstve* (On the spirituality in art). *Voprosy Filosofii (Problems of Philosophy, in Russian)*, 5, 76-87.
- Dunayevskiy, I. (2017, June 16). *Putin rasskazal o svoem otnoshenii k Stalinu* (Putin spoke about his attitude towards Stalin, in Russian). *Rossiyskaya Gazeta (Russian Gazette, in Russian)*. Retrieved June 20, 2022, from <https://rg.ru/2017/06/16/putin-rasskazal-o-svoem-otnoshenii-k-stalinu.html>
- Eco, U. (1968). *La struttura assente. La ricerca semiotica e il metodo strutturale* (The absent structure. Semiotic research and the structural method, in Italian). Milan: Bompiani.
- Eco, U. (1989). *The open work*. Cambridge: Harvard University Press.
- Friedrich, C. J., & Brzezinski, Z. K. (1965). *Totalitarian dictatorship and autocracy*. Cambridge, MA: Harvard University Press.
- Golomshtok, I. (1994). *Totalitarnoye iskusstvo* (Totalitarian art, in Russian). Moscow: Galart.
- Griffin, R. (2007). *Modernism and fascism: The sense of a beginning under Mussolini and Hitler*. Basingstoke: Palgrave Macmillan.
- Groys, B. (2015). *Sotsialisticheskiy fol'klor* (Socialistic folklore, in Russian). *Iskusstvo kino (Film Art, in Russian)*, 5, 57-72.
- Gutov, D. (2007). *Marksistsko-leninskaya estetika v postkommunisticheskuyu epokhu. Mikhail Lifshits* (Marxist-Leninist aesthetics in the post-communist era. Mikhail Lifshits, in Russian). *Svobodnaya mysl' (Free Thought, in Russian)*, 2, 125-141.
- Hitler, A. (2009). *Mein Kampf* (My struggle, in Russian). (M. Ford, Trans.). Camarillo, California: Elite Minds.
- Kablukov, E. (2020). *Iosif Stalin i Vladimir Putin: Praktiki postroyeniya obraza politicheskogo lidera v diskurse sovet-skiikh i rossiyskiikh SM* (Joseph Stalin & Vladimir Putin practices of the image construction of a political leader in the discourse of Soviet and Russian media, in Russian). *Przeglad Wschodnioeuropejski (East European Review, in Polish)*, 11(2), 73-84.
- Kandinsky, W. (1946). *On the spiritual in art*. New York: Solomon R. Guggenheim Foundation.
- Kemenov, V. S., & Sarabyanov, D. V. (Eds.). (1957). *Istoriya russkogo iskusstva* (The history of Russian art, in Russian). (Vol. 11). Moscow: Izdatel'stvo Akademii nauk SSSR.
- Kosuth, J. (1993). *Art after philosophy and after: Collected writings*. Cambridge, Mass. & London: MIT Press.
- Lavrentyev, A. (2007). *Istoriya dizayna: uchebnoye posobiye* (History of design: Study guide, in Russian). Moscow: Gardariki.
- Lifshitz, M. (1978). *Iskusstvo i sovremennyy mir* (Art and the modern world, in Russian). Moscow: Izobrazitel'noye iskusstvo.
- Lindinger, H. (1991). The nation of functionalism. In C. Pirovano (Ed.), *The dominion of design. History of industrial design 1919-1990* (pp. 79-124). Milan: Electa.
- Losev, A. (2005). *Ob iskusstve* (On art, in Russian). Saint-Petersburg: Art-SPb.
- Lyotard, J.-F. (1983). Answering questions: What is postmodernism? In S. Hassan, & I. Hassan (Eds.), *Innovation/Renovation: New perspectives on the humanities* (pp. 329-345). Madison: University of Wisconsin Press.
- Marcuse, H. (2002). *One-dimensional man*. London; New York: Routledge.
- Matveeva, Y. (2010). *Nonkonformisty v kolektsii Moskovskogo muzeya sovremennogo iskusstva* (Nonconformists in the collection of the Moscow Museum of Modern Art, in Russian). *Dialog iskusstv (Dialogue of Art, in Russian)*, 2, 30-33.
- Melikyan, M. A. (2016). *Filosofema sovershen-nogo cheloveka: istoriya i sovremen-nost'* (Philosopheme of the perfect man: History and modernity, in Russian). *Vestnik Ivanovskogo gosudarstvennogo universiteta (seriya "Gumanitarnyye nauki") (Bulletin of the Ivanovo State University (series "Humanities"))*,

- 2(16), 55-68.
- Moroz, E. (2006). *Evolyutsiya amerikanskoy istoriografii totalitarizma (1930-ye – konets 1980-kh gg.)* (The evolution of American historiography of totalitarianism (1930s - late 1980s), in Russian). *Vestnik NGU. Seriya: Istoriya, filologiya (Vestnik NSU. Series: History and Philology, in Russian)*, 5(1), 67-75.
- Postoutenko, K. (Ed.). (2010). *Totalitarian communication hierarchies, codes and messages*. Bielefeld: Transcript Verlag.
- Preda, C. (2017). *Art and politics under modern dictatorships: A comparison of Chile and Romania*. New York: Palgrave.
- Sers, P. (2004). *Totalitarizm i avangard. V preddverii zapredel'nogo* (Totalitarianism and avant-garde. In anticipation of the beyond, in Russian). Moscow: Progress-Traditsiya.
- Shokarev, S. (2017). *Prezident Vladimir Putin ob "izvrashcheniyakh" nashey istorii* (President Vladimir Putin about the "perversions" of our history, in Russian). *Istoricheskaya ekspertiza (Historical Expertise, in Russian)*, 4(13), 142-144.
- Siladi, A. (1994). *Totalitarnyye kul'tury XX veka: religiya i rynok* (The totalitarian countries of the XX century: Religion and market, in Russian). *Obshchestvennyye nauki (Social Sciences, in Russian)*, 3, 151-166.
- Smirnov, D. (2016). *Simvolicheskaya politika: teoreticheskiye i metodologicheskiye aspekty* (Symbolic politics: Theoretical and methodological aspects, in Russian). *Vestnik Ivanovskogo gosudarstvennogo universiteta. Seriya: Gumanitarnyye nauki (Bulletin of the Ivanovo State University, Series: Humanities, in Russian)*, 2(16), 5-16.
- Ukhov A. (2017). *Antitotalitarnyy smysl sovremennogo iskusstva* (Antitotalitarian sense of contemporary art) In Ye. Vit'yuk, A. A. Maltseva, & Y. S. Lundina (Eds.), *Aktual'nyye problemy arkhitektury i dizayna: materialy Vseros.nauch.konf.s mezhdunar.uch. (26-29 sentyabrya 2017g.)* (Actual problems of architecture and design: materials of the All-Russian scientific conference international study (September 26-29, 2017)) (pp. 453-458). Ekaterinburg: UrGAKhU.
- Warhol, A. (1975). *The philosophy of Andy Warhol: From A to B and back again*. New York: Harcourt Brace Jovanovich.
- Yakovlev, E. (2011). *Estetika: ucheboe posobie* (Aesthetics: Tutorial, in Russian). Moscow: Knorus.
- Zhdanov, A. (1976). From Andrei Zhdanov's speech. In J. Bowlt (Ed.), *Russian art of the avant-garde: Theory and criticism* (pp. 292-294). London: Thames and Hudson.

PHILOSOPHY OF ECONOMY

THE PHILOSOPHY OF DEBT BURDEN MANAGEMENT IN COMMERCIAL ORGANIZATIONS

Khachatur BABOYAN ^{1,*} 

¹ Institute of Economics after M. Qotanyan of the National Academy of Sciences of the Republic of Armenia, Yerevan, Armenia

* *Correspondence*

Khachatur BABOYAN, Noy district, 106, Yerevan 0065, Armenia
E-mail: xach-baboyan@mail.ru

Abstract: The COVID-19 pandemic has had a negative impact on the financial system and the financial condition of commercial organizations in the real sector. Therefore, the development of new solutions in the financial management system and their implementation in practice is vital to overcome the crisis. The main purpose of this paper is to improve the behavioural theory of capital by developing a learning model. According to finance management philosophy, the forecast results were used to adjust the marginal ranges between a specific commercial organization's debt burden, capital structure, and indicators of the organization's liabilities secured by the organization's assets. One of the main advantages of the proposed approach is the determination of marginal ranges in line with the predicted preferred variants of liabilities for the sets of indicators assessing the debt burden. Within the framework of this article, this method was implemented for the studied Armenian organizations. The proposed model, with an overview of the philosophy of financial management, makes it possible to determine the general marginal ranges of the indicators that are the basis of financial policy development.

Keywords: financial stability indicators, financial stability assessment, debt burden indicators, adaptive moment estimation

Introduction

The financial management industry has undergone profound changes amid the lockdown of the COVID-19 pandemic. The psychological behaviour of both consumers and business entities has undergone significant changes. It requires new knowledge of financial literacy.

It is very important to fully understand the

philosophy of financial stability and debt management in order to practically control a successful business. In the economic environment of the Republic of Armenia, in line with the current development trends of commercial organizations, special requirements are set for financial stability as a strategic factor for the financial security of the organization, perspective development of the business and investment attractive

ness.

The issue of ensuring financial stability has been strongly emphasized since the global financial crisis in 2008, which gave rise to the need to enshrine financial stability in legislation. In the Republic of Armenia, the responsibility for ensuring financial stability is vested in the Central Bank of the Republic of Armenia (Constitution of the Republic of Armenia, 2015, Article 200.2; Law of the Republic of Armenia “On the Central Bank of the Republic of Armenia”, 1996, Article 4).

In order to ensure systemic financial stability in the Republic of Armenia, the Central Bank of the Republic of Armenia continuously pursues a macroprudential policy and controls the risks observed in the whole economy by using assessment and testing systems. It becomes clear from the above-mentioned that ensuring financial stability is also very important at the micro level.

Review of the Main Financial Stability Indicators

Various methods and approaches for calculating financial stability indicators have been developed for commercial organizations in various research works on the improvement of financial management. At present, in a crisis economy, these figures do not often correspond to reality. They distort the financial situation and do not reliably describe the financial stability of the organization.

Western experience in analyzing the financial stability of organizations demonstrates that it is the assessment of financial risks that is important to the organization, not the specific financial stability. According to the findings of a study based on the reports of 79 organizations, the western researcher W. H. Beaver (1966) identified 6 important financial indicators:

- Net cash flow / total debt;
- Net profit / total assets;
- Total debt / balance-sheet total;
- Working capital / balance-sheet total;
- Current assets / current liabilities;
- Working capital / operating expenses (p. 85).

Altman attempted to find significant differences between financially stable and not stable

organizations by classifying the organizations he surveyed into financially stable ones and likely bankrupt ones on the basis of the following indicators.

- Equity / total assets
- Retained earnings / total assets;
- Earnings before interest and taxes / total assets;
- Market value of the organization / total liabilities;
- Sales revenue / total assets (Paradi, Wilson, & Yang, 2014, p. 9).

The International Monetary Fund recommends the following financial stability indicators for non-financial sector organizations:

- Financial leverage: borrowed capital/equity,
- Return on equity – net income / equity;
- Debt service ratio: net operating income/total debt service;
- Net open foreign exchange position/equity (*Financial soundness indicators: Compilation guide*, 2006, pp. 75-104).

The high level of financial leverage weakens an organization's ability to repay its debt liabilities. According to the approach proposed by the International Monetary Fund, profitability is key to assessing financial stability. It affects the ability of an organization to raise funds, its operational potential, its ability to withstand adverse situations and the ability to repay its debt obligations. According to the IMF, the sharp decline in profitability is a decisive indicator for revealing the existing trends in the real sector. Therefore, in addition to the return on equity, from this point of view, the return on assets and the return on sales are also important. In the process of analysis-evaluation, the behaviour of profitability indicators should be followed dynamically, as they directly depend on the sectoral affiliation of the organization and the existing competition.

According to the IMF approach, debt service indicators play a significant role, which directly reflects the deteriorating financial position of the organization. In particular, the decline in debt service potential indicates an increase in financial risk. Another important indicator is the net open foreign exchange position equity ratio. It shows the effect of the exchange rate difference on equity, which is reflected in the financial accounting in Armenia.

M. Abryutina (2006) and A. Grachev (2006)

identified the essence of financial stability with the solvency of the organization. According to them, the financial stability of the organization is characterized as guaranteed solvency and does not depend on the behaviour of partners and the randomness of the market structure.

L. P. Belikh and M. A. Fedotova (2004), in their joint research, describe the concept of financial stability as a state of the organization that guarantees the desired solvency in the long-term perspective.

In their joint opinion, researchers V. Rodionova and M. Fedotova (2007) described the financial stability of organizations as a state of financial resources, their distribution and use, which allows ensuring the further development of the organization based on capital and profit growth, maintaining solvency and creditworthiness within the permissible risk limits.

In her research, A. Purtova (2014) describes the financial stability of the organization in terms of security in equity and the efficiency of its use.

Another researcher emphasizes the importance of the following in ensuring the financial stability of commercial organizations (Barilynko, 2015).

- maintaining a financial balance, which means ensuring a ratio of own and borrowed funds in which the organization retains the ability to repay its debt liabilities to creditors;
- refinancing loans and borrowings at the preferred price for the organization;
- keeping the financial risks at an adequate level.

In the mentioned research, the issue of the ratio of own and borrowed funds from the perspective of assessment of debt burden in ensuring the financial stability of commercial organizations is also reviewed, the solution of which is directly related to the process of optimization of the capital structure.

N. Selezneva and A. Ionova (2017) describe financial stability as a condition of the assets of the organization that guarantees permanent solvency.

Another definition of financial stability in terms of solvency relationship was given by V. Borisova (2000). According to her, financial stability is a state of the organization's calculations that guarantees its constant solvency.

In his research, I. Blank (2001) describes the financial stability of the organization as a state of

financial and economic activity in which the organization has sufficient resources for normal operations, liquidity balance and required solvency.

In their research, L. Gilyarovskaya and A. Eendovickaya (2015) (Analysis and assessment of the financial stability of commercial organizations: a textbook for university students studying in the specialties) noted that the financial stability of any business entity is the ability to carry out main and other activities to maximize the material well-being of the owners in the conditions of changing external environment and business risk, as well as the strengthening of the competitive advantages of the organization by taking into account the interests of the state and society.

In our opinion, equating the financial stability of an organization with solvency, liquidity and profitability, as is the case in the above-mentioned research, is not correct. Financial stability should be considered as a separate component of the financial position, assessing its potential interactions with other components of the financial position.

Within the scope of this study, importance is attached to those definitions of financial stability, which emphasize issues related to the capital structure of the organization. Particularly, in their research, M. Melnik and E. Gerasimova (2008) consider the financial position of the organization to be stable if the latter has managed a sufficient volume of capital, which has ensured continuous operation and a possibility for timely and full repayment of liabilities, as well as the renewal and growth of non-current assets.

Some researchers link the assessment of the financial stability of the organization with solvency and security in its own working capital (Bakanov & Sheremet, 2002).

In our opinion, these researchers have raised a significant theoretical problem within the scope of financial management, the practical solutions to which will be presented within the scope of this research by developing and applying their own approaches.

In her research, M. Kreynina (2001) characterizes the financial stability of an organization by the situation as dependent on its own capital in the financing sources; moreover, borrowed funds for financing are used by the organization only to the extent enabling to ensure their timely

return, and current liabilities must not exceed the value of resources and unfinished production.

In her research, G. Savickaya (2005). Links the financial stability of an organization with the state of gross capital disposed of, activities of the latter and the ability to develop, proposing three types of financial stability: stable, pre-crisis and crisis.

Researchers have a number of issues to be clarified in the general assessment of the financial stability of commercial organizations. In practice, there are almost no uniform regulatory standards observed for the indicators under consideration, or they are appropriate for not all organizations due to the fact that they are non-universal. Let us also mention that the level of regulation depends on multiple factors, such as sectoral affiliation, lending terms, the structure of sources of funds, asset turnover of the organization, etc. Although certain comparisons are possible for economic entities of the same specialization, they bear a very limited nature.

In terms of management philosophy, A. Golubovich, A. Sitnin and B. Khenkin (1991) share a common opinion that the analysis of the financial situation of organizations is presented “as a unique interpretation, in case of which the managing staff of the organization explains the reasons for the change in the financial indicators” (p. 70).

The financial stability of an organization may be manifested in various ways, the most essential of which is considered to be investment attractiveness. In particular, in her research, E. Gukalova (2009) mentions that, for potential investors, from among the indicators reflecting the financial stability of an organization, the amount of own capital, monetary flows, and the business image of the organization gain a primary significance.

Nowadays, researchers use various classifications of indicators for assessing financial stability, reflected, for example, by A. Grachev (2002), V. Kovalyov (2007), G. Savickaya (2002), J. Lang, C. Izzo, S. Fahr, and J. Ruzicka (2019).

At the current stage, the need for elaboration of a complex approach is deemed to be of priority for the analysis of separate groups of indicators for assessing the financial stability of commercial organizations. Grouping of indicators of financial stability in terms of assessment of the

debt burden, the assessment of various factors impacting them will provide an opportunity to reveal the strengths and weaknesses of commercial organizations, detect hidden reserves and determine stability risk zones and, in particular, propose limit values for the indicators selected.

Approach for Prediction of the Marginal Ranges of the Debt Burden Indicators

Within the scope of this article, we have set a goal to clarify – with the use of the teaching model for predicting the capital structure of organizations we have built (Kingma & Jimmy, 2015) – the marginal ranges of indicators characterizing the interrelations between the capital structure of components of the debt burden of organizations and indicators characterizing the level of security of liabilities with the assets of an organization (Baboyan, 2020).

As a result, in the context of the relation of the financial stability describing the financial situation of commercial organizations, it will also be created an opportunity to regulate, in an interrelated manner, the marginal ranges of the indicators assessing solvency, liquidity, business activity and profitability, which will be carried out during further research activities.

The steps for the proposed prediction approach are the following:

1. In the first step, the actual values of the indicators of the debt burden of the organization(s) characterizing the correlation between the components of the capital structure and actual values of the indicators characterizing the level of security of liabilities with the assets of an organization are calculated (Teplova & Getalova, 2013).
2. In the second step, a classification is made by the matrix method (tables) (Lyubushin, Lesheva, & Dyakova, 2002) using sets of indicators characterizing the debt burden and the preliminary marginal ranges are determined.
3. In the third step, using the training model developed by us for the prediction of the capital structure of organizations (Kingma & Ba, 2015; Baboyan, 2020), the capital structure of the studied commercial organization(s) is predicted.
4. In the fourth step, according to the predicted

structure of the studied organization(s), a classification of the indicators characterizing the correlation between the components of the capital structure and the indicators characterizing the level of security of liabilities with the assets of an organization is by using the matrix method.

5. In the fifth step, the actual and predicted values are combined, the marginal ranges are determined, and monitoring is carried out on the basis of mathematical trend assessments to improve managerial decisions.

Step 1. In this phase of the research, we will present the methodological bases for the proposed approach by studying the financial reports of “Proshyan Brandy Factory” LLC, financial reports of “Yerevan Champagne Wines Factory” OJSC and financial reports of “Kotayk Brewery” LLC. Based on them, the values of the capital structure components and the preferred ranges of indicators characterizing the security of liabilities with the organization’s assets are defined.

The final part of the second step constitutes the determination of the marginal ranges underlying the control over financial stability by the matrix method for “Proshyan Brandy Factory” LLC, “Yerevan Champagne Wines Factory” OJSC and “Kotayk Brewery” LLC.

It should be noted that in 2011-2015 and 2015-2018, common intersection ranges (areas) were formed in “Proshyan Brandy Factory” LLC, which has caused certain complications from the point of view of effective control over the debt burden and is conditioned by the non-preferable capital structure in the given phases. Taking into consideration the aforementioned, in the next step, we will seek to offer an effective solution through the training model we built for “Proshyan Brandy Factory” LLC in terms of capital structure and solve the problem of harmonization between the two sets of indicators for the assessment of the debt burden.

According to the analysis, general control frameworks (areas) were not defined for “Yerevan Champagne Wines Combine” OJSC, so changing the existing capital structure in this organization is not recommended from the perspective of effective debt burden control. Hence, optimization of the capital structure for the mentioned organization based on the training model will not be envisaged in the next step.

According to the results of the model testing,

the problem of harmonizing the two indicators of debt burden assessment in terms of debt burden control in “Kotayk Brewery” LLC was solved in 2012. Therefore, the change in the capital structure in this organization is not urgent either. Hence, optimization of the capital structure for the mentioned organization based on the training model will not be envisaged in the next step.

In this step, using the average values of the determined P1-P5 quintets from the proposed variants of the training model that predict the preferred capital structure, the predicted balance sheets of the organization(s) under consideration are first developed. In this case, they are the balance sheets of “Proshyan Brandy Factory” LLC for the studied years, from among the data which the predictions required for the fourth step have been used.

Step 4. In this step, according to the predicted structure of the studied organization(s), the classification of indicators characterizing the correlation between the components of the capital structure and indicators characterizing the level of security of liabilities with the assets of an organization is made by using the matrix method. Let us note that this process is carried out by the same logic of actions described in the second step of the presented approach. The predicted final results for the two debt burden indicators are determined in the fourth step.

In the case of using the preferred capital structures of “Proshyan Brandy Factory”, it became possible to neutralize the general intersection ranges (areas) for 2011-2015 and 2015-2018, which allows making control over the debt burden of the organization to more targeted and effective.

Step 5. In this step, the actual and predicted values of indicators characterizing the correlation between the components of the capital structure and indicators characterizing the level of security of liabilities with the assets of the organization are combined, the marginal ranges are determined, and on the basis of mathematical trend assessments, monitoring for improvement of the managerial decisions is carried out. In particular, the comparison of the actual and predicted values of the indicators characterizing the correlation between the components of the capital structure is calculated. According to the mathematical trend assessments, the settlement of the situation has required the implementation of individual

solutions and measures for each year.

Thus, in solving new strategic and tactical problems of financial policy, effective managerial decision-making becomes important. At the same time, the actual and predicted values of indicators characterizing the correlation between the components of the capital structure and indicators characterizing the level of security of liabilities with the assets of the organization can be used to determine the overall rating of financial stability.

Conclusions and Recommendations

In recent years, the financial and economic crises in the world economy have hit the financial situation of commercial organizations quite hard, significantly reducing the level of solvency and creditworthiness. The commercial organizations of the Republic of Armenia were not left out of such manifestations.

New solutions to the theoretical-methodological issues of financial policy and the search for effective ways to improve are of paramount importance to theorists and practitioners engaged in financial management.

In the conditions of low efficiency of the capital market activity and existing financing mechanisms, the commercial organizations of the Republic of Armenia face certain difficulties in the process of attracting financial resources, which influences the formation of an unfavourable capital structure. As a result, the high financial stress also poses some problems in terms of the creditworthiness of organizations.

It should be noted that the three groups assessing the debt burden of commercial organizations, namely the correlation between the components of the capital structure, the level of security of liabilities in the assets of the organization and the set of indicators characterizing the debt burden are essential in building approaches for assessment of financial stability, solvency and liquidity. Therefore, we consider that for the indicators included in the basis of managerial decisions, the determination of marginal values and differentiation of common areas of control over the components of the financial situation, with specific justification, are important ways to improve the financial management of commercial organizations.

The key features of the proposed approach are as follows:

- It is possible to find individual solutions in the context of the relationship between the marginal values of indicators assessing the debt burden for a particular organization and the preferred structure of its liabilities.
- One of the distinguishing features of the proposed approach is that it takes into account the results of the training model of prediction, which is very important for assessing the quality of management of the debt burden of an organization from the position of the preferred structure of liabilities.
- In case of a long time lag for a particular organization, it becomes possible to identify errors in the decisions made during the debt burden management regarding the choice of funding sources, formed structure and pricing policy for attracting financial resources.
- If organizations of the same sector are considered during the research, then this approach will make it possible, first, to justify the inter-sector threshold values of debt burden assessment indicators for a certain period, and secondly, to define the set of border area regulation measures, aiming to improve the quality of debt burden management in a particular organization.
- One of the most significant advantages of the proposed approach, in our view, is the determination of marginal ranges in line with the predicted preferred variants of liabilities for the sets of indicators assessing the debt burden. The establishment of marginal ranges for the sets of indicators assessing the debt burden of a particular organization is one of the most effective ways to improve internal control.
- In the context of the dynamic connection between the debt burden assessment indicators and the preferred structure of liabilities, the approach we have taken for the determination of marginal values and control areas is one of the new solutions aimed at improving the financial policy of commercial organizations.

References

- Abryutina, M. S. (2006). *Ocenka finansovoy ustoychivosti I platyozesposobnosti*

- Rossiskikh kompanii* (Assessment of financial stability and solvency of Russian companies, in Russian). *Finansoviy menedzhment (Financial Management, in Russian)*, 6, 28-34.
- Baboyan, Kh. (2020). *Hayastani Hanrapetutyani arevtrayin kazmakerputyunnerum kapitali karucvacqi finansakan karavarman katarelagorcman uxinery* (Ways of improvement of financial management of capital structure in commercial organizations of the Republic of Armenia, in Armenian). Yerevan: Armav.
- Bakanov, M. I., & Sheremet, A. D. (2002). *Teoriya ekonomicheskogo analiza* (Economic analysis theory, in Russian). Moscow: Finansy i statistika.
- Barilenko, V. I. (2015). *Informatsionno-analiticheskoe obespechenie ustoychivogo razvitiya khozyaystvuyushchikh subektov: monografiya* (Information and analytical support of sustainable development of economic entities: Monograph, in Russian). Moscow: Rusayns.
- Beaver, W. H. (1966). Financial ratios as predictors of failures. *Journal of Accounting Research, Empirical Research in Accounting, Selected Studies*, 4, 71-111.
- Belikh, L. P., & Fedotova, M. A. (2004). *Restrukturizatsiya predpriyatiya* (Enterprise restructuring, in Russian). Moscow: Unity-Dana.
- Blank, I. A. (2001). *Osnovy finansovogo menedzhmenta* (Fundamentals of financial management, in Russian). Kiev: Nika-Tsentr.
- Borisova, V. A. (2000). *Metodologicheskie osnovy analiza finansovogo sostoyaniya predpriyatiy agropromyshlennogo proizvodstva* (Methodological bases of the analysis of a financial condition of the enterprises of agro-industrial production, in Russian). *Finansy Ukrainy (Finance of Ukraine, in Russian)*, 10, 66-68.
- Financial soundness indicators: Compilation guide* (2006). Washington: International Monetary Fund.
- Gilyarovskaya, L. T., & Endovickaya, A. V. (2015). *Analiz i otsenka finansovoy ustoychivosti kommercheskikh organizatsiy: uchebnoe posobie dlya studentov vuzov, obuchayushchikhsya po specialnostyam 080109 "Bukhgalterskiy uchety, analiz i audit"* (Analysis and assessment of the financial stability of commercial organizations: A textbook for university students studying in the specialties 080109 "Accounting, analysis and audit", in Russian). Moscow: Unity-Dana.
- Golubovich, A. D., Sitnin, A. R., & Khenkin, B. L. (1991). *Analiz finansovoy otchetnosti zarubezhnykh kompaniy* (Analysis of financial statements of foreign companies, in Russian). Moscow: Menatep.
- Grachev, A. V. (2002). *Analiz i upravlenie finansovoy ustoychivostyu predpriyatiya: uchebno-prakticheskoe posobie* (Analysis and management of the financial stability of the enterprise: Educational and practical guide, in Russian). Moscow: Fin-press.
- Grachev, A. V. (2006). *Finansovaya ustoychivost predpriyatiya: analiz, otsenka i upravlenie v usloviyakh rynochnoy ekonomiki*. Nauchnoe izdanie (Financial stability of an enterprise: Analysis, assessment and management in a market economy. Scientific publication, in Russian). Moscow: Delo i Servis.
- Gukalova, E. A. (2009). *Finansovaya ustoychivost predpriyatiya v sovremennykh usloviyakh* (Financial stability of the enterprise in modern conditions, in Russian). *Sovremennye vysokie tekhnologii (Modern high technologies, in Russian)*, 3, 90-91.
- "Hayastani Hanrapetutyani Kentronakan banki masin" Hayastani Hanrapetutyani orenq (Law of the Republic of Armenia "On the Central Bank of the Republic of Armenia", in Armenian) (1996). Retrieved from <https://www.arlis.am/documentview.aspx?docid=154456>
- Hayastani Hanrapetutyani sahmadrutyun (Constitution of the Republic of Armenia, in Armenian) (2015). Retrieved from <https://www.arlis.am/documentview.aspx?docID=75780>
- Kingma, D., & Ba, J. (2015). Adam: A method for stochastic optimization. *Published as a conference paper at the 3rd International Conference for Learning Rep-*

- resentations, San Diego. <https://doi.org/10.48550/arXiv.1412.6980>
- Kovalyov, V. V. (2007). *Finansovyy analiz: metody i protsedury* (The financial analysis: Methods and procedures, in Russian). Moscow: Finansy i statistika.
- Kreynina, M. N. (2001). *Finansovaya ustoychivost predpriyatiya: otsenka i prinyatie resheniy* (Financial stability of the enterprise: Assessment and decision-making, in Russian). *Journal of Financial Management*, 2, 31-37.
- Lang, J., Izzo, C., Fahr, S., & Ruzicka, J. (2019). *Anticipating the bust: A new cyclical systemic risk indicator to assess the likelihood and severity of financial crises*. *ECB*, 219, February. Retrieved from <https://www.ecb.europa.eu/pub/pdf/scpops/ecb.op219~7483083881.en.pdf>
- Lyubushin, N. P., Lesheva, V. B., & Dyakova, V. G. (2002). *Analiz finansovo-khozyaystvennoy deyatelnosti predpriyatiya: Uchebnyk, posobie dlya vuzov* (Analysis of the financial and economic activities of the enterprise: Textbook, manual for universities, in Russian). Moscow: Unity-Dana.
- Melnik, M. V., & Gerasimova, E. B. (2008). *Analiz finansovo-khozyaystvennoy deyatelnosti predpriyatiya* (Analysis of the financial and economic activities of the enterprise, in Russian). Moscow: INFRA-M.
- Paradi, J. C., Wilson, D., & Yang, X. (2014). Data envelopment analysis of corporate failure for non-manufacturing firms using a slacks-based measure. *Journal of Service Science and Management*, 7(4), 55-68.
- Purtova, A. F. (2014) *Izuchenie metodicheskikh podhodov k opredeleniyu i ocenke finansovoi ustoychivosti predpriyatiya* (Study of methodological approaches to determining and assessing the financial stability of an enterprise, in Russian). *Molodoy uchenyy (Young Scientist, in Russian)*, 15, 197-200.
- Rodionova, V. M., & Fedotova, M. D. (2007). *Finansovaya ustoychivost predpriyatiya v usloviyakh inflyatsii* (Financial stability of the enterprise in the context of inflation, in Russian). Moscow: Perspektiva.
- Savickaya, G. V. (2002). *Analiz khozyaystvennoy deyatelnosti predpriyatiya: uchebnyk* (Analysis of the economic activity of the enterprise: Textbook., in Russian). Moscow: Novoye Znaniye.
- Savickaya, G. V. (2005). *Analiz khozyaystvennoy deyatelnosti predpriyatiya* (Analysis of the economic activity of the enterprise, in Russian). (4th ed.). Minsk: Ekoperspektiva.
- Selezneva, N. N., & Ionova, A. F. (2017). *Analiz finansovoy otchetnosti organizatsii. Uchebnyk* (Analysis of the organization's financial statements. Textbook, in Russian). (3rd ed.). Moscow: Unity-Dana.
- Teplova, T. V., & Getalova, A. A. (2013). *Rabota na zayemnom kapitale: optimum dolgovoy nagruzki kompanii: ot teoreticheskikh kontseptsiy k prakticheskim model'nym obosnovaniyam (Chast' 2)*. (Borrowed capital-based work: Company's optimal leverage: From theoretical concepts to practical model justifications. (Part 2), in Russian). *Upravlenie korporativnymi finansami (Corporate Finance Management, in Russian)*, 5(59), 262-279. Retrieved from <https://fmilab.hse.ru/data/2013/11/15/1334099794/%D0%A2%D0%B5%D0%BF%D0%BB%D0%BE%D0%B2%D0%B0%20%D0%93%D0%B5%D1%82%D0%B0%D0%BB%D0%BE%D0%B2%D0%B0%205%202013.pdf>

DOI: 10.24234/wisdom.v23i3.725

SOCIAL COOPERATIVES AS AN ELEMENT OF SOLIDARITY ECONOMY

Vladimir EGOROV^{1,2,3}  | Andrey INSHAKOV^{2,*}  | Valentin CHIGAREV³  |
Elena ALEKSANDROVA² 

1 Department of Political Economy and History of Economic Science of Plekhanov Russian University of Economics, Moscow, Russia

2 Scientific School “Economic Theory”, Plekhanov Russian University of Economics, Moscow, Russia

3 Department of International Relations and Transport Geopolitics of the Russian University of Transport (MIIT), Institute of international transport communications, Moscow, Russia

* Correspondence

Andrey INSHAKOV, 7 Parkovaya st., bld. 15/1, apt. 173, Moscow, Russia, 105264

E-mail: aero789@mail.ru

Abstract: Global economic and political instability has highlighted the shortcomings of the current global economic system and reaffirmed the need for an alternative or complementary development paradigm. The Social and Solidarity Economy (SSE) is a sustainable solution to rebalance economic, social, and environmental goals. The analysis of scientific literature demonstrates the actualization in the world academic discourse of the problem related to the social solidarity economy, part of which is the cooperative form of socio-economic organization.

The article deals with an interdisciplinary study of the place and role of cooperatives in the structure of SSE (Social and Solidarity Economy), international experience of the functioning of cooperation as an organizational form that consistently implements the principles of a socially-oriented economy, its legal regulation, and the mechanism of updates in the socio-economic process. The differences between social cooperatives and other types of social enterprises in countries with successful economies are considered. The SSE essential features and their correlation with cooperative principles of activity are shown. Based on an analysis of world experience, various ways of providing and accessing financial resources to support the SSE organizations and their ecosystems growth have been defined.

Keywords: solidarity economy, cooperatives, social enterprises, sustainable development, social inequality.

Introduction

The social economy is understood as the “third sector” of the economy, supplementing the “first sector” (private / profit-oriented) and “second sector” (state / planned) (Mertens, 1999, p. 510). The third sector includes cooperatives, organizations, associations, and foundations, collectively organized and targeted on social goals, taking

priority over profit or return for shareholders. The purpose of social enterprises is not profit maximization but social goal achievement (however, it does not exclude profit gain necessary for reinvestment). Others consider equally that the social economy is the third branch of capitalism, in addition to the public and private sectors. Social economy proponents insist that it should be considered as an independent form of organiza-

tion based on a special type of relationship, like a public or private, with an appropriate level of support in public resources and politics. Some other intellectuals, representing the more radical opinions spectrum pole, review the social economy as a stepping stone toward the current economic system's fundamental transformation (Defourny, Develtere, Fonteneau, & Nyssen, 2009, p. 23).

The solidarity economy, according to the apologists, is called upon to change the entire social and economic system and produce a different social development paradigm based on the solidarity economy principles. Despite the criticism of the views essence of the solidarity economy supporters, the very problem statement in the light of the prospects search for the social development of global civilization deserves attention. The solidarity economy, focusing on the human community's well-being through achieving harmony with the surrounding nature and pursuing the objective of the neoliberal capitalist economic system transformation, aimed to profit maximization and "resource-blind growth", indicates a way that allows, if not to improve public order, then at least to "reduce" many shortcomings within the framework of Modernity. The Solidarity Economy comprises three sectors - the private and public, and the third - the social sectors. The movement for the solidarity economy differs from many other public initiatives and past ideas in a pluralistic manner that excludes "rigid schemes" and beliefs in a single correct "path" for social development. The solidarity economy values are based on concrete practices, which actually have proven their worth.

The solidarity economy supporters do not seek to revitalize the utopias of the past or create new ones but to undertake the selection of social practices that compose socio-economic order "seeds" based on democratic principles and the "real samples" interests with their problems and life strategies.

In short, practices that change the public perspective for the effective development of natural resources in order to maximize profits for a socio-economic organization (at least partially) are actualized as the main tool for building future society architecture. Aimed at harmony with the outside world and public interests, placing people's needs and their communication at the centre of the system, all these practices result in sol-

idarity.

The solidarity economy idea produced by social practice, however, is not limited to Modernity but has a systemic, post-capitalist transformation agenda that equally excludes the "individual benefit" apologia and revolutionary egalitarianism.

The authors studying solidarity economy specific forms point out the advantages over commodity production capitalism, producing market relations:

- overcoming poverty and marginalization - the inevitable "satellite" of capitalist relations;
- unemployment rate reduction due to the population's economic self-organization;
- the solidarity economy is a sustainable alternative that could take workers out of the informal sector of the public economy;
- transformation of negative social trends linked with crime, conflict, and corruption into a positive channel of social justice, humanization of living space;
- the solidarity economy is able to provide socio-economic activities for citizens (especially women, people with disabilities, and youth) who experience low needs in public and economic spheres in current social reality;
- the solidarity economy overcomes "the weakening of the spirit of cooperation" produced by capitalism and facilitates a traditional values return to the social space: a respectful, motivated attitude to work, a human, a team;
- the solidarity economy encourages man to have a responsible attitude towards the environment through regaining the place there as an integral element of the natural complex and "space" (Razeto, 2019).

It is estimated that out of existing presently and having a significant history of the social solidarity economy, SSE forms development (according to authoritative international organizations: the International Labor Organization, the International Cooperative Alliance), the most prominent role rightfully belongs to cooperation.

In this connection, experience has shown that cooperative solidarity is not only antinomic to individual egoism but also goes far beyond group preferences. The cooperation's special essential qualities, immanent in the solidarity economy, are determined by the institutional features of the socio-economic organization form:

- the cooperative “voluntary and open membership” principle implies that anyone who meets the formal membership criteria could potentially be a cooperator “both today and in the future.”;
- the cooperative member’s participation principle in the establishment and cooperative property disposal, in the creation of common reserve funds that remain indivisible even after the activities termination of the cooperative associations;
- the cooperative principle of “providing care to the public”, manifested in the solidarity behaviour of members and their motivation coincidence with social strategies;
- the cooperatives immanent characteristic to cooperate with other cooperatives and to establish “cooperatives cooperation” (cooperative industries and a cooperative sector of the economy).

Lemma T., Birchall J., Bibby A., ILO Director-General Guy Ryder, as well as President of the International Cooperative Alliance Ariel Guarco present in their works cooperatives as a tool for achieving the UN Sustainable Development Goals (International cooperative alliance, 2020).

Cooperatives are well placed to contribute to the achievement of economic, social, and environmentally sustainable development goals that go beyond employment creation (Lemma, 2008; Birchall, 2004; Bibby, 2014). Cooperative associations are a fundamental instrument for ensuring food security at the household level (Veera-kumaran, 2005, p. 2). The USA, Australia, Canada, almost all European countries, and China have achieved food self-sufficiency through socially-oriented economic forms strengthening, including cooperatives (Gertler, 2001; Chambo, 2009, pp. 8-11). Cooperatives reduce inequality and provide a cost-fair distribution and benefits. Kumar, Wankhede, and Gena (2015, p. 1258) provided within the study frames of the cooperative’s role in improving the living conditions of farmers, “since the launch of the cooperatives in India in 1904, and they have played a role in the economy, in the agriculture development. The

cooperative efforts have increased the smallholder farmers’ productivity and strengthened the weak sectors of the agricultural economy”. The Indian government recognized cooperatives as the third economic sector immediately after independence “in order to serve as a balancing factor between the private and public sectors.” American researchers mark the rapid growth of social consumer cooperation. According to the data for 2018, the largest American consumer social cooperative HealthPartners Inc. turnover amounted to 7 billion dollars (ICA, World cooperative monitor, 2021, p. 77).

Materials and Methods

In the study, both general scientific and special research methods were used. The scientific literature analysis made it possible to consider in detail the social solidarity economy phenomenon and the cooperative form of socio-economic organization as its integral part. The institutional approach made it possible to identify the systemic cooperation qualities as a social phenomenon that produced solidarity in relations. Graphical and statistical methods provided a visual indication of the cooperative’s place in the solidarity economy in general, and the comparative approach provided a basis for comparing empirical data extracted from the International Cooperative Alliance, regional cooperative organizations, and other international institutions’ materials.

Results

The term “economía solidaria” was first implemented by the Chilean economist Luis Razeto Migliaro. The economist was inspired by Pope John Paul II’s phrase in a speech given during his 1982 trip to Latin America: “The solidarity economy is a great hope for South America” (Razeto, 2019, p. 8). The characteristics of the Solidarity Social Economy (SSE) system in the European Union documents are presented in Table 1.

Table 1.

The Solidarity Social Economy (SSE) system in the European Union
(Table has been made by authors)

Solidarity Social Economy (SSE)			
Subjects	Cooperatives of all kinds and forms	Mutual Aid Organizations (Chambers of Commerce, Trade Unions, Business Leagues, Teacher Associations, Home Learning Support Groups, Community Clubs, Veteran Groups);	Social enterprises
Functions	Meeting the member's needs	Service provision to the members	providing goods and services in a business and innovative way
Membership	Individuals		
Way of management	One person - one voice	One person - one voice	Decision-making authority is not based on ownership of capital
Financing	Membership fees	Membership fees	The result of economic relations with the market and the state
Profit distribution	Profit distribution is partially shared between members, used as a reserve fund, or invested in cooperative development.	The profit gained is usually reinvested in a mutual fund for the benefit of the members	The distribution of surplus and profit is limited
European Practices	EURTOCOOP, CECODHAS, CECOP, COGECA, GEBC, Cooperatives Europe	AIM, AMICE	CEDAG, EFC, CEFEC
Sectors	Primary sectors: organic agriculture and food sovereignty, fair trade, sustainable lifestyles, reuse, recycling and redistribution, provision of green goods and services, recreation and sports, international cooperation, sustainable tourism, health and social assistance, ethical finance and banking, energy conservation, maintenance and repair, non-monetary systems, renewable and green technologies, IT services.		
Characteristics, values	<p>It is clear from the comparison between the definitions of social enterprise used by social enterprise associations in the UK, USA, Europe, and Canada that they have the following common features:</p> <ol style="list-style-type: none"> 1. voluntary and open membership, 2. priority of individual and social goals over the capital, 3. protection and the solidarity and responsibility principles implementation, 4. common interests of members, 5. democratic governance (the application of the principle of "one person, one vote" in decision-making, regardless of capital or shares contributed by members); 6. autonomous management (for private enterprises); 7. entrepreneurial character; 8. decision-making autonomy system that means having the ability to elect and dismiss the governing bodies, as well as control and organize the activities; 9. profit distribution or surpluses among members, if any, not in proportion to the capital or shares contributed by the members, but in proportion to their activities or transactions with the organization; 		

	10. surplus reinvestment to achieve sustainable development goals and provide services of interest to their members and society.
--	--

The breadth of the functional cooperation space in the social solidarity economy (SSE) and its special relevance to achieving the interests and harmony of the individual, collective, and society directly stem from the SSE's essential qualities. Harmonization of labour and property determines the cooperator's motivation to participate in an enterprise and emphasizes a unique, essential feature of this form of socio-economic organization that determines its place in the social solidarity economy. The cooperation exclusivity and its unique social qualities arise from the complementarity of collective cooperation and a market economy adjustment. The first quality is produced by the effect of the systemic cooperative "arrangement" of insufficiently wealthy individual resources (intellectual, organizational, material). The consumption socialization, sales, or production generates an effect that is much greater than the resources and properties addition of cooperative organizations members. In this regard, cooperative partnership is not an alternative to individual interests and certainly not their antinomy.

The second quality - market-based cooperation is determined by the natural social conditions. Although the cooperative "just" society model has always aroused the interest of the progressive elite, the birth of a cooperative socio-economic organization is as natural as the emergence of the first forms of industrial capitalism (manufactory) in a market economy. The cooperation emerged in an evolutionary way - from the depths of "pre-Modernity", and therefore organically integrated the features of Tradition and Modernity. Commodity-money relations and the market are the natural "cradle" of cooperation (Egorov, 2003, p. 151).

As a rule, enthusiasts of cooperation attempts to impose "for the benefit of the disadvantaged" did not have any significant results.

It is obvious that traditional cooperatives, having a visual similarity with the joint-stock form of "people's capitalism", represent a qualitatively different form of economic organization.

The authorship of the theoretical concept of the Employee stock ownership plan (ESOP) as a type of capitalist organization belongs to the American political economist Louis O. Kelso

(Kelso & Kelso, 1986).

First, the participation of employees in the share capital does not create conditions for the complete harmonization of labour and property relations. Secondly, there only within certain limits delegates limited powers in the management of the enterprise.

Unlike a joint-stock company, cooperation is the only form of socio-economic organization where the democratic principle of functioning is fundamental. In case of its deprivation, cooperation ceases to exist. The allocation of shares to workers does not lose the capitalist goal-setting for-profit, and the main beneficiary becomes the holder of a controlling stake, but the satisfaction of needs organically related to the increase in the individual property of workers in this mechanism remains "outside" of the system.

Profit is divided not as in cooperation - in proportion to participation in a common business, but in proportion to the invested capital. The management functions are fully concentrated with the owners of significant shares in the share capital. Minority shareholders remain hired workers, not motivated to work.

Thus, share capital becomes a mechanism for the democratization of capitalism but not an instrument for the formation of a social solidarity economy.

Cooperatives of all types and forms could be attributed to SSE. Conformance with the principles of activity recognized by the International Cooperative Alliance may be considered signs of cooperative identity.

Cooperatives take various forms:

1. The purpose of workers' cooperatives is to create jobs for workers and provide the opportunity to work freely - for example, the cooperative of doctors Asisa and Assistència Sanitària in Spain. Enterprises of such type exist in Argentina and Australia.
2. Production cooperatives: Pharmaceutical companies account for 20% of the pharmaceutical market in Belgium, 70% in Spain, and 10.5% in Italy (ICA, World cooperative monitor, 2018).
3. Consumer cooperatives in providing services. Such cooperatives are widespread in Japan, Singapore, Canada, and the world as a whole.

4. There are integrative or hybrid cooperatives that include a range of services. For example, cooperatives for the care of persons with disabilities that are provided with patronage services simultaneously expand their activities up to the social adaptation of a member of such associations. At the same time, cooperatives may cooperate with non-profit organizations or foundations. The Italian cooperative Scias, for example, which runs the Barcelona hospital in Spain, has partnerships with a range of charities.

Although cooperatives have been in existence for a long time in such sectors as financial services, housing, retail, and agriculture, researchers

argue that cooperatives in the social services sector in general and in particular health care are experiencing strong growth, especially in Italy, Canada, France (Fisher, Rayner, & Baines, 2011, p. 8; Birchall, 2014, p. 71).

Cooperatives have been developing in the most exclusive ways, such as serving as foster families for children and the elderly, providing mental and physical health care, housing for the elderly, caring for children and helping with daily needs - bathing, toileting, cooking (Conaty, 2014, p. 14; Girard, 2014, p. 46). The place of social cooperatives in the system of economic relations is schematic as follows.

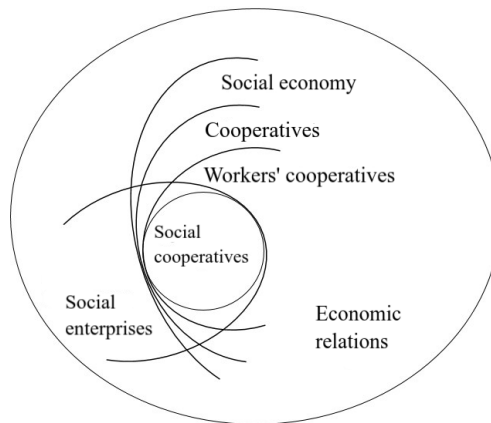


Figure 1. The Place of Social Cooperatives in the System of Economic Relations.

Despite the similarity of the democratic grounds of workers, consumers, and production cooperatives, there are fundamental differences in the essential quality. Workers' and consumers' cooperatives do not socialize individual property. On the one hand, it limits the motivation of the shareholders for the commercial result of the en-

terprises. On the other hand, it generates a significant advantage - functionality in areas of activity that are not focused on profit and the absence of a required material basis in the form of wealthy commodity production.

The survey results of members of workers' and consumer cooperatives are illustrative.

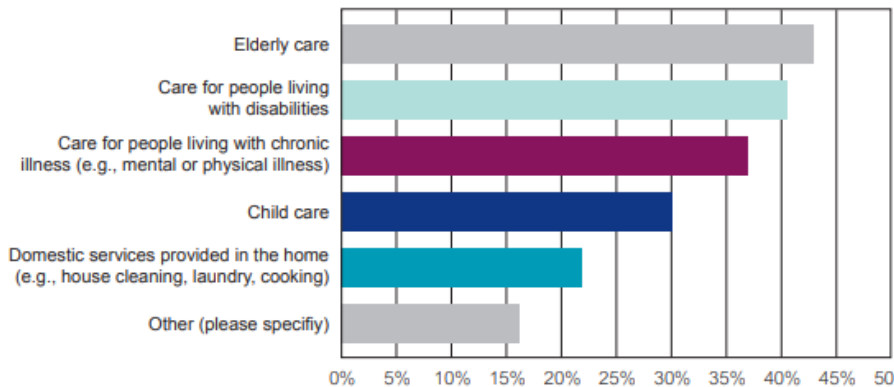


Figure 2. What Type of Care Does Your Cooperative Provide? (based on survey data from around the world) (Matthew, Esim, Maybud, & Horiuchi, 2016, p. 17).

Among all types of care services provided by cooperatives, eldercare was the most cited. As participants discussed, eldercare is provided in a variety of ways and through numerous types of services: eldercare facilities, elder “daycare”, and nursing cooperatives, among others. Survey data suggests that the potential to serve elders will only increase, as 64 per cent of survey respondents reported that the growing ageing population is an important care concern that will affect their community over the next 10 years (Matthew, Esim, Maybud, & Horiuchi, 2016, Fig. 2, p. 17).

In contrast to production cooperatives (e.g., agricultural ones), worker and consumer cooperatives do not require any other (material, financial) costs to establish, except for the desire of citizens to cooperate in jointly satisfying needs or creating employment conditions.

In addition to the general advantages of cooperatives over other types of organizations, researchers identify the following features:

Ensuring a competitive remuneration level and benefits. The topic of the advantage of the cooperative model in reference to remuneration and benefits of workers is actively discussed in the literature (Conaty, 2014; Sacchetto & Se-

menzin, 2015). Through meeting the needs of shareholders, the cooperative form of organization overcomes the contradiction that inevitably arises in capitalist enterprises - a decrease in the profit rate in proportion to the growth of wages. The research has demonstrated that cooperatives consistently and unanimously reinvest profits into wages and employee benefits. In addition, hired by cooperatives workers receive higher wages than those in other types of enterprises. Cooperative associations generally provide shareholders with health insurance, guaranteed work hours, and pension benefits – rarely occurring benefits in capitalist enterprises (Veerakumaran, 2005, p. 7).

As a result of the citizens’ voluntary desire to cooperate, cooperatives are resistant to another disadvantage of entrepreneurship - employee turnover. Due to a voluntarily determined form of participation in cooperative enterprises, employment instability is not characteristic of cooperation (Colton & Roberts, 2007, pp. 133-142). The types of employment of workers in cooperatives providing medical services are indicated in the following chart.

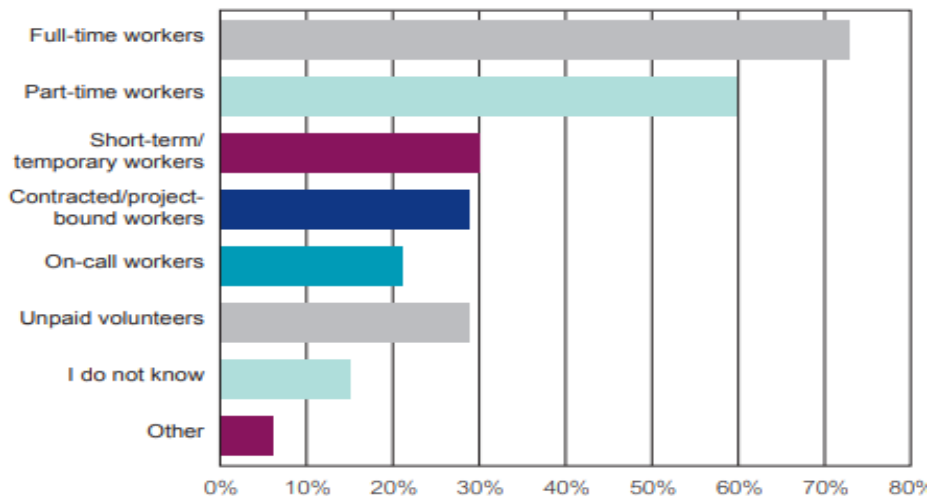


Figure 3. What are the Most Common Types of Employees Working in Cooperatives that Provide Care? (based on survey data from around the world) (Matthew, Esim, Maybud, & Horiuchi, 2016, p. 20).

Overall, employment data suggest that cooperatives are providing more stable and secure employment. However, high rates of part-time work warrant further investigation. Issues deserving particular attention include whether em-

ployees opt for part-time work by choice. Most respondents believed that care cooperatives provide opportunities in the labour market for women. About half of survey respondents directly affiliated with a care cooperative reported that

between 50 and 100 per cent of their cooperatives' employees are women, and almost six per cent stated that all of the cooperative employees are women. No respondents reported an all-male staff (Matthew, Esim, Maybud, & Horiuchi, 2016, Figure 3, p. 20).

Cooperatives eliminate conflicts between employees and management. Direct democracy, as a systemic feature of a cooperative organization, excludes any conflicts in management since all decisions are made by shareholders' consensus (Egorov, 2003, p. 121).

Cooperative associations invest in the professional development and training of employees (Borzaga & Santuari, 2004, pp. 166-181; Borzaga & Tortia, 2006, pp. 225-248; Carpita & Golia, 2012, pp. 1659-1685). Professional content training ranges from technical skills and professional training to marketing competencies. Cooperatives educate members including through methods such as group mentoring.

Research shows that service users prefer cooperative services when their quality is better compared to those in the state, private and other segments of the social sphere and economy (Vamsted, 2012, p. 15). The noted qualities enable cooperatives to be quite adaptable to areas of activity that do not promise high profits and are unattractive for business.

A characteristic feature of cooperatives de-

veloping in the social sphere is their generation in directions that spread vertically and horizontally. It arises initially since the moment an organization has been focused on obtaining/providing exclusive services in areas that are not very attractive for a private capitalist initiative.

Cooperatives spread their activities to diverse social "niches" or broaden and increase the range of satisfying needs. The variety of types of social services provided by cooperatives is indicated in Table 2 (Chang-bok, 2012, pp. 33-39)

In Guatemala, for instance, the cooperative network UPAVIM for the care of people with disabilities, starting with the provision of services during the day, extended its activities to the night. The tendency towards self-reproduction of cooperation is manifested in the construction of "cooperation of cooperatives". For example, Sistema Imprese Sociali (SIS) is a consortium of 29 social cooperatives in Italy founded in 1995.

Among the objectives of the SIS consortium are:

1. Function as an incubator and networking hub for social cooperatives,
2. Provide consulting services in management, economics, finance,
3. Involve participants and other stakeholders in global social innovation projects,
4. Provide vocational education and training programs for social entrepreneurs.

Table 2.

Examples of Social Cooperatives

Name	Country	Founding year	Field of activity
Beyond Care Child-care Cooperative	USA	2008	Childcare
The Foster Care Cooperative	Great Britain	1999	Accommodation and foster child care services
Seongmisan Village	South Korea	1994	Kindergarten, preschool, additional non-care services
UPAVIM (Unidas para Vivir Mejor)	Guatemala	1994	Social, medical and educational programs for children
Y Owl's Maclure Cooperative Centre	Canada	1999	Personal care and support services for people living with developmental disabilities
Spazio Aperto Servizi	Italy	1993	Mental health and development services for different populations
Care and Share Associates (CASA)	Great Britain	1993	Home care services for the elderly, children and the disabled
Cooperative Homecare Associates (CHCA)	Great Britain	1985	Home care services for the elderly, people with disabilities, and chronic diseases

Cooperativa Caminos	Uruguay	2002	Nursing, physical therapy, and therapeutic nursing, with a focus on the elderly
Chamarel Association	France	2010	Cooperative housing for the elderly
Change Agents	Great Britain	2010	Social and mental well-being and care, employment opportunities for the elderly
Japan Older Person's Co-operative Union (Koreikyo Union)	Japan	2001	Care for the elderly at home and in the centre
Grove Seniors' Village	Canada	1992	Housing for the elderly
Service Workers Centre Cooperative Society Limited (SWCCS)	Trinidad & Tobago	2009	Household services, child care, home care

No one should understandably expect large-scale private investments and government transactions that could significantly affect the socialization and well-being of vulnerable groups of the population. On the contrary, the development of SSE in general and cooperation, in particular, may play an outstanding role in solving this problem.

The social solidarity economy in general and cooperation, in particular, have shown their effectiveness in overcoming the COVID-19 pandemic. Espriu, a Spanish cooperative that provides medical services to 2 million people and employs 6,200 healthcare professionals (Kovaleva, 2021, p. 7), increased hospital capacity during the COVID-19 pandemic. In some cases, it was necessary to increase the number of beds available for critically ill patients. There were allocated additional resources and specialists to meet the increased demand for medical services for patients with COVID-19. Former employees who had retired before returned on a voluntary basis to support the fund (International cooperative alliance, 2021).

Assistència Sanitària, an organization of the Espriu medical cooperative, took action to defer payments to members affected by the economic crisis and offered financial assistance to doctors who had to close their practices. The Solidarity Fund was established to cover the costs of medical workers affected by COVID-19 and provide financial support to those hospitalized (International cooperative alliance, 2021).

The Federation of Health and Welfare Coop

eratives of Japan (Hew Coop Japan) has also responded quickly to the COVID-19 crisis. Clinics and hospitals of the Japanese cooperative Hew provide free medical care to poor people (International cooperative alliance, 2021).

Discussion

Due to the lack of the need for material foundations (in contrast to industrial cooperation), consumer associations and workers' cooperatives are increasing at a rate that exceeds the development of cooperation of other types.

Meanwhile, the development of the cooperative movement of consumers is significantly influenced by national legislation and state policy. According to the Organization for Economic Cooperation and Development (OECD), there are special legal acts regulating the SSE in Brazil, Canada, India, Korea, Mexico, and the United States. The legal support of the solidarity economy in Belgium, France, Italy, and Spain is carried out in the direction of adapting the existing legislation in the social sphere. National parliaments of the Netherlands and Sweden are actively developing legislation to pass in the near future.

Special government programs to support the social solidarity economy operate in Luxembourg, Brazil, and India. The European Union has adopted programs to support the SSE - the directions are indicated in the table below.

Table 3.

Overview of Government-Funded Programs in Europe Specifically Designed for
SSE Subjects (OECD, 2022)

Issue	France	Belgium	Austria	Finland	Italy	Germany	Poland	Romania	Spain	England
Cooperation and market access	+	+	-	-	+	+	-	-	+	+
Networking, knowledge sharing, peer learning initiatives	+	+	+	+	+	+	-	+	+	+
Pre-launch support (e.g. incubators)	+	+	-	-	+	+	+	-	+	+
Growing awareness (e.g. awards)	+	+	-	+	+	+	+	+	+	+
Education in the field of social entrepreneurship (e.g. schools for social entrepreneurs)	+	+	-	-	+	+	+	+	+	+
Grants and business support (e.g. business planning, management skills, marketing, etc.)	+	+	-	-	+	+	+	+	+	+
Training and coaching schemes	+	-	-	+	+	+	+	+	+	+
Investment support	+	-	-	-	+	-	-	+	+	+
Customized financial instruments	+	+	-	-	+	+	-	+	+	+
Physical infrastructure (such as a shared workspace)	+	+	-	-	+	+	-	-	+	+

In France, the Interministerial Commission has been responsible for promoting and coordinating policies related to the SSE since October 2017. The National Institute of Associations and Social Economy was established under the guidance of the Ministry of Social Development in 2000 in Argentina. In Senegal, SSE is regulated by special legal acts (“Sénégal Emergent”). Since 2017 the country has established a ministry that must be in charge of the social solidarity economy. In Belgium, regional authorities are responsible for the development of the SSE. Each regional body has been enshrined in competencies related to the SSE. There is no law on social enterprises and the solidarity economy in Hungary, but from 2006 to 2013, several acts were issued in various areas of social policy: civil society organizations, volunteer activities carried out by public organizations, cooperatives, and social cooperatives.

The SSE support campaign was launched in Bulgaria in October 2014. Its goal is formulated in the Declaration adopted by the national legislative assembly: socially-oriented enterprises play an important role in the sustainable development of the country. Also, in 2014 the Road Map “Promoting and developing social entrepreneurship in Bulgaria” was developed, and a survey is currently being carried out on all active

entities working in this field (Final analysis of the SSEDAS research, 2015, p. 36).

The Czech Republic implements state initiatives in the field of social economy. Types, forms, and activities of non-profit and social enterprises are various. Two ministries play a role in promoting and supporting the initiatives that are sponsored by some international banks. Czech universities have shown interest in the SSE sector and have been conducting research and monitoring its growth. Most social enterprises pursue the goal of integrating people with disabilities into employment. Social entrepreneurship is perceived in the Czech Republic as a tool for solving urgent problems in the country: employment, life-saving, old-age provision, etc. (Final analysis of the SSEDAS research, 2015, p. 36).

In Slovakia, the country’s social sector includes trade unions, cooperatives and other forms of social enterprises, support groups, local community organizations, associations of workers in the informal economy, NGOs providing services, implementing financial programs, and many other social activities ((Final analysis of the SSEDAS research, 2015, p. 36).

In Slovenia, the definition of “social economy” is not well known, while the general public has been more familiar with the concept of “so-

cial entrepreneurship” - it was regulated by the Ministry of Labour, Family, Social Affairs, and Equal Opportunities till January 2015. The fundamental strategy of the Ministry of Economic Development and Innovation, which currently provides support for social entrepreneurship, states that socially-oriented enterprises are “innovative forms of entrepreneurship with a responsibility to society and people”. For social entrepreneurship, business motives are aimed at solving social, economic, environmental and other problems of society in an innovative way. The purpose of these alternative forms of entrepreneurship is the functioning of the market, taking into account the principles of social entrepreneurship: employment creation for vulnerable groups of the population and implementation of socially useful activities. Social entrepreneurship is a connecting factor as it encourages people’s participation in volunteer work and strengthens social solidarity” (Final analysis of the SSEDAS research, 2015, p. 37).

An analysis of the world experience in the legal regulation of the SSE demonstrates the possibility of legal formalization of the enterprises’ activities, both in the form of commercial and non-commercial structures. Commercial activities are allowed only as non-core activities, the share of which is determined by the ratio in the total balance of turnover. In some countries, regulatory documents require the mandatory preparation of two separate balance sheets reflecting commercial and non-commercial activities. Non-profit social solidarity enterprises, as a rule, use different benefits, including tax exemptions and reduced tariffs for the use of resources offered by the state.

Conclusion

The conclusions of the study:

1. The tools for promoting SSE enterprises are: growing awareness of the SSE in society, improving the legal framework, effectively integrating the SSE into national social policy and public procurement, expanding the monitoring of the SSE;
2. Cooperation is the most dynamically developing sector of the SSE, consistently realizing the needs of the population for services that are unattractive for private initiatives;

3. It is apparent from experiences worldwide that consumer associations, including those from vulnerable groups of the population, do not require large-scale investments and large material costs and therefore become the dominant segment of the cooperative sector;
4. Consumer cooperation development is much more active if it is put forward as one of the priorities of the state social policy and is provided with a perfect legislative framework;
5. A significant positive impact on the growth of the global cooperative movement and the SSE as a whole is provided by the increasing information exchange that provides opportunities for transferring and mastering the best practices of social enterprises;
6. An important role in the dissemination of SSE could play the state’s constructive measures and public organizations in the training of enthusiasts and organizers of socially-oriented enterprises, including consumer cooperatives;
7. The democratic principles of building cooperatives and SSE, in general, make it possible to evaluate them as the most important segment of civil society, activating important components of the social process: local self-government, civic activity, and self-organization of the population in solving important problems of life.

References

- Bibby, A. (2014, March 11). Co-operatives are an inherently more sustainable form of business. *The Guardian*. Retrieved August 8, 2022, from <https://www.theguardian.com/social-enterprise-network/2014/mar/11/co-op-business-sustainability>
- Birchall, J. (2004). *Cooperatives and the millennium development goals*. Cooperative Branch and Policy Integration: Department, International Labour Office, Geneva. Retrieved from <https://core.ac.uk/download/pdf/9050065.pdf>
- Birchall, J. (2014). *The governance of large cooperative businesses* (rev. ed.). Manchester: Co-operative UK. Retrieved from <https://www.uk.coop/sites/de>

- fault/files/2020-10/governance-report-2017_final_web.pdf
- Borzaga, C., & Santuari, A. (2004). Italy: From traditional co-operatives to innovative social enterprises. In C. Borzaga, & J. Defourny (Eds.), *The emergence of social enterprise* (pp. 166-181). New York: Routledge.
- Borzaga, C., & Tortia, E. (2006). Worker motivations, job satisfaction, and loyalty in public and nonprofit social services. *Nonprofit and Voluntary Sector Quarterly*, 35(2), 225-248.
- Carpita, M., & Golia, S. (2012). Measuring the quality of work: The case of the Italian social cooperatives. *Quality & Quantity*, 46(6), 1659-1685.
- Chambo, S. (2009, April). Agricultural cooperatives: Role in food security and rural development. *Paper presented to expert group meeting on cooperatives*. Moshi University College of Co-operative and Business Studies Moshi, Tanzania Retrieved from <https://www.un.org/esa/socdev/egms/docs/2009/cooperatives/Chambo.pdf>
- Chang-bok, Y. (2012). The story of Sungmisan village offers lessons on community life. *Koreana*, 26(2), 33-39.
- Colton, M., & Roberts, S. (2007). Factors that contribute to high turnover among residential child care staff. *Child & Family Social Work*, 12(2), 133-142.
- Conaty, P. (2014). *Social co-operatives: A democratic co-production agenda for care services in the UK*. Retrieved from https://base.socioeco.org/docs/_sites_storage_public_downloads_social_co-operatives_report.pdf
- Defourny, J., Develtere, P., Fonteneau, B., & Nyssen, M. (Eds.). (2009). *The social economy: The worldwide making of a third sector*. Retrieved from <https://orbi.uliege.be/bitstream/2268/13613/1/Chap%201%20Defourny%20Develtere.pdf>
- Egorov, V. G. (2003). *Cooperatsiya – "Tretii put'" (K teorii voprosa)* (Cooperation is the third way (On the theory of the question), in Russian). Chelyabinsk: Rifei.
- Final analysis of the SSEDAS research* (2015). Transformative economy: Challenges and limits of the Social and Solidarity Economy (SSE) in 55 territories in Europe and in the World. *Paper presented in the framework of the project "Social & Solidarity Economy as Development Approach for Sustainability (SSEDAS)*. Retrieved from https://think-global.org.uk/wp-content/uploads/2015/03/SUSY_research_310517.pdf
- Fisher, J., Rayner, M., & Baines, S. (2011). *Personalization of social care and health: A co-operative solution*. Retrieved from <https://e-space.mmu.ac.uk/205274/1/Personalisation%20of%20social%20care%20and%20health%20-%20a%20-cooperative%20solution.pdf>
- Gertler, M. (2001). *Rural co-operatives and sustainable development*. Saskatoon SK: Centre for the study of cooperatives, University of Saskatchewan.
- Girard, J. P. (2014). *Better health & social care: How are co-ops & mutuals boosting innovation & access worldwide?* Montreal: LPS Productions. Retrieved from https://base.socioeco.org/docs/international-survey-co_op-and-mutual-health-and-social-care-cmhsc-14.pdf
- ICA, *World cooperative monitor* (2018). Exploring the cooperative economy. Retrieved July 31, 2022, from https://www.ica.coop/sites/default/files/2021-11/WCM_2018-web.pdf
- ICA, *World cooperative monitor* (2021). Retrieved July 31, 2022, from https://monitor.coop/sites/default/files/2022-01/WCM_2021_0.pdf
- International cooperative alliance* (2020, December 15). Retrieved July 31, 2022, from <https://www.ica.coop/en/newsroom/news/cooperatives-spotlight-social-and-solidarity-economy-international-forum>
- International cooperative alliance* (2021, February 24). Retrieved July 31, 2022, from <https://www.ica.coop/en/newsroom/news/health-cooperatives-are-delivering-life-saving-services-during-covid-19>
- Kelso, L. O., & Kelso, P. H. (1986). *Democracy and economic power: Extending the ESOP revolution through binary eco-*

- nomics*. Cambridge, Massachusetts: Ballinger Publishing Co.
- Kovaleva, D. (2021, October 8). *Starikov nastigaen "Sozial'naya smert'"* (Elderly are overtaken by "social death", in Russian). *Rossiyskaya Gazeta (Russian Journal, in Russian)*, 231(8582). Retrieved July 31, 2022, from https://rg.ru/20-21/10/08/starikov-vo-francii-nastigaet-socialnaia-smert.html?utm_source=yx-news&utm_medium=desktop
- Kumar, V., Wankhede, K., & Gena, H. C., (2015, March). Role of cooperatives in improving livelihood of farmers on sustainable basis. *American Journal of Educational Research*, 3(10), 1258-1266.
- Lemma, T. (2008). Growth without structures: the cooperative movement in Ethiopia. *Cooperating out of poverty: The renaissance of the African cooperative movement*. Geneva: ILO. Retrieved July 31, 2022, from <http://labordoc.ilo.org/record/412725>
- Matthew, L., Esim, S., Maybud, S., & Horiuchi, S. (Eds.) (2016). *Providing care through cooperatives: Survey and interview findings*. Geneva: ILO. Retrieved from https://www.ilo.org/wcmsp5/groups/public/---ed_emp/---emp_ent/---coop/documents/publication/wcms_457286.pdf
- Mertens, S. (1999). Nonprofit organizations and social economy: Two ways of understanding the third sector. *Annuals of Public and Cooperative Economics*, 70(3), 501-520.
- OECD (2022). Legal frameworks for the social and solidarity economy: OECD global action "Promoting social and solidarity economy ecosystems". *OECD Local Economic and Employment Development (LEED) Papers*, 2022/04. Paris: OECD Publishing. <https://doi.org/10.1787/480a47fd-en>
- Razeto, L. M. (2019). *Solidarity roads. What is Solidarity Economy?* Publisher: Grassroots Economic Organizing (GEO). Retrieved from https://www.researchgate.net/publication/330425011_Solidarity_Economy_Roads_-_Translators_-_Introduction_Prelude_Chapter_1
- Sacchetto, D., & Semenzin, M. (2015). Social economy in China and the world. In N. Pun, B. Hok-bun Ku, H. Yan, & A. Koo (Eds.), *Workers' cooperatives in Italy: Between solidarity and autocratic centralism* (pp. 135-155). New York: Routledge.
- Vamsted, J. (2012). Co-production and service quality: A new perspective for the Swedish welfare state. In V. Pestoff et al. (Eds.), *New public governance, the third sector, and co-production* (p. 20). New York: Routledge.
- Veerakumaran, S. (2005). *Role of cooperatives in food security: A case study of Ethiopia*. Department of Cooperative, Faculty of Dryland, Agriculture and Natural Resources. Makeke University.

THE ORGANIZATIONAL PHILOSOPHIES OF LAWEYAN BATIK BUSINESSES IN SURAKARTA, INDONESIA

Lukman HAKIM^{1,*}  | Irwan ABDULLAH²  | Nurus SA'ADAH³ 

1 Universitas Islam Negeri Sunan Kalijaga Yogyakarta, Yogyakarta, Indonesia, Universitas Muhammadiyah Surakarta, Surakarta, Indonesia

2 Faculty of Anthropology, Universitas Gajah Mada Yogyakarta, Yogyakarta, Indonesia

3 Faculty of Islamic Economy and Business, Universitas Islam Negeri Sunan Kalijaga Yogyakarta, Yogyakarta, Indonesia

* Correspondence

Lukman HAKIM, A. Yani Street, Pabelan, Kartasura, Central Java Province, Indonesia, 57162

E-mail: lh138@ums.ac.id

Abstract: This research aims to discover the organizational philosophies of Laweyan Batik businesses in Surakarta City, Central Java Province, Indonesia. This research was conducted in Mahkota Batik, Putra Laweyan Batik, Gres Tenan Batik, and Merak Manis Batik production houses. This research used the descriptive-qualitative method. It employed the case study approach. Research results showed the organizational philosophies of the Laweyan Batik production as follows: (1) it emphasizes professional character, through the application of the “*urip iku urup*” Javanese philosophy that means “living is struggling”, (2) it applies the organizational philosophy of togetherness, by applying the Javanese philosophy of “*mangayu bagya*” (collective happiness), (3) it applies the organizational philosophy of humanity through the application of the “*golek sampurnaning urip*” (seeking the perfection in life) Javanese philosophy, (4) it emphasizes the value of skill and creativity by applying the “*sepi ing pamrih rame ing gawe*” (less talking, more working) Javanese philosophy. The application of these organizational philosophies that are based on Javanese philosophies allows the Laweyan Batik businesses to have unique characteristics that are different from other local groups.

Keywords: organization, philosophy, Javanese, batik.

Introduction

Batik is defined as a traditional Indonesian fabric with various motives and patterns that are made using the barrier dip technique with batik wax as the colour barrier (Doellah, 2003). UNESCO has determined the techniques, technologies, the development of the batik motives, and the related

culture as Masterpieces of the Oral and Intangible Heritage of Humanity since October 2nd, 2009. Indonesians usually use batik fabric for clothes and accessories such as bags, sandals, and hand fans. Some batik products are also used for decoration purposes. The table below shows the process of creating batik fabric.

Table 1.

A Simplified Process of Creating Batik Fabric

No.	Image	Description
1		<p>Carefully chosen white fabric is stamped with batik patterns using wax.</p>
2		<p>Some parts are coloured.</p>
3		<p>The coloured parts are covered with wax.</p>

<p>4</p>		<p>The fabric is dyed.</p>
<p>5</p>		<p>After being washed, the fabric is dried.</p>

Various batik motives vary according to the local culture. Some factors influence the creation of batik motives, such as geographic location. For instance, on the coasts, people tend to create sea-related motives. On the contrary, people who live in the mountains will create motives that are inspired by the surrounding nature. The motives are also influenced by the region's source of

living, the local beliefs, cultures, and the local flora and fauna (Doellah, 2003).

There are many batik production areas in Indonesia. One of them is the Laweyan batik production area in Surakarta City, Central Java Province. These are some batik motives created in the Laweyan batik home industries:

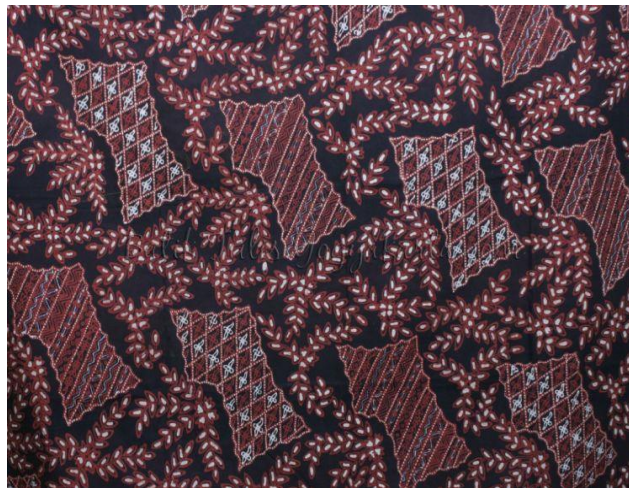


Figure 1. "Sekar Jagad" batik motive.

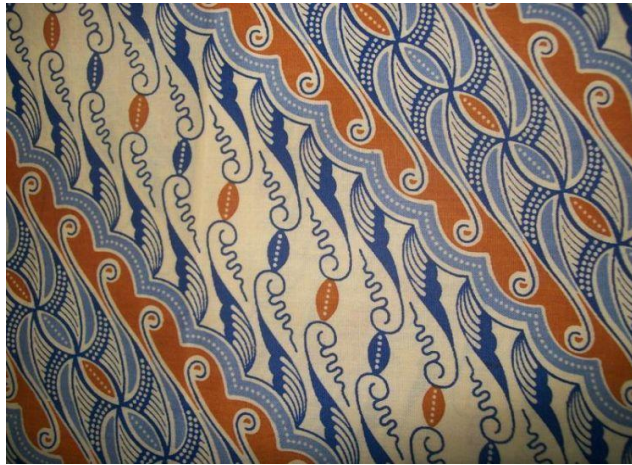


Figure 2. "Loreng" batik motive.



Figure 3. "Cuwiri" batik motive.

In the current competitive era, Laweyan batik producers must have competitive advancements to maintain and develop their business. Fortunately, there are organizational philosophies that are discovered, owned, and embraced by members of the Laweyan batik producers. These philosophies differentiate the Laweyan batik businesses from other organizations.

The strategy in applying these characteristics and philosophies influences how the Laweyan batik businesses are run. Thus, it is important to discover the organizational philosophies, including their characteristics and roles. With special organizational philosophies, the Laweyan batik producers will have special characters so that they can become more advanced in the competitive business climate. These philosophies and

characters are the basis of the Laweyan batik producers' vision and mission.

Organizational philosophy has attracted the attention of researchers due to its role in the managerial perspective of an organization's future (Fisher & Wilmoth, 2018). Watson (2006) stated that organizational philosophy originated from the metaphor of the organization as "a cultured thing". But more conventional philosophies are seen as a group's intergenerationally communicated set of values, attitudes, or behaviours. The most current studies on organizational philosophies focus on abstract qualities such as values, attitudes, and behaviours that aid the decision-making and development processes. Some researchers emphasized that organizational philosophy is a climate and practice that helps the

organizational development cycle concerning the organization's members (Schein, 2004).

The batik industry in Indonesia has reached the global market. The export value of batik products increased during the Covid-19 pandemic in 2021, reaching USD 21,54 million, with the main export targets of Japan, the US, and Europe (Azzam, 2021). Laweyan batik of Surakarta city survived and developed during the Covid-19 pandemic. This type of batik is produced in Laweyan Batik Kampong, which has existed since before the existence of the Pajang Kingdom. Historically, in 1546, the Laweyan area was led by a figure named Kyai Ageng Henis, who lived in the north of the Laweyan market (Wahyono, Tugas, Nurwanti, & Taryati, 2014). Laweyan batik producers consist of a group of batik makers that reside in Laweyan, Surakarta.

The Laweyan Batik Kampong fulfilled the criteria of kampong in an urban area with a strong traditional character. The life and the value orientation of the Laweyan people are different from the Surakarta people in general, as they went through a different development process. The batik businesses in Laweyan are supported by the local government, as the government provides legal protection for the batik products. There are currently 215 batik motives that have been patented through the Decision of the General Directory of Intellectual Property, the Department of Law and Human Rights No. M.01-HC 03.01/1987/ dated November 24th, 2004 (FPKBL Public Relations, 2021).

Research Method

This research was conducted at Laweyan batik production houses, namely at Putra Laweyan Batik, Merak Manis Batik, Mahkota Batik, and Gres Tenan Batik in Surakarta City, Central Java Province, Indonesia. This research employed the case study approach that allowed researchers to examine single or multiple cases in detail with data collected from observation, interviews, and reports (Creswell, 2007). The case study in this organizational philosophy research was used to explore the organizational philosophies of Laweyan batik businesses in Surakarta.

The researchers used the triangulation method to obtain valid data. This method involved the use of various data sources (such as observation

and interviews) to obtain an in-depth understanding and to test the validity of the information.

Then, the researchers analyzed the data by employing: (1) data reduction to select and organize data in field notes, (2) data presentation to present the information concerning the research object, and (3) drawing a conclusion or verification, namely concluding the data by considering the proportion of each research datum.

Results and Discussion

Theories on Organizational Philosophy

Laweyan batik production managers require a strong understanding of the dynamics of organizational philosophy and how to direct them into productive activities. The Laweyan batik production organizational philosophy is the heart of organizational development and performance improvement. Managers need to continually and consistently transmit these philosophical values through rituals, social events, and positive feedback to give each organizational member a sense of importance.

Schein (2004) explained that groups study organizational philosophy to resolve external adaptation and internal integration issues. Such knowledge is taught to new members as the correct methods to understand, think, and feel about such issues. Then, Ravasi and Schultz (2006) wrote that organizational philosophy is a set of assumptions that guide an organization by defining the correct method for understanding various situations. This concerns behavioural patterns and collective assumptions that are taught to new organizational members as a way to understand the organization.

The organizational philosophy of Laweyan batik producers is different from the philosophies and habits of other local groups. Laweyan batik producers try to discover and manage this to become superior characters to compete in business. Each organization has different philosophical characteristics that can be analyzed from the aspects of history, the philosophy of the founder, the local philosophy, the surrounding area, the organizational habits, and the pressures of philosophies outside of the organization.

O'Rielly, Chatman and Caldwell (1991) de-

veloped a model based on the belief that organizational philosophy can be differentiated from values that are strengthened in an organization, which is called Organization Corporate Profile. It consists of eight categories: innovation support, stability, respect, orientation for the result, attention to detail, team organization, and aggressivity. Then, Rue and Holland (1996) explained the organizational philosophy characteristics of Laweyan batik producers, namely individual autonomy, support, identification, structure, performance reward, conflict tolerance, and risk tolerance.

The organizational philosophy characteristic model proposed by Naranjo-Valencia and Calderon-Hernández (2018) includes strategy structure, intention, organizational value, clear objective instrument, freedom, tolerance, exchange of knowledge, orientation towards innovation and technology, behavioural value, market orientation, exchange of knowledge and open communication, and autonomy. Then, according to Gibson, Ivancevich, Donnely and Konopaske (2009), Laweyan batik's strong philosophical organization contains these characteristics: learning, sharing, transgenerational, and adapting. Next, Denison (1990) explained that organizational philosophy might be described with four general dimensions, namely mission (strategic organizational direction, goal, and vision), adaptability (efforts to create change), involvement (empowerment, team orientation, and human resource development), and consistency (core value, agreement, coordination, and integration).

The study of Jaques (2014) showed that strong and integrated organizational philosophy characteristics are formulated based on the principles of individual support, social inclusion, life quality, and consistent appreciation towards the dignity and respect of individual organization members. Then, Sandler (2016) explained that good organizational philosophical characteristics consisted of time efficiency, human resource, collaboration, support, and management follow-up. These characteristics directly influenced organizations to become more innovative.

The organizational philosophy is conceived and framed around elements of traditional philosophical values, such as perception, representation, language, and inter-philosophical attitudes that influence the fieldwork process (Pelzang & Hutchinson, 2018). Then, Tedla (2016) ex-

plained that the effective construction of organizational philosophy includes well-defined missions that contribute to developing an understanding between employees and managers and an employee-focused leadership that contributes to motivating workers.

The Laweyan batik producers' effective philosophical construction can be seen from the various philosophical dimensions and characteristics. Thus, visions, beliefs, values, and basic assumptions determine organizational performance (Odiakaose, 2018). The effective organizational philosophy characteristics among Laweyan batik producers include leadership, involvement, procedures, communication, competence, and work commitment (Musonda & Haupt, 2011). The creative and innovative philosophical characteristics of leadership can form employees to work creatively and develop innovations (Lawrence, Ruppel, & Tworoger, 2016).

Organizational philosophy characteristics include organizational efficiency, the stability of the organization's internal and external environments, and the values of the top leadership as the moderator among Laweyan batik producers (Akta, Cicek, & Kiyak, 2011). Then, Stoffers, Neesen, and Dorp (2015) explained that employees regard the market philosophy as the most eminent organizational philosophy, as they believe that it may increase innovative work performances.

The study of Bendak, Shikhli, and Abdel-Razek (2020) aimed to test the framework of an innovative organizational philosophy to increase innovation in every organization. This philosophical framework includes (1) focus (internal and external environments), (2) organization structure (emphasis on stability or flexibility), (3) the philosophy of creativity, (4) the market philosophy, (5) the hierarchic philosophy, (6) the decision-making mechanism, and (7) the clan philosophy. The results of that study showed that the framework of innovative organizational philosophy is reliable, and they give strength and support to organizational innovation.

In this case, innovation is defined as the development of existing knowledge, principles, products, and/or practices into new ones or are significantly increased to be ahead of the competitors. Innovation also involves new mindsets on technological advancement, marketing strategies, and/or consumer behaviour. It can be

produced internally from the organization or adopted from external sources. Innovation can be radical or incremental. It is more difficult to apply radical innovation as it contains high risk due to uncertainty but may be more suitable for long-term growth. Meanwhile, incremental innovation is easier to apply and is more suitable for undergoing step-by-step improvement.

The study of Kuang (2017) showed that innovative organizational philosophy with the clan character is stronger when the organization respects and aims to develop human resources. The clan philosophy presents a more flexible interaction between employees and increases focus on the organization's internal environment (Cameron & Quinn, 1999). The work environment will be open and harmonic. Apart from that, it will encourage a sense of togetherness between employees. The study carried out by Büschgens, Bausch, and Balkin (2013) concluded that up to a certain point, rational philosophy is consistent with the innovative organizational aim. Thus, it may become an appropriate strategy for social control. The Laweyan batik organization commits to globally developing its employees and applying a flexible system of innovation philosophy to allow the quick tracking of small projects (Razek & Al Sanad, 2014).

Organizational philosophy is deemed as one of the key elements in increasing and inhibiting innovation. Researchers have empirically studied the relationship between organizational philosophy and product or organizational innovation, but not many researchers studied the influence of organizational philosophy on management innovation.

The Organizational Philosophy of Professionalism

The organizational philosophy of Laweyan batik producers in Surakarta, Indonesia, has philosophical characteristics that are unique from other local groups. The first philosophical characteristic that is found in four Laweyan batik businesses is professionalism. These producers embrace the Javanese philosophy, "*urip iku urup*" which means "living is struggling." It is a philosophy that shows strong efforts to handle various obstacles to complete tasks (work/study) well. The philosophy of "*urip iku urup*" profes-

sionality is applied by the Laweyan Batik Putra home industry, which has changed its marketing strategies. It changed by rampantly increasing its promotion, adding business locations, widening galleries, and adding air conditioners to the rooms. During an interview, Gunawan Nizar, the head of the Laweyan Batik Putra home industry, stated:

"Regarding the changes in strategies, with the increasing number of visitors, I dared to rampantly promote since 2005. I even added a house [as a business location] with a wide space and air-conditioned rooms. As a consequence, my income increased, and I even went on pilgrimage [to Saudi Arabia]. Change happened when Malaysia claimed [that they owned batik]. Since then, Indonesian people's sense of belonging [to batik] has increased. Before, batik was only worn during events; now, people are not embarrassed to wear batik to malls. After the acknowledgement that batik is owned by Indonesia, more people wear batik" (G. Nizar, personal communication, June 15th, 2021).

The Merak Manis Batik home industry also emphasizes the value of professionalism, as there are business goals and orientations as the basis for formulating management patterns. In this home industry, there are clear work regulations and methods for workers. Then, the Mahkota Batik home industry emphasizes the value of professionalism by managing changes and developing the Laweyan Batik Kampong with patience and grit from the pioneer of change. For instance, when there was going to be a change in 2004, some business owners strongly disagreed. In the end, they embraced the change when seeing the changes that happened in the Laweyan Batik Kampong.

Concerning the indications of the professionalism philosophy, the series of these actions are directed to the philosophy of "aggressiveness" that is in line with the "*urip iku urup*" slogan (Santoso, Pratiwi, & Aditya, 2021). It concerns how far the batik producers act aggressively and competitively. According to Hellriegel and Slocum (1996), this is in line with the entrepreneurial culture. In this organizational philosophy, there is an emphasis on the courage to take risks, dynamization in the working process, and also creativity. In this philosophy, there is also a commitment to experiment and respect for innovation. Then, according to Rue and Holland

(1996), it is in line with the structure philosophy, namely concerning how many regulations and how much supervision are used to see and control employee behaviour.

From the results of the observation, the authors found that the values that are the basis of the professionalism philosophy were inherited from traders during Indonesia's movement era, including H. Samanhudi, who established the Indonesian Trade Association (*Sarekat Dagang Islam*/SDI) on October 16th, 1905. This organization initially aimed to amass indigenous Indonesian traders, especially batik traders, so that they could compete against Chinese traders.

The professionalism character was also inherited from the tenacious worker character of the ancestors of Laweyan batik producers. The Laweyan batik business has a philosophy where the business is managed by dividing tasks. The wife is called "*Mbok Mase*", and the husband is called "*Mas Nganten*". They have different tasks, as explained by the manager of Merak Manis Batik business, Heri Sudaryono, as follows:

"In Laweyan batik [kampong], especially in Merak Manis Batik [home industry], there are "*Mbok Mase*" and "*Mas Nganten*" terms. It is [based on] our special philosophy in Laweyan, where the batik business is managed by dividing tasks. The wife, as "*Mbok Mase*", is tasked outside of the factory to buy wholesale fabric and to sell batik products to showrooms or the Klewer market. Then, the husband, called "*Mas Nganten*", has the task of managing the batik production process from the start to the finishing stage. This philosophy has been passed on from generation to generation from then until now. For instance, in Merak Manis Batik, the "*Mas Nganten*" is Mr Bambang, and the "*Mbok Mase*" is Mrs Bambang. There is a reason for this division of tasks, as the "*Mbok Mase*" is more flexible in negotiating when undergoing tasks outside, such as buying wholesale [fabric] and offering [the finished batik products] to Klewer market" (H. Sudaryono, personal communication, June 9th, 2021).

The Organizational Philosophy of Togetherness

The second characteristic of Laweyan batik organizations' organizational philosophy is

prioritizing togetherness, or what is known as "*mangayu bagya*" (collective happiness) in Javanese philosophy. This philosophy is indicated by the collective actions carried out by Laweyan batik business owners. They formed a Laweyan Batik Community Development Forum (*Forum Pengembangan Komunitas Batik Laweyan*/FPKBL), whose members include every person in the Laweyan community. This forum was established on September 25th, 2004, and it aims to reach mutual welfare by developing the potential at Laweyan Kampong to revive and prepare to face globalization. This was explained by the head of the Mahkota Batik production house, Ir. Alfa Febela:

"We realize that Laweyan has potential, but it once collapsed or was dormant. Then, starting on September 25th, 2004, we collectively created the FPKBL that aimed to develop LPK (The Kampong Development Institution/*Lembaga Pengembangan Kampung*) in Laweyan District. In the end, FPKBL was given the job of managing the development of Laweyan Batik. This forum is a community with an independent legal entity. It has statutes, bylaws, and a tax identification number. It becomes a mediator between external institutions, foreign countries, the government, universities and the batik business owners. This is so that all members of the Laweyan batik production houses are collectively prosperous and happy" (A. Febela, personal communication, June 8th, 2021).

The application of the "*mangayu bagya*" philosophy that emphasizes happiness is also apparent in the organization of routine meetings between batik business owners and various community and governmental figures. These meetings are called the "*Selawenan*" night, and they aim to strengthen the bond between them. There are also talk shows from Solo public figures or entrepreneurs. There are discussions and notices on some new information.

In the Putra Laweyan Batik, this "*mangayu bagya*" philosophy is manifested in the form of mutual help between business owners, employees, and the surrounding community. It is manifested in the batik product distribution, which resulted in the increasing Laweyan batik sales. It is also manifested in the division of tasks that involve several parties, with the system of batik development posts. The first post is in the central area, which is around the Laweyan District hall.

The next posts are in Sandakan, Mutihan, Kabanagan, and Tegal Sari Kampong areas. These posts were established to develop the batik products into tourism attractions that include culinary and environmental tourism without leaving out the core product, which is batik.

According to the theory of Kasali (2005), strategic steps can bring great impacts. Thus, it is no wonder that the steps implemented by the Laweyan batik industry can bring it to development. Even it has become an example for other industries. The “*mangayu bagya*” philosophy has the foundation of mutual benefit, namely, to expand the batik sales market so that all members of the community can obtain the benefit. They associate and form an organization together. They organized routine meetings, increased the promotion, and organized joint exhibitions. Then, according to Abdullah (2015), the “*mangayu bagya*” philosophy is directed to the service of community members towards individuals or groups that require certain support. The existence of this togetherness (*gotong royong*) is an indication of the strong Javanese philosophy that emphasizes the value of communality, cooperation, and group solidarity.

Another value that became the basis of the philosophy of togetherness is the congregational characteristic that is manifested in the form of praying and worshipping in the congregation. Such congregational worship is encouraged by batik production managers to their Muslim employees and colleagues. From the observation, the authors found that when the time for worship comes, the business managers and the employees undergo the prayer in congregation in proximate mosques, such as at the Great Laweyan Mosque, Tegal Sari Mosque, Al Khirmani Mosque, Merdeka Laweyan Mosque, and Masjid Jagalan Laweyan Mosque. The philosophy of togetherness is also developed from the activity of studying the Holy Qur'an and other Islamic books in the congregation. Such activities are carried out by the manager and the employees at the batik production houses or in mosques around the Laweyan district.

The philosophical characteristic that emphasizes the element of togetherness is also influenced by Javanese philosophical teachings, considering that the Laweyan people apply the Javanese philosophy to guide their behaviours. They apply the Javanese philosophies of “*tepo sliro*”

(tolerance) and “*guyub rukun*” (harmony) in their lives.

The Organizational Philosophy of Humanity

The third organizational philosophy found among the Laweyan batik producers is the philosophy of giving attention to the element of humanity, or what is called “*golek sampurnaning urip*” (seeking perfection in life). This philosophy was manifested when there were disasters, such as the great Solo flood in 2012 and the Mount Merapi crisis in 2010, as disaster mitigation teams were formed to help those in need.

This philosophy is also applied by the Merak Manis Batik production house by maintaining the bond between employees and the surrounding community. Businessowners can socialize well, and this results in a harmonious relationship. This production house also applied the slogan “*Pagar mangkok luwih kuat ketimbang pagar tembok*” (literally meaning “a fence of bowls is stronger than a fence of bricks”). It means that maintaining social harmony will bring better protection than acting individually. This is manifested by distributing funds, almsgiving, or giving leave permission to employees.

The philosophy of humanity is applied by the Putra Laweyan Batik production house by organizing activities for humanity. For instance, every Friday, the owners distribute rice to the people in need in their community. They also provide funds for employees or community members who will get married.

In Mahkota Batik production house, this philosophy is manifested by making a batik product that contains all thirty chapters of the Holy Quran. They hoped that people would understand and apply the Quranic values from the philosophy of Batik.

The application of the philosophy on humanity to the aforementioned activities is in line with the theory of organizational philosophy characteristics according to Rue and Holland (1996), which are at the support dimension. It concerns how far a manager provides humanitarian aid to the subordinates. These characteristics are also according to the organizational philosophy characteristics (Santoso, Pratiwi, and Aditya, 2021) in the people-oriented dimension. It concerns how far managerial decisions consider their

effects on the people in the organization.

The philosophy of humanity is based on the tolerance between different understandings of the Islamic religion. Kampongs in the north of Laweyan District, such as Mangkuyudan and Tegal Sari Kampongs, are centres of Muslims under the Nadhlatul Ulama (NU) organization. Meanwhile, in the south of Laweyan District, such as at the Laweyan Kampong, it is dominantly inhabited by business owners with a moderate understanding of Islam under the Muhammadiyah organization. The various understandings of Islam are paired with an attitude of tolerance. They do not disturb each other's rituals. This was explained by the head of Mahkota Batik production house, Alfa Febela:

Regarding the rituals, it depends on each business owner as there are different beliefs. Some [have an understanding of Islam that] is based on the Muhammadiyah [organization], while others are based on the NU [organization] (Qadir, 2015). There is mutual understanding and tolerance in applying the religion. Sometimes some [NU community members] undergo the rituals of *Yasinan* (reading the Yasin Chapter of the Qur'an), and *Tahlilan* (collective praying for the deceased), it's okay. Those who are near the Mangkuyudan Islamic boarding school undergo the *Tahlilan*, *Yasinan*, *terbangan/hadrah* (singing and playing Islamic music) and other [rituals] that are the characteristics of the NU [organization]. Meanwhile, the center of Laweyan tends to have the characteristics of the Muhammadiyah [organization], considering that in the past, the characteristics of the batik entrepreneurs were a portrait of moderate *santri* (Islamic boarding school students) with entrepreneurial mentalities that were monitored by H. Samanhudi (the founder of Laweyan batik) (A. Febela, personal communication, June 8th, 2021).

The Organizational Philosophy of Creativity

The fourth organizational characteristic is the "*sepi ing pamrih rame ing gawe*" principle, which means "less talking, more working". Batik business owners emphasize the values of creati-

vity and hard work in their jobs. The philosophy of creativity is manifested among Laweyan batik home industries (including Mahkota Batik, Putra Laweyan Batik, Merak Manis Batik, Gres Tenan Batik businesses) by creating various batik motives that follow the demand of the local and foreign markets.

In Merak Manis Batik business, this philosophy is manifested through research activities to develop the products. A team analyzes the market, creates a policy, and tries out the process and the resulting product. Merak Manis Batik also business creatively built a café and a playground proximate to its showroom. This provides further comfort for customers when shopping with their families since, apart from shopping, they can enjoy some entertainment facilities.

Then, the Putra Laweyan Batik business provides a café with choices of menu that are characteristic of the Surakarta area, such as Curcuma drink, Saparella (a traditional soda drink), and Lawe coffee.

Next, Mahkota Batik business manifests the value of creativity by creating complementary products. It created halal (literally meaning "permissible" in Islamic religion) tourism, with education on art and history, such as the creation of batik with *beber wayang* motives. *Wayang* is a traditional shadow puppet from the Javanese culture, and *beber* means "laid out". The wayang is played or performed by laying it out in front of the audience (Erwanti, 2021). This was explained by the head of the Mahkota Batik home industry:

So, anything that's here is linked to batik, and they connect. For all this to work, we do not only work with batik products, but [we also organized] the halal tourism product. For instance, [we made] the batik with images, or the *beber wayang*, that is currently developed to educate society. This *wayang* tells a story about the fights and struggles [of Indonesian heroes], starting from the struggle of Sultan Agung [of Mataram Kingdom], the war of [Prince] Diponegoro [of Yogyakarta Sultanate], the establishment of Muhammadiyah [Islamic organization], and up to the fight for independence [against Dutch colonialism], that was led by H. Samanhudi in Laweyan. As Javanese people, we must apply the '*sepi ing pamrih rame ing*

gawe' [philosophy] (A. Fabela, personal communication, June 8th, 2021).

Another indication of the application of the creativity philosophy is that Laweyan Kampong has claimed to be a creative kampong. The various batik motive designs, clothes, and the kampong layout are the results of the community's creativity. It was recorded that there are eighty batik industries and small and medium enterprises in Laweyan. There are also 92 showrooms as well as houses that provide a place for learning how to make batik products. There is also a unique hallway called the "digital hallway", which was created in 2008. At that time, business owners and the community were introduced to digital gadgets to support their work. This digitalization supports the marketing of batik products. It is also beneficial for bookkeeping administration and strengthening the branding of Laweyan as a kampong of batik tourism.

If linked to the theory of Hellriegel and Slocum (1996), the philosophy of creativity is part of the market philosophy (market culture). The characteristic of this organization's philosophy is work performance that is measurable according to the desired goal, especially in the finance sector, based on the market condition. The philosophy of creativity is in line with the research of Sandler (2016), which explained that the creative, innovative, and active implementation of the creative ideas in the Laweyan batik home industries could move to the front line of their business. This philosophy also contains the commitment to experiment and innovate. This philosophy does not only act according to the environment but tends to create change.

This creativity philosophy exists due to the competition between batik businesses. Thus, business owners must be creative in creating products and in marketing them to increase their competitiveness. This philosophy was also motivated by the role of the Surakarta City government, which encouraged industries, especially micro, small, and medium enterprises (MSMEs), including the Laweyan batik businesses, to develop and improve their various aspects. The government has fixed the road in the Laweyan area to ease access, added public facilities, and organized seminars to educate the community on creating various batik products. This is because the Laweyan Batik Kampong is a tourism site in Surakarta.

The Organizational Philosophy of Skill

The "*sepi ing pamrih rame ing gawe*" (less talking, more working) philosophy that is found among the Laweyan batik businesses also contains the philosophy of working skills. This philosophy is one's capacity to undergo various tasks in a certain job (Santoso, Pratiwi, and Aditya, 2021). In essence, all the skills of an individual stem from intellectual or physical capabilities.

This was applied by the Merak Manis Batik general manager, Heri Sudaryono, by giving guidance to employees in completing tasks:

In our production house, we guide employees in completing tasks. Groups or individuals who make mistakes will directly be guided by the leader. This was carried out to anticipate mistakes in the next production process..., to optimize production results, and to increase employee performance (H. Sudaryono, personal communication, June 10th, 2021).

The philosophy of attention to skill is also applied in Mahkota Batik business as there are standard operational procedures, and employees are demanded to work carefully.

Then, the Batik Production Division of the Putra Laweyan Batik home industry has the following roles: (1) being responsible for the quality and quantity of the products, (2) storing and maintaining products and tools, (3) reporting the results of production and distributing them to the marketing division.

Next, in the Merak Manis home industry, there are detailed production processes, starting from cutting the fabric, making the batik motives, colouring, *nglorot* (soaking the fabric in hot water to eliminate the layer of wax), washing the fabric, and drying it. According to Utami and Purba (2018), the philosophy of skill brings Laweyan batik organizational philosophies to become strong and adaptive to win external adaptation and achieve internal integration.

The value that becomes the basis of the philosophy of skill emerges due to the market demand for quality and various batik products. This value is also based on the role of "*Mbok Mase*", which has attention to detail when managing the Laweyan batik organization, as they select workers by prioritizing work performance. There are also the criteria of age, sex, and marital status, but there is

no consideration for family ties (Setiawati, Nursiam & Zulfikar, 2013).

The philosophy of skill emerges as the batik industry tries to promote its products to the national and even the international markets. The batik products have currently reached ASEAN countries such as Singapore, Malaysia, and Brunei Darussalam. These products have also reached the USA and Europe. Another basis for the philosophy of skill is the business owners' attitude that upholds the principle of professionalism. For instance, there is a separation between business and personal or familial relationships. This condition will result in a generation of Laweyan batik business owners who are skilful in managing the batik business.

Conclusion

From the results and discussion above, it can be found that the organizational philosophies of the Laweyan Batik production are as follows: (1) it emphasizes professional character, through the application of the "urip iku urup" Javanese philosophy that means "living is struggling", (2) it applies the organizational philosophy of togetherness, by applying the Javanese philosophy of "mangayu bagya" (collective happiness), (3) it applies the organizational philosophy of humanity through the application of the "golek sampurnaning urip" (seeking the perfection in life) Javanese philosophy, (4) it emphasizes the value of skill and creativity by applying the "sepi ing pamrih rame ing gawe" (less talking, more working) Javanese philosophy. The application of these organizational philosophies that are based on Javanese philosophies. It allows the Laweyan Batik businesses to have unique characteristics that are different from other local groups.

References

- Abdullah, I. (2015). *Konstruksi dan reproduksi kefilosofian* (Construction and philosophical reproduction, in Indonesian). Yogyakarta: Pustaka Pelajar.
- Akta, E., Cicek, I., & Kiyak, M. (2011). The Effect of organizational culture on organizational efficiency: The moderating

role of organizational environment and CEO values. *Procedia Social and Behavioral Sciences*, 24, 1560-1573. <https://doi.org/10.1016/j.sbspro.2011.09.092>

- Azzam, A. (2021, April 2). *Ekspor batik meningkat meski di tengah pandemi* (Batik export increases amid the pandemic, in Indonesian). *Bisnis.Com*. Retrieved from <https://foto.bisnis.com/view/20-210402/1375943/ekspor-batik-meningkat-meski-di-tengah-pandemi>
- Bendak, S., Shikhli, A. M., & Abdel-Razek, R. H. (2020). How changing organizational culture can enhance innovation: Development of the innovative culture enhancement framework. *Cogent Business and Management*, 7(1), 1-17. <https://doi.org/10.1080/23311975.2020.1712125>
- Büschgens, T., Bausch, A., & Balkin, D. B. (2013). Organizational culture and innovation: A meta-analytic review. *Journal of Product Innovation Management*, 30(4), 760-782. <https://doi.org/10.1111/jpim.12021>
- Cameron, K. S., & Quinn, R. E. (1999). *Diagnosing and changing organizational culture: Based on the competing values framework*. London: Prentice Hall.
- Creswell, J. W. (2007). *Qualitative inquiry and research design: Choosing among five approaches* (2nd ed.). California: Sage Publication.
- Denison, D. R. (1990). *Corporate culture and organizational effectiveness*. New York: Wiley.
- Doellah, H. S. (2003). *Batik: The impact of time and environment*. Surakarta: Danar Hadi.
- Erwanti, M. O. (2021). *Mengenal asal-usul wayang beber Pacitan lewat rumah digital Indonesia* (Understanding the origins of beber wayang Pacitan through the Indonesian digital house, in Indonesian). *Detik News*. Retrieved from news.detik.com/berita/d-5698053/mengenal-asal-usul-wayang-beber-pacitan-lewat-rumah-digital-indonesia/amp
- Fisher, E. M., & Wilmoth, M. C. (2018). Do I take the job?: Assessing fit with the organization. *Journal of Professional*

- Nursing*, 34(2), 82-86. <https://doi.org/10.1016/j.profnurs.2017.08.003>
- FPKBL Public Relations. (2021). *Informasi dan perkembangan batik Laweyan* (Information and development of Laweyan batik, in Indonesian). Surakarta: FPKBL (Forum Pengembangan Kampung Batik Laweyan).
- Gibson, J. L., Ivancevich, J. M., Donnelly, J. H., & Konopaske, R. (2009). *Organization: Behavior, structure, process* (13th ed.). New York: McGraw Hill.
- Hellriegel, D., & Slocum, J. W. (1996). *Management*. Ohio: South Western College Publishing.
- Jaques, D. W. (2014). *Investigating culture: A qualitative study of a human service organization's culture*. (Doctoral Dissertation, The Chicago School of Professional Psychology). Retrieved from <https://www.proquest.com/docview/1562771645?pq-origsite=gscholar&fromopenview=true>
- Kasali, R. (2005). *Change!: Tak peduli berapa jauh jalan salah yang anda jalani, putar arah sekarang juga: manajemen perubahan dan manajemen harapan* (Change! No matter how far the wrong road has taken you, do a U-turn now: The management of change and expectations, in Indonesian). Jakarta: Gramedia Pustaka Utama.
- Kuang, C. L. (2017). An investigation on well performing Chinese enterprise's features of human resources management. *Journal of Organizational Culture, Communications and Conflict*, 21(2), 1-17.
- Lawrence, E. T., Ruppel, C. P., & Tworoger, L. C. (2016). Organizational creativity and the top management team (TMT): an interactionist perspective. *Journal of Organizational Culture, Communications and Conflict*, 20(1), 47-67
- Musonda, I., & Haupt, T. C. (2011). Identifying factors of health and safety (H&S) culture for the construction industry. *Conference Paper January 2011 with 9 Reads, Johannesburg: Conference: ASOCSA; 6th Built Environment Conference*, 112-126.
- Naranjo-Valencia, J. C., & Calderon-Hernández, G. (2018). *Model of culture for innovation*. London: Intechopen.
- O'Rielly, C. A., Chatman, J., & Caldwell, D. F. (1991). People and organizational culture: A profile comparison approach to assessing person-organization fit. *Academy of Management Journal*, 34, 31-40. <https://doi.org/10.2307/256404>
- Odiakaose, H. (2018). Organisational culture and dynamics. *Global Journal of Management and Business Research: A Administration and Management*, 18(1). doi: 10.18535/ijssrm/v6i1.em05
- Pelzang, R., & Hutchinson, A. M. (2018). Establishing cultural integrity in qualitative research: Reflections from a cross-cultural study. *International Journal of Qualitative Methods*, 17(1), 1-9. <https://doi.org/10.1177/1609406917749702>
- Ravasi, D., & Schultz, M. (2006). Responding to organizational identity threats: Exploring the role of organizational culture. *Academy of Management Journal*, 49(3), 433-458
- Razek, R. H. A., & Al Sanad, D. S. (2014). Auditing and comparing innovation management in organizations. *Global Journal of Business Research*, 8(3), 49-56
- Rue, L. W., & Holland, P. G. (1996). *Strategic management, concepts and experience*. New York: McGraw Hill Inc.
- Sandler, H. J. (2016). *A qualitative examination of the relationship between organizational culture and innovation in a global engineering company* (Doctoral Dissertation, the School of Education of Aurora University). Retrieved from <https://www.proquest.com/openview/687f8d018050f2e07766f1af129957b8/1?pq-origsite=gscholar&cbl=18750&diss=y>
- Santoso, P. A. S., Pratiwi, D. A., Aditya, H. N. (2021). Legal protection for workers case study of the Match Factory owned by Pt. Kiat Unggul in Binjai. *The Indonesian Journal of Legal Thought (IJLETH) UMS*, 1(2), 15-19. doi: 10.23917/ijleth.v1i2.15887
- Schein, E. (2004). *Organization culture and leadership*. San Fransisco: Jossey Bass.
- Setiawati, E., Nursiam, N., Zulfikar. Z. (2015). *Pengembangan komoditas batik: de-*

- terminan filosofi ekonomi terhadap perkembangan usaha ekonomi lokal: studi tentang pengusaha batik Laweyan Surakarta* (Developing the batik commodity: The determinant of the economic philosophy on the development of local batik laweyan surakarta, in Indonesian). *Jurnal Ekonomi dan Bisnis*, 18(1), 119-134. <https://doi.org/10.24-914/jeb.v18i1.272>
- Stoffers, J., Neessen, P., & Dorp, P. van. (2015). Organizational culture and innovative work behavior: a case study of a manufacturer of packaging machines. *American Journal of Industrial and Business Management*, 5(4), 198-207. doi: 10.4-236/ajibm.2015.54022
- Tedla, T. B. (2016). *The impact of organizational culture on corporate performance, management, and operations commons, management sciences and quantitative methods commons, and the organizational behavior and theory common* (Doctoral Dissertation, Walden University). Retrieved from <http://scholarworks.waldenu.edu/dissertations>
- Utami, A., & Purba, N. (2018). Characteristic corporate culture of the Telkom way 135. *Journal of Physics: Conference Series* 953, 1-5. doi: 10.1088/1742-65-96/953/1/012163
- Wahyono, T., Tugas, S., Nurwanti, Y. H., & Taryati, T. (2014). *Perempuan Laweyan dalam industri batik di Surakarta* (Laweyan women in the batik industry in Surakarta, in Indonesian). Yogyakarta: Balai Pelestarian Nilai Budaya (BPNB).
- Watson, T. J. (2006). *Organising and managing work*. London: Pearson Education Limited.
- Zuly, Q. (2015). Kuntowijoyo Dan Kebudayaan Profetik (Kuntowijoyo and prophetic culture, in Indonesian). *Profetika. Jurnal Studi Islam UMS*, 16(1), 103-113. doi: 10.23917/profetika.v16i1.-1837

THE STRATEGIC CORPORATE SOCIAL RESPONSIBILITY (CSR) FOR SUSTAINABLE CORPORATE (BUSINESS)

Avinash KUMAR ^{1,*}  | Abhijeet KUMAR ^{2,3}  | Ajit KUMAR BEHURA ¹ 

1 Department of Humanities and Social Sciences, Indian Institute of Technology (Indian School Of Mines) Dhanbad, Jharkhand, India

2 Faculty of Commerce and Management, Sarala Birla University, Ranchi, Jharkhand, India

3 Bank of India, Government of India, U/T, India.

* Correspondence

Avinash KUMAR, Department of Humanities and Social Sciences, Indian Institute of Technology (Indian School of Mines), Police Line Road, Main Campus - IIT (ISM), Hirapur, Sardar Patel Nagar, Dhanbad, Pin - 826004, Jharkhand, India.

E-mail: 1988avinashsingh@gmail.com

Abstract: Corporate social responsibility (CSR) is essential to sustainable business development within and outside the workplace. If we think of corporate (business) as being through, by, and for society, then we can readily analyse the impact of corporate social responsibility (CSR) on our community as a whole as well as in corporate (business). This paper analyses specific strategic objectives and motivations for adopting corporate social responsibility (CSR) to provide a text for regulating sustainable business. Why is corporate social responsibility (CSR) a strategic tool for long-term corporate (business) sustainability? This concept focuses on generating extraordinary corporate results and establishing an incredible practical effort on corporate social responsibility (CSR) for Sustainable Corporate (Business). We are now advancing our study agenda on the analytical method in this work. Here, we provided a roadmap for moving forward with our theoretical, analytical, and empirical investigation of corporate social responsibility (CSR). This research and documentation on corporate social responsibility (CSR) as a strategic tool for sustainable corporate (business) is one of the “first” of its kind. It serves as a foundation for understanding the dynamics of sustainable business through corporate social responsibility (CSR) in the years to come.

Keywords: CSR - philosophical framework, impact, confident image, customer retention, stability and cash flow, recruitment, investors, sustainability, individual role.

Introduction

In recent decades, academics and corporations in the philosophical, business administration and management fields have investigated corporate social responsibility (CSR) economic, managerial, and ethical implications. Corporate social re-

sponsibility (CSR) has been the subject of much research, but most of it is well known for insufficient scientific methods or ideological bias. The study is also hampered by how hard it is to discuss corporate social responsibility (CSR) (Sanjal & Neves, 1991). This analysis utilises detailed appliances to administer corporate social

responsibility (CSR) as a specific tool to manage corporate (business) that leads to a strategic, sustainable corporate (business) model for those who fail to recognise any link between business and corporate social responsibility (Quinn & Mintzberg, 1991).

Even though many researchers have expressed concern about corporate social responsibility (CSR), a thorough exploratory investigation is needed to determine whether the abundance of state-of-the-art perceptions, proposals, hypotheses, definitions, etc., has been sufficient. In addition, many works in progress are unfinished due to strategy or methodology. When looking at corporate social responsibility (CSR), there are a lot of scholarly questions that need an answer. Corporate social responsibility (CSR) is a field of study that is almost new, whose methods are value-laden and open to strict hypothetical and emotional interpretations. Nonetheless, the ultimate impetus for research has been the ups and downs of constructing logical metrics (Arlow & Gannon, 1982). Every analysis relies on ambiguous social responsibility indices to analyse the relationship between corporate social responsibility (CSR) and corporation (business)/profitability.

On the other hand, the corporate (business) sector aims to generate considerable revenue. The corporation focuses solely on revenue development, so they overlook its social responsibilities. Ethical studies have recognised social as a crucial mechanism and have instructed corporations to adopt moral values for effective corporate social responsibility (CSR) (Mintzberg, Ahlstrand, & Lampel, 2020; Mintzberg & Quinn, 1995) and become accustomed to the connotation of corporate social responsibility (CSR) in corporate towards the strength of mind making. The affairs of corporate social responsibility, ethical policies, action, and financial performance are eminent subject matters (Arlow & Gannon, 1982; Ullmann, 1985).

The partnership between corporate social responsibility (CSR) and corporate (business) success has been the subject of several discussions.

A. In this perspective, there is a notion among corporate entities that satisfying their social and corporate (business) commitments compromises their interests. Corporations with such an aspect advocate for corporate entities to incur financial and asset costs due to social

activity, often called social responsibility (Beesley & Evans, 1978; Carroll, 1999). That led to a drop in profits and a devaluation of assets compared to corporates that put social responsibility low on their list of priorities (Aupperle, Carroll, & Hatfield, 1985; Ullmann, 1985; Vance, 1975).

B. In this perspective, definitive costs, measured in terms of financial, i.e. assets, are the smallest part of corporate social responsibility (McGuire, Sundgren, & Schneeweis, 1988). Furthermore, corporations acknowledge the potential for actual profit from socially responsible corporations, measured in terms of the morale of their workforce and production achieved through worker output (Moskowitz, 1972, 1975; Paret & Eibert, 1975; Solomon & Hansen, 1985).

C. In this perspective, attaining a sense of equilibrium is feasible by decreasing the amount spent on auxiliary company activities and increasing the amount spent on socially responsible and corporately driven activities. For instance, according to the stakeholder hypothesis, a corporate should consider fewer special or inherent interests in addition to bondholders and stockholders (Coffey & Fryxell, 1991). In the past, stakeholders have argued that intrinsic interest as a measure of product value is less expensive than corporation-specific interest as a measure of salaries, bondholders, and stockholders' claims. On the other hand, a decrease in corporate social responsibility could make investors suspicious that the company is not doing enough to protect its best interests while still catering to its shareholders (Cornell & Shapiro, 1987; Uddin & Akhter, 2012).

In extension, (Alexander & Bucholtz, 1978) and (Bowman & Haire, 1975) promoted the idea that stakeholders and bondholders should view corporate social responsibility as an indicator of management skill. In a nutshell, investment is a direct result of the company's reputation for corporate social responsibility, which is one of the most crucial factors over the long term. Increased commitment to social responsibility will probably improve the company's administration's reputation and open the door for replacing expensive special requirements with a fair internal system.

Finding a decrease in shareholder perception

through the value of corporate social responsibility when comparing may be the reason for its performance and position during an escalation in particular demands.

Here in the study, we use analytical prospects to analyse the relationship between corporate social responsibilities (CSR) and corporate (business) by interpreting social responsibility formed by knowledgeable extrinsic sources.

Philosophical Framework

The philosophical argument established the theoretical framework for studying the relationship between corporate social responsibility (CSR) and corporate (business). Here, there are two dimensions to consider: first, the negative impact of the relationship between social responsibility and corporate success, which leads to an argument that great responsibility results in surplus spending that hurts the corporate (business) economic status when we compare it to other, less socially responsible corporations (Bragdon & Marlin, 1972; Vance, 1975). The additional investment led to significant philanthropic giving and donations, the acceleration of social development initiatives, the targeting of plant installations in sparsely populated areas, and the enrichment of environmentally friendly practices (Balagangadhara, 1984; Nozick, 1983; Kryshatanovych, Golub, Kozakov, Pakhomova, & Polovtsev, 2021). Moreover, in the second approach, we proceed with favourable results due to the correlation between corporate success and social responsibility, which harmonises great responsibility and results in self-discipline as a corporate (business) strategic replacement. For instances

1. Corporations may ignore their successful production history to overlook plant relocation and business investment potential in regions like Asia or Africa. The states of Jharkhand, Orissa, Bihar, and Chhattisgarh leap to mind when we think about India. Corporate social responsibility (CSR) and corporate (business) fact-finding have contested for the conclusive corporation in diversity. Many philosophers argue that corporate social responsibility (CSR) is the driving force behind satisfied clients and employees, pointing to the most desired result (Davis, 1975; Solomon & Hansen, 1985).

2. Corporations anticipated a significant response from social responsibility initiatives while addressing issues like the labour crisis, the requirement that customers continue to discard company products and numerous other situations. Additionally, it raises the corporate profile, which encourages bankers, investors, and government officials to scale the corporation, which may lead to financial gains for the enterprise (Mulligan, 1986). Here we come to address an economic benefit that may be through the corporate, by the corporate, for the corporate, which is in the interest or core issue of the corporate (Spicer, 1978; Kahneman, Knetsch, & Thaler, 1986). Therefore, enhancing corporate social responsibility could result in vast corporate finance access.

In conclusion, the modern stakeholder theory (Cornell & Shapiro, 1987) asserts that the value of a corporation depends not only on explicit issues but crucially on implicit issues. Through this ideology, the petitioner on corporate resources appears to extend beyond bondholders and stockholders, taking into account stakeholders who can make explicit demands on the corporate, such as wage contracts, or others through which the corporate must create implicit relations, such as value service and social responsibility. Suppose a corporation does not contribute to an unspoken agreement about its social responsibility, either individually or as a group. In that case, it may try to make that agreement explicit, which would be expensive.

3. If a corporation does not adhere to government standards, such as
 - a) Environmental standards (governing waste disposal, building plants in green fields, deforestation etc.).
 - b) Healthcare standards (People residing in and around corporate environments should receive better medical care by taking the appropriate vital steps).
 - c) Poverty
 - d) Gender Equality
 - e) Women Empowerment

Government agencies may find themselves forced to adopt strict rules and make explicit agreements to ensure that the company complies with social responsibility standards (Ackerman, 1973). Few countries make specific rules and

regulations for corporates to spend a proportion of their earned profit on social welfare (Baxi & Prasad, 2005). For instance, (India) - As a result of an April 2014 amendment to the Companies Act 2013, India has become the first nation in the world to legislate corporate social responsibility (CSR) as an obligation. The Board of Directors of the corporation shall ensure that, per its CSR policy, the corporate spends a minimum of 2% of its average net profits from the three most recent fiscal years in each fiscal year (Bansal & Kumar, 2021).

Furthermore, irresponsible socially “being” corporate may exhaust implicit investors and put them in a bind, even if the corporate cares about interests. Consequently, a corporate with a strong reputation for being socially responsible has lower implicit costs than other corporates, resulting in the most influential corporate (business).

Here, the fundamental problem addressed through theory and research is the connection between corporate social responsibility (CSR) and corporate (business). Another argument between corporate risk and social responsibility is the possibility of contrived differences in payoff and stock status (Spicer, 1978; Ullmann, 1985). It might be a possibility that low levels of social responsibility may be the reason for corporate business risk. And this could be a problem because investors might not want to invest in less socially responsible companies. After all, it appears they are not as engaged in their corporate behaviour as they should be (Alexander & Bucholtz, 1978; Spicer, 1978). A lack of social responsibility could cause increased corporate expenditures.

4. In the past, the government has imposed lawsuits and fines against chemical, asbestos, and pharmaceutical corporate entities, which could endanger the existence of the corporates. Low perceptions of corporate social responsibility may result in a decline in corporate performance and a disruption of capital flow.

On the other hand, an ideal socially responsible corporate would have shallow financial risk, resulting in business stability and sustainable fiscal and government relations with the corporate (Chakraborty & Gogoi, 2008; Cochran & Wood, 1984). Furthermore, a socially conscious corporate can have a balanced total assets ratio. Less aggregate debt gives the corporate confidence

that it will be able to pay its implicit claim. Comparing corporates to the ideal socially responsible corporate reveals that the latter have lower market and accounting risk due to less exposure to external factors such as debt and governmental actions. A corporation’s ideal social responsible image could reduce systemic risk to a minimum because, in most cases, corporate social responsibility is modest and has no discernible impact on other corporations operating in the market (Cornell & Shapiro, 1987).

This study investigates the effects of previous and subsequent corporate (business) on following and prior evaluations of corporate social responsibility. Any philosophical or metaphysical argument concerning the simultaneous relation between corporate social responsibility and corporate (business) achievement will also consider the relationship with consequent corporate (business) accomplishment. Customer goodwill, employee motivation, etc., are the previously mentioned social responsibility advantages that may persist in the future. Corporate entities have a significant social obligation that extends to executing implicit conventions. Hence, corporate (businesses) might advance faster in the direction of stability.

Corporate (business) success may affect company social policy and conduct if prior corporate success concerning corporate social responsibility is taken into account (Ullmann, 1985). With the aid of corporate social responsibility policies and expenditures, social programmes are implemented, particularly in sectors with discretionary budgets that are more susceptible to a lack of resources. (Cyert & March 1963). Corporate social responsibility (CSR) is now an attractive expense for corporate (businesses). The corporate has accomplished a lot in the past in terms of business. So there is a significant scope of return in future (Parket & Eibert, 1975; Ullmann, 1985). In contrast, we are aware that companies with lower revenue potential may be less motivated to conduct socially responsible measures.

Corporate Social Responsibility (CSR) Impact on Corporate

The concept of corporate social responsibility (CSR) for a corporate (business) is not only to motivate the corporates for profit maximisation.

But also to advocate for environmental conservation, an essential aspect of corporate social responsibility, among many others (Davis & Blomstrom, 1975). The corporate sector must address several other societal issues, such as hunger, poverty, and other issues, as part of its corporate social responsibility (CSR). How a corporation treats its stakeholders, customers, employees, and other members of society, among other things, can indicate its ethical standards (Sims, 2003).

Corporate social responsibility (CSR) impacts a company's ability to attract top personnel, job satisfaction, and staff retention beyond the potential loss of socially conscious clients. People just now getting ready to enter the workforce are looking for companies with a corporate social responsibility (CSR) strategy that is both well-defined and effective. For instance:

- Adidas,
- Starbucks,
- BMW,
- Coca-Cola,
- Dell,
- TATA Group,
- Bank of India, etc.

Confident Corporate Image

The image of a corporation that has committed ethical violations, such as failing to comply with social regulations, environmental regulations, and other norms, may hurt if these violations are brought up in the news or on social media. The corporate image affects its relationship with its shareholders. Restoring a corporation with a distressed image to equilibrium is sometimes called damage control. Hence, this process takes place over time and involves allocating managerial and organisational resources to build the corporate entity (business) through completing critical tasks. So it is essential to have a confident corporate image because if customers abandon it, it would be challenging to succeed in the long run, which is one of the fundamental intentions of any corporate business. Corporate (businesses) undertaking corporate social responsibility (CSR) programmes have typically evolved to a position where they can give back to the community. As a result, multinational corporations frequently employ corporate social responsibility

(CSR) as a strategy (Shan, You, Wang, & Liu, 2015). "Small and medium-sized corporate create social responsibility programmes, but their activities are rarely as widely recognised as those of major corporations". Ultimately, the more successful and visible a corporate is, the greater its responsibility to set ethical standards for its peers, competitors, and industry. That is the primary goal of strategically establishing a confident corporate image.

Corporate Customer Retention

In today's cutthroat business environment, it can be difficult for a corporation to stand out in clients' eyes. On the other hand, companies that take social responsibility seriously can win customers while also developing a platform to sell and gain the attention of their target audience.

In a nutshell, social responsibility can influence people to view the business favourably in the community. Corporations' initiatives can promote vital causes and maintain the company in the public eye. Social responsibility can influence people to view the business favourably in the community. Hence, corporate initiatives can promote fundamental causes and strengthen the company in the public eye.

When it pertains to branding, CSR is also significant. Businesses must generate credibility of a successful brand with their target consumers to maintain a healthy relationship with customers for the long term. A CSR strategy may, in our opinion, help businesses establish a solid reputation with customers, which will, in turn, help them win their trust and loyalty (Bazarov, 2021).

Customers may choose not to patronise corporate (businesses) that are socially irresponsible and, as a direct consequence, have a poor productive ratio. Customers are more likely to pay attention to corporate entities (businesses) that demonstrate an active interest in and a commitment to improving their local community and environment. When a corporate performs well, its services and products also have a recognisable value. Consequently, the outcome is a high level of customer satisfaction. So this factor of satisfied customers provides an add-on advantage by maintaining a healthy relationship between customers and the corporate (business).

"There are already a lot of prosperous businesses that utilise social responsibility as a meth-

od to give back to society and express gratitude to clients for their loyalty”.

Hence, the corporation is preparing its valuable assets through its loyal customers. Depending on the business and industry, corporate social responsibility (CSR) is a broad term that can have many edges. Businesses can enhance their brands while helping society through corporate social responsibility (CSR) initiatives, charity, and volunteer work.

Corporate Stability Through Cash Flow

The cash flow, which is analogous to blood flow in the human body, is identical to the lifeblood of any corporation. The cash flow enables a corporation to meet its commitments, such as funds for marketing, corporate (business) advancement, payroll, etc. (Pava & Krausz, 1996; Cottrill, 1990). We see many cases where there is no governing agreement, and customer lawsuits might be for product defects. Uncertainty in the workplace may motivate people to file lawsuits, which might be expensive for the corporation. The corporate that finds itself responsible can avoid the suffering of disputes and other difficulties that could affect the corporation's financial position only because of its unethical and socially irresponsible behaviour (Hirigoyen & Poulain-Rehm, 2014). By doing so, the corporate can easily maintain its continuous cash flow and growth momentum.

Corporate Stability

In the initial phase, the corporate owner might not consider corporate stability their crucial goal. His drive for progress too quickly became a recognised corporate in its industry due to its dynamic nature. On the other hand, peace may sound like a corporate (business) standstill. Furthermore, to achieve the long-term objectives of a corporation, such as increased wealth and revenue, it is essential to keep the organisation steady and secure. Corporate social responsibility (CSR) is vital to the community as a corporation (business). Corporate social responsibility (CSR) initiatives can improve morale and foster community among employees and employers. They can also assist in strengthening the relationship

between corporates and their workforces. Being responsible to oneself and one's shareholders is a prerequisite for a corporation to be socially responsible. Corporate social responsibility (CSR) is seen as a vital component of brand image by many corporations, who believe that consumers are more likely to patronise businesses that they perceive to be more ethical (Beauchamp, Bowie, & Arnold, 2004). Whatever these corporate endeavours, they are unquestionably successful for the company and the community. Corporate social responsibility (CSR) initiatives can be a significant part of corporate public relations. Hence, a superb public relations strategy on corporate (business)-brand image/product image leads to corporate stability.

Corporate Employee Recruitment

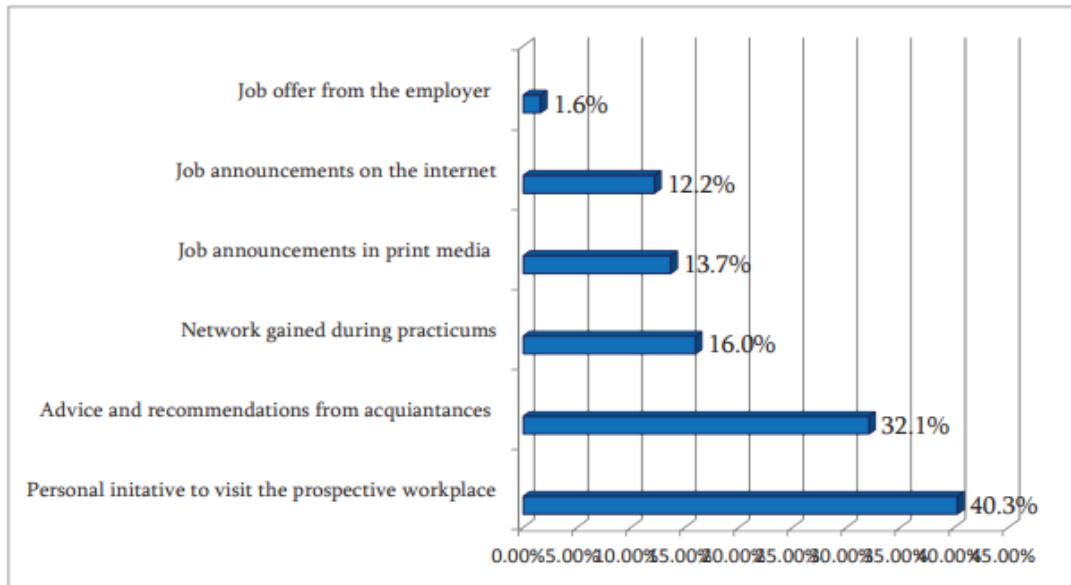
For a company to be ideal, it must execute stable human resources planning and management by keeping its employees and preventing the loss of these corporate assets (employees) to competitors. Today's corporations compete for the most incredible talent and youthful workforce. A corporate social responsibility (CSR) strategy demonstrates that a company cares for and treats everyone fairly, including its employees. So, in this era, corporate social responsibility (CSR) has emerged as a strategic, ethical tool for corporations that have raised the issue of being socially corporate: through the environment, community, education, and so on, and corporate entities that fulfil these aspects have a vital and compelling factor and attract employees to be associates or affiliates with such corporations. Corporate social responsibility (CSR) initiatives also aid in improving and enhancing the working environment for employees.

“Corporate social responsibility (CSR) can help a corporate's public relations (PR) efforts, but public relations (PR) professionals shouldn't market corporate social responsibility (CSR) as public relations (PR)”. However, by being dynamic, corporate professionals used to practise ethical corporate social responsibility (CSR) by considering corporate social responsibility (CSR) as a policy matter of concern.

Hence, employers with a positive reputation for workplace cultures are more likely to draw people who prioritise excellent performance and

moral principles. Every industry uses all available recruitment channels to show a company's

commitment to corporate social responsibility (CSR) to draw in the top prospects.



The Role of Various Factors in Finding a Stable and Permanent Job (Hovhannisyian, Hovhannisyian, & Petrosyan, 2018).

The case study clearly states that the highest factor that plays a role in finding a stable and permanent job is the maximum personal initiative to visit the prospective workplace. Hence, concerning the above research analysis, we indeed claim that corporate social responsibility (CSR) is a strategic tool to instigate the personal initiative to visit the prospective workplace when job aspirants are looking or even thinking of a job. So, with this viewpoint, we may call corporate social responsibility (CSR) a “recruitment magnet” that attracts prospective employees to the prospective workplace/corporate.

It is simpler to draw in and keep efficient employees when there is a value-driven workplace culture generation by generation and individuals desire a career with a sense of meaning. Younger generations place considerable emphasis on socially responsible companies.

Indeed, most employees are more devoted to a company that allows them to contribute to critical concerns. Corporate social responsibility (CSR) is essential to a company's strategic and long-term success and recruitment.

Corporate Investors

Businesses that practise social responsibility may attract investors more readily. Since people's interest in social and environmental issues has risen over the past few years. Investors' inquiries are educated and in-depth questions about how companies do in terms of corporate social responsibility (CSR). Furthermore, the ethical and socially responsible status of a particular company encourages investors, funding agencies, the public, and sometimes the government to aim to signal a massive appeal for committing capital to the company through their established track record of social responsibility.

Corporate Business Sustainability

When a business engages in corporate social responsibility (CSR) initiatives, it must be more innovative and creative in ways that benefit both the company and society.

It fosters creativity and innovation and forces a

business to remain fresh and adapt to the demands of its clients and other members of society.

Corporate Social Responsibility (CSR) as a Corporate Individual Role

While most corporate social responsibility (CSR) research has used a large-or corporate-scale approach, in this case, the accessing group is composed depending on individual duties. Individual actions, such as employee volunteerism, may stigmatise, or promote, the problem. Here, the study focuses on how people attempt to deal with issues in their communities, environments, and other realms, as well as how people respond when faced with a choice between prolonged assistance and desired outcomes. Similar to this, relatively few people are aware of the corporate philanthropic aspect and how their employer may view it, especially during difficult economic and uncertain times when job stability is a concern (Lewis & Wärneryd, 1994; Sturdivant & Ginter, 1977). Corporate social responsibility (CSR) has emerged as a powerful philosophical tool in corporate and employee engagement to restore social and individual elasticity in affected or sensitive communities to combat natural calamities and disasters such as tsunamis, COVID '19, or battle. Personal effects like happiness, work satisfaction, and the general well-being of the strongly committed and driven person who practises corporate social responsibility may lure others by acting as a source of attraction. A person's well-being, work satisfaction, and happiness could be strongly committed and driven by people who follow their company's policies on social responsibility and could make others want to do the same.

Corporate social responsibility (CSR) is viewed here in the context of the perceptions or sway of specific managers over their dedication to the environment, community, etc. Next, in the research, we look at unethical business behaviour from the perspective of certain top executives and directors, focusing on goal-setting, executive preferences, director interdependence, and board gender diversity, among other things. The reason something is absent prompts shareholders to consider the corporate social responsibility of a company through their motivational and cogni-

tive state. An illustration of the factors that influence people's motivation to engage in corporate social responsibility activities (CSR). Is it a perception of philanthropic, corporate values or managerial ethics, or more or less sustained responsibility for engaging in a severe social threat, or is it a perception of profit-driven behaviour? Is there any information about the shareholders' search for justification of causes and effects? How does a company manage the perception of its shareholders to communicate its corporate social responsibility (CSR)? Through these investigations, which lead to complex hypotheses about how corporate shareholders relate to each other, we learn how each person's corporate social responsibility (CSR) affects society and how to measure it.

Conclusion

We assume that this exploratory study will draw attention to further work on corporate social responsibility that has already been completed (CSR). Over the past few decades, interest in and knowledge of corporate social responsibility (CSR) have expanded dramatically. Over the past few decades, there has been a tremendous increase in both interest in and awareness of corporate social responsibility (CSR).

Our analysis in this study revealed a crucial corporate and individual role. Further, this study is like a torchlight for those who consider corporate social responsibility (CSR) as a burden for corporate. Here, we find that the impact of "corporate social responsibility (CSR) is very profound, and it is a necessity in today's era for every corporate to opt for corporate social responsibility (CSR) as a strategic tool". "Regarding combating COVID '19 and many other natural calamities and disasters, we observe that corporate social responsibility (CSR) has emerged as a powerful philosophical tool in corporate and employee engagement to restore social and individual elasticity in affected or sensitive communities". Not only that, a strategic and philosophical tool for corporate social responsibility (CSR) implementation could create a confident corporate image. As a result, a company can keep their customers, which leads to corporate stability and cash flow. In our analysis, we also find that corporate social responsibility (CSR) acts as an em-

ployee recruitment tool, as we see more young people looking for jobs in a company or corporation that is more socially responsible. We also realised during our study that in this era, corporate social responsibility (CSR) is considered a magnet to attract corporate investors. “Finally, our study reveals that corporate social responsibility (CSR) is a strategic and philosophical tool for long-term corporate (business) sustainability”.

“Indeed, the corporate is understood here for the first time - as being through society, for society, and by society, ushering in a new era of corporate social responsibility (CSR)”. At the end of this article and to start with the new approach on the subject: The Strategic Corporate Social Responsibility (CSR) for Sustainable Corporate (Business) “motivates not only MNCs but also small and medium enterprises to adopt corporate social responsibility (CSR) as a strategic and philosophical tool for win-win situations in and around society as well as the corporate”.

References

- Ackerman, R. W. (1973). How companies respond to social demands. *Harvard Business Review*, 51(4), 88-98.
- Alexander, G. J., & Buchholz, R. A. (1978). Corporate social responsibility and stock market performance. *Academy of Management Journal*, 21(3), 479-486.
- Arlow, P., & Gannon, M. J. (1982). Social responsiveness, corporate structure, and economic performance. *Academy of Management Review*, 7(2), 235-241.
- Aupperle, K. E., Carroll, A. B., & Hatfield, J. D. (1985). An empirical examination of the relationship between corporate social responsibility and profitability. *Academy of Management Journal*, 28(2), 446-463.
- Balagangadhara, S., (1984). Philosophical explanations. The Belknap press of Harvard university press. Cambridge, Massachusetts, 1981. Robert Nozick. *Philosophica*, 34. <https://doi.org/10.21825/-philosophica.82558>
- Bansal, M., & Kumar, V. (2021). Forcing responsibility? Examining earnings management induced by mandatory corporate social responsibility: Evidence from India. *Review of Accounting and Finance*, 20(2), 194-216.
- Baxi, C. V., & Prasad, A. (Eds.). (2005). *Corporate social responsibility: Concepts and cases: The Indian experience*. New Delhi: Excel Books.
- Bazarov, T., Gevorgyan, S., Karapetyan, V., Kariyeva, N., Kovalenko, L., & Dallakyan, A. (2021). Modification of the concept of trust in the organization. *WISDOM*, 19(3), 68-83.
- Beauchamp, T. L., Bowie, N. E., & Arnold, D. G. (Eds.). (2004). *Ethical theory and business*. New York: Pearson Education.
- Beesley, M., & Evans, T. (1978). *Corporate Social Responsibility: A Reassessment*. London: Croom Helm.
- Bowman, E. H., & Haire, M. (1975). A strategic posture toward corporate social responsibility. *California Management Review*, 18(2), 49-58.
- Bragdon, J. H., & Marlin, J. (1972). Is pollution profitable? *Risk Management*, 19(4), 9-18.
- Carroll, A. B. (1999). Corporate social responsibility: Evolution of a definitional construct. *Business & Society*, 38(3), 268-295.
- Chakraborty, D. K., & Gogoi, P. K. (2008, January-April). Sustainable development and the philosophy of grand national happiness: Socio-economic and genetic paradigm. *ABAC Journal*, 28(1), 1-12.
- Retrieved from <http://www.assumptionjournal.au.edu/index.php/abacjournal/article/view/552/492>
- Cochran, P. L., & Wood, R. A. (1984). Corporate social responsibility and financial performance. *Academy of Management Journal*, 27(1), 42-56.
- Coffey, B. S., & Fryxell, G. E. (1991). Institutional ownership of stock and dimensions of corporate social performance: An empirical examination. *Journal of Business Ethics*, 10(6), 437-444.
- Cornell, B., & Shapiro, A. C. (1987). Corporate stakeholders and corporate finance. *Financial Management*, 5-14.
- Cottrill, M. T. (1990). Corporate social responsibility and the marketplace. *Journal of*

- Business Ethics*, 9(9), 723-729.
- Cyert R. M. & March J. G. (1963). *A behavioral theory of the firm*. Prentice-Hall.
- Davis K. & Blomstrom R. L. (1975). *Business and society: Environment and responsibility* (3rd ed.). McGraw-Hill.
- Davis, K. (1975). Five propositions for social responsibility. *Business Horizons*, 18(3), 19-24.
- Hirigoyen, G., & Poulain-Rehm, T. (2014). *Relationships between corporate social responsibility and financial performance: What is the causality?* <http://dx.doi.org/10.2139/ssrn.2531631>
- Hovhannisyan, H., Hovhannisyan, H., & Petrosyan, A. (2018). Young professionals' labour market integration issues in Armenia: A case study with special reference to alumni of Armenian State Pedagogical University. *WISDOM*, 11(2), 42-52.
- Kahneman, D., Knetsch, J. L., & Thaler, R. H. (1986). Fairness and the assumptions of economics. *Journal of Business*, S285-S300.
- Kryshatanovych, M., Golub, V., Kozakov, V., Pakhomova, T., & Polovtsev, O. (2021). Socio-ecological effect of public management of green development in the context of the philosophy of modern ecology. *WISDOM*, 19(3), 114-126.
- Lewis, A., & Wärmeryd, K. E. (Eds.). (1994). *Ethics and economic affairs*. London: Routledge.
<https://doi.org/10.4324/9780203029374>
- McGuire, J. B., Sundgren, A., & Schneeweis, T. (1988). Corporate social responsibility and firm financial performance. *Academy of Management Journal*, 31(4), 854-872.
- Mintzberg, H., & Quinn James, B. (1995). *Planeación estratégica* (Strategic planning, in Spanish). Mexico: Prentice-Hall Hispanoamericana.
- Mintzberg, H., Ahlstrand, B., & Lampel, J. B. (2020). *Strategy safari*. Pearson UK.
- Moskowitz, M. (1972). Choosing socially responsible stocks. *Business and Society Review*, 1(1), 71-75.
- Moskowitz, M. (1975). Profiles in corporate responsibility: The ten worst and the ten best. *Business and Society Review*, 13, 8-42.
- Mulligan, T. (1986). A critique of Milton Friedman's essay 'the social responsibility of business is to increase its profits'. *Journal of Business Ethics*, 5(4), 265-269.
- Nozick, R. (1983). *Philosophical explanations*. Harvard University Press.
- Parquet, I. R., & Eilbirt, H. (1975). The practice of business social responsibility: The underlying factors. *Business Horizons*, 18(4), 5-10.
- Pava, M. L., & Krausz, J. (1996). The association between corporate social-responsibility and financial performance: The paradox of social cost. *Journal of Business Ethics*, 15(3), 321-357.
- Quinn, J., & Mintzberg, H. (1991). *The strategic process: Concept, contexts and cases*. New York: Irvin.
- Sanyal, R. N., & Neves, J. S. (1991). The Valdez Principles: Implications for corporate social responsibility. *Journal of Business Ethics*, 10(12), 883-890.
- Shan, M., You, J., Wang, Y., & Liu, H. (2015). A process model of building sustainable competitive advantage for multinational enterprises: An empirical case study. *Problemy Ekorozwoju*, 10(1), 67-78.
- Sims, R. R. (2003). *Ethics and corporate social responsibility: Why giants fall*. Greenwood Publishing Group.
- Solomon, R. C., & Hanson, K. (1985). *It's good business*. New York: Atheneum.
- Spicer, B. H. (1978). Investors, corporate social performance and information disclosure: An empirical study. *Accounting Review*, 94-111.
- Sturdivant, F. D., & Ginter, J. L. (1977). Corporate social responsiveness: Management attitudes and economic performance. *California Management Review*, 19(3), 30-39.
- Uddin, M. B., & Akhter, B. (2012, May-August). Interfirm value creation: Conceptualizing for the success and sustainability of strategic partnerships. *ABAC Journal*, 32(2), 37-51.
- Ullmann, A. A. (1985). Data in search of a theory: A critical examination of the relationships among social performance,

social disclosure, and economic performance of US firms. *Academy of Management Review*, 10(3), 540-557.

Vance, S. C. (1975). Are socially responsible corporations good investment risks? *Management Review*, 64(8), 19-24.

THE MAIN PHILOSOPHICAL AND ECONOMIC CONCEPTS OF THE ESSENCE OF HUMANS AS A SUBJECT OF ECONOMIC ACTIVITY

Oleksandr PYLYPIAK^{1,*} 

¹ Department of Economy of Enterprise and Entrepreneurship, Khmelnytsky National University, Khmelnytsky, Ukraine

* *Correspondence*

Oleksandr PYLYPIAK, 11 Instytutska street, Khmelnytskyi, Khmelnytskyi region, 29000, Ukraine
E-mail: drvel@ukr.net

Abstract: The main goal of the study is to determine the main philosophical and economic concepts of the essence of humans as a subject of economic activity. Considering a person as an object of philosophical and bio-socio-economic knowledge at the present stage of development of the socio-historical process, we understand that a person in the historical retrospective of life is integrated into a complex system of socio-economic economic relations and processes that make up fairly stable ties that are formed in the process of interactions in society. These connections are refracted due to the state of a personality and their social potential. They are expressed in his activity as an established personal attitude to the surrounding reality, its transformation, inclusion in the economic and social meaningful functioning. As a result of the study, the main aspects of the essence of humans as a subject of economic activity in the context of economic and philosophical science were identified.

Keywords: philosophy, economic science, human nature, socio-economic relations, economic philosophy

Introduction

Man is the main riddle for philosophical thinking. From antiquity to the present day, philosophers have been trying to explain what a person is. However, over time, new complex problems have emerged. They are concerned with the existence of society, the influence of nature on man, and the ways of human knowledge of the world and oneself. It became clear: we need new answers to the question, “what is a person?” Therefore, for the philosopher, the problem of man cannot become obsolete (Cholbi, 2022).

So, the first thing to emphasize is the problem of man as an eternal philosophical problem. The

second thing to note is that it is of interest not only to philosophers but also to ordinary people since we are talking about ourselves. Finally, the third remark concerns the peculiarities of the philosophical understanding of a person: it is associated with the ability to present a complete picture of a person and highlight signs that are close to our everyday experience.

It is very interesting to study the philosophical essence of man. However, it is very difficult. This is associated with the complexity of the person himself as a subject of study. The fact is that a person simultaneously belongs to two worlds - the natural and the social. Man cannot exist without nature and outside of it. However,

the characteristics of a human arise in society. However, a human is not only a “particle” but an element of the social world. He is an intellectual and spiritual being. Man has created a world of culture and civilization, outside of which he cannot exist. And people cannot exist and develop without a person - unlike nature. A person adapts to the world of nature and society, not just adapting to what is, but can create a new reality.

The most important sphere of society is the economic sphere. It is associated with the production of material goods, as well as their distribution, exchange, and consumption. In the scientific literature, basic economic concepts are poorly developed methodologically. One of the reasons is the insufficient development of economic topics in the context of their philosophical aspects.

Thus, Hull (1986) wrote: “As far as philosophers are concerned, economic problems are almost alien and distant to them. ...as for their ideas about modern economics, they are, as a rule, as rudimentary as the ideas of economists about modern philosophy. Philosophy aims to interpret the being of its problematics. The economy is a reality that forms a possible image of the world by the forces of its internal certainty. The world seen through the prism of management makes sense to call the economy. Economics is one way of objectifying the world” (p. 3).

Human nature is a variety of natural and social traits inherent in a person, which determines the integrity of a person and his characteristics in the biological and social world. The nature of a person is determined by the originality and uniqueness of his bodily organization, which in sociocultural systems unfolds into the mind, thinking, and practice of creating new realities. In the sociocultural context, human nature manifests itself in communicative practices, in the ability to distinguish between good and evil, to strive for freedom, to make choices, and to know the world, oneself, and other people (Wu, 2015).

The concept of “the essence of man” reproduces the main and deepest, which determines all the features of man, including his nature. From ancient times to the present time, philosophers substantiate their views on man, defining his essence. For this, the main features of a man as a biological and social being, a cultural and civilizational phenomenon, the features of human practices influencing the world of nature and so-

ciety, the specifics of human communication, and knowledge of the world are studied.

Economic theories, like the economic activity itself, are created by man and for man. Considering the place of the category of a man in the economy as a key exponent of the socialization of the economy, we consider it appropriate to single out its three dimensions: a man as a subject, an object, and the main resource of economic transformations. The study of a man as an economic subject in the context of the philosophy of economics is reduced to theories of an economic man that studies the motives, incentives for his activity, the spheres of their influence on the economy; as an object of economic science, a man is evaluated everywhere by the prism of the degree of consideration of his interests in the process of building an economic model (its socialization, human orientation, etc.); as the main resource, a person is the object of the teachings of human resource management, theories of investing in human capital, the main purpose of which is to activate them, increase the productivity of use, taking into account the motives and incentives of activity, as well as the effects of influence on the country’s economy as a whole (Fei, 2020).

The concept of “economic man” is an explanation of the behaviour of a person who is guided in his activities by personal economic interests and needs. Trying to find out the incentive motives for the economic activity of economic entities, Hancock (1993) proceeded from the fact that people’s behaviour is guided by selfishness and concern for their own benefit, a “natural desire” to improve their situation. Abstracting from all other motives for the behaviour of economic entities, he wrote that “self-interest is the main motive that encourages people to cooperate since we do not expect to get our dinner by the benevolence of the butcher, brewer, or baker, but by observing their own interests. We appeal not to their humanity, but their selfishness, and never tell them about our needs, but only about their benefits”.

Methodology

The study defines the philosophical and economic essence of a person as a subject of economic activity based on the basic concepts of

ontology, axiology, the theory of human philosophy, and economic science. The methodological base is the modern achievements of the philosophy of economics and human existence, modern concepts of humanism and social philosophy, as well as the foundations of economic security. A complex of interrelated general scientific and special scientific methods was used, in particular, the method of theoretical analysis and the axiological method. Considering the fact that the problem of the philosophical and economic concepts of the essence of humans as a subject of economic activity can be studied within the framework of psychology, anthropology of pedagogy, sociology, social philosophy, sociology, religious studies, etc., an interdisciplinary approach played an important role during the writing of the work. It made it possible to significantly expand the space of scientific research due to the involvement of theoretical and methodological developments in related fields and to avoid a one-sided view of the research object. The principles of objectivity, impartiality, integrity, unity of the historical and logical, criticality, etc., played an equally important role in the process of performing historical and philosophical research. The systematization and argumentation of scientific results were carried out based on philosophical, general scientific, and special scientific methods; in particular, analysis and synthesis, retrospective, systematization, comparison, etc. were used.

Research Results and Discussions

As a living being, a man obeys the general laws of the existence of animals that need food, appropriate external conditions, and reproduction of their own kind. And at the same time, man differs significantly from even the most highly developed representatives of the animal world. In contrast, human behaviour is not driven primarily by instinct but by culture. A person is distinguished by the presence of a culture that is not inherited genetically but is transmitted and developed through language, learning, and imitation on the basis of transformative activity. Therefore, now many philosophers tend to define the essence of man through the concept of culture. It is characteristic of human actions that they are purposeful and culturally or "value-oriented". Not a

single animal is aware of the goals of its own behaviour and does not evaluate its results of actions in terms of individual norms or rules. It is important and essential to emphasize that all these specific qualities of nature are formed and maintained thanks to social life, the life of a human being in the world of people (Chandavarkar, 2007).

In an effort to philosophize the problem of man, two parallel terms are often used: nature and essence. Sometimes they are distinguished, saying that by nature, a person is a biosocial being, but in essence - a social one. Sometimes these concepts are brought closer in content, distinguishing them only in accents. Then one can speak about the nature of man in a double sense: referring to his nature, that is, biological texture, and also understanding by this the essence of man as something main, defining in this nature. Determining the essence of a person is of no small importance. The obvious rise in the role of the human factor in the entire natural process actualizes the responsibility of man for all living beings, puts man at the head of this process, and therefore requires an additional assessment of the essence of man and his purpose in the world.

The growth in the number of sciences that study man should also be taken into account: anthropology, physiology of higher nervous activity, psychology, medicine, sociology, pedagogy, etc. Each of them has achieved undoubted success, but the further they develop, the more the need for a higher synthesis of the sciences of man is realized.

In such circumstances, both before and now, the role of philosophy increases as an integrating principle, such a principle that produces general guidelines for further scientific research. Such guidelines include eternal questions about the essence and destiny of man, about his origin and future, about life, death, and immortality, and the relationship between the natural and the social in man. In modern conditions, it is this problem that puts philosophy in one of the prominent places in the whole complex of human knowledge, and philosophy can give a character of complexity to all human studies.

In economic science, economic reality is understood and considered in three senses: as a "world of wealth" - a set of material goods (goods and services); as "the world of economic culture" - a set of forms and methods of creating

material wealth (use of resources, human impact on nature, organization of people's economic activities); as "the world of an economic entity" - a system of rational human behaviour in the economic sphere (rational production, distribution, exchange, and consumption) (Hausman, 2017).

In our opinion, a synthesis of the last two approaches is possible and even necessary. Then economic reality can be understood as "the world of economic culture of an economic entity". Already in the name itself, one can see and trace the influence of the "human factor" on the development of the economic sphere of society. In many economic schools and trends, much attention is paid to the analysis of the motives and characteristics of a business person. For their collective designation, even a special term is used – "homo economicus" ("economic man"). A person in the economy appears in several "personalities" at once: as an individual managing independently; as a set of people making a joint economic decision, included in the "horizontal" spatial connections; as a set of people involved in the appropriation of the results of management, included in the "vertical", temporary connections (Hédoin, 2018).

At the same time, some economic schools, striving for the rigour and accuracy of their conclusions, abstract from the variety of motives and qualities of people, considering only those that are directly related to obtaining economic benefits. The following characteristics are usually considered as such:

- the desire to maximize profits with the means of production and available resources;
- the ability to rationally calculate income and costs;
- a constant desire to improve one's well-being;
- the desire to minimize the risk that is inevitable in economic activity.

However, in our opinion, both in economics and in any other analysis of society, it is necessary to take into account the whole variety of motives and qualities of a person (both an individual and a person as a set of people). Otherwise, we will make theoretical and methodological errors. In the economic sciences, this is especially undesirable since the result may be stagnation or crisis in the economy. Even the most prosperous and economically efficient countries are periodically shaken by crises, inflation, and other unpleasant phenomena. In our opinion, one

of the reasons for this state of affairs is precisely the underestimation of the "human factor" by economists in all its diversity and completeness, and in order to overcome this, care should be taken to integrate the economic sciences more closely, firstly, with economic anthropology (which, in turn, cannot be used in isolation from other varieties of anthropology); secondly, with philosophy (especially with philosophical anthropology, as well as with social, economic and political philosophy); thirdly, with psychology (especially with social psychology), without which there cannot be a full-fledged analysis of the "human factor", full-fledged analysis of the motives, needs, values, goals, and interests of people; fourthly, with political economy (Mano-mano & Mundau, 2017).

The model of economic man took shape in more than two centuries of evolution of economic and philosophical science. During this time, some signs of an economic man, previously considered fundamental, have disappeared as optional. These include indispensable selfishness, focused on profit at any cost, completeness of information, and instant reaction. In Western culture, indispensable egoism is no longer considered a fundamental feature of a person, and the very principle of "free competition" is recognized as obsolete. It is being replaced by the principles of a socially-oriented economy, social responsibility of business, state regulation of the market, etc. However, any sane person understands that the price may be too high, up to a global environmental catastrophe and the death of mankind.

Man is the only living being who is aware not only of the world but also of himself in it, fixes the awareness of the world and himself, his being in time and space, carries out introspection, self-criticism, self-assessment, goal-setting, and planning of his life activity is capable of self-awareness and reflection. As a result, a man can form himself: to ascend to a given image. The philosophy of pedagogy (philosophy of education (in some contexts, these concepts can be used as synonyms, although in other contexts, a distinction can be made between them) defines this ascent as the formation of a person in a human image - education. Since education is a continuous and eternal process, a man can constantly surpass himself, overcoming obstacles both external and internal. He is always on the move, on

the road, always striving to define goals and objectives for himself, and all the time, achieving them, he sets new ones, realizing the process of life-creation (Ahn et al., 2001).

In the modern theory of the philosophy of economics, certain aspects of the origin of the concepts of a person and the types of his economic activities are considered: informational, educated, network, creative, permissive, and metrological.

So, the informational person is of the highest social value, accumulating and fixing the relationship between information material and spiritual. In the conditions of the information society, only taking into account social, economic, physical, and psychological characteristics, it is possible to maximize the use of the effects of human development and human capital, obtaining a positive impact on society and the economic dimension of its existence in particular. This concept is closely related to an educated person, that is, capable of processing increased information flows, using the latest technological means, and responding to activated integration processes that ensure the formation of a single global communitarian economic system.

A network person is under the contradictory influence of information and communication technologies and network institutions, which is associated with the existence of information disproportion and asymmetry. New technological means affirm egoistic individualism, the triumph of the individual over the collective, and the egoistic character of man's economic behaviour. Positive individualism enables greater self-realization of a person. Negative individualism is associated with the loss of connection with the team, the lack of stable ties, and guaranteed benefits.

A creative person is a highly qualified staff characterized by high mobility and a carrier of powerful human capital. The concept of a creative person in the philosophy of economics is associated with the use of its antipode, that is, a person characterized by low mobility in the labour market, the volatility of his qualitative characteristics, the inability to quickly adapt and respond to the all-consuming active processes of mechanization, robotization. Unlike a networked, informational, creative person, the need for banal human labour, supplanted by the latest information technologies, disappears, threatening

the existence of the middle class as such. Some shifts in providing the middle class with additional competitive advantages, in particular, full-fledged computerization, and retraining of personnel, are not replaced by the creation of a sufficient number of jobs. Consequently, the existence as an objective reality of the newest information and network person is associated with a number of negative features of the desocialization of philosophical and economic processes (Machery, 2017).

A permissive (relaxed) person is influenced mainly not by the collective but by the individual when the conditions and environment for his functioning are determined not by work but by leisure. Such an objective feature of modern society has caused a drop in the level of IQ, which is directly related to the decline in economic growth and technological development. Such a fall is a consequence of the development of information and communication technologies and their extended influence on the deformation of the perception of information due to its asymmetry and disproportion. Such a transformation of human consciousness, which coincided in the historical period of evolution with intensive technological development and global robotization of production processes, can lead to a global change in the socio-economic system, replacing most jobs with jobs and linking the real human labour resource to the social assistance system. Moreover, private variants of such a scenario for the transformation of the system for the creation and redistribution of income have already been tested.

A metrological person is under the influence of current globalization processes, acting as an active factor influencing modern world economic development processes. Obviously, in all of the above concepts, a person is considered an integral element of the economic system, and his characteristic features and basic principles of activity and the reverse impact on the economy depend on a specific stage of the socio-economic development of society and are formed under the influence of a number of exogenous factors in the environment of its existence (Vashkevych, Krokhmal, Qi, Mordous, & Ratushna, 2021).

A separate aspect of the study of the place of man in economic theory is the formation of approaches to the management of human resources and personnel. Assessing the role and

place of a person in production processes, taking into account the conditions of a specific period in the evolution of the world economic system, has an impact on the formation of methods and mechanisms of motivation and influences a person as a key production resource.

A fundamentally different aspect of determining the essence of a person in the philosophy of economics and evaluating the processes of socialization of the latter is the perception of a person in the category of human resource and human capital, which is the main driving factor in production, the formation of national wealth and the improvement of the welfare of the population, therefore, is the main object of state and corporate management (Bazac, 2015). In this perspective, the essence of an economic man is formed from the definition of criteria for its assessment as capital and a means of increasing competitiveness, as well as taking into account the socio-psychological aspects that affect the economic behaviour of a person and determine the main set of motivational and stimulating means of its development and management. In this case, the main determining factors are the state of the country's philosophical and economic development, which creates an environment for the formation, development, and use of human capital of high quality and value. The economic situation in the country characterizes the basis for the reproduction and development of human resources; the social component is realized in the formation of the psychology of the perception of the environment and the implementation of the model of individual behaviour. The determining motive for such behaviour will be the possibility of moving to a higher level of satisfaction with one's own needs.

Taking into account the human resource and human capital as key sources of surplus value formation strengthens the emphasis on the processes of socialization of the economy since the consideration of human interests in the economy will be carried out; according to this understanding of the problem, for its own sake (human) and thanks to it, and the effect in the form of socio-economic progress will be universal (for the individual, the state, the global economy as a whole) (Zubov & Kryvega, 2021).

The philosophical essence of a person as a

subject of economic activity also provides for the clarification of its main controversial economic aspects, organically related to property relations, reflecting the natural (biological) and socio-economic aspects of human development in various socio-economic formations. Each of the sides of the sociobiological and economic essence of a person has specific forms of manifestation. The deepest philosophical essence of a person as a subject of economic activity is a dialectically contradictory combination of collective and individual property, in which individual (private labour) property corresponds to its natural properties, reflects human nature in general, and reveals a person's belonging to the productive forces and is the basis of economic independence, freedom of the individual. Collective property in such a contradiction reflects the social form of the economic essence of a person, revealing his belonging to the labour collective, society as a whole, the relations of economic property, and its personality from the point of view of the basic relations of society.

The following characteristics of the philosophical and economic concepts of the essence of humans as a subject of economic activity can be distinguished (Abdelnasser, 2020):

1. Man is independent. This is an atomized individual who makes independent decisions based on his personal preferences.
2. Man is selfish. She primarily cares about his own interest and seeks to maximize her own benefit.
3. Man is rational. It consistently strives for the set goal and calculates the comparative costs of one or another choice of means to achieve it.
4. The person is informed. He not only knows his own needs well but also has sufficient information about the means to satisfy them.

Thus, based on the foregoing, the image of a "competent egoist" arises, rationally and independently, of others pursuing their own benefit and serving as a model of a "normal average" person. For such subjects of various kinds, political, social, and cultural factors are nothing more than external frames or fixed boundaries that keep them in some kind of bridle, preventing some egoists from realizing their benefits at the expense of others in too frank and rude ways.

Conclusion

Thus, we can conclude that the ability to be economically active is a feature of a person's essence, initiated by an active-creative principle. However, the question arises about the reasons for the difference in the economic activity of people. In our opinion, this is due to a combination of three factors: the level of development of the active, creative principle of a person; the need for this activity due to feelings and emotions; social order for this activity. The level of development of the active-creative principle in different people is not the same; this is explained both by hereditary genetic inclinations and by the specific processes of socialization and inculturation of the individual. The sensory-emotional sphere largely determines and limits the rationalistic and creative motivations of people. Since a person is a social being, the order of society also affects the development of motivation for behaviour that dictates activity or passivity in the economic sphere in order to achieve benefits. In some cases, the order of society can stimulate the active, creative beginning of a person; in others, on the contrary, it suppresses it.

In our opinion, the modern definition of a person from the point of view of the philosophical and economic aspect has a global social character, and the determining motivating factors in the formation of his economic behaviour are the innovation-information revolution (expanded access to information), technological progress, and available material and technical resources, and the competitive position of a person as an employee whose income, through wages, allows him to satisfy his consumer demand, which has developed under the influence of external factors.

In the modern economic and philosophical model, a person as a subject of economic activity is considered as a set of economic needs and goals of an individual. The structure of such needs, interests, and goals of a person should be considered in accordance with the structure of the social mode of production. Its main subsystems are the productive forces, technical and economic relations, production relations (or economic property), and the economic mechanism. From the point of view of the principle of contradiction, the economic and philosophical essence of a person as a subject of economic activi-

ty is revealed in the contradictory unity of a person, a worker, as the main element of the system of productive forces and the subject of economic relations (including technical, economic and production). In this unity, individual property corresponds to the natural properties of a person, reflects nature in general, reveals belonging to the productive forces, and serves as the basis for economic independence and freedom of the individual. Collective property in such a contradiction reflects the social quality of the economic essence of a man and reveals his belonging to production relations, his feature, which is considered from the point of view of the basic relations of society. If we consider the essence of philosophical and economic concepts of the essence of humanity as a subject of economic activity as a set of his needs, interests, and hobbies, then the needs reflect this essence only in potency, as an internal motive that encourages a man to act.

References

- Abdelnasser, W. M. (2020). Towards a different globalization. *Al-Ahram Weekly*. Retrieved from <https://english.ahram.org.-eg/NewsContent/4/0/368695/Opinion/Towards-a-different-globalisation.aspx>
- Ahn, W., Kalish, C., Gelman, S., Medin, D., Luhmann, C., Atran, S., & Shafto, P. (2001). Why essences are essential in the psychology of concepts? *Cognition*, 82(1), 59-64. doi: 10.1016/s00100277-(01)00145-7
- Bazac, A. (2015). The societal crisis and the human dignity: Epistemological view. *WISDOM*, 5(2), 47-60. Retrieved from <http://wisdomperiodical.com/index.php/wisdom/article/view/35>
- Chandavarkar, A. (2007). Economics and Philosophy: Interface and agenda. *Economic and Political Weekly*, 42(3), 221-230. <http://www.jstor.org/stable/4419162>
- Cholbi, M. (2022). Philosophical approaches to work and labor. In E. N. Zalta (Ed.), *The Stanford Encyclopedia of Philosophy* (Spring 2022 Edition), Retrieved from <https://plato.stanford.edu/archives/spr2022/entries/work-labor>

- Fei, D. (2020). From 'the mind isolated with the body' to 'the mind being embodied': Contemporary approaches to the philosophy of the body. *Cultures of Science*, 3(3), 206-219. <https://doi.org/10.1177/2096608320960242>
- Hancock, T. (1993). Health, human development and the community ecosystem: Three ecological models. *Health Promot International*, 8, 41-46.
- Hausman, D. (2017). Philosophy of economics: A retrospective reflection. *Revue de Philosophie Économique*, 18, 185-202. <https://doi.org/10.3917/rpec.182.0185>
- Hédoin, C. (2018). Philosophy and economics: Recent issues and perspectives. Introduction to the Special Issue. *Revue d'économie politique*, 128, 177-189. <https://doi.org/10.3917/redp.282.0177>
- Hull, D. L. (1986). On human nature. *Proceedings of the Biennial Meeting of the Philosophy of Science Association*, 2, 3-13.
- Machery, E. (2017). *Philosophy within its proper bounds*. Oxford University Press. <https://doi.org/10.1093/oso/9780198807520.001.0001>
- Manomano, T., & Mundau, M. (2017). Preserving human dignity: Promises and pitfalls – a South African perspective. *International Social Work*, 60(6), 1358-1369. <https://doi.org/10.1177/0020872-817712567>
- Vashkevych, V., Krokmal, N., Qi, C., Mordous, I., & Ratushna, T. (2021). Philosophical discourse for the development and improvement of the intellectualization of human nature. *WISDOM*, 20(4), 148-156. <https://doi.org/10.24234/wisdom.v20i4.559>
- Wu, K. (2015). The development of philosophy and its fundamental informational turn. *Information*, 6(4):693-703. <https://doi.org/10.3390/info6040693>
- Zubov, V., & Kryvega, L. (2021). The life of a modern person: Philosophical reflections. *WISDOM*, 18(2), 96-101. Retrieved from <https://www.wisdomperiodical.com/index.php/wisdom/article/view/528>

PHILOSOPHY OF LAW

IN SEARCH OF A NEW METHODOLOGY OF SOCIAL REGULATION AND OF KNOWLEDGE OF LAW: ABOUT CONVERGENT TECHNOLOGIES AND AESTHETICS OF LAW

Nikolai CHERNOGOR ¹  | Alexander EMELYANOV ²  | Maksim ZALOILO ^{3,*} 

¹ Institute of Legislation and Comparative Law under the Government of the Russian Federation, Moscow, Russia

² Department of Administrative Legislation and Process of the Institute of Legislation and Comparative Law under the Government of the Russian Federation, Moscow, Russia

³ Department of Theory of Law and Interdisciplinary Research of Legislation of the Institute of Legislation and Comparative Law under the Government of the Russian Federation, Moscow, Russia

* *Correspondence*

Maksim ZALOILO, 34 B. Cheremushkinskaya str., Moscow, Russian Federation, 117218
E-mail: z-lo@mail.ru

Abstract: Modern law falls into an “aesthetic” crisis, which must be considered as an expression of the structural crisis of law at the moment of its transformation from the state of a self-regulating system to a self-developing system. Postmodern law needs new legal patterns, which would allow returning the ease of perception of law and the beauty of the formulation of its prescriptions. In this regard, a revision of the methodology of social regulation and of knowledge of the law is required. The starting point is an appeal to the aesthetics of law. The final result is determined by the technological level.

The objectives of the study are to establish the possibility of expanding the methodology of cognition of law through the methods of aesthetics and convergent (NBICS) technologies, as well as to determine the nature and extent of their influence on the methodology of social regulation.

The introduction of aesthetic methods in the context of the development and implementation of NBICS technologies will allow us to establish the regularities of the genesis of law and the legal order, which will determine the main directions of overcoming the modern structural crisis in law.

Keywords: philosophy of law, aesthetics of law, convergent (NBICS) technologies, legal gnoseology, epistemology of law, methodology of social regulation, legal patterns, crisis of law, form of law, content of law.

Introduction

It seems that the thesis about the structural crisis of law currently does not need special argumentation. The consensus formed in the scientific community in the last century, related to the un-

derstanding of the law itself and its importance in social regulation, is gradually disintegrating. Increasingly, the subject of scientific discussion is the questions, the answers to which a few decades ago were considered universally recognized.

The law has gone a long way in its development (archaic, traditional and modern). Currently, it is undergoing a transformation due to the transition from the modern condition to the post-modern one. What the qualitative differences between modern and postmodern law will be, one can only guess. However, it cannot be denied that this transition has already begun. In the field of legal regulation, a lot of contradictions have accumulated, which, using Hegel's conceptual and categorical apparatus, can only be removed; that is, the law must move to a qualitatively new level of its development for this.

An important manifestation of this state of the law is the "aesthetic" crisis, which is expressed not only in the dominance of legal content over form and in the absence of a close connection between the form of law and the philosophy of design thinking. This is undoubtedly the case, but it greatly restricts the scope of legal aesthetics exclusively to the sphere of the form of law and justifies ways to overcome crisis phenomena through the emergence of legal design and service design in law, the improvement of legal technique and legal writing.

At the same time, the current crisis of law is much deeper and has a structural character. Legal thinking and legal ideology have lost their former lightness. The problem lies not in their form but in their content, which for objective reasons, has become unnecessarily complex, and, consequently, has lost the ability to be perceived by people on an intuitive level, which in turn hinders the practical implementation of the law.

The appeal to aesthetics is necessary not only to identify individual symptoms of the crisis condition of law. The formation of a new direction in the philosophy of law – legal aesthetics (aesthetics of law) – will allow us to qualitatively improve the methodology of social regulation and of knowledge of the law, to offer new ways of developing the tools of legal regulation.

Until now, legal aesthetics has been limited to the sphere of the form of law and the admiration for the beauty of legal formulations belonging to ancient Roman lawyers. Indeed, the need to know the law from an aesthetic standpoint existed earlier. At the same time, the real possibility of implementing such an approach has appeared only in our days, when convergent (NBICS) technologies have been developed, their intro-

duction has begun, including in the field of humanitarian discourse.

Traditional jurisprudence was characterized by a very limited methodology, mainly including doctrinal (formal-legal), historical-legal and comparative-legal (comparative) approaches. However, the increasing complexity of social life requires the establishment of the possibility of expanding the methodology of cognition of law through methods peculiar to aesthetics and associated with the use of convergent (NBICS) technologies, determining the nature and degree of their influence on the methodology of social regulation, the prospects of this direction of the general doctrine of law.

This approach will significantly expand the cognitive tools not only of the philosophy of law but also of jurisprudence itself, providing an alternative position for understanding legal phenomena and processes, categories and phenomena, and will also allow the development of the methodology of social regulation by defining new legal patterns that can be used alongside or instead of legal norms.

Results and Discussion

Recent studies have noted that the current state of public relations can be characterized as a socio-economic singularity (from Lat. "singularis" – the only one, special), suggesting (1) the dominance of a certain group of related technologies, (2) a high level of monopolization and (3) increasing social inequality (Khabrieva, 2022). Leading economists and sociologists note that these phenomena have now reached a previously unknown level and continue to intensify (Green-span, 2015; Piketty, 2015; Rajan, 2011; Stiglitz, 2015, 2016).

It is no coincidence that when describing the socio-economic singularity, the dominance of a certain group of coupled technologies is put in the first place. It is the transition to a new group of such technologies that, as a rule, makes it possible to overcome the condition of public relations under consideration. According to leading scientists of the US National Science Foundation, the current socio-economic singularity can be overcome through the implementation of the so-called NBICS initiative (Roco & Bainbridge, 2003).

NBICS initiative involves the development and implementation of a group of coupled technologies, including (1) nanotechnology, (2) biotechnology and genetic engineering, (3) information and communication technologies, (4) cognitive technologies, including cognitive neurotechnologies, and (5) social technologies. This group began to form in the second half of the twentieth century and, in our time, has reached the stage of its mass introduction.

The implementation of the NBICS initiative as a means of overcoming the current socioeconomic singularity serves as a prerequisite for the overall transformation of the entire system of social regulation, primarily ethics and law, the transition of the latter to a new – postmodern – state. A number of tasks of philosophical, legal and methodological levels are associated with the knowledge of the content and prospects of such a transition. Without their solution, specific legal issues related to the rethinking of legal security, protection and regulation of public relations cannot be correctly posed, and, consequently, a model of post-modern law cannot be created, and its role in public life cannot be determined, the legal reality cannot be appropriately presented, the legal existence of the person himself cannot be revealed.

Thus, the modern cognitive process aimed at the formation of a common doctrine of law objectively needs to expand its methodological tools, allowing, if necessary, to include convergent (NBICS) technologies in the mechanism of social regulation. An important direction of such expansion is aesthetics, which has laid down a truly scientific approach to beauty as a reflection of expediency in the mechanism of something. This statement is also true in relation to law, which makes it possible to distinguish legal aesthetics, which is based on the primacy of beauty – the beauty of law as an integral system and the beauty of a separate legal pattern. At the same time, it is the achievements of modern aesthetics that make it possible to solve the cognitive tasks facing jurisprudence through mathematical modelling, the main direction of development of which is convergent technologies.

The implementation of the proposed approach will significantly expand the cognitive tools not only of the philosophy of law but also of jurisprudence itself since an alternative aesthetic position is provided for the awareness of legal phe-

nomena, processes and categories. The assessment of law from the standpoint of its beauty and expediency on the basis of modern mathematics and convergent, in particular, cognitive technologies, seems to be the way that will reveal new patterns of social regulation and prospects for its development.

At first glance, it seems that aesthetics does not and cannot have a direct relationship to the law. However, a number of regularities of social management, the knowledge of which is necessary for the integration of convergent (NBICS) technologies into it (also through law), can be established mainly through the methodology of this particular field of knowledge. Measure and harmony, catharsis and calocagacy, grace and imitation, taste and ideal, that is, almost all aesthetic categories, to one degree or another, can and should be used to characterize law, reveal its essence and cognition of genesis. The authors also share the position of Losev, who emphasized that the subject of aesthetics is an expressive form, no matter what area of reality it belongs to. Absorbing and concentrating the specifics of any socio-historical specifics, any expression of social existence can become a source of aesthetics, a sphere of its refraction (Losev & Shestakov, 1965).

In modern jurisprudence, there is a stable concept of “form of law”, which, as a rule, is identified with the concept of “source of law”, that is, an external expression of legal norms: laws and other normative legal acts, judicial precedents, legal customs, agreements with normative content, etc. However, the expressive form of law and the expressive form of a legislative act are far from the same thing. In the context of the relationship between the content of law (legislative act) and its form (in the traditional sense of jurisprudence), it should be attributed precisely to the content since it reflects the internal structure of a legal norm (legislative provision), its structure, accessibility to the understanding of legal subjects. There are grounds to talk about the expressive power of law in the case when its norms are easily perceived by people, almost on an intuitive level.

It is interesting here that in the context of the introduction of NBICS technologies, some foreign researchers directly point out that machines, and robots, in a word, artificial intelligence, will take away a person’s work in the foreseeable fu-

ture. So, Skinner (2019) cites the results of research by scientists from Oxford University, who conclude that in the next two decades, 47% of jobs in the United States will experience a high risk of replacing an employee with a robot (p. 110). Researchers from Boston and Columbia Universities point out that robots can cause a long-term decline in the share of wages in the income structure of the population, occupying about 40% of jobs in the United States alone in the next fifteen years. Then Skinner (2019) writes that robots apply for five specialities:

(1) middle managers; (2) retail salesmen; (3) report writers, journalists, authors and presenters; (4) accountants and accounting assistants; (5) doctors. However, he himself is not limited to the listed labour functions and supplements the above list with lawyers, believing that distributed registries and artificial intelligence will lead to the digitalization of the legal sphere, as a result of which the need for professional lawyers will disappear (p. 112).

The fact that the implementation of the NBICS initiative will directly affect the law as a universal social regulator is also indicated by those authors who, not being scientists themselves, seek to convey to the general public their vision of the future of humanity. So, such authors (S. Wallis) emphasized that “given the unprecedented speed of technological and social changes during the Fourth industrial revolution, it is impossible to hope that the desired outcome can be obtained solely with the help of state legislation and economic incentives. By the time legislation comes into force, it often becomes outdated, disconnected from reality or redundant. The only way to guarantee positive results is a further revolution of values” (as cited in Schwab, 2018, p. 55).

The analysis of the above approaches to the prospects of the development of law in the context of the implementation of the NBICS initiative pushes legal science to rethink the established ideas about the relationship between the content and form of law. Supporting this direction of scientific research, it seems appropriate to point out that within the framework of convergent technologies, the concept of “intuitive interface” appeared at the stage of its origin. This tool allows users to perceive computer information and interact with an electronic computer without

special knowledge. Adapting Losev’s (1978) teaching on the subject of aesthetics to the legal sphere, it should be recognized that, ideally, the law should be such an “intuitive social interface” that ensures the interaction of people without the need for them to obtain special legal knowledge. It seems that when the law reaches such an expressive form, it will be permissible to talk about its real beauty.

At the same time, it is categorically difficult to agree with the position of Skinner that digitalization, which is one of the manifestations of the NBICS initiative, will entail the loss of the need for professional lawyers. Indeed, these technologies contribute in many ways and will contribute even more in the future to the automation of the lawyer’s work. As a result of their application, there will be a change in the relationship between the form and content of the law, and the law itself may acquire new characteristics. However, society cannot afford to abandon the work of lawyers and replace them with artificial intelligence. Moreover, their importance will only increase in public life, and consequently, the requirements for their level of qualification will also increase. This author’s position is conditioned by the fact that the cognitive apparatus of law assumes direct participation in making legal decisions of a person who has not only intelligence but also will (Chernogor, Emelyanov, & Zaloilo, 2021, 2022a).

Recognizing the law as an “intuitive social interface”, the authors do not claim primacy in this approach. At the beginning of the twentieth century, Petrazhitsky (1908), turning to the problems of the essence of law, approached the solution to this cognitive problem through the synthesis of jurisprudence and psychology. At the same time, it was emphasized that legal communication, like any other, is accompanied by a variety of active and passive experiences that determine human behaviour. Relationships between people can be represented through a set of subjective rights and legal obligations of their participants. Other persons’ debts (legal obligations) come first. In turn, objective right is the relationship between active, expressed in subjective rights, and passive, reflected in legal obligations, and psychological processes occurring in the minds of participants of the legal relationship.

Based on these arguments, Petrazhitsky

(1908) concludes that it is necessary to distinguish positive components in law, established by people, and intuitive components, reflected in human consciousness. Positive law is formulaic and dogmatic, and it is not capable of self-development. Intuitive law, on the contrary, ensures the adaptability of the legal order and its ability to adapt to a specific situation. It is that which is the basis for the self-development of the legal order through the correction of positive law. This approach allows us to take a fundamentally new look at the relationship between content and form in law, recognizing positive law as an expressive form and intuitive law as content.

The integration of aesthetic methods into philosophy and the theory of law requires two simplifications at once. The first of them is that aesthetic representations are representations of beauty. According to the second, beauty is an objective reflection of expediency. The latter is of fundamental importance, assuming that people like what is convenient, practical and can be used without unnecessary difficulties. In other words, the beauty of law is the highest level of expediency of social regulation by means of its tools and the highest degree of harmonious correlation and interaction of contradictory elements in its structure. It should be noted that law, considered as an expression of social existence, and modern law, which is a universal social regulator, are much more complicated than theoretical abstraction, as indeed everything in this world is.

As noted above, legal science has not yet sought to establish general laws and principles of the genesis of law through the knowledge of its aesthetic component since it is very problematic to do so. The aesthetics of law has the features of a huge and often quite spontaneous subjective understanding of the law. The law, as a rule, reflects only those socio-consolidation processes that characterize social development at a certain historical stage. And only some representatives of philosophy, sociology and theory of law addressed their issue within the framework of sociological or integrative approaches to the comprehension of law (Carbonnier, 1986; Durkheim, 1996; Gurvich, 2004; Lazarev, 2016; Petrazhitzky, 1909).

The noted “spontaneity” in the aesthetic perception of law leads to a mixture of various concepts and theories, approaches and methods, legal institutions and families with a constant ten-

dency to differentiated functioning with an undoubted need for integration, at least in their holistic perception. It is the constant combination of seemingly multidirectional processes of differentiation and integration, cooperation and competition, convergence and divergence in social life that stimulates legal construction, making it purposeful, determining the need of society for awareness of legal realities. At the same time, such inconsistency causes certain chaos in the knowledge of the law. One of the means of overcoming it is the development of the aesthetic doctrine of law (aesthetics of law). This approach will allow us to reveal the essence of law not through the analysis of individual norms and institutions, systems and families, interests and subjective rights, but primarily as an integral phenomenon in which measure and harmony, catharsis and calocagacy, grace and imitation, taste and ideal can be distinguished.

The aesthetics of law is based on the primacy of beauty – the beauty of the law. There can be no doubt that the law is based on coercion and is ensured by it. The highest form of coercion is physical violence, which involves ignoring the will of a person through a negative impact on his body, even allowing death. At the same time, this circumstance does not prevent the admiration for the depth and content that we feel in relation to the statements of ancient Roman lawyers or certain norms of modern law. The statements of ancient Roman lawyers in their expressive form could only be compared with mathematical formulas, having an equally capacious and precise meaning. Their logic met the requirements of completeness, independence and consistency, and the content was within the limits of necessary and sufficient. It is no coincidence that Hegel (1990) emphasized that there are no categories of writers who, as far as the sequence of conclusions from these principles is concerned, would deserve to be put on a par with mathematicians like the Roman jurists (p. 31).

If classical Roman law is a stable system, then modern law is in a condition of transformation. The stability of classical Roman law, achieved as a result of the final formalization of ancient society, its balance, allows us to assess the depth and perfection of the legal thought of that period. Roman law, by virtue of perfection, outlived its institutional basis – the Roman community – and formed the basis of the legal

systems of most modern states. In turn, the instability of modern law, which has quite objective prerequisites associated with the current social transformation, causes numerous critical statements against it.

Transformations of social reality are largely due to modern technological innovations, expressed in the emergence of NBICS technologies, where the interaction of law and mathematics acquires completely new forms and directions, the awareness of which is possible primarily through the cognitive tools of aesthetics.

Firstly, for the aesthetics of law, the most significant is not only the form of positive law, be it legislation or judicial precedents. The main thing is the depth and completeness of the reflection of social relations in it. Secondly, the law is the bearer of public wisdom, a kind of code of accumulated human experience, which is the basis for the legal programming of social behaviour (Chernogor, Emelyanov, & Zaloilo, 2022b). By influencing individual and public consciousness, law, being properly ordered and structured, in which its beauty is primarily expressed, provides a deeper and more complete ordering of social relations.

Samples of this side of the legal impact are always “convex”, which is reflected in the immutability of the relevant legal acts for a long time. Such an example is the US Constitution, which, having been adopted at the end of the XVIII century, remains relevant at the present time. It is appropriate to recall the civil codes of some European states (for example, the Code of Napoleon or the German Civil Code). Developed in the XIX century, they, having ensured the transition from feudalism to capitalism, from an agrarian society to an industrial one, retain their regulatory potential even in the conditions of the current technological revolution, which presupposes another cardinal restructuring (reformatting) of the social order.

Thirdly, only the achievement of a modern technological level has allowed us to approach the realization of the aesthetics of law, free from the corresponding influence of morality and religion, from the need for the direct application of moral and religious norms in legal regulation. The law should occupy an independent place in the individual and public consciousness, free

from “sacred crutches” and ethical foundations. Law becomes a truly universal social regulator, addressed to humanity as a whole and not to individual communities – territorial, professional or religious. At the same time, it continues to need external sources of legitimacy at the present time.

It should be emphasized that it was the development of mathematics that contributed to the emergence of NBICS technologies and currently ensures their projection into the sphere of law. However, such a projection, according to the author’s opinion, is impossible without using the potential of aesthetics. It is the analysis of law from the perspective of aesthetic categories that allows us to establish the main directions of the introduction of these technologies into legal reality. In a certain sense, we can talk about the presence of law, considered as a universal social regulator, of its own, and quite accurate, “geometry”, which subjectively proceeds from a person’s emotional perception of justice and legality, without which the emergence of a truly effective mechanism of legal coercion would be impossible.

A person’s subjective perception of the sources of legitimacy of law can also be described mathematically. Aesthetic categories, reflecting the qualitative aspects of law, can be measured in some way, that is, presented in quantitative terms. A “projective geometry” may appear, which, although it describes human feelings, may nevertheless have the accuracy characteristic of mathematical sciences in general. Thus, the subjective perception of the legitimacy of law, reflected in the aesthetics of the latter, being indifferent to specific social relations, can have its own scientific description that translates the legal impact to a new technological level. In this regard, the connection between science and the sense of beauty can be characterized by the words of Leonardo da Vinci, who claimed that philosophy and wisdom are only painting (as cited in Losev, 1978, p. 55). With regard to the choice of the method of measuring the qualitative aspects of law and their representation in quantitative indicators, one should also not lose sight of the cognitive possibilities of aesthetic analysis. They are very multifaceted and allow you to get more than unexpected results.

Conclusion

Currently, the law is in a condition of structural crisis, which causes a general transformation of social regulation, within which modern law will move into post-modern. One of the manifestations of this condition of law is the “aesthetic” crisis.

Modern law consists of legal norms, which are understood as some generally binding formally defined rules (models) of behaviour secured by state coercion. They are addressed to an indefinite circle of people who should correlate their behaviour with them. The development of this idea marked the rejection of the causality of legal regulation and allowed modern law to become a universal social regulator. In turn, post-modern law, in order to move from the condition of a self-regulating system to the condition of a self-developing system, requires new legal patterns (patterns of behaviour), which, being used along with legal norms or even instead of them, would allow the law to return the ease of its perception, the beauty of the formulation of its prescriptions, which were characteristic of classical Roman law.

NBICS technologies act as a kind of agent of law transformation, as their implementation accelerates social interaction. However, the application of these technologies in social regulation involves the construction of various mathematical models that require some tools for calculating the legitimacy of law and its qualitative characteristics. It follows from the above that it is the aesthetics of law that can form the basis of this toolkit. Consequently, if convergent (NBICS) technologies are recognized as agents of the transformation of law, then legal aesthetics is a catalyst for the corresponding processes.

Acknowledgement

N. Chernogor and A. Emelyanov prepared the article with the financial support of a grant from the Ministry of Science and Higher Education of the Russian Federation (project “The latest trends in the development of human and social sciences in the context of the digitalization process and new social problems and threats: an interdisciplinary approach”, Agreement No. 075-15-2020-798 (internal No. 13.1902.21.0022)).

References

- Carbonnier, J. (1986). *Yuridicheskaja sociologiya* (Legal sociology, in Russian). Moscow: Progress.
- Chernogor, N. N., Emelyanov, A. S., & Zaloilo, M. V. (2021). *Transformaciya ideinoi osnovy yuridicheskoi otvetstvennosti: mezhdru arhaikoi i postmodernom* (Transformation of the ideological basis of legal responsibility: between archaic and postmodern, in Russian). *Voprosy istorii (Issues of History, in Russian)*, 11(2), 248-259.
- Chernogor, N. N., Emelyanov, A. S., & Zaloilo, M. V. (2022a). *K voprosu o kognitivnosti pravoporyadka i genezise ego osnovy* (On the problem of the cognition of the legal order and the genesis of its basis, in Russian). *Voprosy istorii (Issues of History, in Russian)*, 3(1), 159-168.
- Chernogor, N. N., Emelyanov, A. S., & Zaloilo, M. V. (2022b). *Programmiruyushhaya i kodiruyushhaya funkcii prava v evolyucionnoi izmenchivosti ego social'nogo naznacheniya* (Programming and coding functions of law in the evolutionary variability of its social purpose, in Russian). *Voprosy istorii (Issues of History, in Russian)*, 3(2), 90-98.
- Durkheim, E. (1996). *O razdelenii obshhestvennogo truda* (On the division of social labor, in Russian). Moscow: Kanon.
- Greenspan, A. (2015). *Karta i territoriya. Risk, chelovecheskaya priroda i problemy prognozirovaniya* (The map and the territory. Risk, human nature, and the future of forecasting, in Russian). Moscow: Alpina Publisher.
- Gurvich, G. D. (2004). *Filosofiya i sociologiya prava. Izbrannye sochineniya* (Philosophy and sociology of law. Selected essays, in Russian). Saint Petersburg: Izdatel'skij Dom S.-Peterb. gos. un-ta, Izdatel'stvo yuridicheskogo fakul'teta S.-Peterb. gos. un-ta.
- Hegel, G. W. F. (1990). *Filosofija prava* (Philosophy of law, in Russian). Moscow: Izdatel'stvo “Mysl”.
- Khabrieva, T. Ya. (2022). *Tehnologicheskie*

- revolyucii i ikh proekcii v prave* (Technological revolutions and their reflection in law, in Russian). *Voprosy istorii (Issues of History, in Russian)*, 2(2), 256-270.
- Lazarev, V. V. (2016). *Tolkovanie prava: klassika, modern i postmodern* (Interpretation of law: Classics, modern and postmodern, in Russian). *Zhurnal rossijsko-go prava (Journal of Russian Law, in Russian)*, 8, 15-28.
- Losev, A. F. (1978). *Estetika Vozrozhdeniya* (Aesthetics of the Renaissance, in Russian). Moscow: Mysl'.
- Losev, A. F., & Shestakov, V. P. (1965). *Istoriya esteticheskikh kategorii* (History of aesthetic categories, in Russian). Moscow: Iskusstvo.
- Petrazhitsky, L. I. (1908). *Vvedenie v izuchenie prava i npravstvennosti. Osnovy emocional'noi psikhologii* (Introduction to the study of law and morality. Fundamentals of emotional psychology, in Russian). Saint Petersburg: Tipografija Ju. N. Jerlih.
- Petrazhitsky, L. I. (1909). *Teorija prava i gosudarstva v svyazi s teoriej npravstvennosti* (The theory of law and the state in connection with the theory of morality, in Russian). (Vol. 1., 2nd rev. ed.). Saint Petersburg: Tip. T-va "Ekateringofskoe Pechatnoe Delo".
- Piketty, T. (2015). *Kapital v XXI veke* (Capital in the twenty-first century, in Russian). Moscow: AD Marginem Press.
- Rajan, R. G. (2011). *Linii razloma: skrytye treshchiny, vse eshche ugrozhayushchie mirovoi ekonomike* (Fault lines: How hidden fractures still threaten the world economy, in Russian). Moscow: Izd. Instituta Gajdara.
- Roco, M. C., & Bainbridge, W. S. (Eds.). (2003). *Converging technologies for improving human performance: Nanotechnology, biotechnology, information technology and cognitive science. NSF/DOC-sponsored report*. Dordrecht, the Netherlands: Kluwer Academic Publishers.
- Schwab, K. (2018). *Chetvertaya promyshlennaya revolyuciya* (The fourth industrial revolution, in Russian). Moscow: Eksmo.
- Skinner, C. (2019). *Cifrovoj chelovek. Chetvertaja revoljucija v istorii chelovechestva, kotoraja zatronet kazhdogo* (Digital man. The fourth revolution of humanity includes everyone, in Russian). Moscow: Mann, Ivanov & Ferber.
- Stiglitz, J. E. (2015). *Cena neravenstva: chem rassloenie obshchestva grozit nashemu budushchemu* (The price of inequality: How today's divided society endangers our future, in Russian). Moscow: Eksmo.
- Stiglitz, J. E. (2016). *Velikoe razdelenie: Neravenstvo v obshchestve, ili chto delat' ostavshimsya 99% naseleniya?* (The great divide: Unequal societies and what we can do about them, in Russian). Moscow: Eksmo.

SOME PHILOSOPHICAL AND LEGAL PROBLEMS OF QUALIFICATION OF CRIMES AGAINST POLITICAL RIGHTS IN MODERN LEGAL STATES

Armen HARUTYUNYAN ^{1,*}

¹ Russian-Armenian University, Yerevan, Armenia

* *Correspondence*

Armen HARUTYUNYAN, 64, second lane, Vahram Papazyan Yerevan 0012, Armenia

E-mail: armenh88@mail.ru

Abstract: This article is devoted to the study of problems of the qualification of crimes against the realization of political rights. Based on a comparative analysis, approaches to the concept of “crimes” within the Criminal Codes of the Republic of Armenia, the Russian Federation and the Republic of Artsakh are presented. The ancient foundations of the problems of proportionality of sentencing are considered, on the basis of which the similarities of the institutional punishment of the Republic of Armenia and the Republic of Artsakh were studied. Based on a comparative analysis of the post-election situations in the Republic of Armenia and the Republic of Artsakh, it turned out that even with the similarity and uniformity of the legislative settlement of problems related to the non-obstructive exercise of political rights, the results in Armenia and Artsakh are different. The presented article notes that crimes related to political rights, first of all, are levelled against the strengthening and development of democratic values and principles, and based on this and on the basis of a multi-faceted analysis of the nature of the problems of resolving issues related to the implementation of political rights, appropriate methodological and legislative proposals are made.

Keywords: democracy, political rights, political crimes, crimes against political rights, electoral law, punishment.

Introduction

The problems of qualification of crimes against political rights, that is, against the formation of the highest state elected bodies, are of fundamental importance in modern democratic, legal societies. From this point of view, before proceeding to the definition and consideration of the

problem of qualification of crimes against political rights and political crimes, it is first necessary to consider the concept of “crime” in general, as well as how the crime itself is defined in the Criminal Codes of the post-Soviet states and, in particular, the Republic of Artsakh, the Republic of Armenia and the Russian Federation. As you know, the concepts of “crimes” and “punish-

ments” are fundamental concepts of criminal law in general (Avetisyan & Chuchayev, 2014). According to the opinion of the famous Russian jurist N. S. Tagantsev, a crime should be understood as an act that involves a transition, a crime beyond a certain limit, deviation or destruction of something (Tagantsev, n.d.). And according to the definition of Johnny and James Steffen, a crime should be understood as any violation of private or public law, considered from the point of view of the evil tendency of such a violation against society as a whole and, as a result, punishable (Stephen & Stephen, 1863). There are many definitions of the concept of crimes, but mainly in the Russian, Armenian and professional literature of other states, “Crime” is defined as a legal concept, the general features of which are defined in the norms of the General part of the Criminal Codes.

According to Part 1 of Article 18 of the Criminal Code of the Republic of Armenia (2003/2015) and the Criminal Code of the Nagorno-Karabakh Republic (NKR) (2013), it is indicated that a crime is considered to be a culpably committed socially dangerous act, which is provided for by the Criminal Code. In accordance with Part 1 of Article 14 of the Criminal Code of the Russian Federation (1996/2021), a crime is a culpably committed socially dangerous act prohibited by the Code under threat of punishment. It clearly follows from the above that a socially dangerous, illegal and guilty act of a delinquent person, for which criminal punishment is provided, can be considered a crime. Part 1 of Article 28 of the Criminal Code of the Republic of Armenia (2003/2015), Part 1 of Article 27 of the Criminal Code of the NKR (2013) and Part 1 of Article 28 of the Criminal Code of the Russian Federation (1996/2021), which lists the types of guilt, states that guilt manifests itself both intentionally and by negligence.

It should be clearly noted here that, unlike political institutions, legal institutions and, in this case, the institution of punishment of the Republic of Artsakh almost completely coincides with the institution of punishment of the Republic of Armenia. From this point of view, it is advisable to consider the problems of qualification of crimes against political rights in the Republic of Artsakh not only within the framework of the fundamental identification of the essence and role of crimes against political rights but also in

the context of a comparative analysis of the institutions of punishment of the Republic of Armenia and the Republic of Artsakh.

Methodology

The research methodology is based on a comprehensive method, including the analysis of scientific and normative literature. The study uses comparative legal, historical, statistical and field research methods. The following approaches are used to solve the identified problems: institutional, philosophical-legal, political-legal, historical-legal, value, etc. Methods of quantitative and qualitative content analysis and monitoring are used to form the empirical base of the study. The research involves the integration of various scientific fields (constitutional law, theory of state and law, criminal law, philosophy of law, etc.).

Philosophical and Legal Foundations of Proportionality of Punishments

The problems of justice and proportionality were the focus of attention of ancient Greek philosophers, in particular, Pythagoras and the Pythagoreans (Mirumyan, 2004). They formulated a key provision according to which justice consists in giving equal for equal, which is a philosophical interpretation of the ancient talion principle “an eye for an eye”, and by the concepts of “appropriate measure” and “proportionality”, thinkers understood a certain proportion, numerical in nature, that is, certain equality. In their position, the Pythagoreans have learned the importance of determining the initial principle since if the beginning is taken incorrectly, then we risk the fidelity of the whole and everything. That is, according to the position of the Pythagoreans, if a mistake is made in the truth of the beginning, then nothing that follows it will be correct anymore. This provision is of fundamental importance for all theoretical, sometimes practical constructions, including legal ones. That is why the principle of proportionality underlies various branches of law and, in particular, criminal law. The principle of proportionality of crime and punishment is an important principle for determining the composition of offences and sanctions. That is, the penalties for crimes should not

be less and not milder in comparison with the crime being committed; the punishment should be proportionate since only by assigning a commensurate punishment can social justice be restored.

It is no coincidence that we consider crimes against the exercise of political rights to be one of the most serious obstacles in the process of forming a legitimate, legal state power. From this point of view, the legislative bodies of the Republic of Armenia and the Republic of Artsakh have established criminal liability for crimes in the sphere of the exercise of political rights. The following articles of the Criminal Code of the Republic of Armenia (2003/2015) and the Republic of Nagorno-Karabakh (2013) belong to this category of crimes.

- “Obstruction of the exercise of the right to vote, the work of election commissions or the exercise of their powers by a person participating in elections.” (Article 149 of the RA Criminal Code; Article 147 of the NKR Criminal Code),
- “Coercion to agitation or refusal to agitate.” (Article 149.1 of the RA Criminal Code; Article 147.1 of the NKR Criminal Code),
- “Falsification of election or voting results.” (Article 150 of the RA Criminal Code; Article 148 of the NKR Criminal Code),
- “Dissemination of defamatory information about a candidate, party (party bloc) during the elections.” (Article 151 of the RA Criminal Code (Article expired in accordance with HO-57-N of May 25, 2016); Article 148 of the NKR Criminal Code (Article expired in accordance with HO-99-N of July 22, 2019)),
- “Violation of the procedure for compiling voter lists, providing them to citizens and political parties or publishing them.” (Article 152 of the RA Criminal Code; Article 150 of the NKR Criminal Code),
- “Voting more than once or instead of another person.” (Article 153 of the RA Criminal Code; Article 151 of the NKR Criminal Code),
- “Violation of the secrecy of voting”. (Article 154 of the RA Criminal Code; Article 152 of the NKR Criminal Code),
- “Production of forged ballots or envelopes for voting, stamps, coupons or transfer or sale of knowingly forged ballots or envelopes for voting, stamps, coupons” (Article 154¹ of the RA Criminal Code), “Production of fake ballots or envelopes for voting or transfer or sale of knowingly false ballots or envelopes for voting” (Article 153 of the NKR Criminal Code),
- “Giving a bribe to voters, receiving a bribe, violating the ban on charity during elections or obstructing the free expression of the will of a voter.” (Article 154² of the RA Criminal Code, Article 154 of the NKR Criminal Code),
- “Non-return of the seal, violation of the established procedure for keeping the seal of the election commission.” (Article 154³ of the RA Criminal Code; Article 155 of the NKR Criminal Code),
- “Entering a polling station with a weapon.” (Article 154⁴ of the RA Criminal Code; Article 156 of the NKR Criminal Code),
- “Preventing a proxy, a member of the election commission, an observer or a representative of the mass media from familiarizing with election documents, non-issuance of copies of the protocols of the election commission.” (Article 154⁵ of the RA Criminal Code; Article 157 of the NKR Criminal Code),
- “Non-fulfillment or improper fulfillment of the powers of the Chairman of the Election Commission.” (Article 154⁶ of the RA Criminal Code, Article 158 of the NKR Criminal Code),
- “Theft of a ballot box, a signed list of voters, the registration log of the precinct election commission, the seal of the commission, the personal seal of a member of the precinct election commission, a self-adhesive stamp containing information about the voter of a voting coupon or numbered coupon, technical equipment for electronic voter registration, a video camera installed by a specialized organization selected by the Government, a single-use bag for election documents or a package of election documents.” (Article 154⁷ of the RA Criminal Code, Article 158¹ of the NKR Criminal Code),
- “Making a false announcement about voting instead of another person or submitting an announcement with a fake signature to the application.” (Article 154⁸ of the RA Criminal Code), (Article 154.8 was amended in accordance with HO-160-N of October 20, 2016, amended in accordance with HO-320-

N of May 4, 2018, edited in accordance with HO-374-N of September 7, 2018)

- “Mediation in election bribery”. (Article 154⁹ of the RA Criminal Code, (Article 154.9 amended in accordance with HO-320-N of May 4, 2018); Article 158² of the NKR Criminal Code (Article 1582 amended in accordance with HO-99-N of July 22, 2019)),
- “Coercion to participate or to refuse to participate in a strike.” (Article 155 of the RA Criminal Code, Article 159 of the NKR Criminal Code),
- “Obstructing the exercise of the right to form associations (public or trade unions) or the creation of parties or obstructing their activities.” (Article 161 of the RA Criminal Code, Article 165 of the NKR Criminal Code),
- “Obstruction of meetings or participation in them.” (Article 163 of the RA Criminal Code, Article 167 of the NKR Criminal Code),
- “Obstruction of the legitimate professional activity of journalists” (Article 163=4 of the RA Criminal Code, Article 168 of the NKR Criminal Code).

Analysis of Approaches to the Qualification of Crimes Against Political Rights in the Context of the Criminal Codes of the Republic of Armenia and the Republic of Artsakh

As it was already noted above, in crimes aimed at the realization of political rights, we are dealing with a deliberate crime with a specific purpose of seizing state power. This, in turn, means that the punishment for such crimes must correspond to the crimes committed.

Thus, part one of Article 147 of the Criminal Code of the Republic of Artsakh states: “Obstruction of the free exercise of the electoral right by citizens, or participation in a referendum, or participation in the work of election or referendum commissions, or obstruction of the exercise of the rights of a member of an initiative group, a proxy of a candidate or candidate, an observer or a representative of the media, a proxy of a party (bloc of parties) is punishable by a fine in the amount of five hundred to seven hundred times the minimum wage or imprisonment for a period of six months to a year.” The same punishment

was provided for in Article 149 of the Criminal Code of the Republic of Armenia. However, after the adoption of the Law of the Republic of Armenia on Amendments and Additions to the Criminal Code of the Republic of Armenia dated April 28, 2021, for the same act, the Criminal Code of the Republic of Armenia provides for punishment in the form of a fine in the amount of seven hundred to a thousand times the minimum wage or imprisonment for up to three years. Moreover, according to the amendments and additions, when punishing for the above-mentioned crime, the legislator provided for the right to be deprived of certain positions from one to three years. In other words, Armenia has taken the path of tougher penalties.

According to the new amendment and supplement, the first part of article 149.1 RA Criminal Code: “Coercion to participate in pre-election campaigning or campaigning at a referendum or participation in pre-election campaigning or refusal to conduct campaigning at a referendum or obstruction of participation in pre-election campaigning or campaigning at a referendum” provides for punishment for “Coercion to participate in pre-election campaigning or campaigning at a referendum or participation in pre-election campaigning or refusal to conduct campaigning at a referendum or obstruction of participation in pre-election campaigning or campaigning at a referendum in any way” in the form of a fine in the amount of seven hundred to a thousand times the minimum wage or imprisonment for a term not exceeding three years with deprivation of the right to hold certain positions or engage in certain activities for a period of one to three years. And Article 149.2 of the Criminal Code of the Republic of Armenia, adopted for the first time: “The use of violence or the threat of violence in the precinct centre or on the territory adjacent to it”, provides for punishment for “The use of violence or the threat of violence in the precinct centre or on the territory adjacent to it, which affected or could affect the natural election process” in the form of a fine in the amount of three hundred to five hundred times the minimum wage, or arrest for a term not exceeding two months, or imprisonment for a term not exceeding three years. The second paragraph of the same article for “The same act committed by a group of persons by prior agreement or an organized group” provides for punishment in the form of imprison-

ment for a term of four to six years with deprivation of the right to hold certain positions or engage in certain activities for a period of one to three years or without it. It should be noted that the above articles, which were adopted by the legislative body of the Republic of Armenia relatively recently, have not yet found their place in the Criminal Code of the Republic of Artsakh and, from this point of view, the above-mentioned acts in Artsakh are still not punishable.

Article 148 of the Criminal Code of Artsakh and the 150th article of the Criminal Code of Armenia: falsification of election results or voting, providing for a penalty of imprisonment for a term of three to five years for knowingly incorrect counting of votes during a referendum or election or knowingly incorrect determination of the results of a referendum or election, theft of a ballot box, as well as falsification of election results or voting in any other way, is essentially one of the most serious crimes of a democratic, rule-of-law state. Moreover, it clearly follows from the disposition of the article that under the falsification of the results of voting of elections or voting, we should understand the falsification of the result of national elections and voting, and in this case, we are not dealing with a crime against political rights, but a classic usurpation of power. From this point of view, it turns out that for falsifying 51% of votes, that is, for a crime against the foundations of the constitutional system, the legislator, even with strict punishment, provides only 5 years of imprisonment.

The above fully applies to the rest of the articles, in one way or another, related to crimes related to the exercise of political rights.

According to Article 149 of the Criminal Code of Artsakh and Article 151 of the Criminal Code of Armenia: The dissemination of defamatory information about a candidate or party (party bloc) during the elections is punishable by a fine in the amount of six hundred to eight hundred times the minimum wage or imprisonment for a term of two to five years, and article 150 of the Criminal Code of Artsakh and article 152 of the Criminal Code of Armenia, the subject of which is an exclusively responsible official, provides for criminal liability in the form of a fine or imprisonment of up to five years maximum, for “violation of the procedure for compiling voter lists, providing them to citizens and political par-

ties or publishing them”. And when voting more than once or instead of another person - Article 151 of the Criminal Code of Artsakh and article 153 of the Criminal Code of Armenia, the legislative bodies of both states provided for punishment in the form of a fine in the amount of five hundred to seven hundred times the minimum wage or imprisonment for a period of two to three years. In our opinion, the penalties provided here are also not proportionate since it turns out that when spreading slanderous information about a candidate, where everyone can be the subject of a crime and when violating the compilation of lists, where the subject is an exclusively responsible official, almost the same punishment is provided. Moreover, the public danger in violation of the rules for drawing up election lists is much greater than the dissemination of defamatory information, and if the voter list is compiled incorrectly, we can have a completely different result in voting or elections.

Article 152 of the Criminal Code of Artsakh and 154 of the Criminal Code of Armenia – “violation of the secrecy of voting”, provide for criminal liability in the form of a fine in the amount of five hundred to seven hundred times the minimum wage or imprisonment for a period of two to three years in Artsakh and from two to five years, indicating an open list of ways of violation: “forcing a voter to report the result of voting in order to violate the secrecy of voting, checking the ballot, penetration into the voting booth (room) in order to clarify the result of voting, as well as violation of the secrecy of voting in another way”.

Articles 153 of the Criminal Code of the Republic of Artsakh and 154¹ of the Criminal Code of the Republic of Armenia provide for punishment in the form of imprisonment for a period of three to seven years (and from six to ten years for the same act committed by a group of persons by prior agreement) with or without confiscation of property or deprivation of the right to hold certain positions or engage in certain activities for a period of one to three years or without it, for “Making forged ballot papers or envelopes for voting, stamps, coupons or the transfer or sale of knowingly forged ballots or envelopes for voting, stamps, coupons”.

Article 154 of the Criminal Code of the Republic of Artsakh: “Obstruction of the free exercise of the will of the voter” and the RA Criminal

Code in Article 154² provide for the same liability, in the form of a fine in the amount of five hundred to seven hundred times the minimum wage or imprisonment for a period of one to three years, for obstructing the free expression of the will of the voter: “receiving a bribe from candidates personally or through an intermediary with the condition of voting for or against one of the candidates, participation in elections or refusal to participate in elections” in the Republic of Artsakh, and: “Receiving or demanding a bribe from candidates, parties (party blocs), agitation initiatives of holding a referendum personally or through an intermediary for yourself or for another person with the condition of voting for or against one of the candidates, parties (party blocs), agitation initiatives of holding a referendum or participating in elections or refusing to participate in elections, or voting more than once or instead of another person, that is, receiving or demanding money, property, property rights, securities or any other advantage” under the Criminal Code of the Republic of Armenia. And the second part of Article 154 of the Criminal Code of Artsakh and part 3 of Article 154² of the Criminal Code of the Republic of Armenia for the same acts that were accompanied by violence or under the threat of violence provides for a more severe punishment: “a fine in the amount of two thousand to two thousand times the minimum wage or imprisonment for a term of three to five years in the Republic of Artsakh (three to six in the Republic of Armenia).” Moreover, if the Criminal Code of Artsakh stops at the above, then the Criminal Code of the Republic of Armenia, part 2, Article 154² provides for punishment in the form of imprisonment from three to six years and for “Giving a voter personally or through an intermediary a bribe to a voter or another person, that is, offering, promising or providing money, property, property rights, securities or any other advantage from candidates, parties (party blocs), referendum campaigning initiatives or refusing to participate in elections or voting more than once or voting instead of another person, that is, an offer, promise or provision of money, property, rights to property, valuable”. Continuing the logic of preventing electoral crimes, part 5 of Article 154² provides for a penalty of imprisonment for a term of two to six years if: “From the date of entry into force of the decision to call elections or a referendum

until the generalization of the results of elections or a referendum (and in the case of elections to the National Assembly – decisions on elections to the National Assembly), free of charge or on preferential terms, the transfer (promise) of money, food, securities, goods (except for campaign printed and other materials or items containing the name or symbols of the party or the name, surname or image of the candidate, and the cost not exceeding three times the minimum wage) or the provision of services (promise) to voters, as well as participants of the referendum or the conduct of election campaigning or campaigning on referendum issues simultaneously with charity personally by the candidate, a member of the party (party blocs) or an authorized person, a proxy, a member of the referendum campaign initiatives or an authorized representative or on their behalf (including on behalf of the party or bloc) or in any other way or under the guise of charity”.

However, it should be noted that Article 153³ of the Criminal Code of the Republic of Armenia, “Non-return of the seal, violation of the established procedure for storing the seal of the election Commission”, which, in accordance with HO-57-N of May 25, 2016, has become invalid, according to Article 155 of the Criminal Code of the Republic of Artsakh, is still in force in Artsakh and provides for a penalty of imprisonment from one to three years for “failure to return the seal of the election commission within the prescribed period by the person responsible for it, as well as violation of the procedure established for storing the seal”.

Article 154⁴ of the Criminal Code of the Republic of Armenia and Article 156 of the Criminal Code of the Republic of Artsakh include a penalty of imprisonment from one to three years for “Demonstrative penetration of a person entitled to carry a weapon into a precinct centre on the day of voting without official necessity”. And Article 154⁵ of the Criminal Code of the Republic of Armenia and Article 157 of the Criminal Code of the Republic of Artsakh provide for punishment in the form of imprisonment from three to five years for: “Preventing an authorized person, a member of the election commission, an observer or a representative of the mass media from familiarizing with election documents, non-issuance of copies of the protocols of the election commission”.

Article 154⁶ of the Criminal Code of the Republic of Armenia and Article 158 of the Criminal Code of the Republic of Artsakh provide for punishment in the form of imprisonment for a period of two to five years with deprivation of the right to hold certain positions or engage in certain activities for a period of one to three years or without it, for: “Non-performance or improper performance by the chairman of the election commission of his powers, as a result of which it became impossible for the election commission to generalize the results of voting or elections” And Article 154⁷ of the Criminal Code of the Republic of Armenia, which is absent in the Criminal Code of the Republic of Artsakh, provides for punishment in the form of imprisonment for a period of two to four years with deprivation of the right to hold certain positions or engage in certain activities for a period of one to three years or without it, for: “Theft of a ballot box, a signed voter list, the registration log of the precinct election commission, the seal of the commission, the personal seal of a member of the precinct election commission, a self-adhesive stamp, a voting coupon or numbered coupon containing voter data, technical equipment for electronic voter registration, a video camera installed by a specialized organization selected by the Government, a one-time bag for election documents or a package of election documents”, and “ The same act committed by a group of persons by prior agreement, - is punishable by imprisonment for a term of three to six years with or without deprivation of the right to hold certain positions or engage in certain activities for a term of one to three years” and “ The same act committed by a member of the election commission is punishable by imprisonment for a term of four to eight years with deprivation of the right to hold certain positions or engage in certain activities for a term of one to three years”.

The Criminal Code of the Republic of Artsakh also lacks the article “Mediation in electoral bribery”, which exists in the Criminal Code of the Republic of Armenia: 154⁹ and provides for punishment in the form of a fine from five hundred to seven hundred times the minimum wage or imprisonment for a period of one to three years, for: “Mediation in electoral bribery, that is, facilitating the achievement of an agreement or the implementation of an agreement already reached on a bribe between an electoral

bribe-giver and an electoral bribe-taker”, and for “The same act, committed with the use of official position or authority emanating from the position”, provides for imprisonment for a term of two to five years.

The first parts of the dispositions of article 161 Criminal Code of the Republic of Armenia and 165 Criminal Code of Artsakh – “obstruction of the exercise of the right to form associations (public or trade unions) or the creation of parties or obstruction of their activities” provides for punishment in the form of a fine in the amount of one hundred to three hundred times the minimum wage or arrest for a period not exceeding one month for obstructing the exercise of the right to form associations (public or trade unions) or the creation of parties or obstruction of the legitimate activities of an association or party or interference with it, while the second parts – for the same acts that entailed a significant violation of the rights and legitimate interests of an association or party, it provides for punishment in the form of a fine in the amount of two hundred to four hundred times the minimum wage or arrest for a period not exceeding two months. And according to article 161¹ “Coercion or obstruction of joining a party or termination of membership”, which, unlike the Criminal Code of the Republic of Armenia, has not found a place in the Criminal Code of Artsakh, for “Coercion or obstruction of joining a party or termination of membership” provides for punishment in the form of a fine in the amount of one hundred to three hundred times the minimum wage or arrest for a period not exceeding two months. For “The same act committed”: 1) in relation to two or more persons; 2) using an official position is punishable by arrest for a term of two to three months or imprisonment for a term not exceeding two years.

Article 163 of the Criminal Code of the Republic of Armenia and article 167 Criminal Code of the Republic of Artsakh, “obstruction of meetings or participation in them”, consisting of two parts, the first part provides for punishment in the form of a fine in the amount of one hundred to three hundred times the minimum wage, or arrest for a period not exceeding three months, or imprisonment for a period not exceeding one year for obstruction of legal meetings, and according to the second part of the same article: coercion to participate in legal meetings, with the use of vio-

lence or with the threat of its use is punishable by a fine in the amount of five hundred to one thousand times the minimum wage, either by arrest for a term not exceeding three months or by imprisonment for a term not exceeding three years.

According to the logic of the provided punishments, the public danger of crimes directed against the political rights associated with holding meetings or participating in the latter is greater than the promised danger of crimes directed against the rights associated with the creation of public organizations, trade unions, parties and their activities? Again, we are deeply convinced and taking into account the fact that as a result of constitutional reforms and the adoption of a new constitution, as a result of which the Republic of Armenia switched from a semi-presidential form of government to a form of parliamentary government, and the role of parties and other political organizations has significantly increased. Therefore, crimes directed against the right to form political parties or the further activities of the latter should be punished proportionately, that is, stricter.

Among the listed articles, Article 164 of the RA Criminal Code and Article 168 of the Artsakh Criminal Code are somewhat different, "Obstruction of the legitimate professional activity of journalists", which refers to the crime of obstructing the exclusively legitimate professional activity of journalists and has simple and qualified compositions. The second part of this article provides for cases when acts are committed by an official using an official position. That is, it follows from this that the subjects of this crime can be both officials and ordinary citizens. And part 3 of article 164 of the RA Criminal Code provides for cases where obstruction of the legitimate professional activities of journalists may be accompanied by the use of violence dangerous to the life or health of a journalist or his relative or with the threat of its use. And so part 1 of Article 164 for obstructing the legitimate professional activity of a journalist or forcing him to disseminate or refuse to disseminate information provides for punishment in the form of a fine in the amount of two hundred to four hundred times the minimum wage, while the second part of the same article punishes for the same acts committed by an official using his official position with a fine in the amount of four hundred to seven hundred times the minimum wage, or imprison-

ment for a term not exceeding three years with deprivation of the right to hold certain positions or engage in certain activities for a period not exceeding three years or without it, and for the same acts accompanied by the use of violence dangerous to the life or health of a journalist or his relative or with the threat of its use, part 3 of article 164 provides for punishment in the form of imprisonment for a period of three to seven years.

As already noted above, Article 164 relating to crimes directed against the legitimate professional activities of journalists differs from other articles of this kind; the disposition clearly distinguishes the subjects and the degree of public danger of the crime in different cases. This, first of all, should be associated with the diligent work of journalists with the legislative body during the writing of the law, which in turn means that any adopted law, especially criminal law, must clearly show the reality in which we live.

A comparative analysis of the relevant articles of the Criminal Codes of the Republic of Armenia and the Republic of Artsakh shows that the institutions of punishment of Armenia and Artsakh not only coincide but almost completely repeat each other. Moreover, even the editing or addition of an article of the Criminal Code of the Republic of Armenia in the shortest possible time leads to the editing or addition of the relevant articles of the Criminal Code of the Republic of Artsakh. However, it should be clearly noted that despite the repetition of the relevant articles of the Criminal Code of the Republic of Artsakh and the coincidence of the institutions of punishment of the Republic of Armenia and the Republic of Artsakh, in terms of pre-election processes and processes during voting, the situation in Artsakh and Armenia is radically different. Moreover, this difference also applies to post-election political and legal processes. That is, if in the Republic of Armenia, after almost every republican election, mass distrust of the election results is planned, followed by protest actions and legal processes, then in the Republic of Artsakh, almost always, post-election processes coincide with the pre-election situation.

And so, speaking about the differences and similarities in the problems of the realization of political rights and the imposition of punishments for crimes directed against the realization of political rights in the Republic of Armenia and

the Republic of Artsakh, as well as comparing the data received from the information centre of the Police of the Republic of Armenia with the data of the Republic of Artsakh, it can be noted that despite the similar work of the relevant state structures and the coincidence of the institutions of punishment of the Republic of Artsakh and the Republic of Armenia, the effectiveness and result of the fight against such crimes in Armenia are practically zero, and in Artsakh, the number of crimes regarding the exercise of political rights has been decreasing over the years.

Unfortunately, the trend of increasing crimes related to the exercise of political rights and the formation of elected bodies in the Republic of Armenia continues. Moreover, for the second time in the recent political history of the Republic of Armenia, after the republican elections, four political forces appealed to the Constitutional Court of the Republic of Armenia with a request to consider the election results invalid. This shows that the same legislative regulation of identical political and legal processes gives completely different results in the Republic of Armenia and the Republic of Artsakh, which in turn proves that regardless of everything, the political realities and challenges of the Republic of Artsakh do not coincide with the realities of the Republic of Armenia.

Conclusion

Summarizing the above, in order to fight crime in the sphere of the exercise of political rights, it is necessary to implement preventive measures at various levels of society and in all directions.

Despite the fact that both the Criminal Code of the Republic of Armenia and the Republic of Artsakh and many other states classify crimes against political rights as crimes against the constitutional rights and freedoms of man and citizen, we propose a completely new approach regarding the qualification of crimes against political rights.

As in the case of robbery, where the crime has two objects at the same time: one object is the main one, property, and the second is an additional one, human health, so in the case of crimes against political rights, we are dealing with a crime with two direct objects. And if in

the case of robbery, the objects are human health and property, then in the case of crimes against political rights, the main object of the crime is the foundations of the constitutional system and the security of the state, and an additional one is the political rights of a citizen, since, in a democratic, rule-of-law state, violation of laws regarding political rights undoubtedly means, first of all, to act against the constitutional system and the security of the state.

As for the subject of the crime, it should be noted that despite the fact that everyone can be the subject of crimes against political rights, however, the legislator must clearly distinguish between crimes committed by ordinary citizens and crimes committed by civil servants, public servants, employees of law enforcement agencies and other government departments and local self-government bodies. The crimes committed by the above-mentioned people are of great public danger, and, therefore, the legislator should determine a more severe punishment for such people.

In order to reduce crimes against political rights, especially during the preparation and conduct of elections, in our opinion, it is necessary:

- Establish proportionate punishments among crimes directed against the exercise of political rights; that is, the legislator of a parliamentary republic should establish stricter penalties for such crimes.
- Articles 149, 149¹, 149², 150, 151, 152, 153, 154, 154¹, 154², 154³, 154⁴, 154⁵, 154⁶, 154⁷, 154⁸, 154⁹, 161, 161¹, 163, 164 of the Criminal Code of the Republic of Armenia should be moved from the block of crimes aimed at the constitutional rights and freedoms of man and citizen to the block of crimes against state power since crimes against political rights are primarily directed against the foundations of the constitutional system and the security of the state. Moreover, these actions do not allow the implementation of the first and second articles of the Constitutions of both the Republic of Artsakh and other democratic states.
- Clearly distinguish between crimes carried out by an ordinary citizen and a citizen holding a particular public position, since in our deep conviction - in the latter case, the public danger of a crime is much greater.

Acknowledgement

This work was supported by the Science Committee of RA (Research project № 22YR-5E006).

References

- Avetisyan, S. S., & Chuchaev, A. I. (Eds.) (2014). *Ugolovnoe pravo Armenii I Rossii* (Criminal law of Armenia and Russia. General and special parts, in Russian). Moscow: Contract.
- Hayastani Hanrapetutyán orenqy, Hayastani Hanrapetutyán qreakan orensgrqum lracumner yev popokhutyunner kata-relu masin*The (Law of the Republic of Armenia on Amendments and Additions to the Criminal Code of the Republic of Armenia, in Armenian) (2021, April 28). Retrieved from <https://www.arlis.am/documentview.aspx?docid=152331>
- Hayastani Hanrapetutyán qreakan orensgrq* (Criminal Code of the Republic of Armenia, in Armenian) (2003, April 18). (Amend. and add., August 12, 2015). Retrieved from <http://www.parliament.am/legislation.php?ID=1349&lang=arm&enc=utf8&sel=show>
- Hayastani Hanrapetutyán qreakan orensgrq* (Criminal Code of the Republic of Armenia, in Armenian). (2003, April 18). (Amend. and add., 2015, August 12).
- Lernayin Gharabaghi qreakan orensgrq* (The Criminal Code of the Nagorno-Karabakh Republic, in Armenian) (2013, April 25). Retrieved from <http://arlexis.am/DocumentView.aspx?docid=23008>
- Mirumyan, K. A. (2004). *Istoriya politicheskoy nauki* (History of political science, in Russian). Yerevan: RAU Publishing House.
- Stephen, H. J., & Stephen, J. (1863). *New commentaries on the laws of England: (partly Founded on Blackstone)*. Butterworths.
- Tagantsev, N. S. (n.d.). *Ponyatie prestupleniya* (The concept of crime, in Russian). Retrieved May 20, 2022, from <http://www.pravozor.ru/criminal-law/chapter-ponyatie-prestupleniya.html>
- Ugolovnoe parvo Rossiyskoy federacii* (The Criminal Code of the Russian Federation, in Russian). (1996, June 13). (Amend., 2021, April 8). Retrieved from http://www.consultant.ru/document/cons_doc_LAW_10699/

DOI: 10.24234/wisdom.v23i3.832

PHILOSOPHICAL AND LEGAL ESSENCE OF CONTROL IN TERMS OF ENSURING NATIONAL SECURITY

Roman KOLISNICHENKO^{1,*}  | Marat TSUMARIEV¹  | Nadiia MELNYK²  |Iryna GORBAN³  | Nadiia MARUSHKO³ 

1 Central Ukrainian Institute of the Interregional Academy of Personnel Management; Interregional Academy of Personnel Management, Ukraine

2 Department of Theory Law, Constitutional and Private Law, Lviv State University of Internal Affairs, Lviv, Ukraine

3 Department of Finance and Accounting, Lviv State University of Internal Affairs, Lviv, Ukraine

* Correspondence

Roman KOLISNICHENKO, Frometivska Street, 2, Kyiv, 03039, Ukraine
E-mail:
kolisnichenko.edu@gmail.com

Abstract: The main purpose of the study is to determine the philosophical and legal essence of control in terms of ensuring national security. In modern conditions, the rethinking of the fundamental philosophical and legal approaches to the interaction between the state and the individual, the citizen, and public mechanisms is of particular importance. Outdated ideological stereotypes associated with the dominance of the state and its interests in such interaction still prevail in the public philosophy of legal consciousness, which does not contribute to the modern understanding of the legal forms of state acts as a way to ensure the priority of human rights in the sphere of public power. In this regard, great importance is attached to the substantiation of new philosophical approaches to the assessment and formation of state activity. The most important type of such activity has traditionally been controlling and oversight, especially in the context of national security. As a result of the study, the main aspects of the philosophical and legal essence of control in terms of ensuring national security were identified.

Keywords: philosophy, control, human rights, philosophy of law, national security.

Introduction

Considering any social phenomenon or institution, we inevitably turn to its historical roots. It is thanks to the analysis of the history of ideas about legal phenomena that one can see that the developed modern concepts of law and the state are based on the centuries-old knowledge of philosophers and jurists. The ideas of control, its essence, and its purpose are reflected in the phil-

osophical and legal reflections of both ancient and modern thinkers. In this study, we will try to trace the thread of development of theoretical teachings on the role and place of state control in the system of public administration.

State control in the modern philosophical and legal doctrine is practically not considered in terms of its value and significance in the context of public administration, the possibility and expediency of replacing them with other adminis-

trative forms. We believe that these institutions can rightfully be attributed to the values of the public administration system; to a variety of national political and legal values that are the object of transmission from generation to generation within the framework of legal cultures, to the instrumental pillars of the administrative and legal regulation of the vast majority of spheres of public life (Flanagan & Hannikainen, 2020).

Their transformation in the context of the next stage of administrative reform requires, in our opinion, not only administrative and procedural support, which has recently been given due attention both at the level of scientific understanding and in the framework of improving legal regulation, but also philosophical and legal justification associated with determining the place and role of control as managerial forms in the general system of public administration, identifying their need, assessing the appropriateness of use.

Science, generating high technologies, becomes the main factor of productive growth in society and the knowledge economy. With the advent of the knowledge economy in the field of scientific activity, the market occupies a dominant position, presenting new requirements to the existing players of the knowledge society, regardless of whether they belong to the scientific, economic, or political spheres because it is they who will ensure the rapid and long-term development of the social system at the intersection of science, economics and politics. Turning to the interpretation of the concepts of society and the knowledge economy, as the context of philosophical and scientific understanding of management theory, we note that these concepts do not just mean strengthening or increasing the role of science in society; they fix the deepest changes in society itself, for which scientific knowledge and technologies become its essence. In this context, it becomes especially relevant to turn to management thought, the main trend of which is the desire to turn management into a science.

For most academic disciplines, there is a range of questions that characterize their ultimate foundations, called the philosophy of the corresponding science. Management, in this sense, is no exception, as it has reached a stage of maturity that requires a philosophical understanding of its own foundations. The term “management phi-

losophy” outlines a range of generalizing philosophical judgments about the subject and methods of management, the place of management among other sciences, and in the system of scientific knowledge as a whole, its cognitive and social role in modern society. In other words, the philosophy of management considers the axiological, epistemological, and methodological foundations of human activity in the process of management. It should be emphasized that management as a type of human practice has existed since the emergence of the need for joint, coordinated activities of people.

Such managerial activity in the very first and general approach can be defined as the actions of people joining efforts to implement common tasks and achieve a common goal. Each stage of the historical evolution of society offered its own rules for the relationship of subjects of management, as well as ways to organize the management process, the comprehension of which began with the appearance of the very first social theories, but only in the last hundred years ago, management turned into an independent scientific discipline in which a number of questions and problems there is no definitive and generally accepted interpretation (Dearey, 2002).

It seems to us that the theory of management can be defined as a logically ordered knowledge, which integrates the principles, methods, and technologies of management established based on the use of theoretical results of specific sciences and information obtained by experience. A specific feature of management lies in its interdisciplinary nature, as well as in the close interweaving of theoretical concepts and the constant focus on solving practical problems, which allows researchers to divide management knowledge into two levels: the first is the theory of social management, as part of general political, economic and socio-philosophical concepts and the second is an applied discipline that synthesizes fragments of scientific theories of such disciplines as mathematics, logic, psychology, as well as practical knowledge and skills in managing various objects.

Despite the abundance of definitions of the concept of “management”, it recognizes the presence of such components as an object, subject, goals, means, results, and conditions, and management is defined as a transformative and guiding activity that ensures the achievement of

the designated goal. In accordance with this definition, management can be interpreted as the process of the subject's influence on the object, aimed at streamlining and preserving or at destroying and changing the system of the object in accordance with a given goal. The problems of management in modern society are becoming relevant for philosophy in general and for social philosophy, especially because they study a special role in the life of both society and the individual. Modern society cannot develop without a management system, and effective management in the country has become the dominant factor (Collins & Lawford-Smith, 2021).

The philosophy of management, as a study of the fundamental foundations of managerial thought, is fundamentally different from the philosophy of the exact sciences. If, for example, the control of technical systems proceeds from the immutable laws of physics, chemistry, mechanics, biology, etc., then in socio-economic control systems, there is a person whose behaviour depends on his values, needs, worldview, and will, which are not amenable to accurate description and measurement. To this, it should be added that in the social world, there are no immutable laws, and the subject of study is constantly undergoing transformation. At the same time, the emerging contradictions between the principle of scientificity, rationality and the real behaviour of people pose serious methodological problems, thereby stimulating the development of management theory. In the process of resolving emerging methodological problems of management, the humanities and natural sciences are forced to cooperate.

Increased attention to the administrative and procedural aspects of state control in the context of administrative reform, rightly stating that outside the scope of the reform, there were issues of critical analysis of the need and (or) sufficiency of control activities in terms of protecting legally protected values; the possibility of replacing state control activities with others, including non-state institutions for the protection of legally protected values (Barry & Wissenburg, 2011).

Taking into account the fact that the category of "values protected by law" is actively and widely used in legislation and scientific research in the field of state control, it is necessary to consider and substantiate the philosophical and legal aspects of modern control activities of the state.

Otherwise, the activity of scientists, legislators, and law enforcers can be levelled by the lack of a conceptual philosophical and legal justification for state control.

The main methods of philosophical and legal justification of state control are horizontal and evolutionary methods. The first is to substantiate the control activities of the state from the point of view of the possibility of replacing state control with other mechanisms within the framework of deregulation processes and their varieties. The second method is based on taking into account the previous development of these management forms.

Methodology

The study determines the philosophical and legal essence of control in terms of ensuring national security based on basic concepts of ontology, axiology, public administration theory and projection, and the concepts of philosophy and sociology of law. The methodological base of the work is the modern merits of the theory of management, the philosophy of management and control, as well as the bases of state security. A complex of interrelated general scientific and special scientific methods was used, in particular, the dialectical method of analysis and the axiological method. The reliability and argumentation of scientific results were carried out on the basis of philosophical, general scientific, and special scientific methods, in particular, the interpretive-analytical method, with the help of which the following were carried out: hermeneutic and theoretical analysis, synthesis of philosophical, legal and pedagogical works, normative documents, textbooks with a generalization of theoretical and methodological basics.

Research Results and Discussions

While interpreting and substantiating the theory of control, it should be noted that its current state has been significantly influenced by the sciences of human behaviour: psychology, sociology, social psychology, and anthropology, since these sciences cannot consider the activities and behaviour of people outside of philosophy and cultural context. Philosophy contributes to deep

penetration into the understanding of the phenomenon of control, which takes root in a culture that renews the values and norms inherited from the past, passing them on to new generations. Scientific and rational understanding, as well as the practice of making managerial decisions, cannot be carried out without taking into account socio-cultural factors. In this regard, the most important task in the field of control is to identify those national cultural traditions that can and should be used in theoretical and methodological understanding and practical application in management. It is the ignorance of the peculiarities of world history and mentality that turns into difficulties in the formation of a market economy, social tragedies, and technical and technological disasters. And only models of control, built taking into account national specifics, can become effective and overcome the difficulties that arise. Turning to management issues, the philosophy of control sees the development of conceptual foundations for the formation of the model of control as the most important task since this task does not fit into the framework of one or more disciplines and requires not only interdisciplinary approaches but also a holistic philosophical reflection. It seems that a rationally and scientifically formulated national model of control can become not only a condition for effective control practice but also a long-term factor in uniting the country. Such a model should become a key link in the macro-control system and permeate its content, defining the rules of the game in all areas of control. Science and practice show that the effectiveness of any manager is determined by the three most important components: practical experience, theoretical knowledge, and the art of a leader (Winston, 1993).

Moreover, if experience and art are individual characteristics of each person, then the theory of control can and should be taught since special training will make the human activity more rational and efficient. It seems that today knowledge of the fundamentals of the theory and methodology of decision-making is necessary not only for those who are professionally associated with managerial activities but also for every person who faces the problem of choice every day. It is important to emphasize that control is a purposeful rational activity, and in modern science and philosophy, the concept of rationality has undergone a very serious transformation,

taking into account the stochastic nature of natural and social processes, the diversity of types of being, the presence of various connections and tendencies of self-organization. The philosophy and theory of control of the 21st century deny absolute certainty and mechanism, recognizing the variability of the prerequisites and norms of rationality, which forces the use of such grounds as ambiguity and uncertainty in assessing the situation and making managerial decisions. In modern life, organizational interactions are regulated by such ideological categories as the idea of the relationship between man and nature, the ideas of justice, good and evil, culture and tradition, which means that the basis of modern control is not only a complex of specialized disciplines that have applied significance but also a holistic philosophical and methodological approach, inscribed in the modern worldview (Poel, 2020).

In philosophical and legal approaches in relation to legal institutions and phenomena, broad and narrow approaches are distinguished. Within the framework of the first, law acts as the basic value of society at a certain stage of development. Thus, law, along with family, property, personality, freedom, spirituality, order, and statehood, is positioned as the cornerstone and fundamental value of civil society. The narrow philosophical and legal approach focuses on the values protected by legal institutions and processes (Machery, 2017).

Philosophical and legal aspects in relation to control activities also include two levels, which differ in the scale of the positioning of institutions of state control. The first (higher) level determines the value of the most controlled activities in the public administration system as a whole. Such value and, as a result, the significance of this activity is determined in comparison with other forms of providing legally protected values and means of achieving proper public administration (licensing, permitting system, self-regulation, etc.). Some authors see the value (axiology) of control in that it allows one to judge with a proper degree of certainty that the intended goal has been achieved, as well as in the fact that control allows one to make a decision promptly and correct the process of activity in cases of its deviation from the ideal (goal) (Erkal & Vandekerckhove, 2021).

The second, no less significant level involves

the allocation and definition of the content of the category “legally protected values” in the system of control. Protections of legally protected values, ensuring the necessary level of their safety, and preventing harm to them are the goals of state control.

It should be noted that both levels of philosophical and legal support of control are practically not studied in modern legal science in terms of ensuring national security.

Value is understood as the positive or negative significance of the objects of the surrounding world for a person, class, group, or society as a whole, determined not by their properties in them but by their involvement in the sphere of human life, interests and needs, and social relations. The value can be determined only when considering the object in the social aggregate, in relation to state control - in the context of the entire system of public administration, taking into account the numerous and complex relationships between its components. In other words, we are talking about assessing the significance of their use in the general system of measures and forms of state regulation, means of managerial influence on a certain area of social relations (Erkılıç, 2021).

The value of control in terms of ensuring national security is due to the ability to ensure the protection of legally protected values through minimal interference in the controlled activities of citizens and organizations and to establish the necessary level of restrictions on their rights and freedoms. Control as management forms are independent, but within the framework of this article, the presence of a number of criteria for their differentiation (primarily administrative and procedural) will be considered as components of one of the areas of state management activity - control. Otherwise, their value should also be delimited, and they themselves should be subject to comparative legal analysis from the standpoint of significance in the system of public administration.

Without going into a discussion about the distinction between state controls as a form of management activity, we recognize the fact that the ratio of control components in relation to a certain area of state regulation also depends on the potential for public authorities to ensure the protection of legally protected interests in a particular area of public relations. The specificity of the

latter determines the level of managerial influence, as well as the arsenal of tools and forms of such influence (Cholbi, 2022).

In this regard, we can talk about a certain philosophical and legal circle in relation to state control in terms of ensuring national security, which consists of the correlation of the value of control activities with the level of protection of legally protected values.

It should be recognized that the idea of replacing state control with alternative non-state (market) mechanisms lies in the plane of a possible reduction in the administrative burden on business associated with control activities by state authorities. The effectiveness of such measures, their impact on the level of risk of harm to citizens, the environment, and the safety of products and services offered is difficult to assess, while it is important to determine the position of controlled entities on this issue. According to a sociological survey of business community leaders, businesses do not support most of the proposed alternative mechanisms for controlling their activities. Most of the respondents consider it inappropriate to replace state control with “regular audits by non-state specialized organizations”, “ensuring the fulfilment of obligations (financial guarantees, third-party guarantees)”, and “introducing mandatory membership in self-regulatory organizations” (Dibben & Sheard, 2012, Leshchenko et al., 2021).

Less critical assessments are observed in relation to insurance and public control. The greatest preferences in terms of replacing state control are associated with self-control. Nevertheless, under certain conditions, the business is ready to consider all options. One of the main conditions is the absence of additional costs, which is especially important for individual entrepreneurs. It is interesting that business assessments regarding alternative mechanisms for replacing state control do not depend on the type of control (Manomano & Mundau, 2017).

Replacement (partial replacement) of state control seems possible in various areas of public activity: in the field of environmental relations, it is proposed to replace state control with an environmental audit.

Situations with the replacement of state control by other mechanisms in certain areas are not always positively characterized by specialists. Thus, attempts to eliminate state control in the

field of explosives, according to experts, are the right way to create conditions for mass accidents. At the same time, it is rightly noted that the replacement of state control with insurance schemes is designed to ensure the economic well-being of the owners of mining enterprises but is not capable of restoring the lives of the dead miners. Scientists also note that the abolition of licensing (replacing it with self-regulation) in the absence of adequate state regulators can lead to deterioration in the state of legality.

The cautious attitude toward the replacement of permissive state regulation with self-regulation is justified by the need for systemic state control over the activities of self-regulatory organizations. Recognizing the possibility and legitimacy of replacing permissive administrative regulation with institutions of philosophical and legal content, scientists insist that such institutions be able to prevent or at least minimize the negative consequences of hazardous activities (Novikov, 2016).

There are opinions that control agencies differ from supervisory agencies in the powers granted to them. However, the question arises: does the scope of these powers depend on subjective factors, or is it determined by some fundamental objective conditions? Control as a type of activity is aimed at identifying non-compliance by the controlled subject with the established rules for the implementation of controlled activities or non-fulfilment by the controlled subject of public relations assigned to his duties or non-compliance of the controlled object with the established requirements. So, in accordance with most by-laws of different countries of the world, state control is an inspection of the observance by the inspected entity of the mandatory requirements in the course of its activities, the mandatory requirements for goods (works, services) established by federal laws or regulatory legal acts adopted in accordance with them. A control measure is a set of actions of officials of state control agencies related to the verification of compliance with the mandatory requirements by the subject, the implementation of the necessary studies (tests), examinations, the registration of the results of the verification and the adoption of measures based on the results of control measures (Dobrolubova, 2016).

Thus, the objects of control are certain social relations related to the fulfilment of established

requirements (duties), rules, and conditions, in particular (Kraut, 2022):

- compliance with the rules established by law for the implementation of economic or other activities; observance by the subjects of certain duties assigned to them by law;
- compliance with the requirements of technical regulations for products and certain types of processes. The objects of verification during control may be: subjects, for example, an individual or an official, may be subjected to personal search or oral questioning; objects, for example, products, waste, and samples of the natural environment, can be subjected to inspection and research;
- public behaviour of individuals that can be observed; economic or other activities of legal entities or individual entrepreneurs, which can be studied by inspecting the territory and premises, accounting for products, checking the accounting and reporting system, appointing or conducting an audit of financial and economic activities;
- processes of production, operation, storage, transportation, sale, and disposal of products; documents and information; other objects provided by law.

Thus, the value of control in terms of ensuring national security, as well as other management mechanisms, is due to the ability to provide the values protected by law to the right extent. Verification of compliance with mandatory requirements should not be an end in itself for control and oversight agencies since if compliance with such requirements does not lead to the safety and protection of public goods, and causes damage to entrepreneurial activity, then such activity of the state does not make any sense.

Conclusion

Philosophical and legal approaches to control and supervisory activities imply two levels: the first is associated with the assessment of the control and supervisory activities in the system of other management forms; the second is with ensuring the protection of legally protected values with the help of state control.

Control as philosophical and legal forms can be considered in terms of their value, which should be understood as the significance of these

forms in the public administration system as a whole in the context of the possibility of using other management forms to achieve management goals. The possibility of replacing control with other regulatory mechanisms is considered a violation of mandatory requirements.

The effectiveness of replacing the control mechanisms of the state with others related to the delegation of state powers, self-regulation, co-regulation, and other manifestations of deregulation, institutions are primarily associated with the possibility of ensuring the necessary level of protection of values protected by law.

From the point of view of the philosophical and legal approach, the value of state control is due to the preliminary development of these management forms in the public administration system in terms of ensuring national security.

The current legislation refers to the values protected by law, first of all, life, health, morality, rights, and legitimate interests of people and organizations, animals, plants, the environment, the defence of the country, and the safety of the country, cultural heritage sites. The content of the list of values in different documents is somewhat different; it is based on basic constitutional values.

The list of legally protected values is a mobile system with an internal hierarchical structure. Legally protected values can be classified into constitutional and other values, as well as depending on the scope of regulation.

Taking into account the value orientations of control activities is very important and possible both at the stage of rule-making and in law enforcement practice. To a certain extent, taking into account the structure of values protected by law, the significance of an individual value or a set of values is possible within the framework of discretion as a natural property of law enforcement, as well as in the development of risk criteria in the implementation of control and supervisory activities, in the context of implementing the principles of state control, its varieties.

References

Barry, B., & Wissenburg, M. (2011). The concept of the state in political philosophy. *European Political Science, 10*, 92-102. <https://doi.org/10.1057/eps.2011.10>

- 10.56
- Cholbi, M. (2022). Philosophical approaches to work and labor. In E. N. Zalta (Ed.), *The Stanford Encyclopedia of Philosophy*. (Spring 2022 ed.). Retrieved from <https://plato.stanford.edu/archives/spr2022/entries/work-labor>
- Collins, S., & Lawford-Smith, H. (2021). We the people: Is the polity the state? *Journal of the American Philosophical Association, 7*(1), 78-97. <https://doi.org/10.1017/apa.2020.15>
- Dearey, P. (2002). Systems thinking: A philosophy of management. *Philosophy of Management, 2*, 73-82. <https://doi.org/10.5840/pom20022316>
- Dibben, M., & Sheard, S. (2012). Reason in practice: A unique role for a 'philosophy of management'. *Philosophy of Management, 11*, 1-9. <https://doi.org/10.5840/pom201211316>
- Dobrolubova, E. I. (2016). Results and efficiency of state control in labor relations. *Statistics and Economics, 6*, 49-55.
- Erkal, H., & Vandekerckhove, W. (2021). Twenty years of philosophy of management. How has it shaped the field? *Philosophy of Management, 20*, 471-483. <https://doi.org/10.1007/s40926-021-00185-x>
- Erkiliç, T. A. (2021). A study on management philosophy in the context of philosophy and basic concepts of management. *OPUS – International Journal of Society Studies, 18*(40), 1984-2008. <https://doi.org/10.26466/opus.886009>
- Flanagan, B., & Hannikainen, I. R. (2020). The folk concept of law: Law is intrinsically moral. *Australasian Journal of Philosophy, 1-15*. <https://doi.org/10.1080/0048402.2020.1833953>
- Kraut, R. (2022). *Socrates and the state*. Princeton: Princeton University Press. <https://doi.org/10.1515/9780691242927>
- Leshchenko, M. P., Kolomiets, A. M., Iatsyshyn, A. V., Kovalenko, V. V., Dakal, A. V., & Radchenko, O. O. (2021). Development of informational and research competence of postgraduate and doctoral students in conditions of digital transformation of science and education. *Journal of Physics: Conference*

- Series*, 1840(1). doi:10.1088/1742-6596/1840/1/012057
- Machery, E. (2017). *Philosophy within its proper bounds*. Oxford University Press. <https://doi.org/10.1093/oso/9780198807520.001.0001>
- Manomano, T., & Mundau, M. (2017). Preserving human dignity: Promises and Pitfalls – a South African perspective. *International Social Work*, 60(6), 1358-1369. <https://doi.org/10.1177/0020872817712567>
- Novikov, D. (2016). Cybernetics, control philosophy and control methodology. In *Cybernetics. Studies in Systems, Decision and Control* (Vol. 47, pp 21-26). Springer: Cham. https://doi.org/10.1007/978-3-319-27397-6_2
- Poel, I. (2020). Three philosophical perspectives on the relation between technology and society and how they affect the current debate about artificial intelligence. *Human Affairs*, 30(4), 499-511. <https://doi.org/10.1515/humaff-2020-0042>
- Winston, C. (1993). Economic deregulation: Days of reckoning for microeconomists. *Journal of Economic Literature*, 31, 1263-1289.

NOTES TO CONTRIBUTORS

MANUSCRIPT MUST:

- correspond to the [topics](#) of the journal,
- not include information about the author(s),
- be submitted in English, in Microsoft Office Word,
- not exceed 7000 words,
- page size – A4, margins - 2 cm from each side,
- font face – Times New Roman,
- font size for the text of the article – 12, for the footnotes – 10,
- line spacing for the text of the article – 1, first line – 0.5 cm (first line of the first paragraph after subtitles - none),
- line spacing for the footnotes – 1, hanging – 0.3 cm.

TITLE:

- should outline the general scope of the article,
- uppercase,
- font size – 16.

SUBTITLES:

- capitalize important words,
- align from left,
- font size - 13,
- first-line - none.

AUTHORS' DATA:

- first name(s), last name(s), and authors' information according to the [sample](#) (must be submitted in a separate file),
- full name and postal address of each author's workplace, organization,
- position, rank, academic degree,
- ORCID iD, e-mail and phone number,
- the surnames and the first letter in the names of authors should be full and in uppercase.

ABSTRACT:

- should not exceed 200 words,
- should be informative and not contain general words and phrases,
- should describe the research and the results,
- should reflect the main content of the article, taking into consideration the following viewpoints: subject, purpose, research results and conclusions,
- information contained in the title should not be duplicated in the abstract,
- should provide a good perspective on the final message of the article.

KEYWORDS:

- should be up to ten,
- should be separated by a comma and end by a full stop.

INTRODUCTION:

- should reflect the article's contribution to the scopes of philosophy and methodology of science,
- should reflect the current concerns in the area,
- should specify the research objectives.

CONCLUSION:

It should be unambiguously formulated and presented.

REFERENCES & IN-TEXT CITATIONS

APA citation system must be used for the in-text citations and references.

IN-TEXT CITATIONS

When the author is mentioned in the running text, place the year of publication in parentheses.

Wainwright (2012) found that the more time students spent on Facebook, the less happy they felt over time.

When the author is not mentioned in the running text, include the author's name in the parenthetical citation - along with the year. Separate author and year by a comma.

The more time students spent on Facebook, the less happy they felt over time (Wainwright, 2012).

One or two authors

(Davison, 2003)

(Fallon & van der Linden, 2014)

In a recent study by Fallon and van der Linden (2014), 161 adults diagnosed with ADHD were compared...

Three, four or five authors

Grier, Johnson, Green, Smith, and Hyde (2013) analyzed 65 studies of mindfulness-based therapy (MBT). ...

An analysis of 65 studies of mindfulness-based therapy (Grier, Johnson, Green, Smith, & Hyde, 2013).

In second and subsequent citations, give only the first author's name followed by 'et al.'

(Grier et al., 2013).

Six or more authors

Cite only the first author for the first and subsequent citations, followed by 'et al.'

(Huizinga et al., 2014).

Two or more works with different authors

(Bradfield & Lewis, 2014; Pearson, 2010; Smeets, 2011)

Two or more researches, papers and/or sources by the same author

(McDaniel, 2012, 2014)

Citations with the same author(s) and with the same publication year

Identify citations with the same author(s) and with the same publication year by the suffixes a, b, c, and so forth. Assign the suffixes alphabetically by title (consistent with the order in the reference list).

Stress can adversely affect our health (James & Singh, 2012a, 2012b, 2012c).

Authors with the same surname

If a reference list contains works by two leading authors with the same surname, provide the initials of both authors in all text citations.

Among studies, we review M. A. Smith (2010) and J. Smith (2007).

Works with an unknown publication year

When the publication year of a work is unknown, use the abbreviation 'n.d.' (no date).

(Walker, n.d.).

Specific parts of a source

(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

References must be arranged in alphabetical order by the last name of the (first) author, followed by the initials. (Hanging - 1.5).

The Latin transliteration of all non-Latin references should be included together with the English translation. There is no need to transliterate the author(s) surname(s).

Брутян, Г. А. (1992). *Очерк теории аргументации*. Ереван: Изд-во АН Армении.

Brutian, G. A. (1992). *Ocherk teorii argumentatsii* (Outline of Argumentation Theory, in Russian). Yerevan: NAS RA Publication.

Абрамова, М. А., Балганова, Е. В. (2018). Качество высшего образования как детерминанта общественного развития. *Философия образования*, 4(77), 3-12.

Abramova, M. A., & Balganova, E. V. (2018). *Kachestvo vysshego obrazovaniya kak determinant obshchestvennogo razvitiya* (Quality of higher education as a determinant of social development, in Russian). *Filosofiya obrazovaniya* (Philosophy of Education), 4(77), 3-12.

*Works by the same author (or by the same two or more authors in the same order) with the same publication date are arranged alphabetically by title (excluding **A** and **The**). Add lowercase letters - a, b, c, etc. - immediately after the year.*

Hayward, K. H., & Green (2012a). ...

Hayward, K. H., & Green (2012b). ...

Print book

Brown, S. D., & Stenner, P. (2009). *Psychology without foundations: History, philosophy and psychosocial theory*. London, England: Sage.

Digital version of a print book

Aquilar, F., & Galluccio, M. (2008). *Psychological processes in international negotiations: Theoretical and practical perspectives*. doi:10.1007/978-0-387-71380-9

Sugden, R. (2004). *Economics of rights, cooperation and welfare*. Retrieved from <http://site.ebrary.com/>

Book, second/subsequent or revised edition

Jenkins, R., & Cohen, G. M. (2002). *Emotional intelligence* (Rev. ed.). London, England: Routledge.

Sutton, K. (2013). *Social science research* (3rd ed.). doi:10.1017/S1474746402103051

Edited book

Fineman, S. (Ed.). (2007). *The emotional organization: Passions and power*. Malden, MA: Blackwell.

Selig, N., & Sandberg, R. (Eds.). (2001). *Economic sociology*. Retrieved from <http://press.princeton.edu/>

Chapter in an edited book

Becker-Schmidt, R. (1999). Critical theory as a critique of society. In M. O'Neill (Ed.), *Adorno, culture and feminism* (pp. 104-117). London, England: Sage.

Journal article

Kieruj, N. D., & Moors, G. B. (2010). Variations in response style behavior by response scale format in attitude research. *International Journal of Public Opinion Research*, 22, 320-342. doi:10.1093/ijpor/edq001

Djidjian, R. Z. (2016). Paradoxes of human cognition. *Wisdom*, 2(7), 49-58.

Magazine article

Chamberlin, J., Novotney, A., Packard, E., & Price, M. (2008, May). Enhancing worker well-being: Occupational health psychologists convene to share their research on work, stress and health. *Monitor on Psychology*, 39(5), 26-29.

Weir, K. (2014, June). The lasting effect of neglect. *Monitor on Psychology*, 45(6). Retrieved from <http://www.apa.org/monitor/>

Newspaper article

Hilts, P. J. (1999, February 16). In forecasting their emotions, most people flunk out. *The New York Times*. Retrieved from <http://www.nytimes.com>

Entry in an online reference work (including Wikipedia)

Encyclopedia, author and editor known

Steup, M. (2005). Epistemology. In E. N. Zalta (Ed.), *The Stanford encyclopedia of philosophy* (Fall 2007 ed.). Retrieved from <http://plato.stanford.edu/archives/fall2007/entries/epistemology/>

Wikipedia

Prisoner's dilemma. (n.d.). In *Wikipedia*. Retrieved October 24, 2013, from http://en.wikipedia.org/wiki/Prisoners_dilemma

Dictionary

Paradox. (n.d.). In *Merriam-Webster's online dictionary* (11th ed.). Retrieved from <http://www.merriam-webster.com/dictionary/paradox>

Proceedings, published in book form

Hughes, H. (2002). Information literacy with an international focus. In K. Appleton, C. R. Macpherson, & D. Orr. (Eds.), *International Lifelong Learning Conference: Refereed papers from the 2nd International Lifelong Learning Conference* (pp. 208-213). Rockhampton, Australia: Central Queensland University Press.

van der Linden, C. (2007). Gilles de la Tourette's syndrome: A movement disorder. In B. van Hilten, & B. Nuttin (Eds.), *Proceedings of the Medtronic Forum for Neuroscience and Neuro-Technology 2005* (pp. 70-74). doi:10.1007/978-3-540-32746-2_18

Proceedings, published regularly online

Tattersall, I. (2009). Human origins: Out of Africa. *Proceedings of the National Academy of Sciences of the United States of America*, 106, 16018-16021. doi:10.1073/pnas.0903207106

Conference paper, from the web

Wentworth, D. (2012, November). E-learning at a glance. Paper presented at the *Distance Education Conference*. Retrieved from http://www.umuc.au/conference/distance_education.html

Doctoral dissertation / Master's thesis

Bartel, T. M. C. (2005). *Factors associated with attachment in international adoption* (Doctoral dissertation). Retrieved from <http://hdl.handle.net/2097/131>

Patterson, G. W. (2003). *A comparison of multi-year instructional programs (looping) and regular education program utilizing scale scores in reading* (Master's thesis, University of Florida). Retrieved from <http://www.uf.edu/~asb/theses/2003/>

For degrees from institutions outside of the U.S., add the name of the country:
(Master's thesis, Humboldt University, Berlin, Germany).

GRAPHS AND DIAGRAMS

If the manuscript contains non-alphabetic characters (e.g. logical formulae, diagrams), then:

- the PDF version of the text should be attached for the demanded verification,
- photo images should be of high quality.

VARIOUS KINDS OF MANUSCRIPT FORMATTING PECULIARITIES

Publication of Archive Materials and Translation Sources

- A complete description of archive or publication material, according to which the translation has been done, should be comprised in the manuscript.
- A brief prologue under the title *Publication Prologue* may precede the publication (1-3 pages long, approximately 4000 characters). Long prologues are regarded articles and should be written under separate titles.
- If the publishing source contains references, they are presented as a part of a body text and are each numbered sequentially and precede the body text source.
- The publisher or translator may present references about the publishing source at the end of the body text.
- Via the references, one may present foreign word translations, explanations of abbreviations etc., contained in the text may be presented in the source text in square brackets.
- It is advisable to choose an up-to-40.000-character source for the materials published in the periodical. In the case of an extensive source, it is necessary to shorten (select) for preparing material for the periodical.
- Translations and archive sources should have enough comments and complete introductions, otherwise they could not be considered scientific publications and could not be submitted for publication.

Essays of various symposiums and scientific events.

- Information about the symposium organizers, place and time should be included in the essay.
- The symposium members' name, surname, workplace and city (in brackets) should be mentioned, and in the case of international symposiums, the name of the city is also included.

- Essays should not coincide with the symposium projects or their final documents.

Reviews and bibliographical essays.

- The length of a review should be from 5-10 pages (10.000-20.000 characters).
- Final information, name of a publication and number of pages of a studied book should be presented before the body text.
- References are not included in the review.

Argumentative notes, essays, records.

Materials that are written in a free style and are free of demands placed on scientific articles are accepted for publication. Such kinds of works cannot be submitted in the reports about scientific works as scientific publications.

ՎԻՍԴՈՄ

3(23), 2022

Լրատվական գործունեություն իրականացնող՝ «Խաչատուր Աբովյանի անվան
հայկական պետական մանկավարժական համալսարան» հիմնադրամ
Վկայական՝ № 03Ա1056715, տրված՝ 19.04.2016 թ.

Հասցե՝ Երևան 010, Տիգրան Մեծի 17

Համարի թողարկման պատասխանատու՝

գիտական պարբերականի գլխավոր խմբագիր Հասմիկ ՀՈՎՀԱՆՆԻՍՅԱՆ

Տպաքանակը՝ 200

Ծավալը՝ 265 էջ

JERMUK (ARMENIA)



Jermuk skyline

Jermuk is a mountain spa town and the center of the Jermuk Municipality of the Vayots Dzor Province in southern Armenia. The name of the town is derived from the Armenian word of "jermuk" or "jermook", in Western Armenian "chermoug", meaning "warm mineral spring", first mentioned during the 13th century by historian Stepanos Orbelian in his work History of the Sisakan Province. It is known for its hot springs and mineral water brands bottled in the town. It is attractive for its fresh air, waterfall, artificial lakes, walking trails, the surrounding forests and mineral water pools. The town is being redeveloped to become a modern center of tourism and health services. It is also being set up to become a major chess centre, with numerous chess international tournaments scheduled in

the town. As per the 2016 official estimate, Jermuk had a population of around 3,400. However, as of the 2011 census, the population of Jermuk was 5,572.

Jermuk occupies an area which is historically considered as part of the Vayots Dzor canton of the Syunik province of Greater Armenia. It was first mentioned during the 13th century by historian Stepanos Orbelian in his work History of the Province of Sisakan. The remains of an ancient cyclopean fortress and the ruins of an 8th-century basilica testify that the region around the fountains of Jermuk has been settled long before the 13th century. The area of Jermuk has been ruled by the Siunia dynasty between the 10th and 13th centuries, when Vayots Dzor was part of the Kingdom of Syunik. The princes of Syunik regarded the mineral springs of Jermuk as healing and built several pools filled with it, thereby making the little town their holiday destination. During the Middle Ages, the Silk Road passed through the area of Vayots Dzor, particularly the road that currently links the town of Martuni with Yeghegnadzor to the northwest of Jermuk.



Jermuk skyline



The mineral water spa centre of Jermuk

At the beginning of the 16th century, Eastern Armenia fell under the Safavid Persian rule. The territory of Jermuk became part of the Erivan Beglarbegi and later the Erivan Khanate. In 16th and 17th centuries the region was turned into a frequent battlefield between the invading troops of the Turkic and Iranian tribes. As a result, many significant monuments and prosperous villages were destroyed and the population was displaced. In 1747, Jermuk became part of the newly formed Nakhichevan Khanate.

In the 1860s, all of the historic pools of Jermuk built by the Orbelian princes of Syunik were renovated by "Gevorg Khanagyan". Today, those baths which are called "Pristav Pools" and preserved as historical monuments.

In 1931, Jermuk was included in the newly formed Azizbekov raion of Soviet Armenia. The first urban development plan of Jermuk was introduced by architect P. Msryan in 1945. The 2nd plan was composed in 1952 by architect P. Manukyan. The plan was modified at the beginning of the 1960s. In 1921, Jermuk became part of the Armenian Soviet Socialist Republic. The first sanatorium was opened in 1962, the 2nd one in 1963 and the mineral water spa centre in 1966. Many development plans have been implemented in Jermuk during the recent years, in order to further develop the town as a summer resort and a winter tourism destination, including the nearby village of Kechut and the defunct airfield of Jermuk. Many new hotels and health centers were opened, many sanatoriums were rehabilitated, and the 1st phase of the cableway of the ski resort was entirely renovated.



Jermuk skyline

In September 2022, Jermuk as well as several other Armenian towns, including Vardenis and Sotk (Gegharkunik), Goris (Syunik), came under attack by Azerbaijani Armed Forces. Many residential houses were damaged as a result of the shelling; people were displaced from their homes. A fire broke out in the forests of Jermuk as a result of the shots fired by Azerbaijan.

[https://hy.wikipedia.org/wiki/%D5%8B%D5%A5%D6%80%D5%B4%D5%B8%D6%82%D5%AF_\(%D6%84%D5%A1%D5%B2%D5%A1%D6%84\)](https://hy.wikipedia.org/wiki/%D5%8B%D5%A5%D6%80%D5%B4%D5%B8%D6%82%D5%AF_(%D6%84%D5%A1%D5%B2%D5%A1%D6%84))

The publication has been endeavoured by Khachatur Abovian Armenian State Pedagogical University Foundation
Certificate № 03A1056715, issued 19.04.2016

Address: 17 Tigran Mets Ave., Yerevan 0010, RA; room 201

Phone: (+374 10) 59 70 65; Fax: (+374) 59 70 08

E-mail: ASPUpublisher@aspu.am; wisdom.periodical@gmail.com

Official webpage of the Periodical: <https://wisdomperiodical.com/index.php/>

Responsible for the issue: Hasmik HOVHANNISYAN, Editor-in-Chief

Print run: 200

Number of pages: 265