PHILOSOPHICAL AND METHODOLOGICAL CHALLENGES OF THE STUDY OF MODERN SOCIETY

Collective monograph

Philosophical and methodological challenges of the study of modern society : collective monograph **/** T. V. Andrushchenko, Z. M. Atamaniuk, Ye. R. Borinshtein, Yu. A. Dobrolyubska, etc. – Lviv-Toruń : Liha-Pres, 2019. – 260 p.

CONTENTS

TOLERANCE AS AN AXIOLOGICAL PRINCIPLE OF NONVIOLENT ACTION IN TRANSITIONAL DEMOCRACIES

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INTRODUCTION

Overcoming a collision of values provides a task of forming a single world-view platform from which various (even opposite) values are perceived as those having a right to exist and that need a proper attitude. This platform is tolerance. Forming it is perhaps the uppermost task for bringing civilizations closer together and establishing relations, not confrontation, between them. In this regard, it is necessary to clarify the deep imperatives of the principle of tolerance and follow the progressive trajectory of the acquisition of the concepts of operational and analytical senses. Therefore, the purpose of this article is to identify the ethical grounds for behavior to which tolerance binds and justify the foundations of a nonviolent worldview as a methodological foundation for truly democratic forms of cohabitation. In a practical and transformative sense, the article aims to provide political dialogue subjects with clear guidance on which directions to follow in the process of communicative exchange and the manifestations of ongoing interactivity.

The concept of tolerance has many meanings and is used in various fields of knowledge: philosophy, theology, medicine, psychology, sociology, political science and others. The etymology of the term "tolerance" is associated with the Latin verb "tolero", which means to "bear", "hold", "endure". This verb was used when it was necessary to literally carry or hold something. It implied that in order to hold and carry a thing, one must make an effort, suffer and endure.

The emergence of the very concept of tolerance dates back to the sixteenth century, the time of split in the Christian church and further opposition between the sides. During this period, it had a more limited meaning and was used to refer to tolerance of other religious beliefs. Later, the context of application of this concept considerably expanded: it began to denote tolerance to other

political and ideological views, cultural and ethnic values, norms, lifestyles. However, despite the widespread use of the term "tolerance" in the modern world, the definition of this concept is still a pressing scientific problem.

1. The Interpretation of the Concept of "tolerance" in Modern Scientific Research

First of all, it is worth mentioning that the literal translation of the Latin word "tolerantia" – "patience" – does not fully convey the meaning of the concept of tolerance, weakening it. According to M. Mchedlov, tolerance traditionally means only a willingness to condescend to another's opinion and even expresses a kind of advantage over other – tolerated – beliefs, whereas tolerance does not imply condescension, but also benevolence, willingness to engage in respectful dialogue and cooperation[1].

P. Hrechko also suggests to differentiate the concepts of "patience" and "tolerance". To be patient means to unwittingly accept the existence of someone or something. At the same time one is usually patient to something that is unpleasant, that causes suffering and loathing. Tolerance is the recognition and reverence of other views, beliefs, traditions, styles and practices of life without internal agreement with them. Tolerance may also be limited by an external response (restraint, for example); it also requires a "deeper plan" (accepting the value of difference). In evolutionary terms, patience slowly but steadily rises to the level of tolerance and, in essence, becomes it.

Hence, according to P. Hrechko, the first in the semantics of tolerance is the layer of religious tolerance. It absorbs the sheer discomfort of being in the presence of something else, a tense ban on negative emotions, forced acceptance of common sense, involuntary indulgence, etc. However, with the pass of time, the colors of history have also changed, and there emerged a new semantic layer in the problem of tolerance. It brought to the fore the awareness of the value of cultural diversity, recognition of a person's inalienable rights and freedoms, motivation of initiatives and alternatives and respectful attitude to others[2].

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[1] Толерантность / общ. ред. М. П. Мчедлова. Москва : Республика, 2004. С. 12.

[2] Гречко П. О границах толерантности. *Свободная мысль – XXI*. 2005. № 10. С. 174–175.

Based on diversity in the meanings of the term "tolerance", E. Shlykova distinguishes two primary types of tolerance related to the peculiarities of forming this trait in the process of personality development. The first of these is based on perceptions of tolerance as the ability to tolerate, to put up with something that causes misunderstanding, rejection, protest. Tolerance-patience implies the presence of internal tension as a result of self-violence, prohibition of negative behaviors. Tolerance of this type conceals various forms of violence, aggression and ignoring the subjective characteristics of another. The second type, tolerance-acceptance, is broader than simple tolerance: it is the conscious acceptance of differences, peculiarities and diversity of the surrounding world and recognition of universal human rights and freedoms[3].

It is this modern interpretation of tolerance that underlies international documents, namely, the Declaration of Principles on Tolerance, adopted by UNESCO on 16 November 1995[4]. According to it, tolerance means respect, acceptance and a proper understanding of the rich diversity of cultures of our world, our forms of self-expression and ways of manifesting human individuality. Tolerance is harmony in diversity. It is not only a moral obligation but also a political and legal need. It is a virtue that makes peace possible and helps replace the culture of war with the culture of peace.

At the same time, tolerance implies an active attitude to the world because, according to the Declaration of Principles on Tolerance, it is not concession, condescension or indulgence but, first and foremost, an active attitude formed on the basis of the recognition of universal human rights and fundamental freedoms. It is a duty to promote human rights, pluralism, democracy and the rule of law. Tolerance does not mean tolerating social injustice, abandoning one's or giving in to someone else's beliefs. This means that everyone is free to abide by their beliefs and recognizes the same right of others.

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[3] Шлыкова Е. В. Толерантность и миграционные процессы в контексте социологии риска: автореф. дисс. к.соц.н.: 22.00.04. Москва, 2008. С. 13.

[4] Декларація принципів толерантності затверджена резолюцією 5.61 генеральній конференції ЮНЕСКО від 16 листопада 1995 р. URL: http://zakon.rada.gov.ua/cgi-bin/laws/main.cgi?nreg=995_503 (дата звернення: 30.09.2019).

Therefore, tolerance should not be considered indifference or passivity in any way. A special emphasis on activity as a significant feature of tolerance makes I. Levchenko, according to whom tolerance acts as a specific type of individual and social attitude to social and cultural differences, the attribute of which is an active (as opposed to indifferent) position of perception the diversity of the social world[5].

Having analyzed the basic meanings of the verb to "tolerate", V. Khanstantynov sees the general basis of tolerance in the conscious manifestation of volitional efforts on the part of a person in determining his or her certain attitude to negative stimuli and influences from the outside, which is manifested in conscious reconciliation (though, to an extent)[6].

At the same time, it cannot yet be argued that the concept of tolerance has a clear interpretation, which would be supported by most researchers. On the contrary, this question remains open because of the multidimensionality, complexity, even paradox, of the phenomenon of tolerance.

At the same time, it is yet too early to state that the concept of tolerance has a clear interpretation supported by most researchers. On the contrary, this question is still open owing to the multidimensionality, complexity and even anomaly of the phenomenon of tolerance.

V. Lektorskyi, emphasizing the complexity and multidimensionality of the phenomenon of tolerance, notes that the idea of tolerance, seemingly very simple, is not actually so since it comes from certain preconditions and entails a chain of consequences. The most important thing is that this seemingly rather partial but quite important problem turned out to be connected with a number of fundamental philosophical questions concerning the understanding of an individual, their identity, possibilities and limits of cognition and understanding[7].

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[5] Левченко И. Н. Ценности толерантности и терпимости принимающего сообщества в условиях миграционной подвижности населения юга России: автореф. дис. … канд. социолог. наук. Ростов на Дону, 2006. С. 17.

[6] Ханстантинов В. О. Толерантність як риса світоглядної позиції особистості. *Наукові праці. Серія «Політологія»* 2008. Т. 79. Вип. 66. С. 29.

[7] Лекторский В. А. Эпистемология классическая и неклассическая. Москва: Эдиториал УРСС, 2001. С. 21.

In general, V. Lektorskyi differentiates four possible ways ("ideal types") for understanding tolerance:

– tolerance as an indifference that assumes the existence of thoughts whose truth can never be proved (religious views, specific values of different cultures, particular ethnic beliefs and beliefs);

– tolerance as an inability to understand limited by respect for others, who one can neither understand and nor interact with;

– tolerance as a indulgence that implies an individual sees his or her own culture privileged. They see other cultures as weaker, and hence tolerance towards them combines with some disdain and contempt;

– tolerance as an extension of one's own experience and critical dialogue that combines respect for positions of others aiming at mutual exchange of positions as a result of a critical dialogue[8].

According to M. Walzer, tolerance as an attitude or mood, includes such a selection of opportunities. The first of these, rooted in the practice of religious tolerance of the sixteenth and seventeenth centuries, is nothing more than an alienated and submissive attitude to differences in the name of peacekeeping. The second possible attitude is the position of passivity, relaxation and gracious indifference to differences: "Let all flowers bloom." The third one stems from a kind of moral stoicism – the fundamental recognition that "others" have rights, even if they use those rights in a hostile way. The fourth one expresses openness to others, curiosity, perhaps even respect, the desire to listen and learn. And lastly, the enthusiastic acceptance of differences, the aesthetic approval, in which differences are perceived as a cultural hypostasis of the vastness and diversity of God's creations or nature; or else it is a functional endorsement, in which differences are seen as an indispensable condition for the flourishing of humankind, which gives any man and any woman the full freedom of choice, because freedom of choice constitutes the meaning of their autonomy[9].

E. Kazachynskyi distinguishes the following dimensions of the phenomenon of tolerance. First, it is a manifestation of the specific natural psychological contents of the personality, belonging to the so-

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[8] Лекторский В. А. Эпистемология классическая и неклассическая. Москва: Эдиториал УРСС, 2001. С. 23–31.

[9] Уолцер М. О терпимости. Москва: Идея-Пресс, Дом интеллектуальной книги, 2000. С. 26–27.

called affective type with developed empathy, capacity for empathy, compassion, positive openness to people, altruistic disposition, optimistic worldview.

Secondly, tolerance is acquired under the influence of the outside or through self-education by the ability of the individual to consciously exhibit patience towards actions, thoughts and evaluations with which he or she disagrees. Such tolerance is first of all the result of rational understanding and justification of the need, importance and usefulness of tolerant consciousness and behavior.

Thirdly, tolerance as one of the highest values of humanism is objectified in the norms and values of culture, law and civilized way of life. It functions as a special moral and psychological background under which various human relationships are practiced daily.

Fourth, tolerance is a political ideal that inspires progressively thinking people to work hard to improve society itself, to give a clearer orientation to their difficult efforts, especially in the context of the domination of traditionally patriarchal, authoritarian, conservative, and conservative traditions in social life and public consciousness[10].

In today's multicultural society, tolerance is acting as a means of regulating interaction between diverse social groups. And on a global scale, tolerance is seen as the normative basis of international relations to ensure the peaceful coexistence of different nations and cultures while preserving their identity. All this gives us a reason to talk about the regulatory function of tolerance.

As P. Saukh and Y. Saukh point out, tolerance is an important moral and practical guide to the principles of integrating cultural and historical experience into a single system of values. It is a mechanism of behavior of social entities (parties, ethnic groups, churches, etc.) which, in the process of their mutual respect, conscious rejection of violence, implies humiliation of each other's dignity. It is, therefore, an important condition for social regulation of human relations, an important manifestation of the moral and humanistic nature of the subjects of relationships, a certain ingredient without which a normal

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[10] Казачинський Є. Г. Проблеми формування толерантності під час вивчення курсу історії. *Наукові праці. Серія «Політологія»*. 2008. Т. 79. Вип. 66. С. 57.

human being, as well as a stable life of society, is impossible or possible in a destructive form[11].

I. Kushnirenko points out that tolerance is objectively required as a binding regulatory tool, as a multifaceted "organizing force" in the development of society and social consciousness which allows it to be considered as a structural component in the organization of society. Therefore, it should be true to understand that tolerant attitude towards one another, solidarity, dialogue and understanding should become the norm of behavior and actions of all, without exception, by people, political parties, public organizations and movements, states and their institutions[12].

As part of sociocultural analysis, I. Levchenko views tolerance as a semantic value that is formed in a particular sociocultural environment which attributes to her the status of a regulator of social interaction, one of the criteria for evaluating events, actions, ideas and thoughts. In addition, tolerance is defined in the categories of social norms and attitudes that capture the level of sufficiently specific behavioral prescriptions. In general, tolerance as a sociocultural value and norm should regulate interpersonal and intergroup relations in society[13].

Considering tolerance as a semantic category governing relations between people, P. Davydova considers that in the contemporary socio-cultural space it is understood as a certain established mechanism that centralizes or mitigates numerous contradictions and differences as well as one of the possible ways overcoming various forms of aggression, conflict, tension and extremism[14].

O. Stohova considers the principle of tolerance as one of the basic moral regulators of human relations. In her opinion, tolerance has the nature of a moral ideal, which is formed as a result of the historical selection of rules of coexistence, norms of behavior and passes to the

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[11] Саух П., Саух Ю. Толерантність у контексті сучасних духовно-ціннісних трансформацій. *Історія. Філософія. Релігієзнавство.* 2008. № 2. С. 4.

[12] Кушніренко І. Ю. Міжнаціональна толерантність в політичному процесі сучасної України: автореф. дис. канд. політ. наук: 23.00.02. Одеса, 2008. С. 8.

[13] Левченко И. Н. Ценности толерантности и терпимости принимающего сообщества в условиях миграционной подвижности населения юга России: автореф. дис. канд. социолог. наук. Ростов на Дону, 2006. С. 16–17.

[14] Давидова М. В. Права людини та громадянина в сучасних демократіях : автореф. дис. на здобуття наук. ступеня канд. політ. наук : спец. 23.00.02. Миколаїв, 2004. С. 5.

level of worldly positions in the consciousness of the subjects of interaction[15].

Based on a synergistic approach, V. Lohvynchuk considers tolerance as a necessary precondition for the optimum action of mechanisms of self-regulation and development of society in the conditions of globalization, under which its stability increases, the transition of the social system to an entropy state is inhibited[16].

Of particular importance is the regulatory function of tolerance for the prevention and resolution of conflicts. For example, E. Bystrytskyi considers tolerance as a mode of action (behavior) capable of keeping conflicting parties from actual violence, that is, as a conscious creation of a situation of tolerance. The situation of tolerance is a situation of creating conditions, including ideological and threatening means, rational-critical, argumentative discourse aimed at reaching a mutually agreeable agreement, a treaty that would have valid regulatory restraints. The primary precondition for a situation of tolerance is the ability to negotiate. To agree is to replace the possibility of a real force collision with language, communication and outreach. And these actions should be based on the principles of "communicative ethics"[17].

O. Zarivna also emphasizes the important role of tolerance in ensuring peace and harmony. In her view, tolerance, which means respect, acceptance and a proper understanding of all the diversity of cultures, forms of self-expression and the manifestation of human personality, makes it possible to achieve peace. It encompasses values, attitudes and behaviors that reflect and inspire social interaction and cooperation based on the principles of freedom, justice and solidarity, which deny violence and address conflicts by addressing their causes, in order to solve problems through dialogue and negotiations,

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[15] Стогова О. В. Людський вимір етнонаціональної політики та його реалізація в Україні : автореф. дис... канд. політ. наук: 23.00.02. Харків, 2005. С. 13.

[16] Логвинчук В. В. Толерантність як ціннісна детермінанта політичної культури: автореф. дис...канд. політ. наук: 23.00.03. Київ, 2007. С. 18.

[17] Бистрицький Є. Конфлікт культур і філософія толерантності. *Демони миру та боги війни. Соціальні конфлікти посткомуністичної доби.* Київ: Політична думка, 1997. С. 149.

guaranteeing the opportunity to fully enjoy all the rights and means to participate in the development of their society[18].

Exploring the role of tolerance in regulating relations in a modern multicultural society, S. Drozhzhyna highlights the following traits that enhance the effectiveness of citizens and promote peaceful resolution of conflicts: a sense of unity in diversity, search for compromises, civic sentiment, patriotism, patriotic opinions of others, respect for the rights of others, personal responsibility (to the family, members of the community, the state), self-discipline (voluntary compliance with laws and rules), broad outlook and critica thinking [19].

At the personal level, the regulatory function of tolerance acts as self-regulation. According to P. Polyakov, tolerance promotes self-regulation of the person through a conscious attitude to norms, assessments and self-esteem. It is an internal position of identification and isolation that allows to maintain stability, peace, balance and confidence. It is a position that contains respect for the other and for oneself, the integrity of one's self and connection with the world[20].

According to N. Khanstantinov, its ultimate qualitative design in the worldview position is acquired by tolerance in the real ability of the individual to self-regulate in verbal and non-verbal behavior in the conditions of its interaction with the social environment, especially in view of his multicultural composition. The social value of tolerance as a trait of ideological position is shown in the following.

First, formed tolerance allows one to assert themselves as a being that is emotionally sensitive, attuned to the humanistic values of freedom, democracy and human rights and to declare themselves as a carrier of qualities of high civility and culture, as a person who is able to possess his own emotional states and experiences.

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[18] Зарівна О. Т. Мова як чинник формування толерантності студентської молоді в глобалізованому суспільстві: автореф. дис. канд. пед. наук: 13.00.01. Київ, 2008. С. 10–11.

[19] Дрожжина С. В. Толерантність як дієвий чинник демократизації сучасного українського соціуму. *Мультиверсум. Філософський альманах.* 2006. № 55. URL: www.filosof.com.ua/Jornel/M_55/Drozhzhina.htm (дата звернення: 30.09.2019).

[20] Поляков П. М. Проблема толерантності в контексті формування її світоглядних джерел. *Гілея (науковий вісник).* 2010. № 30. URL: http://www.nbuv.gov.ua/portal/Soc_Gum/Gileya/2010_30/Gileya30/F1_doc.pdf (дата звернення: 30.09.2019).

Secondly, the formed tolerance helps to define a person as a communicable being, which in turn allows them to more successfully, more efficiently carry out various social interactions by character, to realize a wider range of social roles and functions.

Thirdly, the formed tolerance orientates the activity on the improvement of the society itself, its political system, in particular, in the direction of strengthening the foundations of the rule of law, the establishment of the rule of law, the institution of human rights.

Fourth, the tolerance of each individual is the key to the formation of a tolerant atmosphere of society in general, in which the diversity of ideas, cultures, languages, types of mentality, traditions, lifestyles, models of life presentations of "I-concept", etc., is not perceived as a threat to the unity of society, and an indispensable prerequisite for enriching and strengthening public relations within it.

Fifth, a culture of tolerance can act as a kind of social stabilizer, slowing down the processes of internal contradictions in society while minimizing the severity and intensity of the negative consequences of conflicts of interest[21].

Therefore, tolerance in modern conditions is regarded as one of the main factors of order, harmony and peace in a multicultural social space. Hence, there is a need for deliberate upbringing and self-cultivation of tolerance.

In a transforming heterogeneous society, tolerance is an essential basis for achieving and maintaining trust, socio-political coherence, and openness to polylogy. The clear contradictions in the social, linguistic, ethnic, economic, religious spheres of social life are particularly relevant to this issue for contemporary Ukraine. Particular attention should be paid to the value, moral and ethical aspects of the interaction of different political actors, the degree of compromise of political struggle, and the problems of mutual trust of the public in the context of transitional political dynamics. Therefore, harmonization of diverse interests in Ukrainian society, adherence to the course of civilized, democratic development is not least dependent on the nature and dynamics of the political dimension of tolerance.

In a broad sense, V. Khanstantynov notes that political tolerance/ intolerance reflects the attitude of individuals to each other in different

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[21] Ханстантинов В. О. Толерантність як риса світоглядної позиції особистості. *Наукові праці. Серія «Політологія»* 2008. Т. 79. Вип. 66. С. 31–32.

spheres of public relations if the peculiarities of their course and the consequences of their interactions have a politically significant impact on the life of the groups of people involved and are assessed by them in the context the relationship "state-society", "authority-citizen"[22]. Political tolerance is especially important in the processes of democratization and humanization of the political life of the society, consolidation of the political system. A democratic type of political culture is unthinkable without a high level of tolerance. Political tolerance as a type of individual and social attitude to social and cultural differences, as tolerance of others' thoughts, beliefs and behaviors, can be considered one of the fundamental signs of civility and a high level of the civic culture.

2. Formation and Development of Political Tolerance in Modern Ukraine

In today's Ukraine, the problem of becoming politically tolerant implies a humanistic thrust of socio-political transformation, which is an important guarantor of the establishment of democratic values in society. Exploring the problems of national understanding in Ukraine, Ukrainian political scientist V. Yakushyk emphasizes the diversity of the Ukrainian society as a real fact, the rootedness of diverse interests in the historical-civilizational and political process of Ukraine, the natural dissimilarity of ideas about the civil agreement and ways of achieving it[23]. Recognition of the multiplicity of political interests and the simultaneous pursuit of public understanding are the two interdependent and necessary components of political tolerance in democratization.

In today's world, where there is no civilized and humane alternative to counteracting political conflicts other than tolerance, the question of recognition, independence, autonomy of the individual, their personal responsibility for their beliefs and actions, unacceptability of forceful imposition remains open to the Ukrainian society. The political dimension of such tolerance is possible through

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[22] Ханстантинов В. О. Політичний вимір толерантності: ідеї та проблеми: монографія. Миколаїв: Вид-во ЧДУ імені Петра Могили, 2011. С. 253.

[23] Якушик В. Концептуальні та інституційні аспекти проблеми національного порозуміння в Україні. *Сучасна українська політика. Політики і політологи про неї.* Київ, 2007. Вип. 10. С. 235.

the democratic progress and development of civil society, the source of which is the sovereign people. The resources of the Ukrainian people to self-organization and state formation have been tested by numerous protests, disobedience, revolutions. In these events, Ukrainians demonstrated their democratic, tolerant potential, which can be a sound basis for legitimate government and protection of the national interests of the state.

Modern sociological researches show the benefit of maintaining peaceful traditions of social and political activity among young civic activists in Ukraine. Hence, according to the results of an expert poll by the Ilko Kucheriv Democratic Initiatives Foundation "20th Anniversary of the Student Revolution in Granite: Are Today's Youth Ready for Protest Actions?" Most of the civic activists surveyed demanded collective distribution and leaflet distribution, while preventing the use of forceful methods of political struggle[24].

Along with such historical, mental, traditional foundations of political tolerance in modern Ukraine, one should also dwell on the particular problems of its assertion in the real political life of society. As M. Ryabchuk rightly points out, today's Ukraine is in many ways a premodern country – both in view of the feudal-paternalistic economy and in view of the pre-national "local" identity of many residents and a number of other, actually medieval, traits. Such society is not civic; "tolerance of otherness" in it should not be confused with tolerance. If "tolerance" is a trait forced and temporary, the scientist believes, then it is at the same time a trait permanent and deeply rooted in the whole system of views and values of man. Liberal democracy is based on tolerance; the liberal authoritarianism that we now have in Ukraine is on the forced (and therefore seemingly) tolerated power of certain democratic institutions and procedures[25]. Therefore, in today's Ukraine, intolerance is manifested above all in the struggle of different clans

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[24] 20-річчя Студентської революції на граніті: чи готова сьогоднішня молодь до акцій протесту? (23–27 вересня 2010 р.) *Фонд «Демократичні ініціативи» ім. Ілька Кучеріва* : Веб-сайт. URL: http://dif.org.ua/ua/press/berkgoljk (дата звернення: 30.09.2019).

[25] Рябчук М. Від Малоросії до України: парадокси запізнілого націєтворення. Київ: Критика, 2000. С. 37–38.

for political power and its social, political, economic and other prerogatives.

The problems of forming political tolerance in the Ukrainian society are exacerbated by transitional political dynamics. We agree with O. Babkina's position that the existing dimensions of civic culture are a sense of personal political importance, i.e., real involvement in political events, the ability to influence them in one way or another; tolerance of others' views and positions, political tolerance, support of individual rights and freedoms, trust in existing political institutions, and others are not yet widespread in Ukrainian society. Numerous sociological surveys conducted in recent decades confirm the internal contradictions in the mass consciousness of post-Soviet Ukraine. The bifurcation of the mass consciousness in Ukraine has been empirically repeatedly recorded. People express mutually exclusive opinions, support values and orientations that contradict each other[26]. Therefore, in the context of incompleteness of democratic political processes and uncertainty of the socio-political model of development, pluralism and democracy can lead to a decrease in the control of society, or even to the establishment of undemocratic forms of government.

A specific feature of the modern Ukrainian society is the combination of various types of social connections, cultures and subcultures, characteristic of both closed and open societies, individualistic and collectivist, agrarian and industrial, dogmatic and critical, traditional and modernist. At the same time, none of them can claim absolute truth. That is why, as V. Kremen and V. Tkachenko state, the legitimacy of political power in Ukraine can only be pluralistic, and the political-legitimation process must acquire the characteristics of humanism, spiritual validity[27]. Positively evaluated pluralism and tolerance, respectful attitude to the achievements of past epochs, experience of different societies of

[26] Бабкіна О. В. Особливості політичної трансформації на постсоціалістичному просторі: підходи до осмислення. *Трансформація політичних систем на постсоціалістичному просторі*: матеріали міжнародної науково-теоретичної конференції, 8-9 лютого 2006 р. Київ: Вид-во НПУ ім. М. П. Драгоманова, 2006. С. 8–16.

[27] Кремень В., Ткаченко В. Україна: шлях до себе: Проблеми суспільної трансформації : навч. посібн. для студентів вищих навч. закл. Київ : Вища школа, 1999. С. 383.

significance of all cultural archetypes, recognition of the self-worth and equality of different styles of political thinking, overcoming the borders between elitist and mass political cultures, political character. Political reforms can only be successfully implemented by such legitimate and voluntary authority, which follows from the unity of political traditions, morals, and spiritual precepts. Only such legitimacy becomes the measure of political agreement of political agreement between participants of political-power relations. Such a power is able to coordinate the values of different groups of people regarding the goals and means of transformation and not to allow social and cultural, ideological contradictions to grow.

It should be noted that since the declaration of the independence of Ukraine, the national politics has completed its demarcation with the former policies and practices of a totalitarian society, evolving towards democracy and freedom, gradually affirming new philosophical and ideological priorities that underpin the values of democracy and the values of democracy, the values of democracy human-centrism, tolerance and multicultural communication, the revival of national culture, the establishment of independent statehood, the establishment of equal and fair relations and cooperation with states, cultures and peoples of the world.

In the context of cultural pluralism and the dialogue of cultures, tolerance is seen as an important cultural value of civilization, which lays the foundation for solving the problem of intercultural and interethnic interaction without the use of force and economic pressure, and preserves peace and tranquility.

H. Kovadlo views tolerance as a compensation for dissent in a world where compromise is unachievable. After all, tolerance values diversity, non-identity, difference – individual, social, cultural, etc. Today, the modern world needs this restraint in relation to the other, to the differences and "inequalities" that exist in the world at large. The upbringing of this virtue and the affirmation of an ethos of tolerance (at least at the level of human relations) becomes an urgent need for a modern, sufficiently pluralised and riddled with contradiction in the world. The advocate of tolerance proceeds from the belief that moral ambivalence is a fundamentally insurmountable basis for human existence, it does not exclude itself from the evil in which it lives, and does not depart from the good in whose name it lives. This is not

about eliminating violence, conflict or the like. Conflict, like evil in general, is rooted in historical and psychological experience, in human ontology itself. It can be a qualitative change in the vector of conscious human effort – individual, collective, socially organized. These efforts are aimed at breaking out of the "enchanted" circle of discord, hatred, intolerance, etc. so that the previous evil does not become an absolute barrier to future cooperation [28].

V. Sokolov relates the acute nature of the problem of the formation of tolerance values in the modern world to a number of reasons, among which is a sharp stratification of the world civilization on economic, social, moral and ethical, other grounds and the related increase of intolerance, religious extremism; aggravation of ethnic relations caused by local wars; problems of refugees, change of moral paradigms, etc.[29].

V. Lektoskyi sees dramatism of the current situation in that on the one hand, intolerance in the modern world is not diminishing, but on the other, it is quite clear that without the cultivation of tolerance it is more than likely the mutual destruction of different civilizations, cultures, social and ethnic groups. It is possible to avoid confrontation of civilizations, the possibility of which is absolutely real today, only on the way of critical dialogue of cultures, on the way of rejection of individual and cultural "self-centrism", on the way of finding compromises and agreements, on the way of self-change, on the way of joint solution of the difficulties encountered. in its development modern civilization[30].

Tolerance as a cultural value of civilization becomes especially relevant in the conditions of globalization processes. As A. Halkin and Y. Krasin point out, turning the world into a whole society, globalization is changing the measure of "us" and "them". If previously unclear and unacceptable existed somewhere far away, without affecting us directly, today, thanks to the latest communication technologies, it is close, directly invading our lives,

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[28] Ковадло Г. П. До питання про цінність толерантності у сучасному світі. *Мультиверсум. Філософський альманах.* 2005. № 51. URL: www.filosof.com.ua/ Jornel/M_51/Kovadlo.htm (дата звернення: 30.09.2019)

[29] Соколов В. М. Толерантность: состояние и тенденции. *Социологические исследования.* 2003. № 8. С. 55.

[30] Лекторский В. А. Эпистемология классическая и неклассическая. Москва: Эдиториал УРСС, 2001. С. 31.

and requires immediate reaction. "Us" and "them" have been pressed into global information and financial flows. The high density of the network of global international, intergroup and interpersonal connections does not allow to deviate from contacts, remain indifferent or neutral. In such close interaction, the risk of rejection, hostility and direct encounters increases dramatically. Only the culture and skills of high tolerance can remove this danger[31].

M. Khomyakov considers the contradiction between universalism on the one hand and the multiplicity of original cultures on the other the central problem of modern civilization. This contradiction is not only static – in oppositions such as "universal values – distinctive cultures", but more importantly, dynamically – in the confrontation of two tendencies within multiculturalism. Namely, the globalization aspirations that are oriented towards unification and unity counteract the desire of national cultures to preserve their identity. This, according to M. Khomyakov, explains the special relevance and significance of the problem of tolerance in the context of modern civilization. In fact, tolerance can be a normative mediator, a mediator between national culture on the one hand, and global civilization on the other[32].

Until recently, understanding of tolerance was based on the values of Western civilization. According to A. Pertsev, this is a tolerance whose principles were developed in the space of Western culture – the culture of industrial-market civilization; this is the tolerance attained in relations between people who embrace European values, spread throughout the New Age by the efforts of education, and which have now become the basis of "common human values" as the basis for documents of the international community; this tolerance, which is secured and justified by purely rational means, is achieved on a reasonable basis, and "reason" is again interpreted in the tradition of European culture[33].

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[31] Галкин А. А., Красин Ю. А. Культура толерантности перед вызовами глобализации. *Социологические исследования.* 2003. № 8. С. 64.

[32] Хомяков М. Б. Толерантность – парадоксальная ценность. *Журнал социологии и социальной антропологии.* 2003. Т. VI. № 4. С. 98-112.

[33] Перцев А. В. Ментальная толерантность. *Толерантность. Вестник Уральского межрегионального института общественных отношений.* 2002. № 1. URL.: http://www.eunnet.net/vestimion/01_02/004.html (дата звернення: 30.09.2019).

V. Lohvinchuk also points out that usually the introduction of tolerance within a particular distinctive culture is a dilemma – whether adaptation of universal values, including tolerance, to each individual culture is possible, or even a minimal adaptation of universal values. Those cultures and religions in which the fundamental values are contrary to the universal and a priori exclude the functioning of tolerance, are forced to change and lose the features of identity that are contrary to peaceful coexistence with other cultures. And this is a requirement of the modern world. Awareness of the priority value of one's own culture should not mean disrespect for other people's beliefs and differences. Original cultures are forced to combine awareness of the priority value of one's own identity with a respectful attitude towards the differences of representatives of other cultures. Otherwise they will not be able to develop in the global world. And that is a serious challenge. Tolerance implies the existence of diversity and "otherness", but only if the latter does not rule out the peaceful coexistence of the sets of "othernesses"[34].

CONCLUSIONS

Therefore, in today's global and multicultural world, tolerance cannot and should not be based on one rationale that excludes all others. In particular, as the authors of the monograph "Sociology of Interethnic Tolerance" point out, it makes no sense to try to promote the development of tolerance in theocratic societies, arguing its need for the principle of individual autonomy, since it is fundamentally contrary to the basic attitudes of these societies. One possible way out of this situation is the pluralism of the bases of tolerance, the ability to use the various resources provided by the history of this idea to promote tolerance in the modern world. This means that, while endorsing human rights principles, one should not forget that tolerance can be fully justified and in many other ways, perhaps, is less stable in the long run but more acceptable today. In the modern world, they meet (and even sometimes collide) completely different in their principles of culture and civilization. Not all of them share the European principle of autonomy of the individual, who has the right to determine his own life and destiny. Therefore, despite the

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[34] Логвинчук В. В. Толерантність як ціннісна детермінанта політичної культури: автореф. дис. канд. політ. наук: 23.00.03. Київ, 2007. 20 с. С. 3.

greatest stability of human rights-based theories, all other concepts still hold their value. In a situation of interaction of cultures, civilizations and values that do not exclude contradictions, one cannot seriously count on the domination of the single "most true" theory of tolerance. The pluralism of the modern world requires pluralism on the basis of a tolerant consciousness[35].

Therefore, in the modern world, tolerance acts as a major outlook for moral and political attitudes towards the convergence of civilizations, which has considerable peacekeeping potential. The realization of this potential requires further dialogue and cooperation between representatives of different cultures and different sciences in order to improve understanding of the idea of tolerance, its fundamental principles, values, conditions of formation, forms and methods of education and implementation of these ideas in life.

SUMMARY

The essential aspects of the principle of tolerance have been investigated, and the philosophical and ontological origins of the formation of the concept as well as the evolution of its ideological content have been observed. A comparison of the discussion elements of tolerance determination has been made, and some ambivalence in the concept of the phenomenon and the interpretation of a number of terminological characteristics have been ascertained. Particular attention is paid to the axiom of nonviolent forms of political communication in the context of the transition to democracy updated in this context. In particular problems of formations and development of tolerance in modern Ukraine have been broached. Therefore political tolerance has been viewed as a value in the process of democratic transition, first and foremost in the societies such as Ukrainian, which essentially is combination of different types of political cultures and subcultures and has features of open and closed political system, totalitarian and democratic traditions and tendencies simultaneously. The necessity of pluralism of the bases of tolerance has been stressed, especially in societies with different culture, traditions and civilization principles than European, as not all of them share western values, moral autonomy of individual in particular.

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[35] Социология межэтнической толерантности / отв. ред. Л. М. Дробижева. Москва, Институт социологии РАН, 2003. С. 24–25.

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THE GLOBALIZATION AND FREEDOM OF PERSONALITY: THE SOCIO-PHILOSOPHICAL ASPECT

Atamaniuk Z. M.

INTRODACTION

Objective social processes not only transform the worldview of man but also lead to the formation of a new image of modern reality. In recent decades, more changes have taken place in the scientific, technical, informational and social fields than in many previous centuries. A few centuries ago the nations lived apart and their ties were not significant. The processes that took place in the XIX and XX centuries led to dramatic changes. Engineering, economics, land and sea transport have significantly increased human mobility and transformation capabilities. The interdependence of the processes of the world economy and culture has also increased. The emergence and rapid development of the aviation and space industries in the early twentieth century greatly accelerated this process. As a result, there are no places unknown to people on earth, virtually no clean territories of water or air space, the condition of which would remain outside the influence of human transformation activity. All this gives grounds to call our planet now a "common home", "an island in the universe", "a boat in the stormy ocean", "world village", etc. Therefore, problems that have become common to all have become global.

Since the 90s of the XX century, the phenomenon of globalization has become known to many, despite the fact that its first signs began to appear in the 50s. It is well known that after the end of the Second World War a new world order was formed. Two ideological camps emerged: the Communist, together with its military bloc (the Warsaw Pact countries), and the capitalist one, which formed the North Atlantic Alliance. The other countries, the so-called "Third World", were an arena where two warring camps competed, but they themselves did not play a significant role in world political processes. In other words, they were the object, not the subject of world politics.

Globalization is a comprehensive multifaceted process of transforming the world into a coherent system that defines the future

of human civilization. Globalization is the most important, influential and expressive process in today's global social relations. In a generalized definition, globalization is interpreted as a new stage of world development, qualitatively different from previous historical formations, and characterized by a sharp acceleration of the rate of internationalization of all spheres of public life – economic, social, political, spiritual – and bringing them to a new qualitative level. An unprecedented acceleration of the pace of social change in the modern era was analyzed by A. Toffler. The social collision between the present and the future has been described as a "Future Shock"[1].

Predicting the direction of modern globalization is becoming one of the most pressing problems of the global community. Due to the fact that it is difficult to predict what impact these processes can have on the current situation, when the sociocultural and spiritual crisis of man is growing against the background of the ecological crisis. It is also worth noting the widespread use of nuclear energy, the new advances in genetic engineering and the expansion of information technologies that cause the emergence of life-threatening, yet uncontrollable and unpredictable consequences. Not only economics, politics, culture, but also human consciousness are included in the processes of globalization: the ideas of the person about the world, society are transformed, the mechanisms of choice of life strategies change. The person faces the problem of internal self-determination; formation of priorities and a new value system.

Freedom is one of the main philosophical categories that characterize the essence of man and his existence, which manifests in the ability of the individual to think and act following their ideas and desires, and not due to internal or external coercion. For the individual, the possession of freedom is a historical, social and moral imperative, a criterion for his individuality and the level of development of society. Restrictions on the freedom of the individual, rigid regulation of his consciousness and behavior, reduction of the person to the role of a simple "screw" in social and technological systems are detrimental to both the individual and society. Ultimately, it is through personal freedom that society becomes able not only to adapt to existing natural and social circumstances of the surrounding

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[1] Тоффлер А. Столкновение с будущим. Москва, 1972. С. 8.

reality, but also to transform them under their goals. In this case, individual freedom can be the key to predicting globalization in different regions of the world.

1. The phenomenon of globalization in the modern world and the freedom of the individual

After the destruction of the bipolar world model, the world gradually became more homogeneous, and the difference between cultures began to be thought of as the main contradiction of the present. Current processes are the subject of much intellectual thinking.

Globalization can be called the process of total integration. In this case, it is fundamentally different from all forms of integration that existed in world history before. Humanity was still familiar with two forms of integration:

1. When any strong state is forcibly trying to "annex" other countries, and this form of integration we can call integration through absorption, using coercion (thus almost all empires were created).

2. A voluntary Association of countries to achieve a common goal. We can call this form of integration voluntary Union Confederation.

In both cases, the territories in which integration took place were relatively small and did not reach the scale typical of the current globalization process[2].

Globalization aims to transform some sphere of life – economic, political, spiritual or social. It is a change of the whole paradigm of human life as a whole and every individual. On the one hand, globalization processes contribute to stabilizing the economic situation, channeling integrative tendencies in the political sphere, but on the other hand, the logical end of globalization can be the removal of not only economic and political barriers, but also cultural and ethnic unification.

In a globalizing world, personality development is a complex and contradictory process: on the one hand, the limits of external freedom are expanding on the basis of the development of new types of

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[2] Иваненко М.И. Практика глобализации: игры и правила новой эпохи. Москва, 2005. 161 с. С. 81.

communication, various communication infrastructures, social and political institutions, on the other, there is a process of strengthening the alienation of the individual from society, states, from other personalities and our nature. The primitive forms of spiritual self-realization of man are brought to the fore. Today, instead of several available local TV and radio programs, you can choose from hundreds of programs offered by different countries and companies; almost any book can be found and read online; you can start a personal website or blog on the Internet and your thoughts will be potentially available worldwide; it is possible to choose religion (or atheism) not according to the traditions of your place of birth, but according to your wishes or needs, you can move relatively freely around the world, buy any goods, live and work in different countries. The latter (external, physical freedom, freedom of movement) is often one of the fundamental values in the modern world.

In terms of the American thinker Fukuyama, with the onset of the post-communist era, there is an end to history. Fukuyama believes that world history has moved to a whole new level, at which the contradictions and the driving force of history are removed, and the modern world is emerging as a single society. Leveling national societies and becoming a unified world community will mark the end of history: there will be no major change after that. History is no longer a field of conflict between individual nations or states, cultures and ideologies. It will be replaced by the universal and homogeneous state of mankind[3].

Another view is expressed by the American thinker Huntington. In his opinion, at the present stage, the place of ideological contradictions is occupied by the contradictions of cultures (civilizations). The process of political homogenization of the world will cause civilizational conflicts[4].

For a long time, the phenomenon of globalization was considered in sociopolitical theories mainly from the standpoint of economic-centrism. V. Lenin and M. Bukharin, as representatives of the theory of imperialism, noted the tendency of society to globalization, but in

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[3] Молохович Р.А. Авторы и противники глобализации. Москва, 2006. 394 с. С. 33.

[4] Молохович Р.А. Авторы и противники глобализации. Москва, 2006. 394 с. С. 35.

terms of economic expansion of imperialism – the conquest, colonization and economic control. The authors understood imperialism as the pinnacle of the development of capitalism. Economic expansion solves three major problems: the acquisition of cheap labor, cheap raw materials, and broad commodity markets. As a result, there is an asymmetry in the world economy: metropolises are exploited by less developed societies. Only the worldwide reformation of the proletariat can solve this problem in the context of this theory.

In 50-60 years of the XX century in Latin America, the theory of dependence was created. It considers the idea that underdeveloped countries are lagging behind not only internal problems but also external ones. Continuing to develop the idea of the author of the theory of dependence, P. Prebish, F. Cardozo, and E. Falleto explained the dependent development of the lack of independent high technologies and the developed national production of basic goods. Researchers have condemned the ugly forms of dependent capitalism: in their view, the accumulation, expansion, and self-realization of local capital require constant outside support. So, to survive, dependent capitalism must join the system of world capitalism.

I. Wallerstein is one of the creators of the concept of world economic dependence. Wallerstein emphasized that a market capitalist system has the potential for expansion. According to Wallerstein, the world system has three levels of states: central, peripheral and semi-peripheral. The underdeveloped peripheral states are influenced by the leaders. The asymmetry and hierarchy of the world system will continue in the future, beyond the general processes of accelerating world development. Wallerstein viewed the world system as a system-global phenomenon, in which the supranational global factors play a major role.

The theory of world-systems by I. Wallerstein was created based on the neo-Marxist approach of AG Frank[5] and the theory of the "Annals" school, the doctrine of the "world of economy" by F. Brodel[6] world systems and sustainable social integrity. Not only do world systems unite different parts of civilizations, they also play a

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[5] Frank A G I L Beds. The World – system; Five handred years or Five Thousand / London: Rouflege, 1993.

[6] Бродель Ф. Материальная цивилизация, экономика и капитализм XV – XVIII в. Т. 3. Время мира. Москва, 1992. 679 с.

systematic role in their formation. The main types of world-systems are mini-systems, world empires, and world economies.

Mini systems are world systems with primitive means of production. The world empires have formed the basis of world economies, world systems with the logic of unequal exchange. On this basis, a modern world economy was created with a single world market, many politically independent states, a center, and a leader[7].

According to Wallerstein, the main means of production were named mini-systems, world empires, and world economies. At the heart of Wallerstein's analysis is the world capitalist economy. Its main driving force is the accumulation of capital on a global scale. The modern world capitalist economy has a structure consisting of three tiers – the nucleus, the periphery, and the periphery. The stability of the world economy depends on its three components. The semi-periphery plays the same role as the center in the political systems of most countries. In the middle are the societies that are leaders of progress, the initiators of modernization, who have been able to organize it organically. Outsourcing countries include outsiders of world progress, which are exploitable by the leading countries. The hemisphere is the third structural component of the world economy. Semi-peripheral societies are unable to modernize organically. They have to go by borrowing someone else's models. In these states, the interference with another's ideology of European rationalism is seen as a violation of traditional values. As a result, such societies reconcile the rational with the irrational, the modern with the traditional, and the new with the patriarchal. This inorganic reconciliation is the main source of internal contradictions, "late societies".

Discoveries of global problems, as well as discoveries in the exact sciences, bring us back, according to OS Panarin, to ancient cosmocentrism. In the cosmocentric model of the world, the great doctrines of the modern era (communism, liberalism, etc.), which guarantee a predetermined future, testify to their failure. The second procedure for the creation of the future as another is the "rehabilitation of space", which has remained unaddressed in the formation-progressive picture of the world. Today, according to OS Panarin, the spatial dimension becomes a procedure for discovering such factors

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[7] Розов Н. С. Структура социальной онтологии: по пути к синтезу макроисторических парадигм. *Вопросы философии*. Москва, 1999. № 2. С. 12.

that do not fit into information schemes, the concept of "formation of civilizations", the ethnic cultural barrier, the North-South dichotomy, etc. Culture is another source of unprogrammed others, according to Panarin. Culture by its nature is unambiguous. Finally, another source of another is politics. "In the twentieth century," Panarin writes, "those who were engaged in the reproduction of society were always victorious, and those who believed in its natural development and refrained from being active," when the decisive moment came. In general, therefore, the future acts as a product of politics. OS Panarin defines politics as the production of an unpredictable future..[8]. He emphasized that the policy is not a planned but spontaneous production.

Another globalist theoretical system, an alternative theory of world systems, is the concept of Cheshkov. If Panarin's theory corrects the dynamic aspect of world system concepts, then Cheshkov's concept[9] is spatial. The main idea behind its concept is a holistic approach to the study of the development of the world community. It was created based on the simultaneous use of such filters of benefits as "school of dependence", "oriental studies", "ecology".

Globalization is neither an association by military force (through military force can be used as an aid) nor a voluntary association. Its essence is fundamentally different: it is based on the idea of mutual benefit and material well-being. The transformation of nation-state corporations into transnationals, first and foremost, requires the same political and legal space to ensure the security of capital. Globalization can be seen as the logical result of a new European liberal project, which underlies the scientist paradigm of the European culture of modern times, most prominently manifested itself at the end of the XX century. The desire for the development of science and education, as well as the international nature of science and technology have helped the emergence of new technologies, which, in turn, made it possible to "reduce" the world. It is no coincidence that

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[8] Панарин А. С. Глобальное политическое прогнозирование в условиях стратегической нестабильности. Москва, 1999.

[9] Чешков М. А. Развивающийся мир и посттоталитарная Россия: новые конфигурации мирового пространства. В поисках глобального и теоретического синтеза. Москва, 1994. 174 с.

for the armed society of modern technology, the earth is already small, and efforts are directed to space exploration[10].

At this stage, the idea of the consequences of the processes that started with globalization, most often, in General, is different: it focuses on technological and economic aspects of world development, there is no clear understanding of what the world has entered a period of instability and new shocks that will be called by the joint action of various factors – from environmental to cultural-civilizational. "... the diagnosis of the global risk society: global ... make a shaky support structure the traditional security calculations; the harmful consequences of losing spatial and time boundaries, find sustainable global in scope; responsibility for the damage cannot be put on certain instance – the principle of causality loses its sharpness of discernment, the losses cannot be compensated from financial sources, it is pointless to seek salvation from the consequences of a worst-case scenario of a global spiral of destruction. Therefore, there is no survival plan, if such worst-case will become reality"[11].

The main characteristic of the globalization process taking place in the modern world is the extrapolation of liberal democratic values to all regions without exception. This means that the political, economic, legal and other systems of all countries of the world are becoming identical, and the interdependence of the countries reaches unprecedented proportions. Until now, peoples and cultures have never been so dependent on each other. Problems that occur anywhere in the world are instantly reflected throughout the rest of the world. The process of globalization and homogenization leads to the creation of a single world community, in which uniform norms, institutions, and cultural values are formed. There is a sense of peace as one place.

The problem of freedom in philosophy is usually understood in relation to man and his behavior (freedom in nature was conceived as an accident, as an "unknowable necessity"). In the history of philosophy, freedom has traditionally been considered in its relation to necessity. It has developed in such philosophical problems as freedom of will and responsibility of a person, the opportunity to be free, freedom as a force, regulating public relations.

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[10] Булавский Л.В. Проблема современности в контексте модернизации и глобализации. 2005. Вып. № 6. 115 с. С. 60.

[11] Бек У. Что такое глобализация? – Москва, 2001. С. 79-80.

For a person, the possession of freedom is a historical, social and moral imperative (command), the criterion of his individuality and the level of development of society. The arbitrary restriction of a person's freedom, the rigid regulation of his consciousness and behavior, the reduction of a person to a mere "tool" in social and technological systems, harms both the individual and society. In the end, it is through the freedom of the individual that society becomes able not only to adapt to the existing natural and social circumstances of the surrounding reality, but also to transform them according to their goals. The specific material carrier of freedom, its subject, is always a person, and accordingly those communities in which it is included – nations, social groups, classes.

Specialists who work today on the problem of individual freedom, as the theoretical basis of philosophical understanding of individual freedom is usually referred to concepts related to existentialist (or sub Kittim) trends in philosophical science, in which society is defined not as an objective structure, but as a result of the large number of people that have the freedom of choice. However, some conceptual provisions formulated in the framework of Ob actives direction, in particular in the sociological legacy of E. Durkheim, have a certain heuristic potential of the interpretation of the phenomenon of freedom. As you know, E. Durkheim focuses not on the individual in society and society in man. The individual is the organism that is even in the process of individualization implements social values and norms, which allows him to become an element of social structure. Social facts constrain individual actions that are no less rigidly than natural. He believed that people do not always passively perceive social norms, traditions, customs, etc., which are imposed on it from without, by society[12].

Durkheim believed that the interaction between personality and society was significantly different in different types of societies. According to him, in an industrial society, which is a much more differentiated system compared to the traditional one, communication between the individual and society is mediated through the industrialization of human consciousness and behavior, its personal qualities. However, the manifestation of individual-personal properties

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[12] Дюркгейм Э. О разделении общественного труда. Одесса, 1900. – 432 с.

does not weaken but strengthens the position of the person in the system of social division of labor. In industrial society, according to Durkheim, there is an increase in the saturation of social interaction, which leads to the differentiation of social roles. In turn, this causes the transformation of the normative-value system on which the individual relies on his life. Durkheim argued with Tonnis, who believed that industrial society had lost its spirit of community, so that it could only be restrained by external coercive force. According to Durkheim, the development of personal qualities makes a person of industrial society relatively self-sufficient, freer. Thus, E. Durkheim holds a significant place in the theoretical and methodological arsenal of studies of freedom[13].

As noted, subjectivize philosophy recognizes a degree of individual freedom from society and its institutions. Among its representatives is M. Weber. the main task of "understanding sociology" he considered an understanding of social action to explain the process of this action[14]. Within this approach, the driving forces of social transformation are seen in individual subjectivity, which can only be actualized under the conditions of personal freedom of action.

An increase in the degree of freedom of a person can rule according to the criterion of social progress. At different stages of human history, the possibility of free choice of personality was unequal. As society develops, with each new era new opportunities for increasing the degree of individual freedom are opened. This position in modern social science, both in the West and in the East has become widely recognized. Every social formation or civilization is progressive insofar as they extend the circle of rights and freedoms of a person; create the conditions for his self-realization. However, it should not be forgotten that freedom can only be a criterion for social progress when its growth occurs within reasonable limits. When these boundaries at any stage of society's development are the responsibility of the individual to society and go beyond these boundaries, anarchy inevitably begins in society, which is not compatible with the concept of "freedom".

In General, the process of globalization is characterized by the following key aspects: internationalization, which primarily finds its

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[13] Дюркгейм Э. О разделении общественного труда. Одесса, 1900. – 432 с.

[14] Вебер М. Избранные произведения / М. Вебер. Москва, 1990. 808 с.

expression in interdependence; liberalization, i.e. the removal of trade barriers, mobility of investment and development of integration processes; extrapolation of liberal values and modern technology all over the world; and, finally, deterritorialization, resulting in activity that has transnational scope, and the reduction of the salience of state borders. A comprehensive process of globalization at the detailed analysis covers mainly the following areas: information globalization, economic globalization, territorial globalization (regionalization), and demographic globalization. Also, today the main criterion of social progress is the level of humanization of society, the position in it of the individual – level economic, political, social and spiritual freedom.

2. Socio-philosophical aspect of the impact of globalization on individual freedom

No country and culture, no region in the world don't shy away from globalization. But, although this process is irreversible, it has overt and covert opponents. However, it is interested in globalization, a country not afraid to use force, examples of which are the events in Yugoslavia, Afghanistan, and Iraq.

In the process of globalization the participation of all economically, financially and politically advanced countries, as the main patron of this process is still perceived by the United States of America. After the Second World War, the United States actively involved in global political processes. Conducting integrated with Western European countries' policies; America is becoming one of the main factors constraining the spread of communism. Since the 60-is of the last century, the United States has gradually become a world political leader. The implementation of the new European liberal-democratic project has been implemented in this country, which led to its military and economic success.

Many of the effects of globalization are linked to the economy. Building on the achievements of the NTP, the economy seeks to transform itself from an instrument of social life into the philosophy and ideology of a globalizing world. Through the economy, NTP influences civilizational progress.

The fashionable term "globalization" is found on the pages of almost all research on contemporary problems of higher education. When considering education issues in the context of globalization, we

are talking about the impact of globalization on the development of higher education and the role of higher education in this process.

British researcher P. Scott notes that universities are also involved in the process of globalization[15]. Globalization, according to many Western experts, is the most fundamental challenge faced by the University for all time of its existence. The main factor that influenced the universities, in their opinion, is the economic ideology of globalization[16]. Globalization is a new stage of human development in the study to avoid a linear progressives approach. Starting in the economic sphere, globalization processes have led to social transformations and their impact on the inner world of man. Analyzing globalization in the context of modern civilization processes S. Would. Crimean notes: "Thus, the civilization process in the world-wide scale is not reducible to globalization. It will not eliminate ethnic system planets and the fundamental differentiation of cultures with their value characteristics and archetypes. Mankind was and is an ethnic archipelago. This creates opposition to the background of globalization, moreover, causes the reverse wave regarding radicalization programs of planetary unification of humanity"[17].

Globalization is becoming a dominant trend in modern world development and, at the same time, it is a spontaneous, largely uncontrollable character. A new problem with contemporary reality is whether it is possible to detect the degree of probability of predicting the direction of globalization processes and then managing them. Is it possible to regulate them in principle? Because it is quite possible that the processes of globalization, which are formed spontaneously, will not be managed by either man or society. By managing the processes of globalization, we mean combining them with processes of political, cultural, social and economic development that are relevant both to individual countries and to the entire world community.

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[15] Косиченко А.Г. Национальные культуры в процессе глобализации. Электронный информационно-аналитический бюллетень. 2000, Москва. № 8, 9. С. 15.

[16] Молохович Р.А. Авторы и противники глобализации. Москва, 2006. 394 с.

[17] Крымский С.Б. Цивилизационный статус глобализации. *Практична філософія.* Київ, 2001. № 2. С. 133-138.

Globalization processes face different forms of resistance. Resistance to globalization can manifest itself in a wide variety of industries. Some of them have political, some – economic, and many – cultural content. Let's briefly describe each of the forms. Political resistance, first of all, is manifested against the background of the decomposition of nation-states and the diminishing role of international institutions. The transformation of the essence of international politics is caused by the emergence of such global problems as the problem of human rights, the problem of ecology and weapons of mass destruction. For these reasons, the function and significance of traditional nation-states are diminished. They are no longer capable of pursuing independent policies. Fear of globalization gives rise to internal separatism as a form of resistance to this "danger". Aphasia in Georgia, Basque Country in Spain, Ulster in England, Quebec in Canada, Chechnya in Russia and many others are illustrations of the latter phenomenon[18].

The role and importance of the state in the age of globalization is diminishing also in the aspect of devaluation of military security. In addition, economic and environmental security requires the simultaneous and concerted actions of many countries. Global markets have put many countries on their knees. Transnational corporations have greater financial capacity than national states. Awareness of all this contributes to a decrease in attachment to nation-states and, consequently, an increase in cosmopolitanism. One should not ignore the fact that technological and especially cultural monotony undermines the foundations of the nation-state.

The English international affairs researcher Strange identifies three paradoxes associated with the state in a time of globalization: increasing the role of government in the Scandinavian countries, the desire of these countries for isolation and neutrality, the emergence of the so-called. "Asian Tigers", that is, countries that under the conditions of illiberal rule carried out "economic miracle"[19].

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[18] Орлов Ф.И. Социальные издержки глобализации. *Социологические исследования*. Москва, 2006. № 5. С. 59.

[19] Косиченко А.Г. Национальные культуры в процессе глобализации. *Электронный информационно-аналитический бюллетень*. 2000, Москва. № 8, 9. С. 15.

The economic arguments of the opponents of globalization are as follows. They believe that in this process, national governments are losing control over their economies, and rich countries do not provide guarantees of social protection. Consequently, inequality is deepening, both in a specific country and between different countries. Anti-globalists believe that their bourgeoisie sold out to foreign capital, and its concern for their enrichment will lead to even greater impoverishment of the population. In other words, the anti-globalists believe that globalization will lead to the further enrichment of the rich and, consequently, to the impoverishment of the poor[20]. The cultural opposition of globalization processes is much more serious and therefore requires special attention. What are you afraid of the country-opponents of globalization? After all, globalization, in its ideal embodiment, is the eradication of poverty; establish world order, eternal peace, and material prosperity. What is the force that makes a person, peoples, and countries to abandon the above benefits? What are the motives of this conflict?

As a positive moment in a globalized society, it is possible to allocate the development of new types of communication infrastructure, particularly Internet resources, which can significantly enhance human creativity, making it a heuristic horizon. However, one cannot deny the negative aspects of globalization transformations, which leave their imprint on the development of the individual and related primarily to the dissemination and strengthening of positions of mass culture.

The fact that the representatives of the original cultures, consciously or subconsciously, feel that the economic, political, legal, and technological homogenization will inevitably take place side effects that, primarily, will cause a change in their traditions, national culture and the whole lifestyle. One of the essential human needs affiliation to something, be it a social group, denomination, political orientation, geographical area, etc. Among these forms of identity cultural identity is the main and comprehensive, because it largely determines the mentality, the psychology and way of life in General. Need to be an apologist of the "conspiracy theory" to accuse the USA that they developed this ideology that intends to destroy the diversity

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[20] Электронный портал URL: www.earthecharter.org.

of cultures and languages, to make the world culturally homogeneous[21].

For the national consciousness, a nation's way of life is perceived not only as a peculiar way of life, but also as an advantage over other cultures. For the national consciousness, the solidity of culture and way of life is conceived as overcoming the finite of being. Each representative of the nation sees the overcoming of their empirical limb in the immortality of national culture, where future generations will preserve the way of life inherent in that culture, as contemporaries do and as their ancestors did. The peculiar feeling that constantly accompanies national consciousness is the awareness of the identity of one's nation and its differences from other nations (the so-called national feeling that defines local color). Representatives of one nation are different from representatives of the other physical type, different also customs, type of behavior and household skills. In the course of historical development, the nation produces certain ideas and values.

Communicating with another culture often only increases sympathy for one's own nation. Awareness of belonging to a nation means that a person is connected to it by a community of character, that the fate and culture of the nation influence it, and that the nation itself lives and is realized in it. It perceives the nation as part of its "I"; therefore, the image of one's own nation is taken as a personal insult, and the success of one's own nation and recognition of others by others causes a sense of national pride. Man is so defined by culture that change, even in a field such as cooking, cuisine, table, is perceived as very painful.

One way or another, but globalization inevitably destroys national cultures. First of all, it refers to the national language, to its diminution. Successful economic activity requires timely information sharing in one language, and such a language in the context of globalization is undoubtedly English today. The particular individual, society, ethnic group is primarily self-identified with language as a pillar of national culture; so neglecting it, even reducing the range of its distribution, is perceived as painful. From a value point of view, language is not only a means of communication, that is, a medium of communication, but also the outlook and outlook of the native

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[21] Бирюкова М.А. Глобализация: интеграция и дифференциация культур. *Философские науки*. Москва, 2000. № 4. – С. 22.

language of the language, it records the biography of the nation, it was spoken by ancestors and it is a model of the entire local world. Language is an integral feature of a nation: there is no nationality without language. In the national consciousness, language is perceived as a living organism that requires careful attitude and care. The loss of language is followed by the destruction of historical inheritance, the connection of times, memory ... Language is the object of love, and it is the axis of national culture, the object of respect, the basis of national consciousness. Therefore, the national language is a major cultural phenomenon. There is no culture without language. This means that language is not only crucial to any particular, individually existing cultural environment but if something exists in the culture; it has its design in the language. In other words, culture exists in language, and language is the most important way of expressing culture[22].

Opponents of globalization also feel that globalization processes cause a memory gap. National culture is a form of historical memory; it is a collective memory in which the fixation, preservation, and translation of the way of life, social and spiritual experience of a given society takes place. Culture as a memory preserves not everything that was created by the people, the bearer of that culture, but that which was objectively valuable to it. If we use an analogy and think about the meaning and role of memory in the real life of a particular person, then the significance of cultural memory in the life of a nation will become clearer. The person, losing memory, also loses his biography, his own "I" and his integrity; it exists physically but has no past, present, and future. She doesn't know who she is, what she exists for, what she wants, and the only way out is to start from scratch. The role played by memory in the life of the individual in the historical life of society and nation is played by national culture. Culture is a form of memory that is transmitted through generations, through which the cultural life of a nation preserves continuity, consistency, and unity. In biological organisms, this function is performed by gene structures. The social experience of people is passed on to the next generations not by blood, but through culture, and in this sense culture can be

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[22] Василенко И.А. Диалог цивилизаций. Москва, 1999. 290 с. С. 139.

called a non-genetic memory[23] of the diversity and contradiction of the impact of globalization and its consequences on personality and individual freedom, which is both in the emergence of positive tendencies, Allowing the person to more fully realize itself, and in the strengthening of negative tendencies increasingly entrenches and impoverishes the personality. The contradiction of the impact of globalization, its effects on the individual and his freedom is both the emergence of positive tendencies that allow the individual to more fully realize himself and in the negative tendencies increasingly enslaves and impoverishes the individual. Evidence of the ambiguity of the impact of globalization is the extension of the limits of external human freedom, on the one hand, and the increasing alienation of the individual from his nature, from other personalities, from society and the state, on the other. Highlighting the positive aspects of globalization, we can talk about the development of new types of communication, various social and political institutions, contributing to the expansion of information and mobility.

Social freedom is peculiar only to individuals living in society. Even in Kant's writings, the dualistic breeding of natural and free causality is traced. However, in contrasting the freedom of nature, Kant proposes to seek the kingdom of freedom not in nature but the world of man (in the world of social). But because he also understands a person dualistically (this being, on the one hand, is natural, sensually-empirical, and on the other – incomprehensibly, free and intelligent, besides unknowable), so Kant pushes aside the indefinite as historical perspective. The philosopher believes that freedom and necessity exist in different ways, they never and never intersect. These are two different perspectives on a person, two different personalities; therefore, there is no contradiction between freedom and the need for the same actions of a person. The division into "two natures" is also characteristic of Marx's teaching. Thus, "first nature" covers the geo- and biosphere, that is, those material systems that have arisen and exist outside and independently of man, but at the same time may at the same time become objects of his activity. "Second nature" covers

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[23] Дзялошинский И. Культура, журналистика, толерантность. Материалы научно-практической конференции «Пресса, государство, культура: мультикультурализм как новая философия взаимодействия». Москва, 2002. 136 с. С. 72.

not only non-living objects created by man and not existing in nature but also living organisms: plants, animals that are derived or created by man through artificial selection or genetic engineering. However, the artificial habitat does not come down to this material basis. A person can live and act only in the system of certain social relations. These social relations are carried out in certain material a condition, including artificially created by man, and together with the latter creates an artificial environment of human existence, the sphere of society.

The question of human freedom in the philosophical subject field can be regarded as the problem of desire itself or freedom of will, the problem of freedom of choice and the problem of freedom of action. Moreover, the emphasis is on the study of the problem of free will, that is, the study of the last grounds of our actions and motives.

In problem of free will addresses such questions as: is there freedom of desire that is a choice? As a rule, the responses of philosophers (regardless of their orientation to materialistic, psychic, theological, or some other "pure model" of determinism and indeterminism) are based on metaphysical statements and constructions.

Question of freedom of choice is complex. The central question here is the question of the intrinsic limits of desire itself: is human freedom able to choose between motives, or is it (freedom) merely the registrar that drives the strongest motive? Determinists believe that a person's freedom of life is reduced to a struggle of motives, in which the strongest motive automatically wins. Indeterminists – that human freedom is itself able to choose between different motives.

The problem with freedom of action is that a person can do what he wants if his own body does not interfere with it. As an external and internal prerequisite for any serious life activity, this freedom has long been considered a fundamental human right. However, it does not exhaust the problem of human freedom in the context of philosophy.

According to many modern researchers, freedom can be defined as the phenomenon of mentality of the person. It is the most universal and correct. This definition takes into account both the static and procedural characteristics of freedom. Worldview is a holistic image of reality; it must, first of all, appreciate nature. On the one hand, it is formed through processes such as assimilation and socialization,

under the influence of a particular set of ideological perceptions, attitudes, beliefs, and stereotypes of consciousness, thinking, relationships, behavior, communication, activities and the like. On the other – is formed, the Outlook appears an essential prerequisite and an important factor in aging the subject of certain components of a worldview and to a large extent all his worldview in General, as a system covering the reality.

Thus, we can say that as a result of worldview, sensory and rational images are formed, which largely determine the process of development by the social subject of reality, its transition to the conscious level of cognition. Social perception is a form of development of social reality, which affects the regulation of the subject's behavior.

Concerning freedom, it should be noted that every time appears as a new "idea". Born at one time or another, a person holistically perceives this "idea" through the processes of development and socialization, which in turn are components of the worldview. In mastering this image, one distinguishes from the complex, multidimensional definition of freedom those components that are more relevant to him by individual and social factors. As a result, a person's perception of freedom can be divided into specific levels, namely: personal, interpersonal, institutional, political, which allows us to consider the features of this process.

CONCLUSIONS

In our opinion, the processes of globalization have led to the following results:
– the imbalance of economic development of different regions;
– commercialization of all spheres of life;
– globalization of the labor market;
– the deterioration of the ecological situation on the planet;
– increased gap between rich and poor (people and countries);
– lack of control over the activities of international financial institutions about the management of States whose citizens are included in the structure;
– the social stratification that was the cause of the growing tension, not only between representatives of different social groups in one country but also between countries.

– the degradation of culture and decline in the spiritual life of society;

– globalization is manifested in the gap between economic and cultural patterns of development of different social systems;

– globalization is destroying national cultures. In particular, this applies to the national language, to the diminution of its value.

– subjective freedom with objective lack of freedom;

– the external, physical freedom, freedom of movement was a sign of globalization.

Important for the development of personality is the presence. Self-identification mechanisms based on deep individual and civilizational values. Personality grows and develops in a certain social, cultural and national environment, and the invasion of its development of alien cultural, social and other elements can lead to various irreversible processes.

So, today, globalization transformations challenge people and society, making them doubt their own identity. They urge either to stand by the proposed rules the right to occupy a worthy position in the new world system, or to create their variant of development, in which globalization is opposed by regionalization, centrifugal world order – polycentric, cultural unification – interest in national cultures, secularized traditional and religious values identity is a commitment to one's people.

SUMMARY

The article deals with the phenomenon of globalization in the modern world and the freedom of the individual. Globalization is a comprehensive multifaceted process of transforming the world into a coherent system that defines the future of human civilization. Globalization is the most important, influential and expressive process in today's global social relations. In a generalized definition, globalization is interpreted as a new stage of world development, qualitatively different from previous historical formations, and characterized by a sharp acceleration of the rate of internationalization of all spheres of public life – economic, social, political, spiritual – and bringing them to a new qualitative level. The contradiction of the impact of globalization, its effects on the individual and his freedom is both the emergence of positive tendencies that allow the individual to

more fully realize himself and in the negative tendencies increasingly enslaves and impoverishes the individual. Evidence of the ambiguity of the impact of globalization is the extension of the limits of external human freedom, on the one hand, and the increased alienation of the individual from his nature, from other personalities, from society and the state, on the other.

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PHILOSOPHY OF MONEY AS THE BASIS FOR FORMING A MODERN SUCCESSFUL MAN

Borinshtein Ye. R.

INTRODUCTION

In the last decade, the importance of money in the practice of economic life of Ukrainian society has increased. This is due to the transition to market mechanisms for regulating the economy, which makes the role of money more significant, since money-mediated relationships are becoming more widespread. The planned economy and the command methods of managing the economy are almost replaced by market mechanisms based on money, on the dominance of monetary interest in the activities of economic entities, monetary motives and incentives. They are crucial at all levels of economic activity. But if the economic consequences of the development of monetary relations are investigated and analyzed to one degree or another, that creates the basis for their forecasting and management, then insufficient attention is paid to the social results of changing the role of money in society. There is still very little socio-philosophical analysis of the role of money in society, not studied sociocultural processes accompanying the changing role of money in society, while the consideration of such issues is extremely relevant for the entire world community.

Today, the value of money is undergoing a period of intense transformation. Thus, developed countries are characterized by the widespread distribution of monetary relations, and although, of course, we are not talking about the rejection of the use of monetary, market mechanisms, but recently there has been an increasing departure from purely economic development priorities towards greater attention to the problems of achieving sociocultural goals addressing issues of socio-humanitarian development.

Big changes are associated with the position of money in the international arena, in relations between states. This is due to the widespread development of virtualization and globalization processes in the modern world, which leads not only to an increase in the value

of world currencies, but also to the emergence of qualitatively new phenomena related to the formation of a single world economy (for example, the creation of a single European currency), the emergence of various kinds of cryptocurrencies (one of the most popular today is Bitcoin), transforming money space.

Today, the role, functions and value of money have begun the path of radical renewal. All this requires a new understanding and study for further use in specific activities to manage social processes, to develop optimal policies. Understanding the phenomenon of money and predicting possible ways of its transformation as a universally valid socio-philosophical, and, consequently, cultural universal is our essential task.

In the study of the philosophy of money it is necessary to be aware that money is at the same time a special commodity, a universal equivalent of the cost of other goods, services and a universal product of the human society acting as universal equivalent, also serving as a mean of circulation, metabolism, payment, measurement of value and accumulation of wealth.

According to the most common version, the Russian word "money" came from the Turkic "tenge" or from the Khazar "Tamga" – "brand", "seal". Tenge (danek in Arab countries; dangkh in Persia; tanka, tangka or tanga in India, Ceylon, Tibet and Nepal; tanga or tenga in the Khiva and Kokand khanates, in the Bukhara emirate) – initially small silver, and then copper coin in the countries of the East. In ancient Greece and Persia, these coins were called danaka and the Greek obol, which meant the tetrahedral rod, when iron rods were the means of money circulation. In "Walking Over Three Seas" by Athanasius Nikitin (XV century), Indian and Chinese money are called tenka[1].

Historically, the exact time of the appearance of money is not determined. However, for the first time to hold the silver payment mentioned in the cuneiform inscriptions around 2500 b.c.[2]. After that, metals began to serve as a means of payment. Later, this was reflected in the appearance of coins.

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[1] Деньги – происхождение слова, функции, виды и формы… URL: https://WhatisMoney.ru/money/.htm
[2] Деньги – это… Деньги: сущность, виды и функции. URL: https://fb.ru›article/196739/dengi---eto…suschnost-vid/htm

It should be noted that the development of commodity circulation, when surpluses of goods appeared, was a hint for the appearance of money.

We are also interested in, first of all, that money is a social phenomenon, affects a person's worldview, helps him realize the importance of a systematic approach, a more accurate assessment of a particular product, this or that service. The advent of money has transformed the consciousness of man, and with the modernization of money circulation our consciousness is being modernized. That is why it is important to study the philosophy of money.

I. The existential foundations of the philosophy of money

The philosophy of money as a scientific discipline is a philosophical analysis of the systemic influence of the logic of money, monetary relations on the world-spiritual world of man and society.

A holistic picture of money can be created on the basis of their analysis not only as a medium of circulation, but also as a goal. As a means of circulation, money contributed to the development of trade, the acceleration and expansion of the movement of goods and services, the formation of state and interstate economic relations. As a goal, money had a huge impact on human development, attitude to work. That is, money has updated not only changes in the world of things and in the world of people, in the inner world of a person, his interests, ideals and aspirations, moral criteria. They significantly changed the system of human values hanks to this, money went beyond its natural (traditional) functions as the equivalent of goods and services, expanding the scope of its functioning.

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The accumulation of money, from the point of view of the values of a liberal society, is a useful step, since it ensures the development of the economy and ensures the prosperity of the state. Money in society can form the basis of the foundation of individual freedom. Money is at the same time a measure of a person's self-realization. Money is of particular importance in a corrupt society. In such a society, the functions and meaning of money are deformed and hypertrophied, and the value of a person is defined as its purchasing power (a person can as much as he is able to buy). This society appears before a person as a product, because everything can be bought in it (law, morality, social thought, justice, and even life). It is clear that a person is not able to sell the law, honor, homeland, morality, but is able to sell himself. He can trade only himself, his feelings, faith, conscience, provided that all this has acquired for her the attributes of a product, has lost its primary, true meaning. That is, a person can sell not only his work, his services, but also his spirituality, turn it into a product. At the level of the spirit, a person does not sell, but sells, that is, becomes a commodity.

Consequently, the morality and immorality of money depends on the person, but money can be a measure of morality and immorality of a person.

A holistic picture of the philosophy of money as a scientific discipline can be compiled on the basis of the analysis of money not only as a medium of exchange, but also as a goal. As a medium of exchange, money contributed to the development of trade, the acceleration and expansion of the movement of goods and services, and the formation of public economic relations. As a goal of exchanging money, they had a huge impact on the development of man himself, his goal-setting activity, his attitude to work. They changed the value orientation of a person and his idea of ethical standards.

The different role of money, as a means and as a goal, was already considered by Aristotle in his doctrine of the state, and served as a theoretical foundation for distinguishing between the concepts of **"economy"** as the art of acquiring useful goods and **"chrematistics"**

as a way of enrichment. The first he considered necessary, appropriate to nature and having its borders, and the second – not corresponding to nature and without boundaries[3].

The further course of history showed that both roles of money are necessary and expedient, and, moreover, they represent the unity of opposites, and their inherent internal contradiction serves as a source of social development.

From such positions, the essence of money was analyzed by K. Marx, revealing the laws of their transformation into capital[4]. About the increasing power of money over people's actions when they become a goal, G. Simmel wrote in his Philosophy of Money[5].

The historical mission of money is not only to "facilitate trade" and not only to develop a "market economy" aimed at making a profit, but also to form an **"economic person"** with its special value attitudes – to form what will later be called "spirit" capitalism. Money brought changes not only to the "world of things" and not only to the "world of people," they played a role in changing the inner world of a person, his interests, ideals, aspirations, and moral criteria. Money has changed the human value system, placing itself at the center as a universal economic value.

Money – it is worth, but what does it consist? To talk about the real value of money can be only when they exist in the form of precious metals, essentially real money. But the transition to other forms of money (coins, banknotes), which have only a nominal value, turns them into a sign, symbol, into an information carrier. But, nevertheless, they remain a real value and due to this they can act as a means and purpose of exchange. Their value does not come from their material form, but from the content of the social process that they mediate with their movement and make it possible.

It must be understood that money is a thing that has its own special form of movement from one person to another and expresses a certain way of communication. A thing that, regardless of its material or symbolic form, serves as a tool for social interaction of people

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[3] Аристотель. Политика. Афинская полития. М.: Мысль. 1997. 458 с.

[4] Маркс Карл. Капитал. М.: АСТ. 2019. 544 с.

[5] Simmel Georg. Philosophy of money. – Boston: Routledge & Kegan Paul. 1978. 803 p.

through exchange. This is the "source of the enormous value of money for society."

So, the scientific essence of the philosophy of money is as follows:

1. Money has significantly changed the system of human values, therefore, studying the philosophy of money makes it possible to see the possibilities of the influence of money on a person and the construction of a new "economic person" that will be competitive in modern society.

2. Money in the community can form the basis of the foundation of freedom s personality. Accordingly, the philosophy of money can offer a faster way from slavery to maximum freedom of human existence in the world.

3. The philosophy of money plays a significant role in understanding the differences between the material and the spiritual in the modern world.

4. The philosophy of money helps to understand the meaning of such categories as morality and value in modern society.

It's no secret that money plays a significant role in our lives. Every day of our existence is connected with them, every step we take. It is generally recognized that their presence is due to purely economic necessity. And, probably, that is precisely why all the studies carried out in this direction imply a purely economic or near-economic character.

Money is often perceived as a forced element of reality, due to the need for economic leverage to regulate social life. However, it does not at all follow from this that their influence on humans is completely exhausted by the sphere of the economy. Whether we like it or not, we are obliged to state the fact that the monetary problem has not just burst into our lives and daily reminds of itself; it has a significant impact on the formation of morality, the hierarchy of values; finally, it has a direct psychological and philosophical impact on a person and society.

Money is able to satisfy a person's household needs, serve as a source of comfort and material well-being. Moreover, the presence of financial surpluses is associated with the process of realization of a certain social and subject freedom of a person. All this does not go beyond the traditional functions of money, that is, those very functions

that are defined by their understanding as the equivalent of goods and services. The alarming symptom is different, namely, the artificial expansion of the functions of money, in the expansion of their natural "competence". Due to this, a serious analysis of the visible relationship between the presence of financial surpluses, on the one hand, and the spiritual being of the individual, his true freedom, the possibility of creative realization, and social recognition, on the other, becomes relevant.

If the internal spiritual resources are exhausted (or experienced as such), a hidden inferiority complex arises. All hopes are turned to public authority; it is he who must justify the existence of man, prove to him his full value and spiritual integrity. It is at this stage of the spiritual crisis that the idea of a purely mechanistic self-realization arises. An unshakable faith in "public opinion" as the highest measure of values provokes unsatisfied self-awareness on pseudo-decisions. Spiritual emptiness can be compensated by another possibility – the possibility of recognition through economic exclusivity.

According to the values of a liberal society, according to which a significant part of humanity continues to live to this day, the ability to increase capital is regarded not only as a very useful social step that ensures the development of the economy and the prosperity of the state. The concentration of capital around a person is also associated in the social sciences with productive energy, willpower and the eccentricity of the individual. It is in this way that modern man, overcoming his own passivity and weakness, fundamentally changes his being, rebuilds the world around himself, subordinates it to his goal and makes him live by his own rules. There is an image of a certain superman, a standard of well-being. In modern society, a person's financial elevation is increasingly seen as a public recognition of his significance and exclusivity, as the highest and most complete realization of his intellectual abilities.

An essential point in the perception of money as a force of human capabilities lies in the idea of equality, common to all the rules of the game. Just as any person is able to create his own body, make his muscles supple and sculpted, and thereby rise above the crowd, everyone has a real chance to create himself through the accumulation of capital. Raised in the rank of official ideology, the idea of equality

and equal conditions for achieving material well-being impresses the consciousness of the layman. In this case, money acts as another equivalent– the equivalent of I, my abilities and my value. The higher this equivalent is calculated digitally, the larger the I. The idea of equality, embodied in money, means equal opportunity for everyone to achieve social inequality. At the same time, the achievement of designated inequality is experienced as an exceptional spiritual, and its non-implementation – as a spiritual inferiority, which is not true based on the essence of human existence.

Speaking about the "philosophy of money", I mean the worldview influence that the logic of monetary relations exerts on the worldview and behavior of a person.

Money determines the quantitative boundaries of the possible in the actions of people. By means of money, quantitative proportions of exchange are established, based on the principle of equivalence of alienated and appropriated goods. However, money simultaneously expresses the qualitative limitlessness of what is possible in the actions of people. Due to their universal value, they act as an unconditional incentive and motive for any type of activity, including anti-human activity, they make attractive any work, including directed against a person, they turn into a purchase and sale item that should not be such.

Money fills the human will in all its manifestations with material power and simultaneously creates a social mechanism for its realization (market), but they are indifferent to what this will is aimed at. This is the realm of the mind.

Modern science has huge achievements in the development of cash flow management methods, but many questions of the theory of money remain unanswered. We must seek the essence of money not in the mechanisms of market functioning, but in the laws of the development of society. Money is a tool for the development of civilizations and its result. Therefore, they require philosophical reflection.

Therefore, the philosophy of money, as a scientific discipline, is the way to accumulate knowledge of the objective need for money and the laws of development as a social phenomenon, which allows you to identify their impact on the "world of things", "human world" and "the world of the individual".

The philosophy of money can make a definite contribution to nurturing the ability of society to remember that "the measure of all things" should always be a person. That is, we return all the time to classical ancient philosophy: "Man is the center of the whole existence of the world."

Uniqueness is the uniqueness of a person, and his ability to be different from the rest. The uniqueness of the human person lies in a rational existence in comparison with animals, the ability to think and reason, make decisions and improve oneself. The uniqueness of a personality is revealed at all levels of its existence: social, cultural, biological, physiological, psychological, and so on. Is it possible to talk about personality in proportion to the cost of human life and society? From the point of view of philosophy, one can speak, but it is impossible to measure. From the point of view of the philosophy of money, such opportunities are provided.

For the philosophy of money, it is essential not only to understand money as capital, but also to compare money with personal capital, which means knowledge of the employee's skills and professional abilities, as well as his individual, including moral, characteristics.

In itself, without a human personality, money capital is more symbolic than material. Therefore, understanding the essence of the metaphysics of money is significant.

The metaphysics of money is an essential understanding of money. In each of the options, money is the carrier of a temporary connection of the past – present – future, and thus provides a certain causal relationship, although the value-moral nature of these relations is significantly different. It's one thing: investing free money in banks, property, antiques, jewelry – in this case they symbolize wealth, belonging to a particular social group, are used as a means of creating a prestigious image, social attractiveness, as a characteristic of a successful person. Savings made by virtue of caring for one's old age and supporting children have another social meaning. They testify to the personal responsibility of people, the connection of generations, the lack of consumer hype.

It is necessary to take into account the duality nature of money. On the one hand, money as a universal substitute for commodity values allows time-bound relationships to occur, stimulates imaginary consumption, and on the other hand, not being values in themselves

(except for gold money), they are subject to cost fluctuations, gain weight and significance depending on social the conditions in which they operate: they are affected by inflation, the financial policy of the state, carrying out monetary reform and controlling the monetary mass, weak protection of the value of money itself by the law, by political problematic moments and so on.

The function of money as a means of payment is expanding (this process is especially stimulated by the introduction of electronic systems). This changes the distribution of the significance of functions: the function of the medium of circulation is absorbed – more and more money is transferred from the pockets to the accounts, people satisfy their needs without touching the monetary substance.

II. The role of the substance and the case of money in the formation of a modern successful person

Substance (from Lat. substantia – essence) – the essence of the world, which always remains constant and unchanged. The concept of substance is connected with the question of the root cause of the world. The problem of substance in an explicit form was posed by the ancient Greek philosopher Aristotle. Today, substance is usually represented as a synonym for material, material.

Accident (from lat. accidere – fall from above) – a concept introduced for the first time by Aristotle to characterize what expresses the way manifestation of the substance of a thing. That is, a substance is a philosophical concept that denotes a temporary, transient, inconsequential, variable, random property of a thing (as opposed to an essential, substantial). Money is a temporary phenomenon. The main thing is the amenities they provide.

The essence of money is manifested in their internal content and is expressed in the unity of all the diverse and contradictory forms of being of money. There are at least 4 approaches on the essence of money in the development of mankind: value, representation, state and rational.

The cost approach connects the ability of money to perform its functions with their intrinsic value. Say, any product can be exchanged for gold coins (today simply for money) because the gold contained in them has the same value as the exchanged goods.

The representative approach that has developed in Soviet (and later Ukrainian) society since the 70s is a modification of the value approach. The ability of money to perform its functions by its supporters is also associated with value, but with an important caveat: the central value is not given to the value of the money itself, but to the value of the goods they represent. This can be explained by the following analogy: the financial obligations of the debtor are guaranteed not by the value of the paper on which it is written, but by the goods pledged to them (apartment, car, and so on).

The state approach, especially developed in the framework of the German school of the 20th century, proceeded from the fact that money is endowed with its own special properties as a result of a volitional act of the state. That is, the state not only creates money, but also prescribes them a payment force.

A functional approach is most common in modern society. He is characterized by his attitude to money as a specific tool, spontaneously developed (or, more precisely, selected among many alternatives) by the market economy to solve the problems of commodity circulation. Only money instruments that were able to best perform the functions dictated by the market were able to hold on to the economy as money. Hence, money can be anything that people recognize for money and fulfill their functions.

1. Pricing of goods. In a market economy, they (prices) are formed on the basis of the value of the goods themselves, taking into account demand, supply, and competition. Thanks to these indicators, manufacturers can reduce product prices. Money also plays a large role in the process of money circulation, while the functions of money as a means of payment and circulation are revealed. The buyer controls the prices and quality in the market, buying goods, thereby forcing manufacturers to constantly improve the quality of products and reduce prices for them.

2. Estimation of profit and loss. Having studied the essence and functions of money, the state and private enterprise are able to determine the total production costs for each product, the total cost, and also obtain production results based on the prices of each type of product, volume and profit.

3. Possibility of accounting. The wise use of knowledge of the essence, functions and role of money, makes it possible not only to

use money, but also to coordinate money income, expenses, which as a result leads to an economical expenditure of funds. It is important to use a stable currency, since the impact of inflation on it is not great.

4. Streamlining public relations. Money (currency) reflects the economic, social, cultural and psychological relations in society.

5. Persistence. Money retains its value in contrast to goods.

6. Portability. Concentration of high cost in a small volume.

7. Divisibility-connectivity. When dividing, the equivalent must not lose its value. When combining money, the value must be preserved.

8. Homogeneity. Any part of the cash equivalent must be equal to its other part. With fur, sausage, fish, other goods this is not.

The essence of money, in my opinion, is revealed, first of all, in five functions:
- Cost measures
- Means of circulation
- Means of payment
- Savings and Savings
- World money

A measure of value is formed during the formation of prices, it determines the value of the goods, which is measured in money (i.e., equating goods with each other). Thus, receive quantitative commensuration. The monetary measurement of value is price. It depends on several conditions:
- production conditions;
- terms of exchange. In order for prices to be comparable, they must be scaled down.

As a measure of value, money can act as counting, acting in the form of numerical values. Counting money is used to express prices, accounting and analysis, maintaining accounts of participants in economic life.

Means of circulation. The monetary expression of the value of goods does not mean its realization. An exchange must occur. Money – intermediaries in the exchange from the beginning of the transaction to its completion. In the period when trade dominated, money basically acted as a medium of circulation; after the emergence of credit and the development of the economy, the function of the

means of payment comes to the fore, which includes the function of the medium of circulation and transforms into the function of the means of payment. This is facilitated by the use of plastic cards and other electronic payment tools that allow you to pay by transferring from a bank account, as well as making wholesale and retail purchases.

Means of payment – the time of payment does not coincide with the time of payment, goods are sold in credits, with deferred payment.

Savings – cash reserve (account balances, foreign exchange reserves). Money performing the function of accumulation is involved in the process of formation, distribution, redistribution of national income, and the formation of savings of the population.

World money is used in international payments.

In the modern developed economy, there are four functions of money – a measure of value, means of accumulation and means of settlement, world money, and the medium of circulation remains in very small amounts.

Understanding the concrete and the abstract value of money in the philosophy of money begins, in my opinion, with the work of George Simmel's "Philosophy of money", which was dedicated to the disclosure of the role, nature and essence of money. It was he who, through his work, formed the understanding that money is a thing that has its own special form of movement from one person to another and expresses a certain way of communication. A thing that, regardless of its material or symbolic form, serves as a tool for social interaction of people through exchange. This is the source of the enormous value of money for society.

Money are a tool, but it is easy to become an end in itself, relegating the true values to the level of funds. Money and abstract formal reasoning are the most important achievements of human civilization. They determine the whole power of modern life and its complexity. Money can create and destroy the spiritual essence of man.

The specificity of money is reflected in the understanding of capital. Money is capital. The category **"capital"** (from lat. *capitalis* – main) is more than ambiguous (I will give the most popular understandings) : 1) wealth, stock of goods and services; 2) wealth (property, money) used to produce more wealth; 3) the aggregate of

assets used for future profit; 4) private wealth or value, which as a result of exploitation of wage labor brings surplus value (according to Karl Marx); 5) resources that are extracted from consumption in the present (accumulated) and used for profit in the future (according to the Austrian economic school: Karl Menger, Eugen von Boehm-Baverk, Friedrich von Wieser, Ludwig von Mises, Benjamin Anderson, Friedrich von Hayek, Murray Rothbard, and others).

Understanding capital as one of the central concepts of the philosophy of money leads us to a very interesting concretization of its varieties.

Cultural capital (from the lat. *capitalis* – chief and from the Lat. *cultura* – cultivation, upbringing, education, development, respect) – the accumulation of wealth in the form of knowledge and ideas, turned into an integral part of the personality, which is the foundation of her life and position in society. Introduced into scientific knowledge by the French scientist Pierre Bourdieu[6].

Social capital (from lat. *capitalis* – main and from lat. *socialis* – public) – social ties that can act as resources for achieving economic, political, social, cultural and other goals. For the first time, the term was used by the American scientist Lida Judson Hanifan[7]. It was introduced into the scientific circulation by the French scientist Pierre Bourdieu.

Sociocultural capital (from lat. *capitalis* – main, lat. *socialis* – public and from lat. *cultura*– cultivation, upbringing, education, development, veneration), based on my work on the basics of sociocultural, I would interpret it as a phenomenon of social life, based on the accumulated intellectual wealth of society, society, a group of individuals, a person and expressed in tangible and intangible forms of existence and development of subjects of sociocultural activity.

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[6] Bourdieu Pierre. Ökonomisches Kapital, kulturelles Kapital, soziales Kaputal, in: Kreckel, Reinhard (ed.) Soziale Ungleichheiten (Soziale Welt, Sonderheft 2). Güttingen: Otto Schwartz & Co. 1983. P. 183-198.

[7] Hanifan L. J. Ed. (1913). District Supervision: West Virginia and Oregon as Examples. National Society for the Study of Education, Twelfth Yearbook. Chicago, University of Chicago Press.

The human capital (from lat. *capitalis* – main and from praslav. * *Čel* – - member of a clan or family and praslav. * *věkъ-* – health, strength) can be understood as:

1) the totality of knowledge, skills used to meet the needs of man and society as a whole;

2) a special capital in the form of intellectual abilities and practical skills obtained in the process of education and human activities.

Our capital is a quality of life, not money.

Under the **quality of life.** (From the English *quality of life:* standard of living, quality of life, quality of life, quality of life) can mean: 1) category, which is expressing satisfaction with the quality of the material and spiritual needs of people (the quality of food, quality clothing, housing comfort, the quality of health care, education, the service sector, the environment, the structure and level of leisure, the degree of satisfaction of communication needs, knowledge, creative work, resettlement structure, etc.); 2) systems of indicators characterizing the degree of implementation of people's life strategies, satisfaction of their material and spiritual needs; 3) the subjective evaluations at the satisfaction of material and spiritual needs of people (satisfaction with financial situation, food, health, work, the level of freedom in society, their rights, and so on); 4) the perception of the individual s of their position in life in the context of culture and value systems in which they live and in relation to their goals, expectations, standards and concerns (according to the World Health Organization (WHO))[8].

Therefore, the most valuable thing is the quality of life that we create for ourselves and those around us.

Money as the most liquid asset with a fixed nominal value must be inherent in universality. Money comes in the form of universal direct exchange on all other products. As a result, all the goods, participating in the circulation, find their final consumer. Universality is a property of unhindered performance of obligations in relation to all entities offering goods and services in the market. Therefore, money must be universally recognized. The universality of money is provided by:

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[8] Всемирная организация здравоохранения URL:https//www.who.int/

– by law. Corresponding normative acts (constitution, law on the monetary system, etc.) determine the legal tender in the territory of a state or group of states, united in a monetary union;

– public confidence in money. The usefulness of money as an economic good is maintained even with a decrease in their purchasing power, if the predictability of the value of money and their ability to fulfill their functions in the future remain. If public confidence in money falls, then no regulatory documents will force people to make savings in the form of monetary assets. People will prefer less liquid but more reliable assets (for example, will be buying gold or land, etc.).

Uniformity should be inherent in money – standardization (interchangeability). This property is inherent in money, as a rule, due to its uniformity and lack of individual characteristics. As a universal tool, they allow free exchange for any good. Interchangeability facilitates transactions, that is, it allows you to organize the accumulation of values in non-cash form of current accounts, transfer between them is as simple transfer.

Money should be distinguished by transportability (i.e., be convenient for transportation), recognizability and suitability for storage, without losing its value, and should also have portability (i.e. high cost per unit weight). We can say that the transition from one form of money to another, a change in the types of money is associated with a person's desire to make money more convenient for use in economic circulation, to reduce transaction costs when making various kinds of economic transactions (hence the emergence of cryptocurrencies to exclude banks as an unnecessary intermediary).

An important property of money is its protection from fakes, which makes it easier for the state to combat counterfeiting. The possibility of forgery of cash, or "hacking" on the means of cashless payments and electronic money, leads to the appearance of counterfeit money that violates abutment ability of monetary circulation and causes distrust of people with money. The Internet is a good way to steal money in developing countries. In modern society, not only improved the security features of banknotes themselves, but also about are found large-scale campaign to educate people about security features newly issued banknotes in various denominations.

Complicated and advanced banking technologies, the introduction of which special attention is paid to the protection of the banks systems against hacking.

F particular importance in today's increasingly complex world, in my opinion, is such a feature of money as its transcendence. **Transcendence** as a category occurred, and from Latin *transcendens* – "crosses", "superior", "going beyond the limits." In general, it means that which is fundamentally inaccessible to empirical knowledge or is not based on experience. The term "transcendental" was most fully disclosed in the philosophy of Immanuel Kant, where it was used to describe things-in-themselves, existing independently of consciousness and acting on our senses, while remaining fundamentally unknowable, both in practice and in theory[9].

But it is important to understand that some things-in-themselves are still available a priori knowledge: for example, space and time, ideas of God, goodness and beauty, logical categories. That is, transcendental objects are, figuratively speaking, "predefined by default" in our mind.

Money is inherently transcendental. They are in the wallet, and we always imagine how many of them we have in total, including in goods (apartment, car, cottage, etc.). That is, the money that we take into account in the ratio that we need today. Money is in the realm of impression, experience– this is where their transcendence lies.

At the same time, money is a phantom. Money is not a thing – it is only a conditional symbol for the exchange of things. In other words, the value does not consist in the money itself (this is just paper), but in those things that we can exchange for this money. It seems to us that we are rich when there are many of them, and that we are poor when they are few.

Paradoxically, a person does not need the money to feel rich and owning the whole world (remember the monks in the monasteries). At the same time, a man with millions of banknotes can feel poor, because, no matter how much he did not bank notes, he does not cease to be afraid of the world without them, and is in constant fear of their loss.

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[9] Кант Иммануил. Критика чистого разума. Мн.: Литература. 1998. 960 с.

The main thing is the ability to create your own value. Monetary wealth is always temporary (for example, money depreciates due to inflation). But the intrinsic value of a person as a person who can attract money into his life, on the contrary, will not depreciate with time, but only increase if it strengthens this ability in itself.

I think that the sum of our skills is our life. Life – a movement, and that is constantly moving, will be developed. What matters is not money, but cash flow. Cash flow is the core of any financial system. A man cannot live without regard to cost, and cannot exist without earnings. But earnings are not only money. Whenever income exceeds your expenses, a person becomes richer every day. Whenever your expenses exceed your income, you are poorer. Therefore, a wise man, to cultivate their own asset values will always keep your own money flow (knowledge, skills, and so on) in a positive balance.

The goal of true wealth lies in the constant movement, or in other words, multiplication, only then it lives and grows.

The harmony of gaining wealth consists in gaining your own value. That is why many very rich people continue their work only by modernizing its components, although they have more than enough money to retire and live comfortably for many years. They like what they do, because for them it is not work, but life itself. They do not earn money; they develop their own value – this is their life. Therefore, their monetary wealth is also constantly growing.

Therefore, it is necessary to become a valuable, not wealthy person. So, the ability to create values in this world is important, and then wealth, wealth and success will invariably come to you. Each activity should increase the professionalism of a person and the joy of engaging in their own chosen business. And in this case, a person should be considered successful. A modern successful person is formed under the influence of many factors, and the philosophy of money has one of the most important influences on the development of a modern successful person.

CONCLUSIONS

The problem of money fascinates almost everyone, since it to one degree or another affects all levels of human existence.

Speaking about the prerogative of the analysis of the stated problem, even in the narrow sense, we are already causing interest. Of course, you can analyze money as a sociocultural phenomenon, which is one of the most important human inventions. But a much more significant is a systematic analysis of money in a scientific context, for which the philosophy of money as a scientific discipline is ideally suited.

From this we single out the following scientific significance of the philosophy of money: studying the philosophy of money makes it possible to see the possibilities of the influence of money on a person and the construction of a new "economic person" that will be competitive in modern society; the philosophy of money can offer a faster way from slavery to maximum freedom of human existence in the world; the philosophy of money helps to understand the material and spiritual essence of the world, the meaning of categories such as morality and value in modern society.

The specific essence of money is displayed in the concept of "capital". But already the categories of "social capital", "cultural capital", "sociocultural capital", "human capital" provide an opportunity to explore and understand not only the specific component, but also the abstract meaning of the essence of money.

The rationality-the irrationality of money and money circulation has become closer to humanity after Immanuel Kant spoke of transcendence. Money is in the realm of impression, experience – this is where their transcendence lies. At the same time, money is a phantom. Money is not a thing – it is only a conditional symbol for the exchange of things.

A successful modern man, by its very nature and nature, is impossible if he does not represent the possibilities of using money and its equivalent, which is constantly being transformed with a transforming world.

SUMMARY

The article discusses the basic essential foundations of the philosophy of money, the influence of the philosophy of money on human development, the role of the philosophy of money in the formation of a modern successful person. It is shown that in the essence of money philosophy manifests itself in the terms of

philosophical analysis, the system influences the logic of money, monetary relations in the world vision and spiritual world of the individual and society, helps to understand the essence of such categories as the morality and value in today's society, reveals the influence of money in the "world of things", "human world "and" the world of the individual". The role of substance and incidence of money in the formation of a modern successful person is revealed. It has been clarified that the substance and incidences of money help to understand the essential nature of man. The manifestation of the concrete essence of money in the concept of "capital" is revealed. The relationship between social and cultural capital is shown. Based on the identified relationships, the definition of the category of "sociocultural capital" is given for the first time, by which I understand the phenomenon of social life, based on the accumulated intellectual wealth of society, society, a group of individuals, a person and expressed in material and intangible forms of existence and development of subjects of sociocultural activity. The role of transcendence for understanding and, in the future, the development of specific criteria of the essence of a modern successful person is highlighted.

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7. Hanifan L. J. Ed. (1913). District Supervision: West Virginia and Oregon as Examples. National Society for the Study of Education, Twelfth Yearbook. Chicago, University of Chicago Press.

8. Всемирная организация здравоохранения URL: https://www.who.int/

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THE COGNITIVE STRATEGY OF POST-NEOCLASSICAL PHILOSOPHY OF HISTORY

Dobrolyubska Yu. A.

INTRODUCTION

The idea of inter-paradigm synthesis in the philosophy of history is still new and has not received a thorough justification in the scientific literature. Its setting can be found in some papers that discuss aspects of interdisciplinarity in historical science and the problems of historiographic synthesis. In this regard, its needed to highlight the works of the classics of French historical school "Annals" and A.Ya. Gurevich, O.M. Medushevskoyi, L.P. Repinoi, J. Tosha and some other authors. They lay the foundations of interdisciplinary cooperation in the field of social and humanitarian cognition (J. Tosh), discussing the topic of "historical synthesis" (A.Ya. Gurevich), "bridges" are built between traditional historiography and the latest epistemological "calls" of the philosophy of postmodernism (L.P. Repina). However, in whole, the question of whether it is possible, in the context of methodological pluralism, to reduce different cognitive practices to some discursive types or models, as well as to distinguish between each of them the standards of science inherent in each of them.

1. The new concepts of cognitive strategy

Let's try to distinguish and characterize the basic concepts of cognitive strategy and principles of scientific research offered by the post-neoclassical subsystem of the philosophy of history.

When implementing a scientific strategy, three principles are of particular importance – historicism, objectivism and holism.

There are three aspects to the principle of historicism. First, it is the recognition that each era is a unique manifestation of the human spirit with its inherent culture and values, and that there are major differences between our era and all previous ones. Therefore, the principle of historicism requires taking into account the differences between the past and the present, overcoming the notion that people of

the past behaved and thought the same way we did. Secondly, it is the understanding that the task of the historian is not simply to uncover such differences, but also to explain them, immersing them in a historical context. The principle of historicism in this aspect suggests that the subject of historical research cannot be detached from the environment. Third, it is a requirement not to consider historical events in isolation, but to represent history as a process and a connection between events over time[1].

The development of the principle of historicism in post-neoclassical science is associated with criticism, on the one hand, of postmodernism and, on the other, classical, or "strict historicism". Postmodernists believe that historical reality is what we think of it, that is, the past emerges as the subjective presentation of the present. Therefore, they proclaimed that historicism is dead and can no longer be considered a serious intellectual current. According to the principle of "strict historicism", historical reality is what was in the past "actually". Therefore, the historian must, on the one hand, abandon any standards and priorities beyond the study era and, on the other, try to see events from the perspective of their participants. The historian's job is to interpret the past in his own criteria or, as G. Elton wrote, to "understand the problem from within"[2].

Post-Neo-Classics also treat historical reality as something that occurred in the past that needs to be reconstructed as adequately as possible. In their view, this can be done in accordance with the principle of historicism, which is understood as recognizing independence and honoring the past. Unlike postmodernists, post-neoclassicists believe that the principle of historicism ensures that scientific historical knowledge is confronted with socially motivated misinterpretations of the past, since the requirements of the present are the starting point for postmodern knowledge of the past. At the same time, post-neoclassicists believe that attempts to "speak with the voice of the past" also fail to validate the practice of historical inquiry. Post neoclassicists point out that "we never catch the true "essence" of a particular moment in history as it was experienced by people of that

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[1] Тош Д. Стремление к истине: Как овладеть мастерством историка. Москва: Весь мир, 2000. С. 18-20.

[2] Юрганов А. Л. Источниковедение культуры в контексте развития исторической науки. *Россия XXI*. 2003. № 3. С. 71.

time, because, unlike them, we know what happened afterwards and the importance we attach to one event or another, is inevitably driven by this knowledge. Whether we want it or not, the historian looks at the past "from above" – he already knows what it all ended with"[3]. To add, the position of the historian in the time relative to the object of study allows us to reflect on the past, to identify the preconditions that contemporaries did not suspect, and to see the true, and not desirable from the point of view of the participants' events.

The principle of "strict historicism" or "history for the sake of history" in classical science was synonymous with an impartial historical study, devoid of practical application. Post neoclassicists argue that strict adherence to the principle of "history for the sake of history" leads to the rejection of what makes history attractive, and a complete detachment from the present does not occur at all. Therefore, they believe that "in the face of virtually unlimited volume of data about human activities and the need to select some of the problems and periods that deserve more attention than any other historian has the right to allow important impact on society of their choice"[4].

Specialists, of course, understand that the branches of history that claim to be connected with the present are more subject to manipulation by ideologues. But this should only increase the responsibility of historians, which is to "provide a historical perspective for bringing more scholarly discussion to modern debates rather than serving any ideology." Responding to the "appeal of the present", as D. Tosh points out, "does not mean to falsify or distort the past, it means to resurrect those aspects of the past that can tell us more right now"[5].

Without abandoning the claim to the practical significance of his work, post-neoclassical historical science insists on the priority of authentic reproduction of the past. It proceeds from the reality of its existence and the possibility of objective cognition of it, so another important principle of the cognitive strategy of post-neoclassical philosophy of history is the principle of objectivism. In this case, post-neoclassicists, on the one hand, continue the traditions laid down in

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[3] Тош Д. Стремление к истине С. 168.
[4] Тош Д. Стремление к истине. С. 36.
[5] Тош Д. Стремление к истине. С. 52.

classical science, and on the other – claim a new interpretation of this principle.

In classical science, the principle of objectivism was based on the primacy of subject-object dichotomy and the need to reconstruct the history of "what it really was" through true (verification wise) theory and scientific methods of historical research. The classics believed that historical knowledge, being the result of the interaction of subject (historian) and object (historical reality), is able to adequately reflect this reality in itself, existing outside the culture and social order to which the researcher belongs, and expressed in language. At the same time, they believed that truth was beyond culture, social order and language, since objective historical reality itself selects its true descriptions and explanations, and the word only ensures the truth in historical knowledge.

Post-neoclassicists also believe that the basis of the principle of objectivism is the recognition of the past as an objective reality and the possibility of obtaining scientific knowledge adequate to historical reality. At the same time, they claim a new understanding of historical objectivity as the relationship of mutual dialogue between the subject under study and the subject under investigation. If the classics of the pledge of objectivity are seen in the neutrality of the subject of study in relation to its subject, then the post-neoclassicists believe that no one has yet managed to get rid of the "idols" of their own consciousness, and therefore historical knowledge always carries a subjective imprint of the era and individual culture. historian. In the subjective view of history, as T. Shanin points out, "of course, their "idols", which must be kept in mind, are laid – especially the danger of losing the vision of the importance of the "objective" in its connection with the "subjective" and "intersubjective," the danger of slipping into positions that make knowledge the only criterion for the causality of the historical process"[6]. However, this does not eliminate the need to strive for objectivity, that is, to adequately reproduce the past.

Post-neoclassicists, on the one hand, believe that historical knowledge is the result of interaction between the researcher and the

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[6] Шанин Т. Корни инакости. *Иное. Хрестоматия нового российского самосознания* / ред.-сост. С. Б. Чернышев. Т. 4: Путеводитель. Москва : Аргус, 1995. С. 31.

subject under study, and that the words are capable of "articulating the various forms of contact of the knowing subject with the objects of historical study"[7]. On the other hand, they recognize that language is a convention, and historians use rhetorical strategies to recreate the past. Therefore, post-neoclassicists are ready to learn from postmodernists how to look for hidden content and contradictions in texts, but they do not agree that language is absolutely unstable and that it is not capable of expressing meaning. In this connection T. Shanin writes: "They (postmodernists. – Y. D.) very well show that in our knowledge and in life it has not happened, and further they conclude that nothing we can and cannot come out. That's something I don't agree with. There is nothing impossible. There is only the hard"[8].

It should be noted that some post-neoclassicists believe that there is no irreconcilable contradiction between the question of the role of language in historical cognition between them and postmodernists, since postmodernists do not deny the existence of non-textual reality, but only doubt the possibility of its cognition. In particular, G. Spiegel attempts to prove the opposite with the help of the modern notion of mediation. She emphasizes that comprehension of historical data is always textual. In this regard, the historian either pushes away from the postmodern idea that language constructs the world, or is based on the approach of instrumentalism, according to which language, which both "invents" and describes reality, creates a tool of mediation between human consciousness and the known world. For the historian, according to G. Spiegel, the version of instrumentalism is much more important, because, unlike, say, a literary critic, he has no "stories" already written. In doing so, she insists that, although ideas about the social world are shaped by language, language itself is dependent on the social societies it uses and in which it is created. Spiegel also states that each text has its own "social logic" and its presence implies our ability to "recreate some sense of the material world of the past." This gives the researcher confidence in the ability of the language to provide information about historical life forms, since otherwise we

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[7] Appleby J., Hunt L., Jacob M. Telling the Truth about History. New York, London : W.W. Norton & Company, 1994. p. 221.

[8] Шанин Т. Корни инакости. С. 34.

would never be able to feel that we know anything about the past at all[9].

Here one can see a turn from J. Derrida's radical position with his rejection of non-textual reality to the concept of F. de Saussure, who acknowledged the presence of both meaning and meaning in the text. But Spiegel does not call for the abandonment of the deconstruction of historical texts, which helps to "identify the ways in which texts deliver ideological hoaxes", as well as to identify and expose these hoaxes. In addition, she recalls that deconstruction has taught historians to pay close attention to the defaults that play an important role in the creation of texts. This combination of semiotics with the ways of deconstructing reading enriches our understanding of the past, it appears to be something more than a mere set of discursive strategies and phenomena. Although the existing connection of thought, language and action is difficult to explain, access to the past opens up an analysis of the intertwined discursive and social practices. Therefore, according to G. Spiegel, postmodernism helps to extend the historiographic practice without resorting to ideological extremism[10].

In this regard, the post-neoclassicists claim that there is some connection between the past and the historian's view. At the same time, as the object of historical research, we distinguish between the past as past (and change the world in a certain way) and the past as present in the present with the help of our memory, as a reflection of this change in the world. This second "past" is used to construct a historical perspective and a retrospective, a picture of history. This use is possible thanks to the first past, namely the objectivity of the changes that have happened in the past and which are now the conditions of our lives[11].

Considering the problem of objectivity in the context of the dialogue between the historian and historical reality, some of the post-neoclassicists, following M. Bakhtin, present this dialogue as a discourse in which expressions and historical reality produce each

[9] Spiegel G. M. History and Postmodernism. *The Postmodern History Reader* / ed. by K. Jenkins. London; New York : Rutledge, 1998. P. 266.

[10] Юдельсон А. В. Реферат: The Postmodern History Reader. *Образы историографии*. Москва : РГГУ, 2001. С. 312-313.

[11] Смолина А. Н. Глубина времени, поверхность истории и проблема объективности события Историческое знание и интеллектуальная культура: материалы научной конференции. Москва, 4-6 декабря 2001 г. С. 36.

other[12]. In this regard, the problem of historical objectivity begins to take on an ethical character, and the "ethical core" of the profession of historian is the belief that his tedious work can bring authentic information about a dead "other" that does not come down to his own fantasies.

In this case, the desire to discover the objectivity of historical events can be seen as a flip side of the desire to avoid limitations and distortions in the interpretation of history. "This fear of misrepresentation of history (conscious or unconscious) is, as A.M. Smolina believes, the key to the question of what is at stake in objectivity, which means this impulse to "investigate" and to test the adequacy of one's own the past. It is obvious that the fear of distorting the notion of the past is not directed to the past: it is the fear that the misrepresented past will distort the future, make it "untrue", that the truth of the past will be lost in the past and will not be able to pass into the future, to be preserved for the future"[13].

Post-neoclassicists disagree with postmodernists in that scientific discourse reflects only our own concepts and constructs, and the historical reality itself has a very weak referential status. At the same time, considering scientific dialogue as a discursive modeling of historical reality, she acknowledges that epistemological filters that mediate the interpretation of its subject matter are of great importance in historical research[14]. In this regard, scientific dialogue is seen as an expression of ontological connection in the historical study of the objective and subjective, carried out by means of simulacra or patterns of different levels. This idea is based on the idea that the past existed objectively, but we can only learn about it through our vision of historical reality. In this sense, we are dependent on the "glasses" we use to perceive the world, on the so-called "organized myths" that have been called McNeill's "myth-stories", without which we have nothing to say[15].

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[12] Юдельсон А. В. Реферат. С. 306.

[13] Смолина А. Н. Глубина времени. С. 37.

[14] Мальковская И. А. Россиеведение: между символом и симулякром. *Россия и современный мир*. 2003. № 1. С. 79.

[15] McNeill W. J. Mythistory and Other Essays. Chicago : University of Chicago Press, 1986. 226 p.

Post-neoclassicists draw attention to the fact that, when studying historical reality, the researcher does not "communicate" directly with her, but creates an imaginary image of this reality, and then works with it. Theoretical constructions, which reflect images of historical reality, and were called simulacra. There are, as V. P. Kultigin points out, "different degrees of coincidence of simulacrum with reality. Completely simulacrum never coincides with reality. This coincidence may be close to the true state of affairs, and may be completely opposite in meaning. The simulacrum may have nothing to do with reality at all. Thus, our understanding of reality, our social reflection, are always mediated by these simulacra. It follows that there are no concepts that would not be plural; that all universals are separate; and that there are a plurality of universals"[16].

Patterns are also images of historical reality and cognitive "prisms" through which researchers look at this reality as a whole (macropaterns) or its individual fragments (miso and micropaterns). In the research practice, patterns are theoretical and methodological advantages that allow to represent the historical reality and present the idea of the researcher himself.

The Post-Classical system argues that historical reality can be viewed through the prism of different patterns. In this respect, the patterns are "equal, equally legitimate and independent", historians do not choose them as much as they prefer. Therefore, in the understanding of patterns, "truth is not important, but authenticity, that is, the author himself thinks of all this, how and by what means he convinces us in his rightness"[17]. The diversity of patterns creates a problematic field of tension in historical science, generates scientific debate as the most important condition for its self-development.

This interpretation of the principle of objectivism through the relationship of mutual dialogue between the historian (subject) and historical reality (object) provides an opportunity to understand not only why different points of view are constantly competing in historical science, but also why each generation rewrites history.

Noting that historians constantly overestimate the past and rewrite history, some contemporary scholars see this as a peculiar feature of

[16] Култыгин В. П. Классическая социология. Москва : Наука, 2000. С. 466.

[17] Гречко П. К. Концептуальные модели истории: Пособие для студентов. Москва : Логос, 1995. С. 19.

historical knowledge. In their view, this is because the passage of time helps us to "move back" from the events of the past to a certain distance and to see, to reveal in them those connections, which we could not notice before. "Time, as noted by V. A. Lectorsky, not only reveals new connections and relationships between events, but often forces us to see differently the significance of certain facts of the past. In addition, our general understanding of the individual and society is changing. And in light of these new ideas, we begin to see in the past what we have not seen before. It is not in vain that contemporaries cannot understand the true meaning of what is happening in their eyes"[18].

Rewriting history also happens because each generation has a dialogue with the past in its own way, in terms that are meaningful to that generation. However, as stressed by G. A. Bordugov, "the need for each generation of historians to rewrite history again, though, and nullifies the old positivism, however, does not make it less objective. However, the historian – a qualified researcher – is not required to be the impersonal seeker of truth, who does not take into account himself, his character, his nationality, gender, etc. The realization of one of these is already a revolution. The pursuit of scientific neutrality and objectivity must not take the form of religion, and therefore of a new absolutism"[19].

In modern research practice, the problem of objectivity of the past, that is, an adequate interpretation of historical reality, arises as a search for objective truth. Unlike those who claim that true epistemology is an intellectual anachronism, post-neoclassicists believe that the concept of truth is an attribute of scientific historical inquiry. This "objective truth" post-neoclassicists call such scientific knowledge, which is adequate to the subject of study and, accordingly, does not depend on the cognitive abilities and cognitive activity of the researcher. However, the search for such objective truth, which sets the strategic orientation of the scientist, is a rather problematic process. This is due to the fact that to represent "knowledge as"

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[18] Лекторский В. А. Эпистемология классическая и неклассическая. Москва : Эдиториал УРСС, 2009. С. 245.

[19] Бордюгов Г. А. Вместо заключения. Каждое поколение пишет свою историю. *Исторические исследования в России. Тенденции последних лет.* Москва : АИРО–ХХ, 1996. С. 432.

reflection "of the characteristics of the object, then" reflection "is far from similar to the mirror. Science "reflects" its object, creating ideal conceptual systems that can be regarded as knowledge of a particular object only when they are subject to object interpretation. These theoretical constructs have their own logic of construction, different from the structure of their objects, which determines the limits of adequacy of the theoretical model to their object[20].

When such boundaries are revealed, for example, in the case of a theory mismatch with historical facts, then researchers begin to search for or develop new theoretical constructs. However, establishing a correspondence between the facts and the new theory does not mean that the boundary of this theory of the subject of study will not be revealed again, and everything will not be repeated anew: the pursuit of adequacy through the creation of more effective theoretical tools. The problem of an adequate (complete and accurate) reconstruction of historical reality is manifested in theoretical pluralism, which is due to the fact that historical theories are different interpretations of available historical facts. Each of them, being a reconstruction and explanation from a certain point of view of some set of historical facts, may appear to be contrary to other reconstructions and cannot claim the status of scientific truth similarly, for example, to natural-scientific theories. However, the totality of such reconstructions, while recreating an increasingly diverse picture of the historical past, as well as including the past in the context of the problems, tasks, debates of the present day, may claim the status of historical truth[21].

On the whole, the question of what is to be considered true in historical science is post neoclassicism translated into the plane of ideas about the heuristic possibilities of its various epistemological images, which contain stipulated criteria of scientificity and meet the requirements of modern mental communications.

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[20] Зотов А. Ф. Истина. *Глобалистика*. Москва : Диалог, Радуга, 2003. С. 415-416.
[21] Зуев К. А. Следует ли считать архаизмом понятие научной истины? *Общественные науки и современность*. 1995. № 6. С. 127.

2. Principles of post-neoclassical research subsystems of the philosophy of history

Thus, the post-neoclassical subsystem operates with a correspondent concept of truth. However, scientific truth becomes always contextual and ascertained, subject to the adoption of methodological postulates, on the basis of which a specific research situation is constructed. In historical studies, the search for scientific truth is always linked to either the study of specific historical events or the construction of historical theories. Both approaches solve the problem of objectivity in their own way: the theoretical history seeks to reveal the truth, purified from specific features, and the history of events wants to reveal the truth, given in the fullness of the nuances of a particular event. Based on the correspondent conception of truth, post-neoclassicists seek to reconstruct historical reality "in all its fullness, concreteness, and complexity."The main task of the researcher, in their opinion, is to "find out the significance, to explain and to clarify the meaning of history – this triumvirate of historical truth that breaks through the work of historians, despite the skepticism inherent in the modern era"[22].

In pursuit of scientific truth, the historian uses this form of narrative as a historical narrative. With his help, the researcher tries to create in the readers the illusion of immediate presence, recreating the atmosphere and arranging historical scenery. Like other forms of storytelling, writes D. Tosh, "Historical narrative can be fun with the ability to keep the reader engaged and evoke intense emotions. But narrative is also an important method for the historian when he presents the material as if he were a participant in events of the past or as if he were observing them from the outside"[23]. The new subsystem recognizes that views on the past may be different, so it is necessary to constantly expand the base of sources of historical research and improve their tools, without which it is impossible to create an adequate empirical basis for historical science. In addition, historical sources must be continually re-examined by various researchers to identify conscious or unintentional distortions of historical reality. This will allow us to determine, in a multivariate, diverse history, a more adequate perspective on competing perspectives on the past.

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[22] Appleby J., Hunt L., Jacob M. Telling the Truth about History. P. 276.

[23] Тош Д. Стремление к истине. С. 131.

Another cognitive principle of post-neoclassical philosophy of history is holism, although some say that the idea of history as a whole can only be the subject of speculative philosophical reflection. In post-neoclassical science, this principle directs the historian, on the one hand, to the need for a holistic study of the object of study, and, on the other, to the study of historical reality as a hierarchy of "wholeness" that does not boil down to the parts of which it is composed. It is emphasized that a sense of the whole as a context must always be present in the understanding of these parts. The principle of holism seeks to restore the level of claims of historical science to comprehend the past as a "holistic matter", woven of many multicolored threads, which fell sharply due to the spread in it of postmodern ideas. In connection with the actualization of the principle of holism in historical studies, post-neoclassicists raised the question of the need for global synthesis based on the integration of micro- and macro-histories, narratives and metatheories.

This principle is realized in the post-neoclassicists in the pursuit of a holistic vision of historical reality and the creation of a single toolkit for its study. Thus, the principle of holism in this sense applies not only to the subject of the study, but also to its methodology. Objectively, holism is realized specifically in the fact that history is seen as a complex social system and a set of humanitarian actions, as well as a super-active beginning. In addition to the general laws of the physical, social, and moral order governing the world, it is logical to allow the governing world to have single, and even exceptional, episodic dependencies.

In this regard, history as a natural systemic phenomenon nomological, it is associated with the manifestation of objective dependencies (from moral, cultural – to physical). History as a humanitarian phenomenon is connected with the activities of individuals and is bound to it: without individual personal actions there are no common historical actions. "From history, – emphasizes Ilyin, – to avoid neither nomology (legal correspondence), nor voluntariness (freedom of will of agents of action). The separation of voluntarism from nomologism gives a pseudo-historical doctrine, a stylization of a complete history". The hypertrophy of one and the other makes history a compendium of anecdotes, not science. The inadequacy of the subjectivist (voluntarism) and objectivist

(nomologism) doctrines of history compels the search for new explicit heuristic schemes, such that would allow to carry out both principles adequately[24].

Therefore, the subject of history study should be not only social processes, structures and institutions, but also individual and collective actions of people, their ideas, values and attitudes. One who confines himself to analyzing global processes, thus refuses the fundamental proposition that they (especially in the phase of their emergence) are the result of individual and collective action. It is never forgotten that structures are born, changed and collapsed under their influence. Structures are always dependent on the person, no matter what their own dynamics, whatever imprint they, in turn, do not impose on the sphere of subjectivity, and as if they do not, as a result, coincide with the goals of people's actions or their life experience.

In this regard, the central role in the work of the historian is the interpretation of meaning, without which – writes D. Tosh – historical sources will not "talk", and we will never come close to understanding the past. The meaning of the text is considered as a sphere not only of individual but also of collective perception of the world. A key concept is culture as a system of perceptions that characterizes society and unites its members. It is a gigantic field of study that encompasses everything from the formal beliefs expressed in rituals and "rules of the game" to the unconscious logic of gesture and appearance.

Striving for holistic consideration of the subject of scientific research, post-neoclassicists distinguish in history structural dependencies of different levels, diachronic and synchronous sections, different systems. In particular, V. V. Ilyin distinguishes in the ontology of history: 1) structural dependencies of a distant order (megatrends), which are revealed by social phenology, fundamental rhythmodynamics (cyclical, rhythm of socio-historical structures, generation, restoration, elimination of socio-historical circumstances); 2) structural dependencies of the middle level (macro-tendencies) revealed by modular theories of society (types of state movements, soil impacts); 3) structural dependencies of the local level (microtrends), which are revealed by anthropological descriptions

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[24] Лекторский В. А. Эпистемология классическая и неклассическая. C. 115.

(actions of persons, scale of personal goals). D. Tosh believes that any historical situation can be regarded as the intersection of two planes. One of them can be called vertical (or diachronous) – it is a temporary sequence of previous manifestations of this activity. The other plane is horizontal (or synchronous), that is, the effect of different factors affecting a particular event at that moment.

In the subject field of historical research, I. Savelyeva and A. Poletaev distinguish three systems: 1) the system of the person (including mental and behavioral aspects of human existence), which generates the social world; 2) the social system that organizes this world; 3) a cultural system (including the products of material and spiritual culture) that ensures the functioning of the social world. In the social system, according to the types of social interaction, these scientists distinguish the economic, political and social subsystems. The internal environment for these subsystems is the system of everyday life, that is, everyday interaction. If the elements of the social system are the interaction of persons, then the elements of the cultural system are the products of the activity of persons. The cultural system encompasses ideal and institutional traditions, values and ideas, worldviews, ideologies and forms of expression, that is, symbolic understanding and interpretation of reality, through which not only oral and written, but in general, any type of communication is supported and accumulated.

Post-Classical history becomes both causal and casual. Therefore, in the subject of historical research, the post-neoclassical subsystem proposes to distinguish, on the one hand, various layers related to the influence of common and necessary causes, as well as to the influence of personal causes and free actions. On the other – to establish the relation of all this to the organization of man, because man in the acts of his activity, declaring freedom of will, duty, duty, self-glorification, transcends natural boundaries, goes beyond the established being.

In this regard, the question of the causality of historical events is characterized by a special multifaceted nature, reflecting the constant interplay of different spheres of human experience. D. Tosh believes that "at least, we must distinguish between common and immediate causes: the former have a long-term effect and localize a specific event, place it, so to speak, in the "flow" of history, the second

predetermine its result, which often has a specific, totally unpredictable.

The multifaceted nature of causality in history requires the suspension of a consistent (chronological) account of events in order to weigh in turn all the factors relevant to the case, without losing sight of their relationship and the likelihood that the configuration of each factor changes over time. Therefore, post-neoclassicism emphasizes the limited nature of narrative narratives, especially in those areas of historical reality where "there may not be pronounced" protagonists "whose actions and reflections can be presented as narratives".

Finally, much attention is paid to the problem of long waves in history, its cycles and rhythms. Looking at the subject of historical science through the prism of long waves (cycles and rhythms) leads to the conclusion that the "ontological basis of history has two components": the initial beginning are human goals, motives, interests, values imposed on objective (subordinate). cyclic dependencies that have their own rhythm) conditions of life. Historical events because of this are multifaceted: the stench is generated by both individuals (lyceums) and objective dependencies, due to the inclusion of individuals in deeper causal relationships with definite historical cyclicality and rhythm. In this view of the subject of historical science, particular importance is attached to the phase transitions in history as a dynamic system that mutually anticipates both historical variability (development) and historical stability (preservation). In terms of historical reality, there are two types of phase transitions:

1. Phase transitions of the first kind – social mutations: at the point of the phase transition there is a release of civilian energy and a violent, frontal catastrophic change of forms of existence. Phase transitions of the first kind are under the banner of revolutions.

2. Second-Phase Transitions – Social Transformations: Non-violent polymorphic transformations are recorded at the transition point due to laminar actions that repair the process. Second-order phase transitions include the Reformation. Phase equilibrium is characterized by a balance of forces in society.

The problem of long waves (cycles and rhythms) in history fits into the so-called "non-Markov paradigm", which is considered as the basis of one of the scientific pictures of the world.

In the twentieth century, under the influence of physics, the scientific picture of the world, based on "Markov processes" or processes without consequences, was formed. "Markov processes" are random processes for which, at a known state of the system, its further evolution does not depend on the state of the system in the past. In other words, the past and future of the process are independent of each other in the fixed present. Therefore, knowing the state of the system at any point in time, one can only determine the probabilistic picture of system behavior in the future.

Nowadays, some scholars talk about the formation of such a scientific picture of the world, which is influenced by biology and the "non-Markov paradigm", under which they understand the system of ideas that describe processes with memory. According to these ideas in biological, economic, social phenomena cannot be neglected prehistory. Here the role of memory is very large, it directly influences the choice of the path of development. Processes that take place in the past are reflected in changes in structures. In terms of history, this means that the memory of the past, which is social information recorded in certain structures, determines not only the current state of the social system, but also the picture of its behavior in the future.

On the basis of the "non-Markov paradigm," the idea of society as a quasi-equilibrium system is drawn up, which includes a huge set of structural rhythms caused by the "recurrent nature of the change of the system, determined by the dependence on the past, on memory." Therefore, the study of the past, aimed at establishing in it a variety of rhythms (historical cycles) allows you to explain and predict the current and future behavior of social systems.

It should be borne in mind that from the standpoint of the "non-Markov paradigm" the following phases of historical cycles "are not an exact repetition of the previous ones and may differ greatly from what was in the past. From this point of view, the pure progressive development of society does not seem to be the most likely". In this connection, as Azroyants, Kharitonov, and Shelepin write, "it is quite possible to imagine a cyclical course of history, for example, to imagine a scenario of a gradual return from a liberal-democratic society of modernity to a slave-owning one, but of course in a changed form. If physical forms of keeping slaves in obedience were

used in antiquity, then in the future it may be effective to act directly on consciousness, allowing to manipulate people. The first manifestations of this possibility can be seen right now as a result of media action".

A characteristic feature of the post-neoclassical subsystem of the philosophy of history is the multifaceted consideration of historical reality. The first scale involves the study of individual actions and the historical facts they create; the second is specific historical events, processes and institutions whose complete coverage is not possible without certain procedures that capture movement across time and space; the third is universal historical events and processes. The various scales of consideration of historical reality correspond, as post-neoclassicists believe, to its very nature. Therefore, very dangerous attempts to declare this or that scale only real, and all the rest fictions. Such attempts lead to a distortion of reality, preventing the perception of its fullness and complexity.

In this regard, the principle of holism in post-neoclassical historical science involves taking into account the interweaving and interpenetration of realities of different scales in the space of history as a whole. The key task of the post-neoclassical subsystem of historical research is to build "differentiated models" of explaining the realities of the past, with subsequent synthesis of results and multiple-scale interpretations.

Within the post-neoclassical subsystem of historical study, historians seek to study not only the behavior of individuals, but also the great events and collective changes that do not boil down to the totality of human aspirations. The creation of a scientific work is based on the assumption that a particular event is connected with what happened earlier, at the same time, and with what followed; in short, it is regarded as part of the historical process. Of particular importance, from the historian's point of view, are events that, in retrospect, have been important milestones in the process.

In this regard, post-neoclassical researchers note that "time and order of events in time are only one clue; the historian's job is also to find more significant connections between them than purely chronological ones". The historian must not only "slide" on the surface of historical events, but also introduce them into a broader temporal and value context, since "the transparent actions of people

have opaque values that do not coincide with the vicissitudes of historical gravity. History seems to be broken down into an event history and a history of values. The first is fact-fixing, historiography, a chronicle of the self-evident routine of the natural flow of life. The second is understanding history, ideology, reflection of goals, values that exude over time. There are events in the chronicles, tendencies (annals, impersonal, transpersonal components of the course of things) remain in the annals. The ontology of history, it seems, consists of the actual and the super-factual, to which the inevitable dimension of activity belongs – a way of organizing life on innovative, effective principles. The double, unseen bottom of history is a realm of values that accumulates the quality of historical audacity and goes beyond empirical times.

According to the post-neoclassicist, a holistic vision of historical reality necessitates a comprehensive approach to its study. The successful implementation of this approach is associated with the use of historical research and quantitative analysis methods used, as a rule, in the study of supra-individual reality, and formal-logical methods in textology, which allow the study of databases using computer technology, and methods non-classical hermeneutics aimed at understanding the meaning of alien cultures.

Recognizing the need for not only subject but also methodological holism in historical science, post-neoclassicists again raised the question of the unification of scientific knowledge. They believe that the boundary between the social sciences and the natural sciences needs to be erased in the same way as the boundary between chemistry and biology. Such an attempt, in particular, was made by EA Wilson, who, in "Matching: Unity of Knowledge," showed that our understanding of the world and ourselves is determined by human nature, which evolved in the later interaction of genes and culture.

Considering the project of unification of scientific knowledge, P. Gross believes that it allows to fill in the gaps and establish relationships between different sciences, including the humanities cycle. In addition, in this project, P. Gross sees not only a chance for a revival of more rigorous methods and criteria in science, but also a means of achieving more ambitious goals. Without the universals gained in science, we would only have many private perceptions of

different peoples, including those to which we, of our own accord, belong.

CONCLUSIONS

The new post-neoclassical subsystem of the philosophy of history is in a state of its formation and development, but in our opinion it is already possible to give its primary characteristic from the standpoint of a systematic approach. We can state the creation of a new subsystem of the philosophy of history. The concept of this subsystem is the principles of historicism, objectivism and holism, the structure – middle-level theory, the substrate – the category of "intertextuality" of the text and historical context.

Of course, generalizing the characteristics of a new subsystem of the philosophy of history would be much easier to write with broad strokes and post factum, when the scientific stream has already ceased to exist or became traditional, when a historical perspective has been formed, by which one can see the beginning and the end of its activity with the necessary a part of objectivity and quiet isolation.

But in the case of the post-neoclassical subsystem of the philosophy of history, it is much more complicated. We are dealing with a vibrant, very dynamic flow of philosophical and historical thought. It has recently emerged, continues to be active, and is provoking a lively and keen reaction from both supporters and adversaries – above all, like any innovation.

SUMMARY

The article describes the basic principles of scientific study of the post-neoclassical subsystem of the philosophy of history. Three principles: historicism, objectivism and holism. In the principle of historicism, there are three aspects: recognizing that each era is a unique manifestation of the human spirit with its culture and values; understanding that the task of the historian is not simply to uncover such differences, but also to explain them by immersing them in a historical context, since the object of historical research cannot be detached from the environment; requirement is not considered in isolation historical events and present history as a process and called the link between events in time.

The basis of principle of objectivism is the recognition of the past as subjective reality and the possibility of scientific knowledge, adequate historical reality. Historical objectivism within this principle is understood as a relationship of mutual dialogue between the investigated object and sub object of which it investigates. Historical knowledge is always subjects subjective reflection of the era and individual culture historian, but this does not negate the need to desire about objectivity, adequate reconstruction of the past. As against facility historical research differs past as having passed (and changed the world in some way), and present the past as in the present with our memory memory. Treatment principle of objectivism's relationship through mutual dialogue between historian (subject) and historical reality (object) provides an opportunity to understand why historians are constantly competing points of view, and each generation rewrites history.

The principle of holism restores the claim of historical science to the comprehension of the past as a "coherent matter" and raises the question of the need for global synthesis on the basis of the integration of micro and macro history, narrative and metatheory. The Post-Classical subsystem operates with a correspondent concept of truth. Scientific truth is always contextual and ascertained, subject to the adoption of methodological postulates, on the basis of which a specific research situation is constructed. In historical studies always search for scientific truth floor related to the study of Concrete t are historical events or historical building theories. Both approaches solve the problem about objectivity: theoretical history tries to find the truth of Concrete cleared so they figure, and the history of events wants to reveal the truth, given in full nuances of a particular event. Based on the correspondent conception of truth, post-neoclassicists seek to reconstruct historical reality in its entirety, concreteness and complexity, and come to the third principle of post-neoclassical philosophy of history, the principle of holism. This principle directs the historian, on the one hand, to the need for a holistic study of the object of study, and, on the other, to the study of historical reality as a hierarchy of "wholeness" that does not boil down to the parts of which it consists. It is emphasized that a sense of the whole as a context must always be present in the understanding of these parts.

We can state the creation of a new post-neoclassical subsystem of the philosophy of history. Concept of subsystems serve the principles of historicism, objectivism and holism, structure – theory mid-level, substrate – the category of "intertextuality" of the text and historical context.

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THE PUBLIC INTELECTUAL AND THE LEGITIMATION CRISIS IN THE DIGITAL ERA: FROM SOCIAL CRITICISM TO PERSONAL CONVICTIONS

Gomilko O. Ye.

INTRODUCTION

The attenuation of ideology in the legitimation process, called by Jürgen Habermas the legitimation crisis of late capitalism[1], has been deepened by enhancing the influence of science on human lives. In the digital era, cognitive and normative pinpointing of basic values of society comes predominantly from ideology and religion, which had also been a significant factor of impact on human conscience, to science. It causes the public dimension of science to gain in strength. Despite severe criticism of science as a risk factor, it has been taking charge of human salvation by helping humans perceiving themselves as rational and peaceful beings, acknowledging the right for a decent life not only for themselves but also for other living beings. It means that science approaches the field of morality ever closer. Hence the material function of science has been losing its meaning of a priority. Science, similar to religion or ideology, becomes an important factor of a human being's conscience. The public dimension of science acquires its important embodiment in the scientist's public stance frequently called public intellectual, which is subject to considerable changes in the digital context. One of such changes is the strengthening of educational dimension, of public intellectual that is, when the public dimension becomes an educational one. Hereof the transfer and preservation of knowledge with the help of education imply protection of its moral aspects. Consequently, science, education and practice encounter one another.

Unlike left and right social criticism, which sees a means of overcoming human sufferings in social transformations, the public intellectual stance has been shifting its accents from social criticism onto developing people's convictions to change themselves. The

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[1] Habermas J. (1992) Legitimation Crisis. Cambridge: Polity Press.

historical experience provides us with evidence that could be no social transformations without morality was rejected. Èmile Durkheim's opinion on political revolutions being bloody theatrical productions that bring about hardly any changes in social systems is borne out by history. In order to produce real social changes, political transformations are to express deep moral values and aspirations of society, for *"... society is shaped not simply by multitudes of individuals that comprise it, not by land that they take up, not by things that they use, not by movements they produce; it is first and utmost shaped by the idea that it has of itself. It may well happen that it becomes hesitant about how it should comprehend itself: it is torn apart into different directions. However, once such conflicts take place, they tend to occur not between the ideal and the reality, but between different ideals – those of yesterday and those of today"*[2].

The thought of primacy of moral principles of society is further elaborated by Vilfredo Pareto, who stated that since any political regime constitutes a consequence of the previous and a source of the future ones, it is possible to make a negative or positive evaluation of it only by considering all impacts upon it. Given that a number of such possibilities is infinite, *"we won't be able to carry out such evaluation, instead we will be forced to refuse the absolute and address the evanescent, as well as define the concept of good and evil and research solely the nearest consequences of the political regime in question, having set the approximate limits on this nearest period"*[3]. Instead of searching for the absolute, the social thought had better consider the analysis of the current state of society with a view to defining limits of a particular social embodiment of good and evil.

Therefore, the task of the intellectual lies in helping human beings puzzle out the conflicts of ideals, the concepts of good and evil and stimulate them to self-improvement. Then a human dream of a perfect society as complying with human being's needs stands a chance of coming true. So, a human being's self-improvement may be considered not only in personal terms, but also as an important factor

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[2] Дюркгайм Е. (2002) Первісні форми релігійного життя: Тотемна система в Австралії. – Київ: «Юніверс», с. 394.
[3] Парето В. (2011) Трансформация демократии / пер. с итал. М. Юсима. М.: Издательский дом «Территория будущего», с. 29.

in adopting an active public stance, which will chiefly aimed at needs of social life.

The public stance requires integrity of the moral virtues, whose acquisition depends in no small part on human ability to cope with "the dark side" of their nature, or in other words, with "internal demons"[4]. It would be almost impossible to improve society without overcoming the aggressive side of human nature. One of the key task of the public intellectual is to persuade people of the need of self-improvement basically to subdue their inner aggression and intolerance. To teach people tolerance and sympathy not only for others but for themselves assigns the importance of the public intellectual. It is no coincidence that Yuval Harari speaks of resilience as the main task of education in the 21st century. His question is apt and to the point: *"How do you live in an age of bewilderment, when the old stories have collapsed, and no new story has yet emerged to replace them"*[5]. *According to Harari, it is education that is supposed to teach this: "schools should downplay technical skills and emphasize general-purpose life skills. Most important of all will be the ability to deal with chance, learn new things, and preserve your mental balance in an unfamiliar situation. In order to keep up with the world of 2050, you will need not merely to invent new ideas and products – you will above all need to reinvent yourself again and again"*[6]. For in Harari's opinion, it is not only the economy that is undergoing cardinal changes, but also the very meaning of being a human. He prognosticates that by the year of 2048 physical and cognitive structures will have dissolved in myriads of data bits. Unlike previous watersheds, when way of living and working did not require humans to change themselves, the digital revolution urges them to change their nature, as they will have to adapt to their constant need of change, at the same time remaining what they are. Such changes demand a strong mental versatility and the ability to maintain the emotional balance. To teach a human being to feel comfortable while constantly leaving the comfort zone becomes a key task of modern

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[4] Pinker S (2011). The Bettter Angels of Our Nature. The Decline of Violence in History and its Causes. – Allen Lane.

[5] Harary Y. (2018) 21 Lessons for the 21st Century – Jonathan Cape, London, p. 257.

[6] Ibid p. 262.

education. As a result, the principal goal of an educational process is determined not by the complex of knowledge or acquired skills, but by the human ability to demonstrate the dynamic resistance to Being.

The digital era strengthens human's responsibility and requires to possess considerable rational skills and abilities, since there is a strong likelihood that humans will be compelled to encounter not a class enemy, but a product of their own activities –artificial intelligence and other novel technologies where the type of interaction between humans and machine will prove decisive for the future of society. Unlike the industrial type of interaction, when the machine performs functions of the human and the latter proves a mere adjunct in this process, the digital age will render both actors of the interaction indispensable. The human and the machine enable one another's actions not as supplements, but as counterparts: without human thinking, not mechanical action, the function of the machine becomes ineffective. Realization of human thinking's resources implies actualization not only of scientific rationality, but also of other rationality types. This is why an important task of the public intellectual lies in legitimation of different kind of knowledge in the public domain. To extend the rationality field means extending the zone of human dignity and freedom, thus furthering the improvement of human life. This article is dedicated to the research on the public intellectual in the digital age on the ground of rethinking a wide range of such concepts as education, rationality, human nature, publicity of the scientist, etc. The methodological base for the article is established by the social and anthropological ideas of È. Durkheim, V. Pareto, M. Weber, J. Habermas, Y. Harari and P. Sloterdijk, who provide a theoretical exit of social analysis from the realm of the economic and political into that of the moral as a precondition of the transformation of the anthropological.

1. Democratic legitimations as "domestication" of "black swans"

Educational legitimations and university autonomy. The possibility of the scientist to enter the public domain depends on the extent to which the principle of university autonomy is preserved, which guarantees the independence of its thinking. However, violent attacks on rationality lead to destruction of this principle. Distrust of science becomes a mood of the general majority. Of the threats posed

by such distrust warns the recently released NBO series "Chernobyl", which, according to the IMDB version, within a short period of time managed to get the title of the most popular series of all time, having outperformed the cult-favourite "Game of Thrones". In the midst of arguably the most dramatic nuclear catastrophe that took place in 1986 in Ukraine, the series demonstrates what happens to those who don't take heed of the voice of science and reason. Hence, the appeal of the series' producers to people for being careful and not neglecting rationality has received feedback. However, the question remains the same – has the appeal been understood? For the intellectual's public voice to provoke thought within a society, it has to acknowledge university autonomy as a basic premise for strengthening reason. For autonomy of reason and the principle of university autonomy are closely related entities enabling scientific research on the one hand, and the public activity of the scientist on the other.

The connection between university and its public mission is attested to by the establishment of the former. It is the autonomy of the medieval university that legitimizes it as a cultural institution that strives for independence from the Church, town or monarch in order to enable a dialogue between them. As we can see, the public function of university is of much importance, the foundation of which was laid at its roots, as the then "game of thrones" commences heeding rules thanks to the emergence of the university. Fury of medieval cruelty pales in comparison with the tricks played by political reason with democracy acting as its accomplice. For it is democracy that paves way for a dialogue within the search of consensus among multiplicity of opinions and viewpoints. The process of producing and acquiring knowledge is not possible without this process. Not for nothing was it exactly the medieval university that legitimized the value of democracy in society. Interestingly, the symbols of bloody civil slaughter in medieval England, that of the red and the white rose, are still used in English universities, though in peaceful terms and mainly in political or sports contests.

Therefore, teaching people to live peacefully in a climate of competition based on understanding and tolerance determines the public mission of the university. Standing in contrast to Plato's Academy or Aristotle's Lyceum, whose activities were caused to a significant extent by the crisis of the ancient polis, the medieval

university emerges in the midst of the European civilization's fight for survival. Cultural achievements of the latter were finding themselves on the brink of extinction under the pressure of the fury of barbarian peoples. Establishment of the first universities in the 11-century Europe led to mobilization of the efforts made by the European civilization, which helped it withstand barbarian onslaught. This was possible thanks to the European civilization rediscovering the power of human mind aimed at stemming the tide of the human fury. That is why the Sorbonne Joint Declaration[7] states that cultural, social and technical dimensions of the European Continent were to a great degree determined by its universities, which keep playing a crucial role in their development to this day.

The illusion of peace and threats of barbarism. The current circumstances beget threats to European culture. Unlike early medieval times, the nowday's Western world is sucked back into the vortex of barbarism not by famine or aggression, but by welfare and tranquility. The digital age against the backdrop of the post-war peace creates an illusion of irreversible progress of civilization. The Western world loses its vigilance and weakens its protection. It is with regret that we are witnessing the important value-based and institutional achievements of the Western world devaluing. Brexit in Great Britain, presidential race in the USA and Ukraine are cases in point. The decline of the European civilization turns from a theoretical assumption into a hard fact. It seems bewildering that citizens of Great Britain, the country that had laid foundation of democracy and of Europe's modern unity, have now set out to destroy it.

A wide range of facts attest to a negligent attitude of citizens towards the existing institutes and values of the Western world, making one contemplate the reasons for such civilizational turnabout. Popularity and strong support of populists and non-system politicians in those countries where universities set world-class standards contradicts the well accepted deliberations that we resort to while analyzing Ukrainian realities. For the source of all the trouble is the absence of political culture among our fellow citizens as well as lack of developed social institutions, high-quality education and

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[7] Sorbonne Joint Declaration. Joint declaration on harmonization of architecture of European higher education system. URL: http://euroosvita.net/prog/data/attach/1037/sorbonne_declaration.pdf

democratic experience, i.e. all those things that Britain and the USA proud themselves on. However, the experience of those countries signifies that even a high level of democratization of society and education are not capable of withstanding the pressure of the archaic, which results in weaker positions of human mind. The calls to ruin the existent authorities made by some Ukrainian politicians fit perfectly in with the logic of barbarism. However, they are not unique in their aspirations. Unfortunately, the Western culture is not as threatened by terrorism or refugees as by political populism eradicating its foundation, i.e. its rational institutionalism.

Black Swans on the democratic horizon. The economist, Nassim Taleb, calls unpredicted events in the world Black Swans[8]. The progress of the Western civilization towards more feeble European values can be considered as emergence of such Black Swans, since mankind is at a loss in front of their challenges and has proven unable to put up any resistance. This is why N. Taleb speaks of the limited ability of modern science and rational thinking in general to cope with Black Swans. He claims that "*contrary to social-science wisdom, almost no discovery, no technologies of note, came from design and planning–they were just Black Swans… The strategy is, then, to thinker as much as possible and try to collect as many Black Swan opportunities as you can*"[9].

We are made to not see Black Swans, according to N. Taleb, by the *Platonic fold* what is *"the explosive boundary where the Platonic mind-set enters in contact with messy reality, where the gap between what you know and what you think you know becomes dangerously wide. It is here that the Black Swan is produced"*[10]. To debunk this *fold* is a task to be completed by the public intellectual. By drawing attention to the unpredictable and accidental in human's lives, the intellectual is to teach people to recognize random events and not to fear them. It is remarkable that the *Platonic fold* was criticized hundreds of years ago by Aristotle. Just as N. Taleb, Aristotle called upon researchers to consider not speculative constructions of thinking, but rather concrete individuals who combine in themselves both their

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[8] Talleb N. N. (2008) The Black Swan. The Impact of the Highly Improbable – Penguin Books.
[9] Ibid p. xxi.
[10] Ibid p. xxv.

own image and its substantive substrate. This means that multiple occurrences of the real world hold more interest for Aristotle than ideas per se. Only through connection to practice can they be discerned.

In light of research optics aimed at practice, the university emerges not only as a pillar of the autonomy of mind, but as its guide in life. The task of the university lies then in not only producing, accumulating and imparting knowledge, but also in providing a "road map" for its practical realization. For this purpose the university is to orientate itself in local environment. With a growing number of Black Swans this task takes on difficulty, as traditional analysis methods fail to "spot" them. Obviously, we are dealing here with a need to extend and diversify the spheres of the influence of mind. As a result, a rethinking of these phenomena is taking place, which are traditionally thought of as the opposite of mind. For instance, the phenomena of the realm of senses that finds its metaphorical expression in the concept of heart, or that of the world of other living creatures or machines. This is yet not about their submitting to mind, which the traditional modern philosophy is based on. Unlike the latter, the nowadays thinking strives not to exalt mind by counterposing it to other realms of life, but rather to reveal its affinity with them. Hence, we may arrive at a conclusion that it is exactly in the context of university autonomy that the transformation from Black Swans into white ones is possible, or in other words, when the unexpected and spontaneous becomes recognized and projected. So, university autonomy does not keep the scientist out of the practice of life. Quite the reverse, it facilitates saturation with reason. Thus, we are witnessing the borders of the practice of life being changed by virtue of educational legitimations of not solely marginal cultural factors but also of non-human ones (like animals and machines).

Democratic legitimations, which the university is capable of completing, enables extension of boundaries of rationality at the expense of acknowledgement of those types of knowledge that have traditionally been overlooked by it. This extension and diversification of knowledge requires procedures of its coordination and reaching the consensus. Consequently, the mind and heart have to come to terms on the ground of rationality, contributing to improvement of human life. It is evident that this process

undermines the monopoly of that type of knowledge that is determined by the modern paradigm of science. Along with scientific knowledge, the right for rational acknowledgement should also be gained by other types of knowledge, for example, by routine and practical, personal, local, implicit knowledge, self-knowledge, etc. The scientist is thus faced with a task to not only produce scientific knowledge, but also to fulfill legitimation of the knowledge that does not fall into category of the scientific. It is crucial that this knowledge be legitimized in the public realm by scientists, as by doing so they will not find themselves counterposed to mind. Quite the opposite, they will strengthen their own foothold in culture. The fact that Black Swans hide in these types of knowledge makes legitimation even more topical.

Access to knowledge as a public value. The sphere of the intellectuals' public mission should also entail the process of improving the level of access to knowledge. Here we are talking about the acquisition of knowledge turning into the need of a wider circle of people throughout their lives. Social, technical, physical restrictions and restrictions on age have to be overcome not only by introduction of normative regulation, but also by enhancing those existential and motivational factors that trigger people to learn and change themselves. Such changes prove necessary in eliminating various prejudices, fallacies, stereotypes, mental clichés, habits, likes, skills, etc. Thanks to these changes people acquire new cognitive knacks.

2. The publicity of intellectuals in the context of Max Weber's idea of rational legitimation

Research of the intellectuals' public stance in the context of educational legitimations is aimed at those methods of analysis that take into consideration the phenomenon's ontological dualism: its eidetic and objective realms. The former implies speculative and constructivist experience of thinking, with the latter updating its practical and empirical component. The key concepts of the research, i.e. modernity, rationality, legitimation, are used here within the paradigm of the methodological potential of Max Weber's understanding sociology. The theoretical advantage of this methodology lies in the fact that the analysis of society and its

institutes is determined by ways of interrelationship between social *actions of separate individuals*. The focus of Max Weber's theory of social rationalization is placed on these very individuals. It is no coincidence that he thought sociology as the science of human spirit that considers the social action, and in doing so aspires to provide reason-based explanation thereof – both in its flow and its influences. The main idea of sociology is defined by M. Weber as substantiation of rational behaviour manifesting itself in all spheres of human relations. It will be recalled that the social action in Weber's point of view was a sort of human action (regardless of its internal or external character) that in the *sense* predicted by the protagonist or the protagonists correlates with action of other people or is aimed at it. It is important to note that this action does not imply a primitive adjustment to circumstances (pragmatism is often rebuked for this trait), but a process conditioned by sense. This is why from the perspective of the social action, the motivation of an acting subject as well as orientation on a past, present and hoped-for behaviour of other acting subjects takes on principal meaning.

Thus, by researching educational legitimations, we are supposed to prognosticate the change (brought about by us) in the sense of social actions and its impact on society and its institutions. The ideally typical models of the individual proposed by M. Weber, namely the goal-rational (based on conscious choice and calculation), value-based and national (connected to planned orientation on conviction, obligations, faith), affective (as reaction to sudden, unusual acts) and traditional (as system of automatic reactions to usual irritants that are prevalent throughout daily behaviour) provide a possibility to rationally diversify the practical implementation of democratic legitimations in society. According to M. Weber, "understanding" of faith is based on the premise of an individual existing together with other individuals in the coordinate system of particular values and is designed to form the basis of social interactions in the living world. He wrote that "*As in any other process, in human behaviour (Verhalten), both "external" and "internal", we can observe certain links and regularity. However, it is only in human behaviour that such links and such regularity, at least to some degree, are inherent, which can be easily explained. The "understanding" of human behaviour that we acquire through interpretation contains specific high-quality*

"obviousness", which is quite different depending on the degree of its manifestation"[11].

Therefore, "understanding" of actions does not only elucidate the latter, but also enhances its rationality. For when we comprehend actions we are able to correctly react to them with the help of our own ones, even if these actions are not rational in their own right. Being aware of such model requires a conceptually other reaction to it. In this case, the social norms of interaction firmly established by the modern society prove ineffective. Rationality as a distinctive feature of people's interaction (and not as a property or strategy of individual behaviour) in this context demands corrections and wider influence. However, it should be well noted that rationality equated with explanation and understanding expresses protagonists' semantic openness towards one another. Hence, from the perspective of the understanding sociology it emerges as a driver of the worldwide historical process.

A stronger rationality implies legitimation (the procedure of establishing legality) of those values and norms of social action that are recognized by society or the majority of its members on grounds of comprehensive actual notion of them as of desirable ones. The rational legitimation is based on acknowledgement of legality of the established order and legal prerequisites for execution of power. It has its own "social structure" in the form of rational and bureaucratic management. Nevertheless, along with rational legitimation there exists a traditional legitimation grounded in belief in sanctity and immunity of traditions and authorities formed in this society. It also has a certain "social structure" in the form of class, corporate or clan management. There also comes to pass a charismatic legitimation based on acknowledgement of the exceptional features of a personality or customs and modes related to this personality. The charismatic legitimation possesses a variable "social structure" (depending on the context).

Accordingly, the task of the intellectuals' public activities in the context of university autonomy lies in legitimation of those present legitimation types that favour strengthening of desired values and norms of social actions. Then M. Weber's idea about the main

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[11] Вебер М. (1998) Соціологія. Загально-історичні аналізи. Політика / Пер. з німецької О. Погорілого. Київ : Основи, с. 104.

tendency of social development being its rationalization and intellectualization takes on the meaning of legitimation of legitimations, i.e. trust or distrust of a certain legitimation type is supposed to find its justification in the intellectuals' stance, upon which much importance is placed. For instance, the granting of Tomos of autocephaly to the Orthodox Church of Ukraine (OCU) did not solely belong to the realm of the Church. The whole country was witnessing Ukrainian scientists coming out into the public domain with a view to rationally justifying this event. Along with religious figures, scientific experts were receiving the Tomos of autocephaly for the OCU not at the Phanar, but in the conscience of Ukrainian citizens. Thus, accolades bestowed upon Ukrainian scholars of religion and philosophers from Metropolitan Epiphanius[12] are emblematic of unity of efforts made by scientists and religious figures to secure the public recognition of the latter, and not the equivalence between their world views or ideological viewpoints. It is obvious that the common stance of scientists and religious figures in a bid for the Tomos strengthens the positions of reason in the cause of trust, which triggers actualization of mechanisms of increase in proportion of purposeful and rational actions in society.

Now the question arises as to whether the scientist is authorized to conduct legitimations in the public domain, since granting functions of legitimations depends on powers of authority. In that case university autonomy means independence from authority. This is why educational legitimations are mainly of advocative, not of binding character. So, the task of educational legitimations is to develop convictions of accuracy of one value-based choice or another. Justification of the fact that democracy is right requires arguments in support of this value-based program. The public task of intellectuals is to provide society with such arguments. For example, despite the European choice declared by their country, the vast majority of Ukrainians do not share liberal and democratic values. Quite the reverse, 73 percent of Ukrainian citizens are prone to the left ideology or authoritarianism. These unexpected data have been revealed in a

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[12] Митрополит епіфаній відзначив українських релігієзнавців і філософів. URL: https://www.pomisna.info/uk/vsi-novyny/mytropolyt-epifanij-vidznachyv-ukrayinskyh-religiyeznavtsiv-i-filosofiv/

survey conducted by VoxUkraine[13]. It has transpired that the majority of Ukrainians believe that it is not the personal freedom or initiative that is supposed to exert a strong influence both on economy and freedom of people, but the state. The survey has also found that the vast majority of Ukrainian politicians stick to similar rhetoric. One of the survey's authors, Tymofiy Bryk, sums up the shocking results of the survey: it emerges that Ukrainians are up for prohibition of effectively anything. Therefore, freedom has not become Ukrainians' religion. This is why populist parties and ideas enjoy so much support. Apparently, this result is driven by weak public activities of Ukrainian intellectuals in the field of advocacy and legitimation of European values.

Intellectuals' advocacy efforts are aimed at rational and consistent articulation of European values, so that behaviour of Ukrainian citizens is legitimized by these norms and values and not by the obsolete Soviet or post-Soviet traditions. Accordingly, educational legitimations imply not only justification of values and democracy norms, but also determination of ways of their transformation into senses of social action. Thus, the task of university lies also in developing indicators of practical realization of certain values and norms in society.

3. J. Habermas' idea of reconstructive legitimation

The legitimation process implies the necessity to agree upon different normative and value-based instructions that demand public consensus and dialogue. An effective tool of practical realization of M. Weber's idea of rational legitimation is a communicative theory of legitimation proposed by J. Habermas. In his opinion, the ideally typical legitimation models, suggested by M. Weber, may coexist without expressing the value-based historical genesis. This is why the problem of legitimation lies in revealing its core grounds that enables the development of desirable motivation for action for this political regime.

J. Habermas speaks of empirical and normative concepts of legitimation. However, their application, according to Habermas, will

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[13] 73% українців схильні до лівої ідеології та авторитаризму – опитування voxukraine. URL: https://tyzhden.ua/news/230990

be confronted by two problems: that of abstraction from systematic influence of reasons of significance (in reference to the empirical concept) and that of the influence exerted by the metaphysical context (in reference to the normativistic concept). J. Habermas suggests the third legitimation concept, which he calls reconstructive[14]. This concept matches the educational legitimations in the most appropriate manner. For the reconstruction, if J. Habermas is to be believed, lies first and foremost in *"finding the system of justification that will enable assess data of legitimation as reliable or unreliable in (the system) S. "The reliable in S" should only mean that anyone who defines S, that is, the myth, cosmology or political theory, has also to acknowledge the mentioned reasons for the legitimation validity. This coercion manifests the consistency of correlation, which follows from internal relations of the system of justification. If we drive the reconstruction to these limits, that means we have interpreted the belief in legitimation and transformed (this belief) into its consistency"*[15]. Thus, J. Habermas defines the main question of practical philosophy as *"the questions about procedures and prerequisites whereby justifications may gain force that will come to an agreement"*[16]. *In view of this, he sees the task of philosophical ethics and political theory in "cracking open the customary core of the universal conscience and reconstructing it as a normative concept of the customary"* [17] in order to identify criteria and reasons for this core.

The idea of J. Habermas' reconstructive legitimation for the research on the intellectuals' publicity is productive in view of its accentuating the tendency of strengthening university functions of legitimation in the modern era. It is worth reminding that J. Habermas defines legitimacy as *"dignity of recognizing a political order"*[18]. He goes on to stress on legitimacy being *"contentious demand of significance, on which (also) depends (at least) actual recognition of the stability of the prevailing order"*[19]. Consequently, when

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[14] Габермас Ю. (2014) До реконструкції історичного матеріалізму / Пер. з нім. В. Купліна. Київ : Дух і Літера, с. 268.

[15] Ibid p. 269.

[16] Ibid .

[17] Ibid p. 267.

[18] Ibid p. 243.

[19] Ibid.

legitimacy of the prevailing order is undermined, we are faced with problems of legitimation. For Ukrainian state the liberal and democratic legitimations are still posing a problem, as despite the fact that liberal democracy has seemingly taken over the world, Black Swans keep obscuring its key advantage, the idea of freedom, with ever increasing frequency. This occurrence takes place not only in Ukraine.

J. Habermas defines the democratic order of society as *"self-controlling learning process"*[20]. Hence, *"the democratization cannot mean some a priori preference for some organizational type, for instance, for the organizational type of the so-called comparative democracy"*[21]. Unlike the premodern state that does not enjoy a possibility to freely control mechanisms of social integration, the modern state singles out a subsystem from its sphere of sovereign rule, which is to act as a substitution (at least partially) of system integration conducted over the values and norms of social integration. As J. Habermas points out, today core grounds are no longer legitimized. To his mind, those who approve them get straight into the medieval times, since *"the power of legitimation belongs nowadays only to rules and prerequisites for communication, which provide an opportunity to distinguish between the agreement or deal reached by the free and equal from the contingent or forced consent"*[22].

This is why the normative power of the actual is not a chimera for J. Habermas. It takes on the role of an indicator of *"many norms being executed against the will of those who abide by them. Before norms of rule over masses of population are unfoundedly adopted, the communicational structure, where until today the motives for our actions are formed, would have to be completely demolished"*[23]. Hence, unlike the premodern state, which places the reasons for legitimation in the foreground, e.g. religious dogma, the modern state is focused on procedures of agreeing upon reasons for legitimation and strengthening of their normative power. The fact that the bourgeois state, according to J. Habermas, could not rely even on the integrational power of national conscience and was attempting to

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[20] Ibid p. 250.
[21] Ibid.
[22] Ibid p. 252.
[23] Ibid.

settle conflicts built in the economic system by including them into the institutional fight for distribution of power determined success of that form of the modern state that is represented by people's democracy.

J. Habermas' outlining of the theme-based rubrication of legitimation layers helps discern the intellectual's unique role in the public discourse, as different legitimation types may last for quite a long time in society. Therefore, the important task of society lies in preventing the transformation of the rest of obsolete legitimations into the hindrance to freedom. This is particularly true for Ukraine, where processes of modernization have not completely taken place. The aforementioned survey carried out by VoxUkraine that had revealed a significant prevalence of left and authoritative views among Ukrainians attests to a profound influence wielded upon the Ukrainian society by those legitimation layers that contradict the European choice made by the country.

J. Habermas singles out five complexes of problems related to legitimacy. Two of them reflect institutionalization of a new level of justification, with the remaining three reflecting the structure of the modern state. The first rubric is *secularization*, which heralds separation of legitimation of state power from religion. In public space of university the latter should be present only as a research object and practice of tolerance. Otherwise it is transformed into a threat to university autonomy. The second rubric is the *right of reason*. Its main task is to develop the procedure type of legitimation. J. Habermas goes on to speak of the *abstract right and capitalist movement of goods*. At issue is the discussion on 1) historical price required by the bourgeois ideals; 2) human rights; 3) limits of rationality as well as 3) consequences of "banalization" of the Enlightenment. According to J. Habermas, the fourth theme-based rubric of legitimation of the modern state is *sovereignty*.

The transition to a people's sovereignty implies combination of external sovereignty with political democracy. This process causes the sovereign state to emerge as a manifestation of a new legitimacy principle and rule of the third stratum at the same time, as well as a manifestation of national identity. The list is completed by the rubric of a *nation*. The question of national identity in the phenomenon of nationalism reveals not so much the subject of legitimation as its

conflicts. Thus, the process of educational legitimations can be considered through the lens of these rubrics so as to understand characteristics of legitimation conflicts in the modern state. Therefore, we are able to state that it is thanks to educational legitimations that the intellectual's public activity proves an effective tool of testing (establishing and justifying) rules and prerequisites for communication, which enable the agreement between the free and the equal as well as constitute a means of undermining the old forms of communication that nourish the motivation for authoritarian action.

CONCLUSIONS

In the context of a distinctive impact of the postmodern distrust of metanarratives, which is especially true for the liberal democracy, the idea of the scientists' responsibility before society is becoming ever more relevant. In these days of post-truth that can be regarded as a pinnacle of this distrust, the strengthening of intellectuals' responsibility before society is of utmost importance. Ralf Dahrendorf's statement about the societies, in which intellectuals remain silent, being deprived of the future[24] is borne out by history. In his opinion, intellectuals have the right to back one or another position, but they can act unanimously as regards approving a single position. The obligation of intellectuals is to publicly express the existent viewpoints, thus legitimating them in society. R. Dahrendorf reminds of the contract between ideas and practical actions proclaimed by the Enlightenment that, in his opinion, has not outlived its usefulness as a driving force for freedom to this day. Persuading people to not possess truth but to perceive it as "singular", i.e. as such that takes on meaning in certain context and requires its theoretical and practical substantiation, emerges as a principal task of the modern intellectual.

The intellectuals responsible before society should be driven by not only the logic of scientific analysis but to no lesser extent by the ethics of scientific research and moral consequences of cognition. According to R. Dahrendorf, it is the exit of the science into the realm of morality that enables the retention of science in the dimension of

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[24] Дарендорф Р. Гражданская ответственность интеллектуалов: против нового страха перед просвещением. URL: http://www.polisportal.ru/index.php?page_id=51&id=121

usual life. Normally, a scientist who works outside the boundaries of science and within the sphere of society is called *intellectual*. Hence, any scientist can become an intellectual regardless of whether he or she is humanitarian or physical scientist.

However, conducting a scientific research requires a certain institutional organization and a place to make it happen freely. *University autonomy* emerges as a necessary condition and principle for providing not only space for scientific activities, but also time required for this purpose. Sadly, the institutional organization of scientific activities of a Ukrainian scientist is more often than not burdened by bureaucratic requirements that ignore the expenditure of academic time on meeting them. Stepping out of academic boundaries into the realm of publicity also means for a scientist additional time expenditures, which have to be included in his or her academic time.

For the intellectual's activities to acquire the "general importance" they have to express some social interests. Above all things the intellectual is supposed to express the interests of those people who are not able or willing to do it themselves. To accomplish such a task is a high moral obligation of the intellectual. It has to take place in accordance with certain rules and in a transparent fashion.

J. Habermas' idea of communicative philosophy is foundational for the definition of the representative basis of the intellectual's public domain. According to J. Habermas, communicative is an action focused on understanding actions of separate people in the real world. It is counterposed to strategic actions in systems that are aimed at achieving success. For the communicative action is intended to reach understanding and social consensus and not to meet self-serving interests. It is the free discourse that makes the development of new norms in society possible. Apparently, the role of the intellectuals in the process is quite significant, since thanks to their public position it is possible to: 1) extend the representative base of the participants of communicative discourse; 2) articulate and rationally explain it; 3) establish new societal norms; 4) achieve a societal consensus on grounds of rational argumentation. Development of national sovereignty is understood by J. Habermas as a rational process implying creation of the public will, which would reveal its anarchic nature if placed outside the boundaries of the rational procedure. Thus,

the end goal of the communication within society is the strengthening of the state, its institutions and social interaction.

An important concept of the driving force of the intellectual's public activities is that of a *vocation*, which was thoroughly elaborated by Max Weber[25]. This concept enables the moral unity of a human being, when ethics of conviction and ethics of responsibility converge. Hence, the *conviction* and *responsibility* of the scientist are fundamental drivers of his or her public activities. This is why the scientists' preparation has to predict the formation of their ethos with the question of responsibility playing the key role.

It is important to note that apart from the ethical element of scientists' preparation as of intellectuals, the practice of developing their public skills is also supposed to be presented, e.g. the skill in holding a discussion, delivering speeches in public, providing reasons and convincing large audiences. Unfortunately, educational institutions in Ukraine, in particular universities, offer such education not actively enough. Let's say, lack of practice in holding debates, which is an integral part of the Western education starting from school, considerably decreases the public potential of the Ukrainian scientist. For this reason, one of the focus areas of the preparation of Ukrainian intellectuals may lie in a wide introduction of the *institute of debates* into the educational process. Apparently, the role of such an educational institution as university in this process can hardly be overestimated. University could at least come up with an initiative to hold such debates both within university and in cooperation with others. Obviously, in order to win debates it is advisable that both those participating in them and those watching them learn many things first. Accordingly, educational programs are to take into account the need of developing the scientist's public competence and, in particular, to implement a wide range of courses – rhetoric, logic, philosophy, etc. Recent presidential race in Ukraine has demonstrated a deplorable level of debate culture both among politicians and citizens of Ukraine. To improve the Ukrainians' political culture is one of the important tasks of modern Ukrainian intellectuals who, on the one hand, will gain such trust from society, and on the other, will feel the higher level of responsibility for it.

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[25] Вебер М. Покликання до політики. URL: http://litopys.org.ua/weber/wbs08.htm

SUMMARY

The paper is dedicated to research on public intellectual in the context of the legitimation crisis and technological revolution. It is maintained that the public activity of the scientist in the digital era has to focus on self-improvement of a human being. Without overcoming the aggressive human nature it would be barely possible to create a just society. One of the key tasks of public intellectual is to convince people of the need of self-improvement, which will enhance their tolerance and empathy. The digital age strengthens the responsibility of human beings and requires from them complex rational skills and abilities, as in all likelihood they will have to face not class enemies, but the products of their activity, i.e. the artificial intelligence and other new technologies. The type of interaction between humans and machines will decide the future of society. Realization of resources of human thinking implies actualization of not only scientific activity but also of other types and forms of rationality. Here is why the public task of the modern scientist is to legitimize them in the public domain. To extend the field of rationality means extending the area of human freedom. This will accordingly imply encouraging self-improvement of human life. The publicity of the scientist in the today's context means not so leaving the boundaries of academic walls as the formation of a new public dimension within their limits. At issue is the strengthening of the public dimension of education and science as crucial factors in legitimation of the values of the modern nation state. The university plays an especially important role in this process.

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THE SOCIO-ONTOLOGICAL ASPECT
OF NOMADISM ANALYSIS: THE LIFEWORLD
OF A HUMAN AND A FAMILY

Hapon N. P.

INTRODUCTION

In the 1970-90's, the papers of J.-F. Lyotard, J. Derrida, J. Deleuze, M. Foucault, J. Baudrillard and others had a considerable influence on the way we think about identity issues. These authors launched a postmodern critique of science and went on developing the particular critical style previously proposed by F. Nietzsche. This is a genealogical way of historical philosophizing; centering on metaphorical operations of language; anti-positivist perspectives, which were based on particularism; leveling the universalistic and generalized claims of the dominant discourse. After all, the time of modernity has a metaphor for unwavering and continuity of knowledge and cognition. This metaphor expresses a tree with a strong stem and branches, a crown, huge roots. The Tree of Knowledge is a metaphor for the European science project of modernity. Here, identity is a spatial metaphor: "Man without identity is like a tree without roots". Identity is described in the concept of history, archeology, genealogy, rooting, eradication, etc. The constant increase in the speed of social contacts appearance, their surface resembles more nomadic wandering in the steppe than the sedentary life of the policy resident. Therefore, to outline socialization problems, we turn to two, in our view, interconnected concepts, entities of the subjective world that are always objectified. It is about the identity and nomadism of the person living in the present, in a society of simultaneous globalization/fragmentation. At the same time, traditional nomads, nomadic peoples, mobile residents of individual territories and states need their own research. Instead, it is also important to identify the "inheritance" of the "multiplied" stigmatized identities that have become the source of psychological and social nomadism on the border of the XX – XXI centuries. It is hard to disagree that the time of modernity, the "control society" gave rise to

a number of stigmatized identities (isolated, assimilated, deviant, marginal, transgressive, asocial ones, etc.). Multiplying the classifications of deviant, delinquent, and asocial identity carriers has put modern science at a dead end. Moreover, there have been accusations of an era of postmodernity and the postmodern culture that allegedly gave birth to these "fallen" identities. Hence 1960-70's were marked by attention to the socialization of "prosocial" identity (social assistance and support, socio-psychological adaptation, socio-therapy of people and groups).

Where do the nomadic vectors of change in group identity originate from? The stigmatized identity "sprouts" through the family, a trauma of sorts as a large social group. It can be an isolated identity that is not linked to and accrues to socioculture. In this way or another, nomadism is born in a certain "isolation" of a person, a group from sociality. J. Deleuze and F. Guattare took the concept of rhizome from botany and introduced it as the opposite model to the tree's hierarchical structure. The concept of wood is a metaphor for them, compared to the modernist model of thought that develops through binary opposition. Rhizome is a plant that grows horizontally and takes root even on a rocky base. From its creeping shoots new plants are formed, which in turn also release shoots and the like, forming a discontinuous surface without depth. Therefore, the post-structuralist model is presented by the authors through the figure of rhizome. Deleuze contrasts the rhizome with a linearly ordered root system[1]. The rhizomatic modus presents a way of thinking that is the opposite of "the visible, vertical branching of the western trees of knowledge"[2]. Rhizome as a figure of thought is focused, non-hierarchical and indefinable. It is a middle ground without beginning and end, in a constant process of becoming. Deleuze concepts, images-concepts are used in philosophical theoretical constructs about contemporary nomadic subjectivity, for example, female subjectivity (in sociology and psychology it is a problem of female migration, its factors).

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[1] Deleuz G., Guattari F. *Rhizome.* Paris: Minuit, 1976. P. 57.
[2] The same source. P. 58.

1. Nomadism and the design of the lifeworld of a new social execution

R. Braidotti, an Honored Professor of Utrecht University (the Netherlands) borrows an image-concept of rhizome under the influence of J. Deleuze's "Rhizome", which he co-authored with F. Guattari, the psychotherapist, for describing nomadic subjectivity. The epigraph to her paper *Nomadic Subjects* is a quote from G. Stein: "It's good to have roots when you can carry it with you"[3]. The choice of epigraph for Braidotti is not accidental. Traditions of speech practices (discourses) are rooted in the deep layers of culture. The subject's "rootedness" in culture and migration experience (travels) was decisive in the creation of textual eras. According to Braidotti, rhizome reflects the political ontology of nomadism and sets the stage for a post-humanitarian research on subjectivity. Here, one can see the borrowing of another nomad nominally used in Deleuze works. Deleuze considered nomadic consciousness as an intention to cross borders and move regardless of destination. For Braidotti, nomadic consciousness is the awareness of the subject of the mobility of borders, the movement in search of placement.

Philosopher R. Braidotti uses the term "nomad" as a form of entry into the debate about the postmodern crisis of value. As a follower of Deleuze's views and post-structuralist theorist, she expressed her skepticism about the so-called "crisis" that cannot occur at the same time as the emergence of numerous socio-cultural movements, such as women's community initiatives in Western Europe in the last quarter of the twentieth century. In *Patterns of Dissonance*[4] Braidotti was critical of the postmodern perception of new images of the female as a prototype of multicenter, changeable and disparate identity. The concept of nomadic subjectivity prompts modern scholars to claim differences as a positive force. Braidotti is based on the Deleuze principle of multiplicity, which allows seeing the problem of taking into account multiple substructures: nationality, race, age, lifestyle and social status under a certain universal structure (for example, "a woman"). Changes in the historical situation, the emergence of a

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[3] Braidotti R. Nomadic Subjects. *Gender Studies*. Kharkov: KhTsGI. No. 4. P. 18.

[4] Braidotti R. *Patterns of Dissonance: A Study of Women and Contemporary Philosophy.* Cambridge: PolityPress, 1991. 326 p.

postmodern transnational economy, underpinned by the migration process, encourage the development of new styles and forms of representation of universal concepts and identities.

In the *Posthuman* (2013), R. Braidotti represents the multiplicity of the image of a human in the time of globalization and fragmentation, increasing influence on the human psyche, information and biological technologies. Such loss of unity of the perceived subject should not dissuade the researcher. The Posthuman helps us understand the "meaning of our flexible and multiple identities"[5]. The Posthuman expresses the transformations of human subjectivity and physicality, under the influence of a market economy, commercialization, the production of genetically modified organisms, which are slowly and gradually blurring the categorical differences between humans and other species of the living. Current time presents a number of changed types of identity of "a pilgrim" ("a dreamer", "a whore", "a tourist", "a player"), which are different nostalgia of nomadism. The concept of "a nomad" as a key subjectivity is now considered in *Transpositions: On Nomadic Ethics* (2006) by R. Braidotti. It adapts this concept to the previously developed rhizome concept by J. Deleuze and F. Guattari. The social aspect of nomadic subjectivity analysis brings the researcher closer to the phenomenon of female emigration. Here the nomadism of groups is not merely a transformation of identity, but also expresses a certain feminine lifeworld. The content of the concept of "lifeworld" is a response of a human to the diversity of social challenges. Human lifeworld is a world of human frankness (feelings, aspirations, desires, doubts, instructions, memories of the past and anticipation of the future, etc.). E. Husserl's concept of lifeworld had a significant impact on the philosophy of the twentieth century, on the becoming of existential-phenomenological studies of "early" M. Heidegger, the phenomenological sociology of A. Schütz, early variants of hermeneutics by J. Deleuze, J.J. Derrida, etc.). Human lifeworld as a general representative of a certain social harm not only reflects the social reality of globalization and economic transnationalization, but also outlines the course of action for its change. According to A. Schütz, being an inner world lifeworld functions on two principles.

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[5] Braidotti R. The Posthuman. Cambridge: Polity Press, 2013. P. 67.

In compliance with the first one, a human is an observer of social reality, according to the second one, a human is subjected to retention and regulation by existing social and cultural structures[6]. J. Habermas, the social philosopher, the author of the theory of communicative activity, noted that lifeworld is often in contradiction with the systemic world, suppressed by it. "The political system provides loyalty in a constructive and selective way. In the first case, it puts forward the social programs at the state level, in the second one it eradicates certain topics and ways of communication from public discussions. The latter is achieved through the social and structural filters of access to the formation of public opinion, or deformation of structures of public communication through bureaucratic methods, or manipulation of information flows[7]. The access to the resource of knowledge, the practice of constant retraining, mastering skills without prospects for implementation is equally problematic and it which leads to the formation of nomadic subjectivity, migration of a human.

The beginnings of the formation of one-person cultural and economic formation (class, stratum, etc.) were considered by Douglas Coupland, the Canadian writer, who spent some time in Italy and Japan, in the novel *Generation X: Tales for an Accelerated Culture* (1991). He was one of the first to describe such an execution, calling it "space poverty", which travels continents and countries in search of new impressions and is interrupted by accidental earnings. This group has the self-social anger (rage), a certain measure of "rebellion" against the lifestyle and values of the middle class.

The term "precariat" is a neologism, coined by the combination of the words "precarious" (Latin – "unstable") and the word "proletariat". Any community includes a part of the citizens, which can be called a precariat. K. Dörre, the Professor of the University of Jena, notes the decline of the "middle class" and the growth of the precariat in Germany in his numerous explorations and interviews. At that time, tens of millions of people in Ukraine belong to precariat, its mass is replenished by young people. G. Standing, one of the modern

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[6] Schütz A., Lukman T. *Life Structures*; [translated by V.I. Kebuladze]. Kyiv: Ukrainian Center for Spiritual Culture, 2004. P. 18-19.

[7] Habermas, Yu. *The Idea of Legitimation of Late Capitalism*, Moscow: Praxis, 2010, p. 67.

British social economists, characterizes a precariate person: on the one hand, it is a human who has no basic guarantees of life support (employment, housing, full value nutrition, acquisition of professional skills). On the other hand, the person of the precariat relies only on direct monetary remuneration, not counting on retirement, unemployment assistance, etc., because this human has no professional identity[8]. A typical precariat is a person living on the poverty line. Nowadays these are millions of young people with higher education and no confidence in the future, people who work in depressive jobs with difficult conditions of work, "disabled" and migrants. In addition, the frustration caused by the lack of the solution of this problem can intensify the words of condemnation by politicians and representatives of the "middle class", which hint at laziness, public irresponsibility, and lack of purpose as a result of these experiences in the inner world, the social anger fills. The latter is a timer rational factor that radicalizes social movements.

Strategy transformation of the lifeworld of a precariat human to a lifeworld, which is built on the inalienable, spiritual relations with the individual and his social environment must include not only moral requirements and socialization strategies. In the Ukrainian context, it is significant not only to reinforce human's responsibility, but also the reach of a human to the key assets of modern society. It is the splendor of time, space, knowledge. Time quality is one of the exclusive assets, but access to this resource is unequal for all people. We agree that time is duration, speed deployment processes, their pace and rhythm. A precariat human does not have a sufficient possibility to control the events of their own life temporarily. Time on a meager leisure is restricted in terms of unemployment. There is a need to take the time to overcome a variety of social barriers (such as bureaucratic one), to find and choose an alternate temporary workplace. Representatives of the "middle class" have access to a higher quality space, which provides individual autonomy, comfort and promotes self-realization. Instead, the person from the precariat is in a compacted social space (small-size housing, public transport, etc.). Such person is experiencing a reduction in the objects of "public domain" (parks, libraries, etc.). Business and commerce (street cafes)

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[8] Standing G. *The Precariat: The New Dangerous Class.*London: Bloomsbury Academic, 2011. P. 56.

capture and fence off public space for architecture, sculptures, fountains, making it inaccessible to precarious people. The access to resources, the practice of constant retraining, mastering skills without prospects for implementation is equally problematic.

Nomadism today characterizes any execution, including women. The ontological aspect of the analysis of female nomadism shows that it is a response to ageism and at the same time the desire to fulfill needs, which gives rise to information and communication socio-culture of the present. The content of the concept of "lifeworld" can be considered broader than the content of the concept of "everyday life", is a spiritual response of the person to all the diversity of "challenges", globalization/fragmentation of groups, trends of identity/nomadism. Such multiple content of different senses of the human life is a conceptual benchmark for theoretical modeling of social reality. Philosophical reflection on the women's life is on time.

2. Eradicating life resources of social groups: migration of family members, female ageism

Life is a complex synthesis of personal, cultural, social elements. Each element is associated with models of interpretation or a phonetic representations of culture and its impact on action, the corresponding patterns of social relations (about society), what people are (about personality), and in what way they should act. Identity, in particular female one, reflects complexity, incompleteness, fragmentation in the world which has recently become globalized. Z. Bauman notes that "We need to prepare for a long period, which is characterized by a multitude of questions and a few answers, a variety of problems and sketches of their solutions, as well as to mediate between the chance of success and failure"[9]. No matter how complex the world is, the single-mindedness of the concepts of "identity/nomadism", their dynamism can be suppressed. It is possible to enhance identity through the civil responsibility of a person, a group. Responsibility rests with the individual because of the fact that he or she belongs to a particular community. "No moral individual or personal norms will ever remove our collective responsibility. This indirect responsibility

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[9] Bauman Z. *Retrotopia.* Warszawa: Wydawnictwo naukowe PWN SA, 2018. S. 280.

for the things we have not committed, the consequences of what is no fault of ours, is our payment for the fact that we live not in ourselves but among other people… "[10]. Every government takes responsibility for the actions and wrongs of its predecessors and every nation takes responsibility for the great acts and wrongs of the past. In this sense, H. Arendt notifies that "we are always responsible for our parents' sins and reaping the benefits of their services"[11].

The family is the most significant institution of socialisation. The establishment and self-realisation of a personality happens there. The family also performs such important functions as guardianship and care, socio-psychological protection and adaptation of the personality in crisis conditions. The modern Ukrainian family and its functions are characterised by conflicting tendencies, which influence the changes and development of relationships in the society as a whole and also the socio-cultural intentions of a young person. During the 20th century difficult, often destructive socio-political processes took place, which caused changes in the values of the Ukrainian family. The beginning of the 21st century was characterised by a strengthening of globalisation influences and migration processes, which noticeably transformed family values. Globalisation technologies present a new system of values of self-realisation of the personality, which has an impact on the traditional, spiritual-moral basis of the family. The time and energy spent on the use of new informational and telecommunication technologies is increasing, while the sphere of emotional and spiritual communication among the family members becomes narrower. Authentic family relationships become weakened by migration which leads to the functional existence of a young person and produces social hostility and loneliness.

Modern Ukrainian researchers study different aspects of the influence of social, political, economic and other factors on the migration of Ukrainian families. There is a need to analyse more completely the reasons for the work-related migration of Ukrainian family members in order to trace the ways of overcoming the negative consequences of migration. The chosen topic is of urgent importance. The aim of the research is to analyse the impact of socio-

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[10] Arendt H. *Odpowiedzialność i władza sądzenia*, tłum. Wojciech Madej, Mieczysław Godyń Warszawa: Prószyński i S-ka, 2006. S. 217.
[11] The same source, S. 208.

economic and socio-psychological factors onUkrainian family members' migration and the ways of overcoming the crises whichprovoke it.

Over the centuries basic family values, such as spirituality, accord, welfare, parenthood-motherhood and patriotism have been crystallizing in the national culturalself-consciousness. A historical excursus into the early and middle parts of the 20th century points to the socio-political reasons for the decay in family values, such as thedestruction of its spiritual and religious basis by the Bolshevik regime; elimination ofthe economic basis of the family, i.e. private property; destruction of the family byfamine, mass murder of "class enemies", thus the increase in the number of homelesschildren and state "conveyerisation of upbringing". In the second half of the 20th century the deformation of Ukrainian families' basic values continued through suchprocesses as atheism propagation and replacement of the national family traditionswith the surrogates of the "soviet ritualism". Youth migration was artificially createdthrough the forming of a "rolling stone" psychology. The proletarization of the familyincreased: urbanized families became completely dependent on the state. Familyhealth deteriorated because of the ecological catastrophes (e.g. Chernobyl, chemicalpollution, etc). At the beginning of 1960s and over the next twenty years the averageUkrainian family consisted of four people – father, mother and two children. In 1990sthis index began to decline. And although during the last two or three years the birthrate has increased a bit, its growth has been insufficient to keep Ukraine from beingcalled "the country of one-child families".Processes of women's emancipation, which occurred earlier in Western Europe, also produced changes in the traditional family state. Ukraine supplies a substantial quantity of illegal emigrants, mostly between the ages of 30 and 45. Ukrainian women more often declare (as evidenced by many sociological polls and much psychological research[12] their readiness to take up a career or to migrate, putting off marriage and children.

Ageism is a significant circumstance of the work-related migration among middleaged women who leave their families. Globalisation and integration processes in all spheres of human

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[12]Gerasimova T. "In a Different Voice": in Search of a Lost History. Gender Studies. Kharkov: KhCSI. 2000. Issue 4. pp. 227-246.

activities gave Ukraine a great opportunity of entering a global labour market. On the other hand, those processes caused redistribution of working potential in the internal labour market. Hypertrophy of the national labour is an internal factor, which forces Ukrainians to migrate abroad in search of work. During the last ten years, the problem of social adaptation of certain population groups, dealing with the age category, has been more often discussed in psychological research on gender[13]. In addition, the problem of social disadaptation and economic dependence of women at the age of 40 + (10 years) is almost not noticeable. Social "ageism" is the basis of personal problems and migration, which are faced by most women of this age category. Ageism is typically displayed as a limit on access to resources and the release of certain population groups from the participation in creating solutions. It happens most often that women of this age group have difficulties in adapting to dynamic social relationships of the competition-trade type. Under the influence of the social image of "Age", typical female roles, such as self-education, professional activities, child-rearing and family duties, are transformed into significant social and workingpositions. Personal problems of "social demission" and "deprivation of individuality status" are typical for a significant number of middle-aged women, who usually have secondary education and good professional qualifications. The marginal position of middle-aged women (prior to retirement age and their so-called "social old age") is caused by a range of objective and subjective circumstances, such as:

• strengthening of production relations of a competitive type in the sphere of female employment;

• specific policies in the sphere of state budget financing, where the great majority of women are employed (education, culture, medicine);

• disposition of 40-45-year-old women to give preference to the conservative (socialistic, soviet) forms of motivation over the creative types of employment and for the passive forms of organisation of their professional careers.

Age is a hidden reason for women to leave creative trades demanding high qualifications. Lack of work or low income causes

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[13] Hapon N.P. Gender in humanitarian discourse: a philosophical and psychological analysis. Lviv: Litopys, 310 p.

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the economic dependence of women and the low level of their future pensions. In order to survive women enter the system of secondary occupations in low-status, unregistered jobs in low-paid working places and completely depend on their employers. Such work intensifies the psychological feeling of marginality in women and their economic dependence and puts them into the group at risk. Women easily become potential victims of trafficking, alcoholism and homelessness etc.

The majority of women applying to the state employment service are women office workers between the ages of 40 and 45. This ageism is not based on any reason, besides the negative stereotypes of social perception. According to the psychological polls, many women are ready for complicated jobs; they have a high level of business leadership and are ready to change old professional settings.

As we can notice, none of the project tasks are directed at changing the psychological components of "women ageism". The psychological varieties of social rehabilitation for middle-aged women, on the one hand, do not refer to the necessary directions of social reforms, or on the other hand, to the directions of state support for their business activity. If, according to the poll data, almost half of middle-aged women are either unemployed or are in danger of being fired, there is an increased role for at least their psychological support (retraining, consultations etc). Therefore, workers of the state employment services and different funds should introduce as soon as possible into their perspective plans of work the development of activities promoting the psychological adaptation for women of this age category.

There also appears a necessity of country regulation of the factors, which cause migration processes of the young families' members. State policy, even at the financial level, can lower the mobility situation of members of young families in search of work and money for supporting a family with a new-born baby. However, a financial payment after the child's birth has a non-durable effect. Financial support for youngfamilies must be supplemented with the forming of civil consciousness in the growing youth, i.e.: a necessary return to an understanding by people of the meaning of life (what is the good of earning money if direct relationships with the family are lost?); realisation of the necessity of having children and rearing new

generations who have to become better than their ancestors and have confidence in the future. Means of financial encouragement must play only a supplemental role. At the same time, we have to face the issues of how to improve living standards and what should be done to correct the demographic crisis. With regard to the latter, we must first work to provide qualitative social services and then to increase the birth-rate. The main role belongs to the spiritual and cultural policy of the state, from which economic and demographic policy will flow.

Can enlightening-explaining work influence the demographic situation and migration? Of course, propaganda promoting the family and a healthy life style can influence the demographic situation and decrease the migration desire of members of young families. However, this propaganda has also an additional function here to provide a strong world view basis and given an understanding of the meaning of life and one's own role in the stream of being. This must involve the beginnings of enlightening-upbringing work to form the family psychoculture of the young members of society. The problem lies in the fact that the values of the Ukrainian family have gone through many transformations[14]. Today in mass media as well as in everyday communication the most important link in the chain of being is lost, according to which the human life consists not only of work but of the family as well. In this case we have to work with children as well as with their parents and with youth. In this situation different educational and informational programmes for children and adults can be helpful. There are different learning programmes and methods of work, especially interactive programmes for children in the form of play, and special programmes for juveniles. It is important that the family, society, institutions and mass media participate in the complex task of upbringing. A special meaning nowadays is given to information from radio, television, Internet etc. It must propagate family values and give information that positively supports the family and the child. Today, the main effort for reducing the migration of Ukrainian families is put on the realisation of the project of demographic development.

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[14] Hapon N. *The Ukrainian Woman and Her Horizons: A Narrative Analysis of Student Essays. Psychological dimensions of culture, economy, management:* Materials of the conference as of 12 March 2018; editor-in-charge O.M. Lozynsky. Lviv. 2018. Issue XI. P. 95.

3. The Negative Consequences of Female Nomadic Subjectivity: Loss of Happiness and Maladaptation

Dynamics of social life, globalization and migration processes have their negative consequences. These are conflicts that arise in formal and informal groups, existential frustrations, intensification of mental and other overloads that provoke individual's maladaptation, which is social, professional, and personal. Psychologists also underscore the gender specificity of maladaptation. It is predetermined by the fact that the processes of socio-economic transformation in Ukraine have adversely affected the financial status of men and women. On the one hand, the reorganization or liquidation of many businesses, on the other hand, low wages caused social people's maladaptation. In its turn, social maladaptation is reinforced by the psychological component of professional marginalization (a sense of need for personal professional knowledge, skills, and abilities) that has led to labor migration for female, particularly middle-aged women (40-60 years old). Instead, in middle adulthood, social responsibilities increase when one is responsible not only for themselves but also for others, performing a number of important social roles (wives, mothers, daughters, sisters, colleagues). Psychology explores the problems of maladaptation, which depends on: a) the social context of socio-economic change; b) conditions and nature of work, professional competence, prospects for the specialist's growth. However, current social circumstances indicate that psychological factors of maladaptation should be explored, taking into account gender and age characteristics of the individual.

Contemporary papers illuminated tendencies to consider happiness as a personal and social phenomenon; in particular, there is a tendency of transition of happiness analysis from the sphere of an individual to the sphere of group feelings (citizens, women, couples, etc.), their ideas of happiness. Happiness is a psycho-emotional state of the highest satisfaction with life, a sense of fullness and meaningfulness of being, a deep satisfaction and joy. Thus happiness meets the fulfillment of its human vocation.

The preparation of young people for adulthood as community members is carried out by social institutions, which should be based on the values and ideas of a European democratic society: human rights, equality, peace, social justice, democracy, individual freedom,

security of citizens, interdependence, pluralism, cultural diversity, openness, responsibility, partnership, respect for the environment. The system of the values has been implemented in civic life and provides the concept of "a happy life". Subjective notions of happiness are at the heart of regulation of social behavior and professional activity. Afterall, the subjective idea of happiness reveals the often overshadowed features of the social development of the individual, the community as a whole.

In recent years, the problem of personality happiness has been actively researched in psychology. In general, we can outline certain areas of research: positive emotions and a subjective sense of happiness (for example, pleasure, lifesatisfaction, sense of closeness, constructive thoughts about yourself and your future, optimism, confidence, energy, lifeforce); positive personality traits (wisdom, love, spirituality, honesty, courage, kindness, creativity, sense of reality, search for meaning, forgiveness, humor, generosity, altruism, empathy, etc.); social structures that promote happiness and personal development (democracy, healthy families, free media, healthy workplace environment, healthy local social communities).

The problem of happiness over the past decades has been addressed by researchers and representatives of various theoretical areas. The main focus was humanistic psychology, which reliedon the achievements of G. Allport, A. Maslow, and K. Rogers. The conditions of happiness of personalwell-being (O. S. Stepa) were studied; factors of happiness (M. Argyll); perceptions of provincial youth about happiness in the context of emotional and motivational orientation (S. Zhubarkin); psychosemantic analysis of ideas about happiness of Chinese and Russian students (N. V. Vynichuk), female (S. I. Maslakov); humanhappinessas a socio-cultural phenomenon (A. Shamsetdinova); socio-philosophical analysis of the phenomenon of happiness (E. Mishutina); psychology of happiness and optimism (I. Jidaryan); felicity of modern youth (N. Kachur), etc.

Researchers O. Lipovska, N. Lavrynenko, O. Ivanova, V. Stets and others addressed the problems of women's emigration and women's ageism (dismissal from professional work, double standards when hiring) as indicators of social maladministration. They also pointed to the need for re-adaptation of the personality (restructuring of their behavior, changes in previous forms and way of life).

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S. Lyubomirsky, R. Dickerhoof, J. K. Boehm and K. M. Sheldon[15], foreign researchers, addressed to find out the peculiarities of personal and socio-psychological factors (lack of professional employment, unstable financial situation, presence of internal discomfort, specifics of perception of one's own health, family, others, one's future, society), which predetermine maladaptation, reduce personal happiness.

Weakening of social identity, link to different social groups, centers, friends, family members of women returning from labor migration is obvious. The weakened identity leads to a sense of isolation being detached, which is exacerbated by the loss of specialty work, difficulties in employment. These difficulties have a social, institutional context. M. Seligman, a well-known researcher, admitted that at least three groups of factors influence a person's happiness: positive emotions (for example, pleasure, satisfaction of life, feeling of closeness, constructive thoughts about themselves and their future, optimism, self-confidence, energy, "vitality); positive personality traits (wisdom, love, spirituality, honesty, courage, kindness, creativity, sense of reality, search for meaning, forgiveness, humor, generosity, altruism, empathy, etc.); social structures conducive to happiness and human development (democracy, healthy families, free media, healthy workplace environment, healthy local social communities)[16].

Theorists and practitioners apply their scientific method to study and determine the positive development of human potential, happiness. According to M. Seligman, the latter, is achieved through the realization of the aforementioned components (positive emotions, interaction with others, close interpersonal relationships, life meaning and own achievements), contributing to the qualitative and complete spiritual life of a person as a social being. Most life plans are initially organized in a person's mind. A person's belief in self-efficacy shapes the types of life scenarios associated with self-realization and social (personal, professional) success. Those with high self-efficacy

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[15] Lyubomirsky S., Dickerhoof R., Boehm J. K. & Sheldon K. M. Becoming happier takes both a will and a proper way: An experiment alongitudinal intervention to boost well-being. *Emotion*. 2011. No 11. P. 391-402.

[16] Seligman M. *Authentic Happiness: Using the New Positive Psychology to Realize Your Potential for Lasting Fulfillment.* New York: Free Press, 2004. P. 145.

embody successful scenarios that provide positive support for the activity. Therefore, in terms of psychological assistance (psychotherapy) with maladapted women, it is appropriate to apply cognitive techniques that contribute to events prediction skills, develop ways of managing factors that affect life. Individuals with high self-efficacy set goals for themselves and apply analytical thinking, achieving high levels of professional performance. It is well known that human activity is purposeful, governed by a goal. A personal goal is determined by the influence of self-esteem, ability. The higher the self-efficacy is the higher goals the person sets for himself. Self-efficacy affects each of these cognitive motivators, explaining reasons (causal attribution), expecting results, and achieving goals. People with high self-efficacy explain their failures (attribution) with insufficient effort, and consider them as situational ones. Instead, those with low self-efficacy explain it with the low level of their skills. When a person is expected to have high results and low self-efficacy, it can cause depression. Some researchers have noted that reducing dissonance (as people explain certain events) affects self-efficacy[17]. Emotionally stable people with higher self-efficacy find it easier to tackle complex tasks and activities. Low self-efficacy causes depression and anxiety. People who set standards of self-punishment and judge themselves cannot escape depression and feel unhappy.

Social workers working in women's organizations and centers should conduct trainings to improve self-efficacy and strengthen women's belief in their own resources. In addition, it is necessary to carry out preventive work with women mothers to reduce their migration aspirations and to shape personal involvement in the upbringing of children. The problem of readaptation through the improvement of women's self-efficacy is gradually being solved within various social projects. At present, the psychological types of social rehabilitation for middle-aged women are insufficiently attributed to the necessary areas of social reforms, on the one hand, and to the directions of state support on the other hand.

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[17] Lyubomirsky S., Dickerhoof R., Boehm J. K. & Sheldon K. M. Becoming happier takes both a will and a proper way: An experiment allongitudina lintervention to boost well-being. *Emotion*. 2011. No 11. P. 391.

Therefore, personal self-efficacy can shape the lifeworld and is a significant life resource. It influences the activities of people, the choice of relationships with the environment. This choice develops different competencies of individuals, interests and social, interpersonal relationships. Violation of social identity, resulting from the loss of self-efficacy, leads to a weakening or even destruction of a family, marriage and family ties, interpersonal conflicts, suppression of gender-role identification. Consequently, migration is often a cover-up, masking the loss of the spiritual resources of the inner world of family members, in particular women (mothers, wives). They declare the desire to earn money and are open to the nomadic movement. Life becomes tougher; women discover masculine gender-like traits, namely, autonomy, determination, activity, perseverance, energy, and in some cases aggression and autonomy from close emotional ties with their own family members (with parents, husband, and children). Gender role changes the feminine life. A woman masculinates through difficult living and working conditions, experiencing a weakening of feminine gender identity, which is directly related to the identity of a wife and a mother. The consequence is not only social maladaptation and disharmony of family relationships, but also the feeling of being unhappy. This is due to the mismatch between socially conditioned, forced masculine behavior and inner femininity.

CONCLUSIONS

The social aspect of nomadic subjectivity analysis brings the researcher closer to the phenomenon of female emigration. Here, the nomadism of groups is not only a transformation of identity, but it also expresses a certain feminine life. The relevance of the study of the problems of the female lifeworld in social philosophy is due to the need to answer the question about the quality of functioning of post-modern society on the basis of freedom, justice, spirituality, well-being, etc. Violation of social identity, resulting from the loss of self-efficacy, leads to a weakening or even destruction of a family, marriage and family ties, interpersonal conflicts, suppression of gender-role identification. Consequently, migration is often a cover-up, masking the loss of the spiritual resources of the inner world of family members, in particular women (mothers, wives). They declare

the desire to earn money and are open to the nomadic movement. Life becomes tougher; women discover masculine gender-like traits, namely, autonomy, determination, activity, perseverance, energy, and in some cases aggression and autonomy from close emotional ties with their own family members (with parents, husband, and children).

Practical philosophy should look for those optimal models (for example, based on the Habermasian theory of communicative action, etc.) that contribute to balancing life, fostering nomadism and strengthening civic identity through education, enhancing culture, integrating the well-being of society. Thus, with the purpose of weakening the negative aspects of the modern migrationprocesses, which have been reflected in the state of the Ukrainian family, allpositive resources of the informational society should be launched and social communicationshould be strengthened for the rebirth of the basic values of the Ukrainianfamily. At the level of educational institutions, enlightening organisations, associationsand religious communities, the family dialogue should be intensified, since family lifeactivity is based on a psychoculture, which determines its social mobility. A dialoguewith parents should be conducted regarding the economic motivation for the activity – what is the good of earning money if emotional and spiritual relationshipswith children are lost? At the level of civil initiatives, Ukrainian governmental institutionsshould be encouraged to develop social projects directed at reducing the size andspeed of migration. International contracts regarding the legal aspects of migration areurgently needed in order to prevent the phenomenon of human trafficking. It is verydifficult to refresh spiritual values of the Ukrainian family without the state undertakingreforms inside Ukrainian society, which would include social and educationalprojects.

SUMMARY

The article analyzes interconnectivity of identity and nobility, the ways of their conceptualization and measurement. The crisis of Bauman's "pilgrim" as a modern identity project has begun with the intensification of the processes of globalization/fragmentation. The notion of "nomad" as the key subjectivity of contemporaneity (R. Braidotti, J. Deleuze) helps to understand the meaning of flexible and plural identity of human. Interconnectivity of identity/nomadism

is the answer to all the diversity of socio-cultural challenges. The weakened Ukrainian civil identity is also a result of these world challenges. The transit to the values of European civilization involves the experience of joint liability. This new sensual fullness of the human lifeworld, which increases its civil responsibility, is a conceptual benchmark for the theoretical modeling of social reality.

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4. Braidotti R. *The Posthuman. Cambridge: Polity Press, 2013.* 180 p.

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7. Standing G. *The Precariat: The New Dangerous Class.* London: Bloomsbury Academic, 2011. 191 p.

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9. Arendt H. *Odpowiedzialność i władza sądzenia*, tłum. Wojciech Madej, Mieczysław Godyń Warszawa: Prószyński i S-ka, 2006. 352 s.

10. Герасимова Т. «Другим голосом»: в поисках утраченой истории. *Гендерные исследования.* Харьков: ХЦГИ. 2000. № 4. P. 227-246.

11. Гапон Н.П. *Гендер у гуманітарному дискурсі : філософсько-психологічний аналіз.* Львів: Літопис. 310 с.

12. Lyubomirsky S., Dickerhoof R., Boehm J. K. & Sheldon K. M. Becoming happier takes both a will and a proper way: An experimental longitudinal intervention to boost well-being. *Emotion.* 2011. No 11. P. 391-402.

13. Seligman M. *Authentic Happiness: Using the New Positive Psychology to Realize Your Potential for Lasting Fulfillment. New York: Free Press, 2004. 256 p.*

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MYTHOLOGICAL FOUNDATIONS
OF SOCIETY VIRTUALIZATION

Okorokova V. V.

INTRODUCTION

Every cultural-historical era is characterized by certain mental attitudes, mental constructions and ideas that form the image of social reality. The latter determines man's place in social space, his attitude to the world around him, and most importantly, his knowledge. It is through cognitive abilities in the human mind the images are formed and they are the basis of the social ideal, social reality, prognostic orientation of comprehension of social existence.

Consciousness as a way of reflecting and understanding reality acts as a way of human existence. To explain various phenomena, both to himself and to others, man seeks to use the most understandable definitions and comparisons. Within the framework of social system, general concepts appear about general and regular causes of events; this, in turn, contributes to the formation of mass consciousness of people. This is an important circumstance, since myth is one of the ways of perceiving reality; it is a form of reflection/construction in the consciousness of reality.

The point is that mythological consciousness has the power to construct from the fragments, chaos of the external world of impressions, an integral picture of the world, determining the style of thinking and the way people exist in this world. In all historical times, human consciousness contained mythological components (images, symbols, beliefs, convictions, prejudices) of all value levels and strata existing in a given culture. This is the basis of any sociocultural phenomenon, the basis of all forms of being, perceived by man as the only possible reality. It can be said that myth is an idealized, valuably and emotionally colored "mark" of reality, the existence of which is vital to the structure of human consciousness[1].

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[1] Галанина Е.В. Мифологические миры Постмодерна. *Фундаментальные исследования*. 2015. № 2-1. URL: http://www.fundamental-research.ru/ru/article/view?id=36644

In other words, being one of the forms of man's conscious activity, myth is a reflection of transformational processes in society, namely, mythological consciousness does not only disappear in historical forms of culture, but plays a significant role in their generation. Specific myths eventually recede into the past, but mythological thinking as a way and a form of spiritual development of the world continues to play one of the main roles in the process of cognition of the surrounding world. Having undergone a significant transformation in different eras, myth changes only the scope of implementation, but not the purpose.

That is, myth and culture act as a single organism, in which myth is the core of culture, a type of functioning of a cultural program that carries in its infancy the possible paths of development of the mythological foundations of culture. This idea allows some scientists to consider the existence of culture as a gradual deployment of the program embedded in the myth, and the extinction – its full implementation[2]. As a result of the researches, myth is considered as a method of forming mass consciousness[3]. Very well this trait of the myth is reflected in the words of E. Cassirer "Myth is always with us and only hides in the darkness, waiting for its time"[4].

The main feature that we should pay attention to in our case is that the mythological aspect in the mass consciousness manifests itself especially during periods of crises and growing social conflicts, which is typical for the current situation in society, when there are sharp changes in the consciousness and behavior of people. This is largely due to the intensive introduction of information and communication technologies, as a result of the virtualization of society.

In modern social philosophy, this problem is an actual direction in scientific researches, since it allows to identify ontological and epistemological foundations of the transformation of post-society, which is expressed in the works of A.V. Gulimova, L.G. Ionin,

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[2] Сидорович Ю.М. Мифологические основания культуры. Наука. Релігія. Суспільство. 2008. № 1. С. 75.

[3] Стариков А.Г. Мифотворчество как метод формирования массового сознания. *Вестник ДГТУ.* 2009. Т 9. № 4 (43). С. 746.

[4] Кассирер Э. Технологии современных политических мифов. URL: https://iphras.ru/uplfile/root/biblio/ppy_4/6.pdf

M.A. Kim, E.G. Kozlova, A.V. Matetskaya, P.K. Ogurchikov, E.V. Pilyugina, A.E. Fursova, A.V. Chernysheva and others.

For example, A.V. Chernysheva says that despite the fact that modern man considers himself a rational being, whose life and activity are very far from myth, at the same time, all our ideas about the world around us, regardless of our desire, are mythological in nature[5]. According to E.V. Pilyugina, postmodern is a period of the widespread distribution of mythologies, the era of mass mystification and pan-mythologization of reality[6]. In turn, L.G. Ionin generally speaks of the "enchantment" of the world, a new magical era that sets in as a result of a growing complication of social and technological problems. In their totality, the noted ideas indicate a necessity to consider the issue of mythologization of thinking in the virtualization of modern society, to identify the specifics of the manifestation of myth in it[7].

1. Ontological bases of public consciousness mythologization in modern society

Despite the availability of various studies in the field of modern myth-making, the problem of determining the role of myth, its function in society does not have a common definition. Among the well-known thinkers of the turn of the 20th – 21st centuries who considered the category of myth in connection with public consciousness, R. Bart, E. Cassirer, A. Losev, M. Eliade should be noted.

It is interesting that M. Eliade, when defining the concept of myth, drew attention to the difficulty of finding such a definition that would be accepted by all scientists and at the same time accessible to non-specialists, continuing with the fact that myth is one of the extremely complex realities of culture, and it can be studied and interpreted in the most numerous and complementary aspects.

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[5] Чернышева А.В. Мифологизация реальности и реальность мифа в культуре информационного общества. URL: hmbul.ru/articles

[6] Пилюгина Е.В. Современная социальная реальность: панмифологизация, информационные войны и кризис Постмодерна. *Вестник ВГУ. Серия: Философия.* 2014. № 4. С. 84.

[7] Ионин Л.Г. Новая магическая эпоха. *Логос.* 2005. № 2(47). URL: www.ruthenia.ru/logos/number

Therefore, according to M. Eliade, the following definition is a more acceptable interpretation of myth, since it covers the question that interests us more widely: "Myth presents a sacred story, tells about an event that occurred in memorable times of "the beginning of all beginnings"[8]. Myth tells how reality, thanks to the exploits of supernatural beings, reached its embodiment and implementation, whether it is a comprehensive reality, the cosmos, or just a fragment of it.

French philosopher R. Barth, when defining a myth, draws attention to the fact that myth is a communicative system, a message, therefore, myth cannot be a thing, a convention or a idea, it is one of the means of meaning, myth is a form[9]. It has the historical boundaries of this form, the conditions for its use, to fill it with a social content. The scientist reveals general features of any mythologized reality. So, according to R. Barth, myth is not the reality, but a symbolic reflection of the reality, but it is a "crooked mirror". "Curvature" is given by history – both a real history of a particular society, and a history of the emergence of a particular myth in the society: "myth is a word chosen by history"[10].

"Myth is not a fiction or a figment, it is not a fantastic fiction, but logically, that is, first of all, the dialectically necessary category of consciousness and being in general," by these words A.F. Losev characterizes the category of myth. The thinker gives a summary of the analysis of the characteristics of myth, with all its limitations and divisions: "Myth is a personal being, or rather, a way of being personal, a personal form, and a face of personality. Myth is an intelligently given symbol of life, the necessity of which is dialectically obvious"[11].

Based on the above examples of determining the category of myth, it follows that the most important function of myth is the creation of a model, an example, a sample. Myth is a generalized comprehension of reality, in which a representation coincides with reality itself, and a mythological comprehension of something does

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[8] Элиаде М. Аспекты мифа. М.: «ACADEMIA», 1995. С. 15.

[9] Барт Р. Мифологии. М.: Издательство М. и С. Сабашниковых, 2004. С. 72.

[10] Ibid.

[11] Лосев А.Ф. Диалектика мифа. М: Мысль, 2001. URL: http://yanko.lib.ru/books/philosoph/losev-dialektika_mifa-a.htm

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not require any evidence or substantiation by facts, on the contrary, it itself "from above" gives an explanation of the essence and causes of various phenomena[12].

One of the essential facets of myth-making is precisely the fact that man who lives "inside" of mythological consciousness does not distinguish mythical plots from reality, puts them in the forms of reality itself. As a form of practical-spiritual mastering of reality, the specificity of which is manifested in the transcoding by the consciousness of facts of reality, myth models the events and phenomena of reality, depicting them in a different plane than reality. Myth is characterized by such features as universality, certainty, integrity and unity of all elements, accessibility, and simplicity. Having such characteristics, myth from a real, contradictory, complex, ambiguous world creates a new world that is distinctive from the real one.

Between myth and mass consciousness there are relationships of interdependence. Myth is supported by the mass consciousness; mass consciousness is based on myth. Mythological consciousness as a way of reflecting reality and myth as a means of storing and transmitting information arise simultaneously with mass consciousness. The common property of mythological consciousness and mass consciousness can be called their manifestation at all levels and in all forms of social consciousness. The difference is that myth consciousness reflects reality, revealing the level and the method of its development, determining the substantial (qualitative) aspect of this process, and mass consciousness reveals the extent of the spread of specific myths in public consciousness, being at the same time a way of functioning of myth creation.

Mass consciousness is a favorable environment for the spread of myths due to an uncritical attitude to reality, the need for a miracle, the inertia of thinking, the credibility of the source of information, and the simplified perception of reality.

For the existence of mass consciousness, stable ideas about the world, based on tradition, as well as a guiding and unifying idea, focus on the future, are necessary. The relationship between myth and mass

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[12] Ситник О.В. Політична міфологія: проблема визначення. *Науковий вісник Східноєвропейського національного університету імені Лесі Українки.* 2013. № 27. С. 108-109.

consciousness can be schematically represented as follows: collective unconscious – archetypes, emotional-sensual sphere – stereotypes; meaning-creating sphere – axiotypes. In their pure form, these phenomena do not exist, but, based on the structure of mass consciousness (the internal mechanism of its formation), we can conditionally distinguish the named types corresponding to them at each level of the revealed structure[13].

At the beginning of the study, it should be noted that comparing modern social mythology and primitive mythology, S.S. Vasiliev notes that in both cases we are faced with an irrational regulator of behavior that adapts an individual to the community. The departure to other worlds, felt as really existing, gives man the illusion of belonging to the real world, the illusion of the possibility of realizing his aspirations, the embodiment of ideals. Beliefs in ideals, desire for their implementation relate mythology with religion. In its extreme manifestations, modern mythology includes actions (worship, rites, rituals) and moods corresponding to them[14].

The noted thought allows us to state that the power of mythological thinking is reaffirmed in all spheres of human life. It would seem that mythology is an archaic form of consciousness, which should be supplanted by scientific achievements and can no longer claim a dominant role in the worldview of modern man. But now, in the globalized and integrated world, myth needs to be understood a little more broadly than as figurative representations of ancient civilizations.

Based on these provisions E.V. Pilyugina affirmatively draws attention to the total mythologization of what happens[15]. So, according to her thought, myths of the postmodern society program social life, filling it with certain meanings, providing the essence of social as such. The pan-mythologization of reality without fail involves the observance of two important conditions: the singularity

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[13] Васильев С.С. Механизмы и уровни внедрения мифа в массовое сознание: масс-медиа как инструмент социального мифотворчества. *Историческая и социально-образовательная мысль.* № 2. 2009. С. 39.

[14] Ibid., p. 41.

[15] Пилюгина Е.В. Феномен панмифологизации действительности и актуальные мифологемы. *Современные исследования социальных проблем (электронный научный журнал).* 2015. № 1. URL: https://cyberleninka.ru/article/ fenomen-panmifologizatsii-deystvite.

of being and the transparency of consciousness. By singularity is meant the content of diverse significations, signs and meanings of various cultural (in the form of attractors and narratives) and social (in the form of events) phenomena that provide a modality of life and appear in the form of a particular social subject or a segment of social life. The most striking practical implementation of the singular world is the Internet space. Singularities are individual consumers and creators, as well as "sites" and "blogs", social networks are all participants, techniques, and technologies of cyberspace. Social mythologemes play the role of key programs, "browsers" of the socially-informative sphere.

The second condition for the pan-mythologization of reality, according to E.V. Pilyugina – the transparency of consciousness, which is ensured by the fundamental freedom of communication and information, which removes any restrictions and as a result invalidates the value perception of reality[16]. Under the conditions of a singular being, which is dynamic and unpredictable, transparent, "nullified", "devalued" consciousness is not in itself capable of determining life horizons. Man appears to be in a state of weightlessness: it is impossible to understand where the "top" is, where the "bottom" is.

Continuing the study of modern mythological thinking, the researcher argues that modern social reality, "purified" from any restrictions consciousness creates the conditions for widespread mystification and simulation of reality using the most effective tool today – mythologemes. In modern society, proliferation occurs every second and everywhere – the aggressive growth of individual ideas, their appropriation of an axiomatic status, and then, through these ideas, the total programming of social behavior. It is hardly possible to resist this process today; it is so universal, uncontrollable, and immanent to the present, i.e. postmodern society.

The above ideas of E.V. Pilyugina regarding the pan-mythologization of reality just very well reflects the main feature of modern mythological thinking is that the information revolution has also led to the transformation that mythological consciousness is undergoing, since the myth of the 20th century intends to return to man

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[16] Ibid.

a sense of emotional and intellectual comfort and solace in the midst of chaos, thereby taking on one of the main functions of religion – the solace function. The task of myth of the 20th century is not overcoming the universal chaos by the human mind, but an endless immersion in this chaos[17].

Based on these considerations, E.G. Kozlova comes to the conclusion that modern society is in search of a new myth, explaining this by the fact that in such a chaos of information, the creation of positive reality that explains all the events, their legitimate and non-random nature, has become a necessary need for society[18]. Considering myth as a form of collective thinking, we can see that the modern world still retains traces of mythical behavior: for example, the acceptance of some symbols by the whole society is interpreted as the preservation of collective thinking. The only significant difference is that most individuals who constitute modern society have personal thinking that missed, or almost missed, among members of traditional societies.

Of particular interest in this sense there are the ideas of E.V. Galanina, who draws attention to the fact that modern culture expresses its own "mythos"[19].

And in this sense, postmodernism establishes its own order in the perception of the world as an unstable semantic environment, suggests its own system of value guidelines: pluralism, polyphonism, tolerance, alternativeness, variability, equivalence, and openness as the leading principles of the existence of culture. It will take time before the modern man opens up the whole mythologized cosmos of postmodernism.

The vitality of myth is also explained by the desire to explain the incomprehensible phenomena of the surrounding reality, to obtain a consistent picture of the world or to escape from real

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[17] Автономова Н.С. Миф: хаос и логос. Заблуждающийся разум?: Многообразие вненаучного знания. – М. : Политиздат, 1990. URL: https://www.twirpx.com/.../Мифология/Научные статьи и сборники

[18] Козлова Е.Г. Медиатизация культуры и мифы современности. *Современные исследования социальных проблем (электронный научный журнал).* № 8 (52). 2015. С. 431.

[19] Галанина Е.В. Мифологические миры Постмодерна. *Фундаментальные исследования.* 2015. № 2-1. URL: http://www.fundamental-research.ru/ru/article/view?id=36644

problems. Myth as a narration that replaces reality, it is an objectification of mythological consciousness, acting as a primary rationalization of the initially irrational. Since mythological consciousness is directed to the domain of the unknown, the explanatory scheme (myth) narrows this sphere, leaving an irrationalized remainder, which stems from the limited understanding of this subject and the ability of the mind to explain the inexplicable, so imagination comes to the rescue[20].

2. Myth and the Internet: specificity of the relationship

Modern society is characterized by modern researchers as being virtualized. New images of virtual reality simulate social reality, inviting people to participate in the construction of "another world". Anyone who successfully manipulates images or is simply involved in this process always acquires a relatively high social status and, in his own practices, follows the imperative of virtualization of society. The one whose reflection is focused on the idea of the reality of society is more likely to be in the lower layers of the stratification pyramid.

Therefore, the word "virtual" itself expresses the will of man, and society as a whole, to further transform social relations. According to D.V. Ivanov metaphor of virtuality perfectly captures, that is, combines in one model new sociocultural phenomen: postmodernism, computerization, and the development of the Internet[21]. The power of a new analytical metaphor is revealed when a "gap" between the socially real and the socially virtual is revealed.

Studying the influence of information technology on mythological consciousness, A.N. Gulimova comes to the conclusion that the manipulative "genius" of the modern way of forming a mythological picture of the world lies in the fact that man does not see the artificiality of the created information messages[22].

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[20] Васильев С.С. Механизмы и уровни внедрения мифа в массовое сознание: масс-медиа как инструмент социального мифотворчества. *Историческая и социально-образовапельная мысль*. № 2. 2009. С. 37.

[21] Иванов Д.В. Виртуализация общества. СПб: «Петербургское Востоковедение», 2000. URL: http://lib.ru/POLITOLOG/ivanov_d_v.txt

[22] Гулимова А.Н. Экранная культура как форма существования современной. *Знание. Понимание. Умение*. 2011. № 1. С. 252.

The information provided today by the mass media, the Internet, suggests that the content of the main ideological myth in modern society is neoliberalism, the mythology of which consists of such components as democratic values, market relations, and the rule of law.

The Internet allows itself to create a virtual image that "embellishes" its real or compensative shortcomings, presents it in a desirable form, and also embodies the innermost dreams and desires that could not be realized in real life. Virtual reality provides man with the opportunity to realize those qualities that remain in the shadow in the real world of social relations; we can say that virtual reality in our time is a way of self-expression of the 20th century man.

Thus, in virtual space, we deal not only with the reflection of the external side of real systems, but also with the reflection of possible and even impossible, with the world of human hopes and illusions.

Thus, virtualization in general, and the Internet in particular, provide a huge number of people with unprecedented opportunities in the history of self-realization of the "Self-concept" modification, moreover, as "I-for-myself" and "I-for-others". A proof of this is the already widespread network of online stores, computer games, etc. It is enough to draw attention in this regard to active discussions about the virtual person as an image of a new person, the main area of life is the virtual space.

The ideas noted above allow some scientists who study the problem of virtualization of society to talk about the emergence of a special form of individual and collective consciousness and self-consciousness – "virtual consciousness and self-consciousness." One of the distinguishing features of this consciousness is its non-locality[23].

In this case, studying the connection between myth and the Internet, M.A. Kim claims that it is mythology that can create images or fill new mythological models with new content to manipulate public consciousness[24]. In turn, mythological thinking sets the tone for

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[23] Луценко Е.В. Виртуализация общества и повышение качества его базиса. URL: http://lc.kubagro.ru/artickles/127/127.htm

[24] Ким М.А. Мифологическое мышление в условиях символического потребления. *Известия Саратовского ун-та*. 2013. Т. 13. Сер. Философия.

consumption as one of the spheres of social relations, so the formation of symbolic consumption directly depends on the transmission of certain myths through the media.

Thus, the media, television and film culture, computer technologies create a favorable environment for the functioning of myths in mass consciousness. The flow of information through various media channels to a greater extent than with interpersonal communication is the subject to the norms of communication accepted in the society. Significant cultural values play the role of certain information signals distributed in society in a landmark, symbolic, and also figurative form[25].

However, when studying the modification of myth in the context of virtualization of society, one should take into account the fact that modern myth is significantly different from traditional. It does not occupy a total place in the culture, but it is dispersedly introduced into it, sometimes not obvious. This is due to the fact that the possibility of transformation is inherent in the very nature of myth; moreover, we can talk about both a synchronous and diachronic section of this process. According to some scholars, this is due to the fact that modern screen culture appears as a mythological culture at its core, and myth is insensitive to rational arguments, it cannot be denied with the help of evidence; myth has the quality of integrity, linking, within the framework of a single reality, opposite and mutually exclusive pictures of the world[26]. These qualities of myth and mythological systems allow them to remain the leading way of structuring the world in critical periods, not only during natural and social disasters, as well as ideological crises, but also in moments of individual psychological upheaval.

The magic of the screen gives rise to a new mythology, with the help of which the approval of models of human behavior in culture, the placement of individual being in a new system of social and cultural coordinates takes place. Screen culture gives rise to myths in

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Психология. Педагогика. Вып. 1. URL: https://cyberleninka.ru/article/mifologi cheskoe-myshlenie-v-usloviyah-s...

[25] Васильев С.С. Механизмы и уровни внедрения мифа в массовое сознание: масс-медиа как инструмент социального мифотворчества. *Историческая и социально-образоваптельная мысль*. № 2. 2009. С. 44.

[26] Ольховиков К.М. Актуальность культурного мифа. Вестник ЮУрГУ. № 9. 2009. URL: archive.vestnik.susu.ru/pdf

the broad and narrow sense of the word; it not only distorts reality for the sake of one or another social and cultural demand, but also gives rise to myths of social ownership, distorting the self-concept of the mass audience[27].

For viewers who are accustomed to the constant consumption of screen products, the psyche works in a mode of not meaningful perception, but an impulsive response. This mode of operation of the psyche contributes to unregulated behavior, makes man be vulnerable to any impact. Constant overload of perception leads to clip manipulation of semantic units. The value collage of perception resulting from the habit of constant consumption of screen products becomes the basis for mythologization of consciousness of the modern man. It is known that reading develops abstract thinking, trains attention concentration and the ability to build a three-dimensional, figurative idea of the object. "Man who doesn't read" loses the ease of association, the emotional subtlety of perception, and the ability to be creative. Subsequently, he begins to perceive the virtual version of television production as a reality of the surrounding reality and does not notice how the deep feelings are replaced by superficial, emotional reactions.

All this begets the perception of reality not as wholeness, but as a set of fragments, which entails the disintegration of the integral picture of the world and the disintegration of the inner world of man into several parallel worlds, in one of which he lives, in the other he works, in the third he works, in the fourth he rests, in the fifth he loves, etc. The "decaying" consciousness of man feels the need to flee from reality – this is "withdrawal" into computer games, drug or alcohol addiction, etc[28].

The aforementioned allows us to say that modern information culture, on the one hand, is becoming one of the manifestations of past-oriented mythology, but on the other, it is creating its own new mythology.

The task of new myths generated by the screen is the liberation from fears of unknown and uncontrolled processes taking place in

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[27] Огурчиков П.К. Экранная культура как новая мифология. 2009. URL: https://cyberleninka.ru/article/ekrannaya-kultura-kak-novaya-mifologiya

[28] Гулимова А.Н. Экранная культура как форма существования современной. *Знание. Понимание. Умение*. 2011. № 1. С. 254.

modern culture. On-screen culture offers the viewer a new mythological reality in which acceptable images and boundaries of the future can be constructed, frees from fear of tomorrow, offers an imaginary "paradise" of illusions, behind which more advanced technologies of submission and control over the "silent majority" are hidden, imposing on them convenient for society priorities[29].

Exploring the influence of screen culture on mythological consciousness, P.K. Ogurchikov says that modern computer technology has helped the fantasy world acquire the reality of an artifact[30]. If prior to the total introduction of information technologies, the previously existing cinematic models, in one way or another, falsified reality (the director took certain "imprints of reality" and mounted them in accordance with his conception, the viewer believed in this story because of its photographic nature), then modern screen culture began to turn into the world of images in which man does not experience true reality, being protected from it by myth. Modern screen culture is a collection of images that are created and exist according to the laws of myth construction. Cinema, like myth, doesn't refer to the mind, but it perceives with one's heart, causing desires and appealing to the senses. Like myth, it focuses on imitation of reference patterns, manipulating values and creating the illusion of reality. Finally, cinema, based on the laws of myth construction, creates the dominant role of the author over the subject or object of the image on the screen.

In this case, S.E. Salnikov's ideas deserve special attention, who studies myths in cyberspace, claims that speaking of the modern "postindustrial" formation in the context of virtual reality models, it seems logical to talk not about the transcendental, but the technological inspiredness of myth as a form of quasi-reality that determines the future consciousness of the "information society"[31].

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[29] Козлова Е.Г. Медиатизация культуры и мифы современности. *Современные исследования социальных проблем (электронный научный журнал).* № 8 (52). 2015. С. 432.

[30] Огурчиков П.К. Экранная культура как новая мифология. *Аналитика культурологии.* 2009. URL: https://cyberleninka.ru/article/ekrannaya-kultura-kak-novaya-mifologiya

[31] Сальников С.Е. Мифология киберпространства. *Вестник КГУ им. Н.А. Некрасова.* 2007. № 1. URL: cyberleninka.ru/article/mifologiya-kiberprostranstva

In fact, the thinker continues, if virtual reality is essentially quasi-reality that carries a purely information load and is only an emulation of traditional reality, then, being transferred to the outside and technologically modeled, it can very well be considered as a cybernetic "mythological apperception". The question of the immanence of myth of reality does not need to be clarified, while myth that has developed in virtual reality does not seem to be a "myth" in its originally and generally accepted meaning.

If in traditional reality myths are created spontaneously, as a product of the collective unconscious, unable to explain this or that phenomenon from speculative positions (the cognitive basis of myth as a priori source for further abstract knowledge has always had the character of an axiom, an intuitive "revelation" of the above-categorical property that is not a subject to rational research), in virtual reality and cyberspace, in particular, myth is not an autonomous creation that has, as in reality, irrational roots, but it is presented primarily as an "emulation" of the traditional myth, its transfer to the artificial environment solely to systematize contradictory cultural phenomena, generalize them under the denominator of the phenomenon of "myth" and give the character of "structure" to the virtual cultural space/information field.

It is safe to say that virtual reality myth is informationally and completely coherent with myth of traditional reality, while noting that in the latter myth certainly develops around the image, in most cases of the real. However, it is precisely in this way that such emulation does not verify myth with its source in reality, but instead gives myth the character of subjunctiveness, making conceptually from myth – a virtual emulation of myth, quasi-myth or "myth of the myth" as if emphasizing its dualism, pseudo-reality.

This state of affairs is also relevant for public consciousness of virtual communities of the network society, where virtual actors are active consumers and creators of various kinds of myths. Virtual myths are some symbols of faith to which a certain virtual community gives the status of truth. The world of virtual myth is the world of a large virtual community (a network cluster) in which the translation and preservation of this myth takes place. In addition, in any virtual community in a network cluster, each virtual subject, based on its intellectual abilities, tries to model its own virtual myths. However,

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due to the identity of cultural dispositions, myths of representatives of homogeneous virtual communities, as a rule, are distinguished by homogeneity, representing a constantly updated set of mutually affecting, overlapping, complementary artifacts within the boundaries defined by dispositions of the mythological matrix.

In virtual communities, myth-making takes place for a variety of reasons. One of such objective reasons is the preservation in the depths of human consciousness of elements of community (tribal) relations, since for all the successes of man on the civilizational path of development and for any triumph of rational constructions, it is very difficult for him to forget that he has children, parents, brothers, sisters, friends etc.

Therefore, even the most progressive, upward development of human society towards global life cannot completely destroy the roots of myth-making. From this it can be assumed that in the creation of myths, as a new social virtuality, in virtual communities, both mythological and rational structures of social consciousness take part in the inextricable unity.

Such interconnection, interweaving and mutual complementation, according to V.O. Sayapin, can be compared with the principle of "melange thread", where each layer of social virtuality is "present" all the time in the obvious, then in the hidden form[32]. Consequently, virtual myths are complex conglomerates in which mythological procedures interact with rational strategies for their adaptation to social virtuality.

Thus, all spheres of social activity of network society in our time are constantly expanding and more and more globalizing, and consumption is becoming a social practice linking the planetary population. Under these conditions, in the era of accelerated development of virtual communities, many new opportunities for creating and disseminating myths appear, they become virtual more and more and clearly manifest themselves as a new virtual mythology in the socio-political sphere, in online advertising, branding, and other forms of mass culture.

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[32] Саяпин В.О. Интерсубъективность общественного сознания в сетевом обществе. *Вестник Тамбовского университета. Серия Общественные науки.* 2016. Т. 2. Вып. 3(7). URL: https://cyberleninka.ru/article/intersubektivnost-obschestvennogo-sozna.

The mythological aspect in the intersubjective public consciousness of the network society today is formed in conditions of accessibility and substantial excess of information about social processes taking place in the virtual communities of this society, which, undoubtedly, affects a form, content, and methods of mass broadcasting of mythological semantic settings. In this regard, virtual myth is comprehended by us as a means of power in politics, as a way of manipulating the public consciousness of virtual subjects in various forms of social virtuality. In general, the concept of virtual myth is contrasted with the concept of true reality and truth.

In modern society, one of the most striking examples of the manifestation of myth is fantasy. So, V.O. Pigulevsky in his book "Irony and Fiction: From Romanticism to Postmodernism" notes that the pillar of fantasy is a distorted epic, myths, legends, traditions, fairy tales[33]. They unite in the fantasy genre not by the principle of their random piling, but based on the need for a wonderful world order of perfect quality: amazing worlds, essential names, legendary heroes, magic objects. In a word, personal and original ideas synthesizing myths based on personal hope, dreams. This is a dream come true through myth and a fairy tale, a multidimensional reflection that forms the space of the miraculous.

Reproducing numerous fantastic ideas, cultural symbols and archetypes, it not only acts as an indicator, reflecting the features and the overall picture of modern culture, but purposefully affects the development of society. As a cultural phenomenon, fantasy promotes fantastic ideals, norms (magic as a real force, the dichotomy of good and evil) into the mass consciousness of the consumer, brings an "attractive promise", and also broadcasts special worldview content through distributed symbols and signs.

In this case, fantasy is a great opportunity to show the world of a wonderful, beautiful existence, where everything is possible. Here illusion becomes real and vice versa: reality can become illusory in the wonderful world. The miraculous world is created, lurking in itself a lot of adventures, mysteries, and extravagant heroes. Accordingly, fantasy is most precisely about utopia in the form of

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[33] Пигулевский В.О. Ирония и вымысел: от романтизма к постмодернизму. Ростов-на-Дону: Изд-во «Фолиант», 2002. 418 с.

science fiction, adventure or detective genre. Dreams about the place of fulfillment of hopes, i.e. utopia, exist together or separately in the fantasy genre.

CONCLUSIONS

The virtualization of society in modern society acts as a catalyst for deep transformational processes that affect the field of consciousness. And here it should be noted that the virtualization of consciousness strengthens precisely the part of it that generates various images, often of a projective nature, which in essence become the basis of the social ideal, in their entirety, the basis of social reality.

This is the reason not only for the survivability of myth in public life, but its rise in conditions of active improvement of information technologies. In this case, myth appears as an element of projective formations in public consciousness, exists in a variety of manifestations and at the same time contains, as the most common identifying signs, the main feature of the statement is not just a model of the desired, but an image of a new social reality.

SUMMARY

Thus, the study shows that the relationship of modern myth and iconic culture today seems quite accurate, which makes it possible to assert that mythological thinking is expressed not only as a relic of the past, but also as a constructive component of the cognitive process, laying ethical guidelines and moral values.

One cannot but note the fact that a two-way process is taking place in modern society – on the one hand, computer technologies contribute to the transformation in the field of expression of mythological thinking, on the other hand, the formation of the information society, the emergence of virtual reality are dictated by the need to implement those mythological plots about other worlds that have been popular since antiquity.

The revival of myth today is largely due to the unsatisfactory human need for holistic knowledge of the world. Mythological images affect the social creativity of man, the desire to change the surrounding space. In fact, virtual reality also performs this function – it compensates for missing human capabilities that remain unrealized

in everyday reality. A new mythological reality, which is perceived by man as an alternative to social reality, is created.

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PHILOSOPHICAL UNDERPINNINGS
OF THE CONCEPT OF SOCIAL MALADJUSTMENT
IN THE MODERN WORLD

Orlenko I. M.

INTRODUCTION

Social, political and economic shifts that are taking place nowadays often disturb relationships between an individual and the society, negatively affect peoples` adaptive processes and impact the mechanism of inclusion of new members into the social system. Social adjustment, or social adaptation, is just one of the number of facets of the bigger issue of adaptation, that lies at the intersection of different disciplines, and viewing the issue from this variety of standpoints is one of the most important and yielding for comprehensive studies of people. Theoretical, social and philosophical analysis of factors of personality that contribute to maladjustment, that is aimed to develop strategies of effective adaptation of Ukrainians to the modern society is therefore particularly relevant. Increase in efficiency of the process of adaptation is linked to the need to review and broaden the framework of the phenomenon of social maladjustment.

Social philosophy studies the facts and processes of human interaction related to their vital interests and also the ways the acquired and inherited experience gets reflected in the minds and behaviours of the society. According to E. Fromm, a constant need to solve existential conflicts and search for higher forms of unity with the nature, other people and the self underpin all human actions. He also underlined that a human being has a thinking mind, self-consciousness and imagination, however the striving for harmony produces irreconcilable contradictions between life and death, between human capabilities and their limits, and also between individual and social life[1]. Satisfaction with the extent to which the

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[1] Философия. Основные социально-философские учения:учебное пособие / Г.П. Ковалева. URL: http://uchebnik-online.net/book/231-filosofiya-osnovnye-socialno-filosofskie-ucheniya-uchebnoe-posobie-kovaleva-gp.html

spiritual and cultural needs are met, with the functioning of an individual within the social system all define the quality of live. Transformations that occur as a result of the change of the quality of live can be broken into two directions: positive changes (growth) and maladjustment.

Changes that are common to the present-day society caused depletion of the resources serving for adaptation. This decline is manifested both at the group and at the individual level. Due to the inertia of socialization, which is combined of different historical events and circumstances, sudden and constant changes cause maladjustment of an individual at the macro level. At the micro level social maladjustment can be viewed as a self-sustaining process and also as the outcome of adjustment process. All of the above reflects the multitude of forms and functions of the social maladjustment and allows to perform social and philosophical analysis of interconnections between internal and external factors of personality maladjustment in the Ukrainian society these days. At the present time Ukrainian society lives through the period of a social and economic crisis, the time when the integrity of political and geographical borders is violated. This inevitably causes increase of the number of people that find themselves in hard life circumstances and also has impact on the mechanism of inclusion of individuals into the social system. Changes triggered by the crisis in the wider society reflect the state of discord lived by its individual members. In the economic domain this is related to change of the form of ownership, to domination of the market system, development of manufacturing, which is shifting towards wider use of robots and automated processes. In the political area the changes are triggered by democratization and integration, which required revision of the forms of political activity that had existed before and drawing of the new ones that would match the new situation in the country and generally in the world politics. In the social sector the changes we observe are related to the process of deinstitutionalization, the pension, medical and education reforms, and also to the social services reform. Changes in the legislation in the three important sectors, which are the pension system, healthcare and social services, will undoubtedly trigger emergence of the new social model that will differ considerably from the one that existed before. The consequences have not yet been

examined careful enough and, despite that the governmental institutions would be expected to do so, such analysis and the respective prognosis are still pending. The reason why such prognosis is important is because it is likely that in several years a big group of the Ukrainian citizens – hundreds of thousands people – will be left without basic social support and means of survival.

Social situation in the past decades is a combination of a variety of different "social realities". Several social and economic vectors are in place at the same time, providing different social groups with specific "activity fields", or "social niches" for their adaptation. There is little doubt that the population is at the same time trying to adjust to social realities that are made of contradictions, which drags part of the society into maladjustment and the respective forms of behaviour that reveal this.

As part of the social and philosophical analysis of this issue we consider social maladjustment as a full or partial incapability to adapt to the social conditions and the changes in the quality of life. Therefore, we can talk about hindering of the connection between a person and an environment, which is manifested in inability to fulfil positive social roles in particular social conditions and according to individual capacities. This approach makes possible to view the environment as a holistic social construct that was seen by H. Spencer as a social organism. Therefore, for him adaptation of individuals was seen as a constant movement of an individual person towards the balance with the environment (the society).

1. Social Maladjustment in the Cross-Disciplinary Approach

Social maladjustment is an interdisciplinary phenomenon that is studied in a variety of scientific fields. A comprehensive approach towards social maladjustment of individuals, that considers all aspects of the processes of adaptation that are studied by the disciplines that view it from a social standpoint underscores the value of cross-disciplinary studies. Maladjustment, depending on a specific aspect that is analysed, can be divided into demographic, social and cultural, political, psychological, religious, social, technological, ecological, economic, ethnic and legal. In the light of the foregoing, it can be asserted that the concept of maladjustment lies in the cross-section of different fields of study.

The issue of maladjustment should be considered together with other concepts, namely such as adaptation (or adjustment), deviation, delinquency, anomy, stress and the others.

Thus, the scope of biology is a research focused on an evolutionary mechanism of adjustment of people to the external conditions that are reflected in the change of the systems and functions of the organism, and also behavioural changes[2].

Medical science looks into maladjustment as a disturbance of adaptation, but also as on an adjustment of the organism to internally- and externally-induced changes: dynamic inconsistency between an individual and the environment that interferes with the physiological processes, behavioural changes, development of pathologies. A total misbalance between the individual and the environment is incompatible with life, and the extent of maladjustment is revealed through disturbances of functional systems of the organism. Maladjustment can also trigger suicidal behaviours if the basic values cannot be followed[3].

Ethnography studies composition, emergence (ethnogenesis), resettlement, historical and cultural relationships of different ethnic groups, their culture and daily life. For this discipline adjustment and maladjustment are adaptation (or absence thereof) of the population to the environment (the landscape) that occurs through development of specific behaviours.

Demography studies changes of the demographical behaviours triggered by transformation in the social, cultural and economic environments, and also impact of the demographic factor on the changes in the modes of operation of the social, cultural and economic sub-systems of the society – which are essentially the processes of adjustment and maladjustment.

Economy, which studies economic behaviours of people in the process of manufacturing, and also management thereof at the micro- and macro-levels, while not using specifically the terms adjustment/maladjustment, sets its focus on mutual adjustment of the economic agents, the economic systems to each other, which causes changes in the patterns of economic behaviour. Maladjustment of companies is manifested through disorganization of the internal

² Толковый словарь терминов. URL: http://psychiatry.academic.ru/836
³ Толковый словарь терминов. URL: http://psychiatry.academic.ru/836

structure and external connections, unconscious attempts to follow stereotypical patterns of reactions that were shaped in the previous system, which causes a range of particular issues[4].

Pedagogy studies social maladjustment as violation of moral and legal norms by children and teenagers, distortion of values, social attitudes and as a malfunctioning of internal regulation. Social maladjustment is a deeper form than the school one. It is characterized by anti-social behaviours (swearing, smoking, alcohol consumption, conflicting behaviours) and alienation from the family and school[5].

Psychology focuses on the strategies of self-realization of children, teenagers or adults that threaten an individual or the society[6]. According to C. Rogers, maladjustment is a state of mismatch, of internal dissonance, with the main source of it being the potential conflict between "I"-affirmations and the experience of a person in the real world.

Deviantology views maladjustment as declined ability to accept and fulfil requirements of the environment as meaningful for an individual and also the ability to realize one's individuality in particular social conditions[7].

Sociology puts maladjustment within the framework of a general adaptation syndrome of H. Selier that sees the conflict as a consequence of mismatch between the needs of an individual and the limits set by social environment. This state of conflict causes personal anxiety, which in turn triggers protective mechanisms that operate on the subconscious level[8].

All the disciplines mentioned above view social maladjustment as a contradiction, as a negative tone, a clash and a focus on a negative sense of it. This static approach towards social maladjustment limits the perspectives for examining this phenomenon as a self-sufficient object of a scientific study that has its own particular phenomenological features.

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[4] Корель Л.В. Социология адаптаций: Вопросы теории, методологии и методики. – Новосибирск: Наука, 2005. – 424 с.

[5] Коджаспирова Г.М., Коджаспиров А.Ю. Педагогический словарь. – М: Академия, 2003. – 176 с.

[6] Толковый словарь терминов. URL: http://psychiatry.academic.ru/836

[7] Толковый словарь терминов. URL: http://psychiatry.academic.ru/836

[8] Толковый словарь терминов. URL: http://psychiatry.academic.ru/836

Social philosophy has interest in a comprehensive research of the issues we mentioned before, since a complex approach is common to it. Consideration of social maladjustment stems not only from the present-day social and cultural situation, with high level of uncertainty and complexity common to it. It has to be underlined that this interest is relevant at all times and in relation to all forms of social relationships.

Philosophical analysis of the works dedicated to adjustment and maladjustment allows us to view the issue at the higher level, which is the framework "state – individual".

Thus, gender aspects of the cultural conflict that leads to social maladjustment is studied in the work of Tinghu Kang (2017). He underlines that a positive social support of the migrant workers can improve integration of their bi-cultural identity and contribute to better social adaptation[9].

The model of social and psychological adaptation of migrants in the multicultural host community is defined in the work of V. V. Konstantynov (2018). According to him, non-linear dynamics and multidimensionality of the adaptive processes, depending on the intentions and the expectations of the social environment, helps social and psychological adaptation of migrants in the multicultural society. The researcher also suggested the typology of the adaptive processes: wish-based (cosmopolitan, temporary, permanent), behaviour-based, depending on the particularities of the situation of migration (active adaptation, passive maladjustment). He particularly underlines that the social and psychological adaptation of migrants is a long-term nonlinear systemic transformation of the relationships between a person and the environment. This will support the transition from pre-adaptation, combined with forming of the positive attitudes to a host country, to adaptation, that is characterized by the change of lifestyle, emergence of a dumper environment, selection of the strategies of behaviour and the mutual adjustment[10].

[9] TinghuKang (2017). Who Am I? Migrant Workers' Bicultural Identity Integration, Social Support, and Social Maladjustment. Social Behavior and Personality: an international journal. DOI: 10,2224 / сб.6645. URL: https://www.researchgate.net/publication/320247583

[10] Константинов В.В. Социально-психологическая адаптация мигрантов в принимающем поликультурном обществе. URL: https://www.sgu.ru/sites/default/files/dissertation/2018/06/25/konstantinov_dissertaciya.pdf, p. 136.

QianMeng, ChangZhu, ChunCao (2018) were researching the wider competency of foreign students through language mastery and social adjustment, and also the social cohesion in the international community. The researchers were viewing the competency of the students as an intermediary between the mastery of a foreign language (English and another European language, none of which was native for them). Analysing the results of this research we can conclude that the wider competency was partially responsible for the link between knowledge of English and the social cohesion, however it had a strong and deep influence on the link between mastery of the foreign language and the social adjustment[11].

Studying mutual social and cultural adaptation, E. R. Boryshtein underscored the centrality of the questions of sustainability, tolerance towards other people and the values to the ability to live in a new social environment. According to him, the most important factors here are not only economic realities and the morale, but also the social and cultural environment, the cultural universalisms[12].

For studies into social adaptation/maladjustment of families with kids with special needs the important criterions are the "social quality" and the "quality of life". Birth and upbringing of a child who has special needs decreases the quality of life of the family, its social quality and triggers negative reactions and anxiety that cause stress in parents. This in turn leads to social maladjustment.

LL McIntyre, M Brown (2018) studied social support that was described as a vital resource for the families who have kids with special needs. Research data shows that parents of the children who have autism spectrum disorder (ASD) experience increased pressure and stress compared to parents with children who have other intellectual or developmental pathologies.

As stated by H. Sokolova who researched development of the social and psychological mechanisms and the social relationships of children with Down syndrome in the micro- and macro- environment,

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[11] Qian Meng, Chang Zhu, Chun Cao (2018) Chinese international students' social connectedness, social and academic adaptation: the mediating role of global competence. Higher Education: International Journal of Higher Education Research. Т 75, В 1, с. 131–147 https://doi.org/10.1007/s10734-017-0129-x

[12] Боринштейн Е. Р. Взаимная социальная адаптация как фактор коэволюции общества / Е. Р. Боринштейн // Соціальнітехнології = Социальные технологии. – 2003. – Вип.20. – С. 20-25.

social adjustment is defined as the particularities of sensory perception and development of mental patterns. Its function, according to the author, is in development of the ability to find a way in the environment and is realized through functional literacy[13].

Philosophical analysis of the issue of adjustment/maladjustment in parents of kids with physical and psychological developmental problems through a review of recent academic papers and dissertations from different scientific fields allows us to conclude that birth and upbringing of such a child causes a range of negative reactions and experiences in parents. The emotional states common to this situation can be seen as crisis conditions, combining emotional distress, depressive tendencies, situation-related and personal anxiety that are all signs of social maladjustment. Existential crisis, cognitive disorientation of parents, hidden self-destruction of parents and self-identification crisis, loss of life prospects, loss of balance in the family relationships, "escape" of parents into work or self-denial, that occur as a result of setting a child as a priority, and social isolation are the consequences of those states. It has been found that inclusive nature of the psycho-emotional states plays an important role for defining direction, intensity and the coherence of steps aimed to give support to a child; also for the parental position and the ability to live to their full potential in the family and wider society.

Having analysed the research presented above, we can conclude that social maladjustment as well as social adjustment are some of the most important processes for all areas of life of an individual that have a considerable impact on them. According to our study, the phenomenon of social maladjustment depends on specific factors: the hierarchy of the existing and potential social, psychological and physical needs of a person and society; issues and the adaptive reactions; mental models (contributing to maladjustment) that are shaped as a person grows up and interprets the social roles and the life purpose and also on the presence or a complete absence of individual adaptive capabilities (relationships with other people, personal needs and self-consciousness). This link allows us to talk about the stages of emergence of maladjustment. Under the emergence of maladjustment we view interdependencies and connections between different levels

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[13] Соколова Г.Б. Психологічні особливості захисної поведінки батьків, що виховують дітей із синдромом Дауна. Наука і освіта. 2017. № 3. С. 23-28.

of this process, which will allow to create a more precise structure of social maladjustment in the future. An individual (but also an organization, institute, society and any social system) that goes towards maladjustment passes the following stages: 1) initial – vital processes are disrupted; 2) search of adaptive resources; 3) response to changes of the environment: a) partial adjustment, b) sustainable non-adjustment. Maladjustment in every specific case depends on biological and social stimuli, past experiences of adjustment/maladjustment, social position of maladjusted person (power, resources under control, social connections etc.).

Adjustment and maladjustment have similarities related to their structures and consist of the core that brings together all individual, personal, behavioural, informational and adaptive resources accumulated by an individual at a particular time that are utilized in the crisis situation.

Social maladjustment is viewed as a total or partial loss of ability to adapt to the conditions set by society and to the changes in the quality of life. It is a disruption of the link between a person and an environment when an individual is unable to fulfil a positive social role in particular social conditions and to his full potential[14].

In our opinion, the main components of social maladjustment are directly linked to the structure of personality and his relationships with the society according to the personal qualities. For this reason, in order to get a more precise idea about the components of social maladjustment we take the structure of personality as a foundation to build upon. Philosophy views the personality through the lens of universality in the system "universe – individual", whereas other disciplines take a narrow approach towards personality, based on the specific subject of their study. Personality defines an individual, namely, as an actor in the social and public relations, it is an extent of unlikelihood, a manifestation of the features that are common only to this individual that differ him from the others. Personality is not simply something that is common to a particular individual, it can be seen as a summary of relationships that exist in the society[15].

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[14] Солодовников В. Социология социально-дезадаптированной семьи / В. Солодовников – СПб.: Питер, 2007. – 384 с., p. 76.

[15] Философская концепция личности. URL: https://uchebniki-besplatno.com/obschaya-filosofiya/filosofskaya-kontseptsiya-lichnosti-53699.html

The issues related to the concept of personality cannot be solved without questioning the links between the society and an individual. In our opinion, it is not possible to understand the essence of personality without understanding the concept of it. An individual is a social unit, a source of the system of social relationships (according to the 10 areas of the social life, as the system-generating institutions that are rooted into the basic forms of social activity), with his own psyche, personal culture, consciousness and actions. Public relationships that form the environment in which an individual grows and develops is dialectic, therefore, the feedback system determined by the actual situation plays a role[16].

Multi-layered structure of social maladjustment and the way it inevitably influences the social structure, and also the degree of its impact on individual people and their environment attract attention of different scholars, namely, the ones working in social sciences, social ecology, philosophy, cultural studies, biology, medical science, social linguistics, economics, political studies and demographic studies. Universality of adaptation as a social process that supports and reflects life patterns of an individual in all ways they are manifested suggests the need to view adjustment and maladjustment in a multidisciplinary context.

2. Philosophical Approach Towards the Phenomenon of Social Maladjustment

The majority of conceptions of maladjustment are linked to research in the social sciences domain, which aim to identify its causes in the social structures and cultural factors: the conception of the influence of the society and culture on the development of personality (E. Fromm, E. Ericsson, K. Horney, G. Sallivan, J. Bowlby, A. Adler, V. M. Miniyarov), the conception that behavioural disorders in children are caused by a loss of connection with their emotions in the given environment in which a child is brought up (A. Maslow, A. Bandura), the conception that environment influences the behaviour of a person (B. Skinner, E. Torndike, D. Watson), the idea of common impact of the individually impactful

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[16] Человек как личность. URL: https://studme.org/1053052417779/filosofiya/chelovek_kak_lichnost

and the socially common features and qualities (L. I. Bozhzych, B. S. Bratus, B. V. Zeigannyk, A. N. Leontiev. V. S. Mukhina, V. F. Pirozhkov, L. S. Slavina et al.), the conception of a deviant behaviour (Y. A. Kleiberg), the deficit-based conception of personality disorders (E. V. Rudensky), the conception that the external factors influence the behaviour of a child while changing based on the inner states (S. A. Belycheva, M. I. Buyanov, V. V. Kovalev, M. Y. Kondratiev, G. V. Akopov, V. P. Zinchenko et al.).

One of the most important components of social maladjustment is the discord between the ambitions and self-esteem of a person and his capabilities and the social reality. Social maladjustment disrupts the interconnection between the processes of interiorization and exteriorization of biological and psycho-social capabilities of a person.

Looking into the notion of social maladjustment, we consider the normative meaning of the phenomenon of social maladjustment, which allows to balance the influences that cause maladjustment in the system "personality – society". The essence of adaptation can be presented as a confrontation of two opposite powers: the one who is trying to adjust and the object of adjustment. These two components are needed both for adaptation and for maladjustment, since the confrontation is strong in the pairs of notions "subject-object of adjustment / maladjustment", which are considered by philosophy, or the "external environment-system" which is borrowed from cybernetics.

The issues of social adjustment and social maladjustment have a strong connection and are complementary. Development of systemic approach allows us to say that adjustment is a functional sign of complex self-managing systems.

Modern theoretical definition of social adjustment stipulates that it is a process and a result of creation of balanced relationships between an individual and a social macro-environment in the social situations particular for this individual. The scope of the processes of adaptation and their place in the social life have been studied by the followers of the "classical" social science, namely, by E. Durkhaim, M. Weber, T. Parsons et al.

E. Durkhaim did not use the term adjustment. He studied adaptation of inner structure of an individual to existing social norms. M. Weber, while acknowledging the role of social norms, also underscored the importance of the issue of whether the social norms match the interests and expectations of an individual. An individual searches for the norms that better suit him in the patchwork of social values, and also changes and creates the norms by himself. M. Weber views those as purposeful-rational and also as value-oriented-rational actions and stipulates that this way of adjustment of an individual to the society is source of social progress [17].

Modern scholars who focus on the interconnection between a personality and the process of being from the point of search for the resources for adaptation view the issue of adjustment from different dimensions. Thus, a philosopher E. V. Illienkov noted that individual differences between people and psychological processes are determined only by the social factors, and the conception that the psyche is socially determined is the only yielding approach. He suggested that all specific human functions of the brain and all structures that ensure them emerged as a result of people living as social animals[18].

Of particular note are the works of A. I. Kavalerov, A. M. Bondarenko, E. R. Borynshein, dedicated to social adjustment in relation to the life of modern society.

The phenomenon of social adjustment and its manifestations in the current realities was studied by A. I. Kavalerov, A. N. Bondarenko. They suggested that "incompleteness of transition period in the post-Soviet Ukrainian society, lack of clear developmental pathways, inconsistency in actions in the political and governmental structures as well as other negative factors cause frustration in a significant part of the population. One of the forms of its manifestation is depression, and the other way is through negative emotions, tension, emotional distress, discomfort, pessimism, which makes the social adjustment process lacking in prospects and having

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[17] Солодовников В. Социология социально-дезадаптированной семьи / В. Солодовников – СПб.: Питер, 2007. – 384 с.

[18] Кансиярова Е.А. Социальная адаптация молодежи (автореферат) URL: http://cheloveknauka.com/sotsialnaya-adaptatsiya-molodezhi

little efficiency..."[19] and in our opinion leads to sustainable maladjustment.

Studies aimed at identification of the level of individual satisfaction with the position within the society have gained particular attention from scholars and, according to A. I. Kavalerov and A. M. Bondarenko, the aforementioned satisfaction is the ability of a person to assert their creative potential in sensual and emotional ways, and realize it. Each individual belongs to many social groups, however the level of adaptation to each one of them can be different: whereas in one group an individual can be highly adaptive, the same person can be maladjusted in the other. Scientists note that "adjustment as a consequence of adaptive processes plays a role in stabilizing the social organism, ensuring its integrity and progress"[20].

As stipulated by E. R. Borynshtein, "traditional approach towards social adjustment as to adaptation of social subjects to conditions, norms and values of the new social environment in the modern conditions requires a deeper look and consideration of the process of adaptation as an outcome of a reciprocal process that includes activity of a subject, object and the social environment, which is defined as mutual social adjustment in the modern science"[21]. In his research he points at the contradictions related to social and cultural adaptation of the Ukrainian society and notes that the "dynamics in the processes of mutual adjustment is most significantly defined by the change of the type of relationships between the elements of the cultural system that ensures adjustment of the new social system that is formed in the transition period towards the dominating world system"[22].

Traditionally maladjustment was explained through disruption of the process of social adjustment and related to inconsistency between a behaviour and the requirements of the society. In the changed life

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[19] Кавалеров А.І. Соціальна адаптація: феномен і прояви: Монография. – Одесса Астропринт, 2005. – 112 с., p. 88.

[20] Кавалеров А.І. Соціальна адаптація: феномен і прояви: Монография.- Одесса Астропринт, 2005. – 112 с., p. 102.

[21] Боринштейн Е.Р. Особенности социокультурной трансформации современного украинского общества: Монография. – Одесса Астропринт, 2004. – 400 с., P. 178.

[22] Боринштейн Е.Р. Особенности социокультурной трансформации современного украинского общества: Монография. – Одесса Астропринт, 2004. – 400 с., с. 178.

conditions defining maladjustment includes considering individual particularities, external support and revelation of inner resources.

At the social level maladjustment can be viewed as a breakdown of interaction between a person and the social environment as a whole. Maladjustment, as well as adjustment, is defined by the three levels: the course of its development, specific manifestations and the result.

Maladjustment as a process means decrease of the adaptive capacities of an individual in his living environment or in relation to particular social institutions in which he operates.

Maladjustment as a social issue is a manifestation of a functional incapacity of an individual that is reflected in uncommon behaviours, relationships and the outcomes of his activity in the given conditions.

Maladjustment as an outcome points also at the comparison of the new condition and its manifestations (that do not match the external conditions and are not common to this person) and the past behaviour and relationships of this individual.

The variety of definitions of maladjustment also suggests that it can be quite ambiguous, which is suggested by defining the place of maladjustment in relation to the categories of normal and pathological reactions and behaviours. It should also be taken into consideration that the authors can view it as a process, as a manifestation and asa result.

When maladjustment is viewed as a process, it means that the adaptive capacities of a person in the environment or certain conditions are reduced (at the kindergarten, class, a group etc.). In this case maladjustment can be revealed over a significant amount of time and lead to different outcomes.

Particular patterns can be:

– it can have low intensity and be nearly discreet, at the same time becoming a serious issue for an individual;

– be clearly manifested, a person appears completely not able to adjust to a particular situation and find his way out. The consequences in this case can be quite serious. Continuous maladjustment in children can cause stunting, emergence of negative attitudes, cause anxiety etc.

Maladjustment is an external manifestation of individual malfunctioning which is reflected in uncommon behaviours and the outcomes of his activity at a given environment. The forms of its manifestation are very individual, and it is often hard to identify its presence by outward signs.

We suggest that the number of individuals experiencing social maladjustment in the present-day Ukrainian society is big. As the quality of life changes, a range of social needs of people remain unfulfilled, namely, in the families with children with physical and psychological developmental issues, single-parent families, families with hard living conditions, low-income families and the displaced families from the zone of the military conflict in the Eastern Ukraine (ATO zone).

Quality of life in the broad sense can be identified as the perception by an individual of his own life. Hence, the quality of life is a subjective notion. It includes both existential aspects, the way a person feels about himself, and also his assessment of his own actions as opposed to social functioning which can be assessed externally. In this regard, as we suggest, the term "quality of life" can be viewed as a synonym to the notions of social adjustment and maladjustment and points at its internal and external factors. External factors are related to different aspects of life. Those are, namely, the conditions of living, social functioning, relationships, support of relatives, support from social workers and healthcare system, possibility to buy medicines, security, access to information. As to the internal factors, those are individual features of a person.

Based on the aforementioned points, we can conclude that among the factors of social maladjustment are: relative cultural and social deprivation (non-fulfilment of vital needs), social immaturity, psychological and pedagogical neglect, aggressive deviations, loss of the mentorship connections that have already been created, loss of social connections, disruption of dynamic stereotypes, accentuation of character, development of psychopathic features in person, social inertia, unpreparedness to self-regulation processes, cognitive dissonance as a result of mismatch between assumptions related to life and the real situation.

Recent academic research suggests five most important reasons that cause social maladjustment: social, biological, psychological, age-related, and social and economic[23].

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[23] Социальная дезадаптация. URL: http://psihomed.com/sotsialnaya-dezadap tatsiya/

Based on the causes and factors, the following types of social maladjustment can be defined: related to social environment and life conditions, legal, situation- and role-related, sociocultural.

Maladjustment related to social environment and life conditions means that an individual experiences dissatisfaction with his life conditions. Maladjustment related to the legal aspect means that a person disagrees with his place in the society and social hierarchy. Situation- and role-related type can be described as a short-term maladjustment that is related to a perceived wrong social role in a particular situation. Social and cultural occur when a person is unable to accept the mentality and culture of the society in which he lives[24].

Analysis of the philosophical dimension of social maladjustment allows us to consider it as a combination of properties that create a system that does not allow an individual to make up his own life that has a sense and value. As a result of social deprivation a person loses opportunities to personal development and finds himself in the conditions of social and cultural isolation, loses a sense of belonging to a common culture and starts appropriating the values and attitudes of micro-environment. Therefore, his only aim becomes an escape from negative emotions caused by a traumatizing situation.

CONCLUSIONS

Living in a modern world is related to a number of stresses: global calamities, shocks and wars are very common. Depletion of natural resources increases the likelihood and frequency of military clashes. Changes come fast, and the number of events occurring at exact same moment grows: Chernobyl, plane crashes and railway accidents.

Social shifts pose a great challenge to adaptive potential of present-day society. As the society passes through evolutionary and revolutionary developmental processes, adjustment that occur within it becomes a mechanism that serves for coordination and mutual alignment between the elements of the public system. At the same time these processes become more intense, which is particularly explicit as the modern social world moves towards bigger extent of globalization and modernization. Adaptive barriers have a significant impact on the outcome of the process of adjustment. The nature of

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[24] Социальная дезадаптация: причины, факторы, виды.. URL: http://allbest.ru/sociology/00184939

those barriers can be, namely: emotional and psychological; pedagogical; age-related; professional; intellectual; attitudinal; informational; national and cultural; regime-related. Maladjustment in all these cases is manifested in different ways. Moral and legal normative personality maladjustment can be conformist, innovative and ritualized, while maladjustment as impossibility for an individual to find his way in the social domain comes up as a rejection of the existing social and cultural norms.

Traditionally maladjustment was interpreted as disruption of the process of social adjustment and related to mismatch between behaviours and requirements of the society. Inconsistency between claims of the person, his self-esteem and the possibilities of the environment is one of the key component of social maladjustment. In each specific case maladjustment depends on biological and social stimuli, on the experiences of past adjustment and maladjustment, social position of a maladjusted person (power, resources under control, social networks etc.). Social maladjustment disrupts the interconnection between the processes of interiorization and exteriorization of biological and psycho-social capabilities of a person. It must be noted that changes that occurred in the social, economic and political fields in Ukraine caused depletion of the resources that support the processes of adjustment in the most vulnerable groups of population. This allows us to view social maladjustment from different dimensions and define all define the notions that are

Social shifts pose a great challenge to adaptive potential of present-day society. Many people find themselves in the changed and uncommon environment, which causes social maladjustment in the long term. This maladjustment can be temporary and permanent, internal and external. Therefore consideration of social maladjustment in a wider framework as well as defining various components that make it up as an object of philosophical research can contribute to creating a new social and communication model in the public relationships.

SUMMARY

The article focuses on different causes of social maladjustment of individuals in the present-day Ukrainian society. It points at the

growing interest to the aspect of personality maladjustment that are linked to complexity and vagueness of social and cultural context, to modernization of the state and the society. It has been determined that social maladjustment is a multidisciplinary phenomenon, and the majority of conceptions related to it stem from the efforts to find its causes in the social structures and cultural factors. Social philosophy allows to investigate the level of satisfaction with the extent to which spiritual and cultural needs of a person are met, as well as satisfaction with life in general and with the conditions in the society. It is for that reason that it is important to elaborate and broaden the definition of individual social maladjustment, in accordance to the reality and the facts. Philosophical comprehension of social maladjustment is particularly relevant given the changes common to the modern life.

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THE PROBLEM OF INDIVIDUAL'S BIOSOCIAL INTEGRITY AS AN OBJECT OF PHILOSOPHICAL STUDY

Romanenko S. S.

INTRODUCTION

The nature of man is an eternal problem for man, existing for himself from the moment of the biosphere development, when this development at a certain stage created the prerequisites for a special – the next type of evolution – emerging and developing human society. Socio-philosophical and even just philosophical understanding of this problem did not arise immediately. But – what is man? what is the world? and what is the place of man in this world? – people turned to these questions by virtue of their cognitive activity. Our recourse to the history of mankind allows us to notice the transformation of man's views on the universe with the accumulation of the practice of interacting with nature, communicating with each other, expanding collective memory.

At the turn of the 21st century, a situation arose in scientific knowledge when the irreversibility of entering a new way of thinking manifested itself quite clearly; when the complexity and super-complexity of the world and man himself were determined, it became necessary to present in a new light the future of the movement of knowledge about oneself, other possibilities of using it in thinking and activity of new generations.

Today, the problem of studying the biosocial integrity of an individual has gained global status, and these problems of the present have increased the interest of science to man, the interest of man to himself as an enduring value. The anthropological component of understanding the world has gained particular importance which determined the urgency of the problem of our study, the main task of which is to study the biosocial integrity of an individual.

The formation of the conception of man's biosocial integrity as the basis for the formation of a unified science about Man is possible under the condition of continuous replenishment with the latest data from comprehensive scientific research and modern methodological tools.

This will allow us to characterize the place, role and sense significance of the problem of individual's biosocial integrity at the present stage of the scientific thought movement to comprehend the nature of the noosphere level of our planet development and the development of people living on it.

1. The formation of society's views on the world, the nature of man and his place in the world

The nature of man is an eternal and ever new problem. Throughout the history of their existence, people have been thinking about the meaning of life, their place in the world, their life purpose, their kinship with the natural world, through highlighting their past history, they tried to comprehend the forces and connections of society, to look into its future. The fruits of the intense spiritual work of the best minds of mankind laid the foundation for the future science of Man.

Recent studies have noted that it was I. Kant who was the first to argue that "through a person one can reach other philosophical problems", and that this was an attempt to present the doctrine of man in a systematic form, but in the Kantian interpretation of practical anthropology (1798), the existence of the external world and the objectivity of things surrounding man was not shown. The very appeal to this side of knowledge about man was seen by I. Kant as "a scandal for philosophy and universal human mind"[1]. Probably, this moment was meant by M. Mamardashvili, who emphasized that in the description of man in philosophical anthropology all directly human things available to us were eliminated, allowing to provide a description of the image of a particular man through their properties. This image is always built on abstractions [2].

I. Kant's arguments at the time of the Enlightenment proved the utopian nature of the idea of a unified science. He regarded man as a dualistic creature split into pairs of incompatible opposites. Man was seen at the same time as both a phenomenon and a "thing in itself", an empirical and transcendental being, a phenomenon and a nomenon.

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[1] Петриківська О. С. Філософська антропологія як методологія синтезу знань про людину: автореф. дис. … канд. філос. наук: 09.00.02. Одеса, 2007. 18 с.
[2] Мамардашвили М. К. Картезианские размышления. М.: Прогресс, 2001. 352 с.

This kind of duality of man later received a direct response in the ideas of postmodernism.

It just so happened that everything that scientific thought could cognize was knowledge of the human-measured world. This was noted, fixed and emphasized by D. Hume in his famous "Treatise on Human Nature" with the following words: "There is no significant issue whose solution would not be part of the science of man, and no such issue can be resolved with any certainty before we get to know this science" [169, p. 56][3].

The first attempt to create a "unified science of man" was made by the creators of the French Encyclopedia D. Didro and J. L. D'Alembert. In the classification of sciences proposed there, they also expressed confidence that the division of sciences is feasible provided that the subject of research and knowledge of it is distinguished.

In the 19th century, the positivists O. Comte and G. Spencer expressed their commitment to the idea of a unified Science. This was supported by the popularity of Darwin's doctrine of evolution, naturalistic calls for creating a "genuine" science about man, similar to the natural sciences, the orientation toward the natural and scientific explanation of society. On the part of advocates of humanitarian knowledge who did not want to hear about the transformation of the humanities into a subsection of sciences about nature, i.e. of natural science, these ideas were followed by a fierce rebuff of V. Dilthey, G. Rickert et al., who argued that neither in their subject matter nor methodologically humanities can be commensurate with the endlessly mathematized classical natural science.

"In the veins of the cognizing subject constructed by J. Locke, D. Hume and I. Kant, not real blood flows, but liquefied juice of the mind as bare mental activity"[4]. This popular figurative phrase from the most famous work of V. Dilthey "Introduction To the Science of the Spirit" expresses an acutely intolerant criticism of the sources of European rationalism that gave rise to it. Contrasting the humanitarian knowledge defended by him (which he himself never called so),

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[3] Юдовская А. Я. Эволюция права в государствах Европы и Америки (XVII – XIX вв.). СПб.: Спец. лит., 1996. С. 56.

[4] Дильтей В. Введение в науки о духе. Собрание сочинений: в 6 т. М.: Дом интеллект книги, 2000. Т. 1. С. 274.

V. Dilthey clarifies his psychological position as follows: "my historical and psychological studies are devoted to man as a whole ...". And he adds that he means "man in the diversity of his powers and abilities, this is a willing-feeling-imagining being"[5].

In such an atmosphere of confrontation, the idea of unification, even of a certain comparative analysis of subject fields etc., was out of the question. One way or another, but over the past century, the opposition of natural knowledge to the humanitarian and their "supporters" continued to make itself felt in the writings of researchers on the European continent. And yet, there were exceptions. Thus, in the famous book of the philosopher and anthropologist A. Gehlen "On the Systematics of Anthropology"[6] the possibility of the emergence of "a science about man in the full sense of the word" is proclaimed, that is, it affirms the "all-encompassing", philosophical nature of this science, which differs from the morphology, physiology, physiology of feelings, psychology, which are also devoted to man, "studying certain aspects of this most complex object of all objects and, if possible, distracting from all others"[7]. Philosophical anthropology, according to A. Gehlen, perceives man as a whole using the material of these separate sciences[8]. In the middle of the 20th century, the split manifested itself again, especially when discussing the problem of man, his integral biosocial essence. In fact, integrity just did not receive recognition from either the structuralists or the hermeneutists. But these were the same years when more and more new results of research in the natural sciences were generalized – this contributed to the emergence of global evolutionism, evolutionary psychology, sociobiology, etc. A counterbalance to them was the beginning of an emerging new humanistic science about man.

The outstanding thinker and humanist of the 20th century Erich Fromm keenly felt the tension of the historical moment and expressed hope and confidence that the best minds of mankind would give their

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[5] Дильтей В. Введение в науки о духе. Собрание сочинений: в 6 т. М.: Дом интеллект книги, 2000. Т. 1. С. 317.

[6] Гелен А. О систематике антропологии. *Проблема человека в западной философии.* М.: Прогресс, 1998. С. 151–201.

[7] Гелен А. О систематике антропологии. *Проблема человека в западной философии.* М.: Прогресс, 1998. С. 156.

[8] Ibid.

strength to a single new humanistic science of mankind[9]. Agreeing with him, academician I. T. Frolov, the creator of the powerful "philosophy of global problems" movement in Eastern Europe, proclaimed the problem of man to be one of the global problems of our time and called for a theoretical study of this problem, which is most important for all mankind. "When man with his own hands created a situation where he is able to destroy himself, he begins to realize the need to create a unified science of man as a dialectically contradictory and changing integrity"[10]. But it was precisely at the turn of the 60s and 70s of the last century when a deep contradiction, literal confrontation, hostility, split between the two cultures – natural-scientific and humanitarian – were observed rather acutely.

The origins of this split can be considered referring to the pre-scientific history, to the first forming research attempts and even the first philosophical reflections of the ancient Greeks. It was there where a reflection of the researchers on the course of turning to the subjects of study and its results was noticed for the first time, where formulated generalizations already appeared and the contours of the natural sciences took shape, where the need for explanation and description of what is revealed in man became tangible. But very soon the inapplicability of those cognitive means that acted in relation to the subject field of physics, chemistry, biology, if used in humanitarian research, was discovered. This meant that the terminological apparatus focused on mathematical samples and a proof-deductive text design was not used at all. An example is the main work of B. Spinoza, which he called "Ethics Outlined in Geometric Order"[11]. The author expressed his commitment to geometry in the fact that the entire text of the work was constructed in the form of theorems, each followed by a proof and a series of examples.

The followers of R. Descartes were characterized by the interpretation of the human body like a clock work. In T. Hobbes' studies, the state model showed its similarity to the organism of any living creature. There are some cases mentioning that historians

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[9] Фромм Э. Вклад Маркса в познание человека. *Философия и общество.* 1998. № 3. С. 234–250.

[10] Фролов И. Т. Избранные труды: в 3 т. М.: Наука, 2003. Т 3.: О человеке и гуманизме. 2003. С. 745.

[11]Спиноза Б. Собрание сочинений: в 2 т. М.: Госполитиздат. Т. 1. 1957. 640 с.

rationally criticized even religious history – they "cleaned out", if possible, the lives of saints that contradict the laws of physics.

The idea born in the works of V. Dilthey and F. Schleiermacher, about the need to distinguish between sciences of the nature and sciences of the spirit, continued to develop not only in the 19th and 20th centuries, it has been still actualized from time to time today. But we must assume, in connection with the profound transformation of epistemology, in a situation of urgent need for "building bridges" between (we shall use the words of V. Dilthey) the "sciences of the nature" and "sciences of the spirit" and at the intersection of these "bridges" we are to have a deep understanding of the problem of biosociality as a human essence. We still have to think about what gave rise to the split in the two cultures, why the confrontation of sciences (remember "lyricists and physicists") was shaped as a tradition and how it can be eliminated from our thinking.

The Russian philosopher, our contemporary M. A. Rozov, in the course of an in-depth analysis of humanitarian problems, allowed himself to conclude about a "stable tradition of contrasting the natural sciences and the humanities, a tradition that has retained its significance despite all the changes and refinements made so far." Moreover, as he noted, the humanities faced very specific methodological problems that made it difficult to directly compare them with the natural science[12].

In the subject of sciences, called the sciences of the spirit, the facts of spiritual life are not separated by us from the psychophysical life unity of human nature. The theory which claims to describe and analyze socio-historical facts, "has no right to be distracted from this wholeness of human nature and to provide and limit itself to the spiritual sphere"[13].

The problem of the biosocial integrity of an individual is interdisciplinary in nature and, naturally, turning to it leads us to philosophical anthropology because of the commitment of the latter to overcome fragmentation in the ways people are viewed in philosophy, biology, psychology, medicine and sociology.

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[12]Розов М. А. Строение научного знания (проблемы методологии и методики анализа). *Философия науки.* М.: ИФРАН, 1997. С. 63.

[13]Дильтей В. Введение в науки о духе. Собрание сочинений: в 6 т. М.: Дом интеллект книги, 2000. Т. 1. С. 282.

Recently, numerous scientific areas have emerged, each of which characterizes itself as an "anthropology" with one or another specification, and each of the "branch" anthropologies makes a statement – to reveal the foundations of human life and claims to become the foundation of a single science about Man. Within the framework of a certain generalized concept of man, a number of variants of methodology for integrating scientific knowledge about man arose. Thus, to begin with, a specific scientific discipline is proposed for the role of the foundation in creating a single theoretical "image" of man. For example, modern biology has claimed the desire to become the theoretical basis of the whole complex of sciences about man, human society and human culture. Today, on this basis, a whole complex of new scientific directions and areas has arisen: biopolitics, bioepistemology, biolinguistics, evolutionary ethics, evolutionary epistemology.

Certain humanities, primarily anthropology, also claim to have a unifying synthesis of all human sciences.

In English-speaking countries, anthropology is understood as a set of scientific disciplines that study humanity at all historical stages of its development. As a rule, "physical anthropology, archeology, anthropological linguistics and cultural anthropology belong to anthropology"[14]. In the American, British and French traditions, when using the term "anthropology", they mean the allocation of a certain subject area, the subject approach. All types of anthropology are distinguished from the philosophical approach by highlighting a specific area of research, as well as focusing attention, on the one hand, on the biological and cultural differentiation of various groups of people, on the other hand, on those integrative features that allow us to represent mankind as a whole. At the same time, anthropological disciplines are united by a number of general scientific principles and methodological approaches, among which the "principle of integrity" stands out. Unlike philosophy, anthropological scientific knowledge always refers to a specific subject area, for example, to culture. When R. Jacobson proposes linguistics as a paradigm for a unified science of man, he explains this primarily by the extremely regular and closed structure of the language and the important role that it plays in culture. "Linguistics is," he writes, "the most advanced and accurate science of

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[14] Философская энциклопедия: XX век. М.: АСТ, 2001. С. 40.

man and, therefore, is a methodological model for the rest of related sciences"[15].

In contrast to the various concepts of the philosophy of nature presented in the history of philosophy, where nature was considered outside and independently of man, in the studies of R. S. Karpinskaya and her supporters, the development of nature is directly related to the development of man, there are universal, fundamental foundations that permeate and determine the whole process of development. The human-sizedness of all natural science concepts is revealed, from these positions their value orientation, the degree of ralizing humanistic attitudes in them are analyzed. It turns out to be possible to do this by highlighting the methodological role of the idea of co-evolution presented in its universal content, reflecting the mechanism of linking development, evolution of material systems at all levels of the universe. It was assumed that the idea of co-evolution can become a new paradigmatic attitude of the culture of the 21st century, a powerful source of new research programs for the future – a new philosophy of nature, a new cultural studies, a new philosophy of science[16].

2. Individual's biosocial integrity, its study as a problem of science and philosophy of 21th century.

The course of events of the 20th century leads to a new comprehension of the problem of man. The efforts of modern researchers are aimed at finding and highlighting in human activity the basis for understanding the place of man in the world.

Since in each abstraction certain moments of human activity are focused, modern approaches contribute to understanding the real place of man in the world. However, these approaches themselves are not equivalent in terms of adequacy, their models and concepts of the essence of man. Thus, the concept of the noosphere put forward by V. I. Vernadsky (1863-1945), introduces the universal perspective of the supraorganismic study of man, since it includes his activity in the context of planetary connections. V. I. Vernadsky overcomes the Robinsonade on his planetary scale. Not a single person, but the

[15] Якобсон Р. Избранные работы. М.: Прогресс, 1985. С. 317.
[16] Карпинская Р. С. Биология, идеалы научности и судьбы человечества. *Вопросы философии.* 1992. № 11. С. 139–149.

mankind as a whole acts as a geological factor, relatively new in time. In addition, mankind is a special factor, in the form of world history mankind appears as an active force where intellectual potential, thinking and mind, goal-setting and goal-reaching play a unique and decisive role.

In line with these interests, a new direction in the sciences of man – bioethics appeared. It is characterized, first of all, by realizing the value of life, the moral sanctification with life as a fundamental value. Its efforts are directed mainly from man to the world sorrounding him, and the goal of these efforts is to preserve this life, regardless of the form in which it exists. That is why the range of interests of bioethics includes such moral issues as euthanasia, organ transplantation, artificial insemination, genetic design, cloning, biomedical research, etc. The point of bioethics as a special kind of intellectual activity and social practice is to try to discover the possibilities of dialogue and solidarity of citizens in protecting good and opposing evil in situations generated by modern biotechnology. The practice of bioethics is gradually forming the language of public discussing of the most urgent vital problems in people, explaining in fundamentally different ways what is true and what is false. Citizens can now differently realize their unity and assert their unique presence in it. Thus, a new dimension of the "self" is formed, which in an equal dialogue can discover the specific unique meaning of one's existence for another and at the same time, within the same openness, discover the unique meaning of the other "self".

The emergence of bioethics marks a transition to a deeper understanding of previously acquired theoretical material in the field of human relations, the emergence of moral awareness, the essence of moral problems in connection with new realities and practical possibilities for their implementation. Such an understanding requires going beyond a narrow subject area (biology, medicine), significantly expanding the understanding of the subject of moral relations. Based on the system of key values – life, health, death, childhood and old age – it includes not only ethical standards of the doctor-patient relationship, but also ecological ethics: attitude to animals, biocenoses, and the biosphere as a whole. This means that not only man, but all nature are subject to moral ties and moral regulation,

radically expanding and deepening the foundations of traditional morality as the moral of "reverence for life"[17].

Human activity can be considered as a game (see J. Heysing "The Man Playing"), but one cannot reduce man's entire life to a game, although the game moment is present in human activity. Man's "self" can be regarded as a "complex mental process"[18], but it must be remembered that every individual is something immeasurably greater than the most complex mental process. The idea of an individual as a multi-level hierarchical supersystem for processing information from six components (sensory, motor, cognitive, affective, style and value subsystems) departs from reality in the key thing – it presents part as a whole, completely identifies informational activity with all life activity. With this one-sided understanding of human activity, the needs and relationships of individuals take reduced forms: a real, practical attitude to the world, inclusion in material life relations is replaced by an incomplete, local, random, superficial opinion about this activity. The inadequacy of such particular models – interpretations of the essence of man – reveals the concept of a "man-pragmatist" (a practical man who knows how to do, act without thinking). A pragmatist is a person who processes, interprets information and strives to make quick, rough, ready-made decisions in complex and uncertain situations[19].

Among modern human models, we should note computer and information models which are organically connected with scientific and technical revolution. Scientific and technical revolution forces man to learn to combine two heterogeneous streams of information, one of which is still entirely in the power of the subject, and the other is represented by streams of information that operates in technical systems outside and regardless of the decision maker. Computerization presents humanity with a new serious test. On this basis, a "hardware worldview" and various versions of "computer utopias" arise. A number of authors speak in this connection of a fundamental change in the very nature of man. So, J. Bolter discovered in the Western culture of the computer age the emergence

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[17] Швейцер А. Благоговение перед жизнью. М.: Прогресс, 1992. – 572 с.

[18] Хейзенга Й. Homo ludens. Человек играющий: В тени завтрашнего дня. М.: Прогресс, 1992. С. 217.

[19] Хейзенга Й. Homo ludens. Человек играющий: В тени завтрашнего дня. М.: Прогресс, 1992. С. 248.

of "Turing Man", which is a fundamentally new phenomenon of people. However, the "Turing Man" is a beautiful metaphor for an epistemological image that, so to say, merged with a computer, for whom the display overshadowed and replaced the entire outside world. He sees only the screen and interacts only with his keyboard. Playing countless informational games, he feels himself to be the creator of the worlds. His power over these worlds is greater than that of the absolute monarch, even than the "prohibitions of nature" in our physical world and in the activities of the natural scientist who is forced to strictly observe them. Nevertheless, when transforming information, a programmer deals with the real world, although, as with non-computer information transformation, he operates with a model in the processes of cognition and goal-setting. New modeling possibilities opened by modern information technologies fit into the structures of human activity and improve it. However, the ultimate focus on the objective world and its transformation in the interests of man remains decisive[20].

In the aspect that interests us, the contemporary discussion of this problem is somewhat in tune with the efforts and direction of V. I. Vernadsky's thoughts to understand man in his cosmic dimension, in connection with the whole cosmic world. Thus, in the evolution of the human model an important role is given to the chosen scale of consideration and methodological settings of the worldview[21].

Man in the framework of a natural scientific approach is a natural body, an individual, Robinson. The next scale is social: a citizen, a political animal, the totality of social relations, supraorganic unity and integrity. The planetary approach opens a new layer in the concept of man, requiring the development of other logical and instrumental means for theoretical reproduction in consciousness.

Philosophical anthropology in the broad sense of the word appears as a philosophical doctrine of man, his "essence" and "nature", which represents a variety of philosophical trends, offering according to their conceptual principles, various ways of understanding man and the human world. Philosophical anthropology

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[20] Болтер Дж. А. Человек тьюринга: западная культура в компьютерный век. *Социология культуры: современные зарубежные исследования*. М., 1987. С. 67–114.

[21] Вернадский В. И. Научная мысль как планетарное явление. *В. И. Вернадский о науке*. Дубны: Изд-во «Феникс», 1997. Т. 1: Научная мысль. 576 с.

as a philosophical trend originated mainly from Germany having spread to Austria and Switzerland (A. Gehlen, H. Plesner, M. Scheler). Philosophical anthropology as a special philosophical discipline has been dealing with human issues for the past five decades. It is actively constituted from a general philosophical discourse with a specifically own "object" and "thematism" of its consideration (man in philosophical reflection, a doctrine of man, his essence and nature)[22].

The most important question of philosophical anthropology is the search for the definition of man. No less urgent are the questions of the nature of man, the meaning of his existence, the difference between man as a form of life and other forms, or about a specific human way of being. Regardless of whether one or another philosophy of man proceeds from "spirit", "soul", "freedom", "personality", "being", "salvation", "existence", "life", etc., in all cases, the search unfolds in one direction – in the direction of defining what man is. Philosophical anthropology is ultimately nothing more than a study of the structures of the specifically human experience of the world, and the study does not come down to a description of this experience, but involves a critical clarification and justification.

Philosophy of the 20th century offered many images of man expressed by such metaphors as *animal rationale* (rational animal) (for example, by D. Davidson), *animal symbolicum* (symbolic animal) by E. Cassirer, *homo ludens* (playing man) by J. Hazing, *homo pictus* (the man who draws, depicts) by G. Jonas, *homo viator* (the wanderer man) by M. Marcel, *homo insciens* (inept man) by H. Ortega-i-Gasset, *homo creator* (man-creator) by V. E. Mühlmann.

The rapid accumulation of specific scientific knowledge about man in modern conditions supplements the comprehension of man in contradictory and ambiguous philosophical concepts, creates the conditions for a qualitatively new understanding of man himself. At the same time, man ceases to identify himself with any form of his being and comes to the realization of the unity of all possible forms of existence (past, present, future). The "homo faber" among positivists, the "dionistic man" by F. Nietzsche, the idea of man as a "disease of life" in pan-romantic teachings, the "homo sapiens" by C. Linnaeus,

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[22]Абдушенко В. Л. Философская антропология. *Новейший философский словарь*. Мн.: Книжный Дом, 2003. С. 1095–1097.

the "man of power only" by N. Machiavelli, "only libido" by Z. Freud, "only the economy" of K. Marx, the idea of the fallen god-like Adam. This representation of metaphor definitions is given by V. I. Veriaskin, who emphasized that "all these ideas are too narrow to encompass the whole person. All of them are, as it were, ideas of things that understand man as an object. But man is not a thing, he is the direction of movement of the universe itself, he is a microcosm and a spiritualized living being"[23]. All these ideas are really narrow, for they lead away from the holistic vision of a multidimensional man. But many methodological developments of anthropological philosophy can now help modern man in self-understanding, self-interpreting himself in comprehending not in proposed contradictory, ambiguous characteristics, but in contradictory, opposing each other and yet not separable their own properties.

Two main paradigms can be distinguished in anthropological philosophy of the 20th century – the paradigm of "life" and the paradigm of "being", or "existence". The first goes back to F. Nietzsche, the second – to S. Kierkegaard. The paradigm of life is associated with highlighting the fact that man is a vital being, and therefore – an integral part of life (that is, ultimately, natural) process. The basis of the second paradigm is formed by S. Kierkegaard's thesis about man as a "self". On the one hand, man as a "self" is the result of his own "becoming", on the other hand, he finds himself in being as something that has already "become".

Two program works as early as in 1928 formed the basis of philosophical anthropology – "The Position of Man in Space" by M. Scheler[24] and "Steps of the Organic and the Human" by H. Plesner[25] who is considered the true pioneer of modern philosophical anthropology. H. Plesner suggested exploring man not as a "body" (an object of the objectifying procedures of natural science), not as a "soul" or "consciousness" (an object of psychology) and not as an abstract subject dependent on laws of logic

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[23] Веряскина В П. Императивы экологической этики и новый образ человека. *Синергетическая парадигма. Человек и общество в условиях нестабильности.* М.: Пресс-Традиция, 2003. С. 267.

[24] Шелер М. Положение человека в космосе. Проблема человека в западной философии. М.: Прогресс, 1988. С. 31–95.

[25] Плеснер Х. Ступени органического и человек: Введение в философскую антропологию. М.: РОСПЭН, 2004. 368 с.

and ethical norms, but as psychophysically neutral unity of life. Philosophical anthropology by H. Plesner is part of a very broadly conceived philosophical and methodological project, which is supposed to remove the splitting of knowledge into natural and human sciences. Its goal is "to recreate philosophy in the aspect of substantiating life experience in the science of culture and world history"; an important, but not the only means of such justification is a phenomenological description. Philosophical reflection should be aimed at human life experience as a whole, and not only at the experience of natural science. The concept of life at the same time covers not only socio-cultural, but also natural and organic forms. The place of the "subject" opposing the outside world is occupied by the "organism" and its environment" or "life plan". The problem of transcendental unity of apperception is replaced by the problem of the relation of the body to its own boundary. Philosophical anthropology according to H. Plesner, can only be built together with philosophical biology. What is needed is not the affirmation of the "special situation" of man in outer space, not the juxtaposition of the human to the natural, but the search for the essential definiteness of man in comparison with other living beings. The founder of philosophical anthropology as a science proceeds, again as opposed to the dualism of traditional teachings – not from conceptual dichotomies, but from the correlation of life spheres (there are three of them – plant, animal and human). From here emerges the phenomenology of the forms of life organization in which man acts as a part, or one of the steps in the "stepped structure of the organic world".

A. Gehlen, also recognized as a classic of philosophical anthropology in his treatise "Man. His Nature and Position in the World" (1940) rejects "metaphysics", i.e. speculative philosophical tradition in general. He does not just intend to understand the phenomenon of man, without resorting to categories such as "spirit", "soul", "mind", "subjectivity" or "existence", but also to build man's philosophy based solely on the philosophy of nature. The starting point of Gehlen's anthropology is man as an unrooted animal in nature, deprived of a firm position in the world[26]. The fundamental

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[26] Гелен А. О систематике антропологии. *Проблема человека в западной философии.* М.: Прогресс, 1998. С. 151–201.

difference between man and other living beings consists in "insufficiency", man, as I. Herder once defined him, is "insufficient creature" (*Mangelwesen*); the basic properties of an "insufficient creature" are instinctiveness and non-specialized sensory organs. This encourages man to work; its result and at the same time a condition for its possibility is the artificial world of culture. Culture (language and technology) becomes that specifically human environment (*Umwelt*), the only one where this helpless creature can survive.

V. S. Styopin is sure that the history of human sciences per se begins in the 19th century, "when the attitude to various human qualities as objects of management and transformation was clearly formed in the culture of technogenic civilization"[27]. The attitude to any investigated phenomena and processes as objects is an indispensable condition of the scientific method of cognition. In the era of industrialism, an object-object relationship to a person and human communities becomes dominant in anthropogenic culture.

In the era of the technogenic civilization formation and development, a great many social practices arose that changed the basis of the organizational life of traditional societies and formed a technical and engineering approach to man. In the production and social spheres of life, the general principle of "knowledge-power" was implemented. The man here was already considered as an object that needs to be investigated and rationally regulated. "Such practices and discourses formed and reinforced a new attitude towards an individual as an observable object, described and regulated by certain rules"[28]. This material was accumulated, comprehended, forming the sociocultural prerequisites for the formation of the social and humanitarian sciences. For a long time, knowledge about man, features of his behavior, ways of life, etc., were systematized and explained through sociophilosophical schemes. The corresponding meanings were fixed in the universals of culture, in the understanding of man, creating the prerequisites for the emergence of social and humanitarian sciences, for the formation of their foundations and methods. At the same time, thanks to improved tools and new

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[27] Степин В. С. Генезис социально-гуманитарных наук (философский и методологический аспекты). *Вопросы философии.* 2004. № 3. С. 38–39.
[28] Степин В. С. Генезис социально-гуманитарных наук (философский и методологический аспекты). *Вопросы философии.* 2004. № 3. С. 38–39.

methods of research, a whole field of objects and processes was revealed that made it possible to enter into a description and analysis of living creatures of nature. At present, there is an active growth of biological knowledge, its transformation into science.

In the context of the discourse about man, human nature, his nature, the basic dimensions of his being, the new European concept of man is sharply opposed by postmodernism with its special position. The goal of postmodernism is genuine knowledge about man; in this knowledge, philosophy plays a leading role, making knowledge about man its main subject. Regarding this, there is a saying about the breakthrough of the ancient Greek sophists who made in the 5th century BC. a similar attempt to change the approach to the subject of philosophy, to change the perspective of man's vision and, therefore, to find new knowledge about him[29]. Postmodernists turn to an aesthetic worldview, give an aesthetic representation of man with his general characteristic of a "wanting person", i.e. a creature that accepts every moment of his life as desirable, chosen by himself. Today, researchers compare this appeal with the arbitrariness of P. Feyerabend[30]. In order to return man to himself, an orientation has been adopted to the irrational, sensual-emotional, on the animal's liveliness, on his physicality, eroticism, gender, postmodernism.

Postmodernism today is already leaving the stage, but continues to tease many people and provoke a sharp and emotional backlash. We can explain its phenomenal success by the fact that postmodernism has affected important aspects of human existence. In fact, it declared war on the traditional humanistic ideas as not reflecting the daily needs and concerns of modern man, setting the task – to give man himself back, to give him back his lost dignity. We focus on the arguments of postmodernism, for all this relates to the revision of the problem of human integrity. The previous concept proceeded from the idea of man reasonably critical, responsive, with mental stability. But in the new conditions of life, characterized by extreme instability, exacerbation of all global crises, it is necessary to

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[29] Алейник Р. М. Человек в философском постмодернизме. М.: МИК, 2006. С. 23.
[30] Никифоров А. Л. Методологическая концепция П. Фейерабенда. *Вопросы философии*. 1976. № 8. С. 142–146.

revise the idea of human nature. Postmodernism wants to give a person freedom, and in its understanding this means taking a person out of the power of society, becoming out of politics, becoming above circumstances. Man should squeeze out of his mind the idea of the social world with its problems and see only the world of passions that meet or do not meet his expectations. Such a "recipe" is antisocial in nature and serves as an expression of weakness and infantilism of the social position of postmodernism. However, the principle of diversity (heterogenesis) proposed by postmodernism should be taken into account by a humane society. It is necessary to pay attention to the abilities of the subject that serve his purpose: his desires, physicality, activity, language. And this means a completely new understanding of sensory experience, the phenomenon of corporeality and a radical rethinking of the phenomenon of spirituality. The structure of self-positioning, the life-meaningful guidelines of man, are also changing. Today, the nature of human experience and human behavior is in the process of change which is caused by structural changes in society: there is a shift in the labor demarcation in the context of the formation of new communities and their modernization.

Postmodernism in its desire to describe the position of man in the context of globalization, which had a tremendous impact on the economy, politics, culture, revealed the human essence in a new way and raised the question of humanity in the current conditions. Of course, it did not solve these problems. However, by clearly indicating them, postmodernism thereby helped humanity realize them. So that man could regain himself, earn to enjoy life again. So that he could regain the ability to independently make judgments, and not lose his own dignity. So that he could ask questions, learn to hear the answers of others. So that he could in the new conditions remind politicians of their responsibility for the future. So that the leading principle in the relations between peoples could become the principle of friendliness, and not confrontation, because humanity can only survive as a community. This is the meaning of this new humanism[31].

The birth of post-non-classical science was marked by a continuous series of radical transformations carried out by the

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[31] Алейник Р. М. Человек в философском постмодернизме. М.: МИК, 2006. 224 с.

changed natural science itself and, of course, by restructuring the scientific picture of the world. Man's place in nature and a worthy place in the Universe, in the scientific picture of the world, as well as the problem of the conflict of "two cultures" (natural science and humanitarian), under the influence of new data, a new understanding of nature by the first decade of the 21st century had gained new significance. These new data and methodological reflection on their results not only substantiated a strong version of the anthropic principle in cosmology, but also found traits that are close to earthly life and man, and contributed to the inclusion of both man and human culture as organically interconnected parts of a universally unified Universe in the emerging scientific picture of the world and nature[32].

We consider it possible and necessary to show that, on the same basis, literally in the last two decades, there have been significant advances in clarifying the problems of biosocial integrity and human value. The rapprochement of the natural and social is extremely promoted by biology, which throughout the past century was confirmed by such sciences as zoopsychology, ethology, primatology, sociobiology, evolutionary psychology.

Modern studies of animals' cognitive abilities and intellect have made a "real" revolution in the ideas of animals' abilities – their consciousness, self-awareness, communication, culture – the very barrier factors that separate, as it was believed, humans from the animal kingdom, i.e. first of all, labor (the manufacture of tools for the production of tools) and language. The decoding of communicative situations and natural languages of bees, ants, as well as the cognitive abilities of highly social animals, makes an adjustment in assessing their memory, awareness of problems, making decisions, expressing hope, etc. This statement in recognition of the "humanity" of animals has been supplemented to date with even more staggering indicators of sociobiology (which arose after the 60s, also called evolutionary anthropology), which showed a common mechanism for the formation of social forms of behavior in animals and man, their single internal biological nature in man himself, and therefore, developed in the process of anthropogenesis and was fixed at a non-genetic level.

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[32]Борзенков В. Г. Человек в современной научной картине природы. *Многомерный образ человека: на пути к созданию единой науки о человеке* / под общ. ред. Б. Г. Юдина. М.: Прогресс-Традиция, 2007. С. 210–213.

V. G. Borzenkov summarizes that "such many models of behavior as jealousy, anger, greed, love, compassion and even self-reflecting consciousness, the pursuit of sense can be considered as the result of our internal biological nature" and we can add – as a phenomenon of isomorphism, confirming the dual-integral nature man himself[33].

Such a model of the integral, containing in its foundation purposefulness and axiologicality as indispensable features of this whole proves that human activity and purpose, and value are extremely important and significant. Moreover, as V. G. Borzenkov rightly emphasizes, the model of human characterization, which is undeniably confirmed by the latest achievements of biology at the macro and micro levels of research, will lead us to a fundamental change in understanding of the nature as a whole. Today, the philosophical consideration of living systems of any level in terms of their "expediency", the correspondence of their structure and functioning to the goals of survival and reproduction is indisputable[34].

Success gives rise to new problems along this path: today, the disproportionately increased volume of already existing knowledge outstrips the level of its understanding and development. Science is informationally overloaded, the task of increasing the capacity of knowledge and compressing information is becoming ever more acute. This task, according to the founder of the synergetic paradigm of new science G. Haken, can be solved "by moving from the need to consider the action and behavior of individual parts <...> to the description of the entire system"[35]. The academician L. L. Kiselev regarded new section of biology which had become a reality – human biology – as the contribution of biology to the solution of this problem. "We have reached a new level of man's knowledge," he noted, "now relying on his biological properties. Philosophers, social scientists, and sociologists should interact as closely as possible with the new biology so that such a complex phenomenon as man can be cognized comprehensively, from different sides, in the totality and interaction of his biological and social principles. It will be mutually

[33] Ibid.

[34] Борзенков В. Г. Теология в современной биологии. *Высшее образование в России.* 2003. № 5. С. 24–29.

[35] Хакен Г. Основные понятия синергетики. *Синергетическая парадигма. Многообразие поисков и подходов.* М.: Прогресс-Традиция, 2000. С. 42.

interesting"[36]. This will require a significant change in the techniques, methods, approaches in the study of becoming objects, rethinking, and sometimes re-discovering of their already known properties, clarifying of the meaning of old concepts, introducing of the new ones.

CONCLUSIONS

The analysis of the formation of ideas and views on the biosocial integrity of an individual in the historical aspect, as well as the study of its emerging nature, made it possible to present society, the individual and his biosocial integrity not as a result, but as "a result together with its formation". Incompleted and, possibly, unable to be completed biosocial integrity, self-realized by an individual in society, acts as a source of further society development.

The problem of the biosocial integrity of an individual at the present stage of the science development is considered in the context of the analysis of individual's interaction with the social environment, his activity and the specific impact of socializing institutions, in which an individual is included throughout his life. The most widespread understanding of the essence of the biosocial integrity of an individual in modern studies can be interpreted as the process of the most complete identification and realization by an individual of his abilities, achievement of goals in solving personally significant problems, which allows an individual to realize his biosocial potential to the fullest extent possible.

Although the concept of biosocial integrity is quite widely used in the scientific field, today there is practically no in-depth analysis of the ontological and epistemological foundations of the biosocial integrity of an individual and the influence of social space on the indicated property of an individual. We believe that the problem of individual's biosocial integrity as an object of philosophical study is most adequately studied in the framework of the natural environment for an individual – society and its structural elements – small groups of society.

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[36] Киселев Л. Л. Парадоксы биологии человека. *Многомерный образ человека: на пути к созданию единой науки о человеке* / под общ. ред. Б. Г. Юдина. – М.: Прогресс-Традиция, 2007. С. 200.

SUMMARY

The study is based on the understanding of the concept of biosocial integrity of man as the basis for the formation of a unified science about man, which is possible under the condition of continuous replenishment of the latest data from complex scientific research and in the presence of modern methodological equipment. The article attempts to present a transformation of man's views on the universe as the practice of interacting with nature, communication, and the collective memory expansion. The author carried out the analysis of the formation of views on the biosocial integrity of an individual in the historical aspect studying its forming nature. This made it possible to present society, an individual himself and his biosocial integrity not as a result, but as "a result together with its formation". In the context of society's views on the world, the nature of man and his place in the world, the role and sense significance of the problem of the biosocial integrity of an individual in the 21st century were characterized. The problem of individual's biosocial integrity at the present stage of the science development is considered in the context of analysis of individual's interaction with the social environment, his activity and the specific impact of socializing institutions.

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ANTHROPOLOGICAL AND INSTITUTIONAL GROUNDS FOR REALISATION OF POLITICAL FREEDOM IN THE CONTEXT OF UKRAINIAN NATIONAL GENESIS: HISTORICAL, POLITICAL AND SOCIAL BACKGROUND

Shypunov H. V., Prokop M.

INTRODUCTION

The research of the essence of political freedom belongs the actual problems, which is confirmed by a number of circumstances of scientifically-epistemological, ontological, cultural and historical character. This is because human freedom is the only universal indicator of determination of condition, level of development, but most of all – effectiveness of the functioning of the whole system of social and political relations, power, actions of political institutions, different norms, legislative acts, functional acceptability of the political system, civic foundations of being. All of the mentioned aspects of freedom receive a synthesising description in that this is, probably, the most unique phenomenon, which gives grounds to the whole system of values in different historical forms of being. It is human freedom's characteristic as value that complexly defines the unity of political, economic, social, cultural and other contexts of human life.

After all, the whole history of existence of humanity is not a grandiosely rational implementation of the goals and plans of further development of state establishments, communities, systems of political power, regulatory norms of life etc., but a search for real forms of realisation of human freedom as a *goal* of being. Thus, the means (effective or not quite) of its achievement were states and various types and forms of power, specific social institutes, laws, norms, actions, relationships. Therefore, freedom of human action is a common factor to the above, which in historic, cultural context is exercised both through the nature of equality, i.e., in the forms of civil society, as well as in a political context as relationships, which result in political institutions and processes as a separate form of human essence, incapability, on the level of anthropological forms of being, to find means of general settlement of all parts of own life.

Considering the foregoing, it is necessary to review the history of Ukraine in the period of the loss of Ukrainian statehood and inclusion into other states from the standpoint of political science. Since it is this example that has the potential to demonstrate political, social and ideological reasons, which have been adjacent to the attempts of achievement of political freedom of Ukrainian nation. In our view, this is exactly how the processes, which demonstrate the specificity of establishment of historic forms of political liberties in the development of Ukrainian national genesis in the context of searches of cultural, economic, social identity, are accepted. The abovementioned processes are those, which enabled the preservation of Ukrainian nation when Ukraine lost its independence and was under the rule of other nations. Because since the collapse of Kyivan Rus until the first attempts to create the Cossack state in the XVI century Ukrainian national genesis had been undergoing opposition and resistance.

Within three centuries territory of Kyivan Rus had transformed into the arena of a non-stop battle of the states for its colonisation under the protectorate of Roman Catholic Church, supreme rules of which were thinking in an empire scale. The Ottoman Empire had been constantly threatening from the south. Its pressure on the Western world had resulted in the creation of Habsburg monarchic empire. In the East, there had been a constant threat from the Tatar hordes. The Moscow state was objectively interested in the territories of Kyivan Rus being released from the custody of the Lithuanian kingdom, and that the Cossack state became a fort post on the borders with the Ottoman Empire and Poland. The latter had been preventing Russia from its expansion into the west. In this period, which we call the time of formation of universalist expansionist state-empires, the Cossack state emerged and developed, having inherited the best spiritual and political values of Kyivan Rus, Kingdom of Galicia-Volhynia and substantially developed them, thereby enriching Ukrainian national life. Thanks to the Cossack movement, almost a centurial destruction of the liberties of the Rus humanity had stopped. The defining tendency of the national liberation movement of the Cossacks, its territorial, economic, military and political self-organisation arises as one of the forms of a qualitatively new Ukrainian nation. Typical characteristics of the Cossack movement – direction on settling free lands of the Dnipro

banks and production of material goods, which gives grounds to a free and prosperous life.

Studying political freedoms in the modern Ukrainian national genesis and analysing political institutions, which secure them, we need to pay attention to the objective and subjective factors, which cause the formation and functioning of those institutions, the culmination of their development, and decline. We need to assess relevant forms of the national political culture, which along with other factors determine the appearance of the historic forms of political freedoms.

1. Modern Aspects of Formation of Political Freedoms in Ukraine

In the period of first wars against Poland, the carriers of the sovereign tendencies and leaders in Ukraine's fight for independence were the representatives of old Ukrainian aristocracy. Amongst the social groups in Rus were also those, who carried "military and boyar service" and were relatively free, others were serving "their duties before the state by negligible contributions, honey, leather"[1]. The state was distributing land to the elders and people of the higher social groups, particularly those who accepted Catholicism. In the Rus community political subjectivisms had grouped into two main types. The first one was characterised by the tendency that Rus community must be orthodox and free. In this context "Rus had opposed itself to Poland as representative of another spiritual culture, not only unable to disregard itself in favour of another, but demanded a corresponding respect to itself, – emphasises O. Yefymenko. – Latin Christianity had confronted Greek Christianity on our territory. There was also an attempt to make peace between the two historically hostile religious and cultural foundations, however, it only sped up the horrendous social catastrophe, which victim was the Southern Rus"[2]. However, the essence of the transformation process of the normative legal system of Rus lands within Poland was actually directed to make the integrated community forget, erase out of the historic memory the knowledge and belonging to other nation. Rapid growth of the number of people dissatisfied by the politics run by the ruling class complicated the

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[1] Ефименко А. История украинского народа. Київ: Либідь, 1990. С. 170.

[2] Ефименко А. История украинского народа. Київ: Либідь, 1990. С. 178.

political situation, which was also caused by the fact that part of the Rus elite was consciously serving the Polish state, having obtained noble status.

We should stress that both theoretically and practically our research of the political freedoms in Ukrainian national genesis aims to clarify how the political subject is reconstructing within the social and political transformations of Rus as parts of Poland, as well as under the influence of geopolitical aspects. Rus landlord elite had been suffering a kind of political discomfort, even dissatisfaction, since it had a relatively low impact on the policy of Poland state with regard to Rus lands and their inhabitants; this elite had realised they were themselves limited in the rights and political freedoms.

One of the reactions to the abovementioned and one of the forms of the essence and being of orientation of social groups or Rus lands, which were bordering the Moscow kingdom yet were not a part of Poland, were political orientations to obtain help from Moscow. Thus, the analysis of the political freedoms during the time of the ruling of Rzeczpospolita must be supplemented by the influence of the Moscow Orthodox Church of the Moscow kingdom on the formation of political subjectivity of the part of Rus elite. We also note that Rus political elite on the territories bordering the Moscow kingdom was hoping that the orthodox religion of this state would help procure freedoms in case of separation of the part of Rus territories from Poland and their annexation to Muscovy.

It was the pro-Muscovite military men of the Rus lands who became an active force amongst the Cossack masses, who served the Moscow tsar. "Cossacks took allowance from the Moscow tsar, – notes O. Yefymenko, – for the protection of his domain from the Tatars and considered themselves free to go across the Don, when the state oppressed them on the Dnipro"[3]. Therefore, we can understand the registered Cossacks, who served to Rzeczpospolita, Cossack structures, who drifted in their political sympathy to Moscow tsar, and to determine the principle Cossack structure, which had a clearly identified Rus national patriotic and subjective foundations to disregard both the Polish state and the Moscow one.

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[3] Ефименко А. История украинского народа. Київ: Либідь, 1990. С. 194.

While we are on the subject we should also note that the Polish police regarding Rus nation was aimed not at the development of self-governance, improvement of the rights and freedoms of various social groups, but on the maximum exploitation of the natural and people resources for strengthening of their its own geopolitical status and forming the largest Polish aristocratic elite. In this context a special attention should be given to the legislative acts governing domestic and foreign trade. "Polish government, – notes N. Polonska-Vasylenko, – tried to monopolise Ukrainian foreign trade in the hands of Poles and direct it to Krakow, Lublin, Sandomyr and other Polish cities…" Kazimierz issued a privilege to Krakow traders, which ensured their monopoly right to goods, thereby forcing Wroclaw and German traders to buy Ukrainian goods only via Polish traders… Consequently to certain obstacles, high custom duty, transport complications, Ukrainian trade is declining"[4]. Therefore, Polish government restrains the freedom of trade by Ukrainians and guaranteed freedom of trade to Poles, providing them with a secure legal protection.

As a result of the aforementioned factors, a lot of Rus population psychologically adapted to the political and cultural centre of Kyiv, were standing out by their worldview of the situation. Partially, we may explain this by a relatively high amount of the representatives of free-loving city and village population in the social structure. Significant amount of population, who settled the southern Dnipro banks, "continued the uninterrupted tradition of the Rus life since the prehistoric times, for the development of which two things were necessary – forest and water…In this aspect, Ukraine was a perfect country, a swimming honey and milk"[5]. Actually, on the territory of Dnipro and Buh embankments general tendency to replicate social, economic, communal and political life for the majority of the population was replicated in the new attitude to the Polish policy, was characterised by the spread of freedoms and political self-governance, as well as ignoring of the power of Polish bureaucrats. No further threat on "his freedom, work or property was not possible, since,

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[4] Полонська-Василенко Н. Історія України: у 2 т. Київ: Либідь, 1995. Т. 1. С. 371–372.

[5] Полонська-Василенко Н. Історія України: у 2 т. Київ: Либідь, 1995. Т. 1. С. 166–167.

based on the words of masters, it knows pretty well what way to take to run away"[6]. Consequently, the Cossacks became a social and political self-organised force within the Rus lands under the jurisdiction of the Rzeczpospolita, which played a dominant role in formation of new historic forms of political rights and freedoms in creation of nation.

Of course, existence and freedom on Zaporizhzhya are inseparable. However, the Cossacks themselves had reached a bifurcation point in their attitude to freedom. In terms of modern sociology, this attitude may be defined as freedom for something and freedom from something. Social conditions and community upbringing did not allow the lower Cossacks to fully realise their potential to freedom, be free from the most burdensome obligations of the feudalism – master, state administrator and tax collector. It looked like Zaporizhzhya fell out of its surroundings. A rather early for its time free-loving maturity of the Cossacks was somewhat outrunning the social and psychological capability to positively use freedom.

We draw your attention to the undisputed fact that the Cossacks had revived a military organisation of the Kyivan Rus (a division by a thousand), as well as viche structure. Self-organisation of the Cossack society at the earlier stages of formation divided into parts, which were governed by the elected colonels (in Kyivan Rus – thousanders, *tysyachnyky* in Ukrainian) with the platoons of hundreds with the elected commanders (*sotnyky* in Ukrainian). The whole of the Lower army was led by the elected hetman.

Our preliminary conclusion is important, since the institutions of power of Kyivan Rus did not disappear from the structure of Ukrainian national genesis. Thus, the historic process of development of state institutions from Kyivan Rus to Cossack state was uninterrupted. Social and political transformations in the national formation of the Kyivan Rus as a result of the changes in priorities of values in the domestic lives of Rus-Ukrainian preserve and develop political rights and freedoms.

Ukrainian Cossacks started their political career as a chaotic politically protesting mass of deserters from the Polish state, which had been deliberating the nation of Kyivan Rus. "Situation of

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[6] Ефименко А. История украинского народа. Київ: Либідь, 1990.C. 171.

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Ukrainians in Poland was especially harsh, – notes V. Soldatenko. – There, a terrible national and religious oppression was cultivated: unbearable pressure on the orthodox church and religion, pushing of Catholicism by all means possible, increase of obstacles in the development of national culture, language, education etc."[7]. Therefore, the Cossacks had become the initiators of revival of the idea of Ukrainian statehood, having inherited it from the prince-ruled Rus and further forming it in a desire to liberate from the foreign oppression.

M. Popovych considers Cossacks as a military and political support for the colonization by the villagers of the unsettled lands, later – they became the guarantor of the protection of villagers and orthodox religion from the Polish aristocracy[8]. Cossack community had limited, to the extent possible, the expansion of Poles, Crimean Tatars and Muscovites to the Ukrainian territories, which were in their turn threatened by enemy states. With the inception of the Cossacks social and political self-organisation of the cities and villages was conducted using the Kyivan Rus self-governance examples, such as viche. "Thus, the protectors of the southern borderline and deserters-industrialists, – emphasizes V. Shcherbak – who were in constant contacts with the Tatar nomads, are first reminded of in the sources of the second half of XV century under the name of "Cossacks"[9]. M. Hruskevskyi had the opinion that at first "Cossacks were protecting only their Cossack rights and privileges of the local villagers standing behind them. Now, they are becoming the defenders of the whole Ukrainian, or, as they used to say it back then – Rus nation"[10].

Genesis and development of the Cossack political factor at the same time presupposed the change in the social political consciousness. The feeling of the national incompleteness produced a strong reflection of own self-consciousness within the Rus population under the Polish rule. This act of thinking had risen the everyday

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[7] Солдатенко В. Революції в історичній долі України. *Віче.* 1999. № 4. С. 118.

[8] Попович М. Нарис історії культури України. Київ АртЕк, 1998. С. 159.

[9] Щербак В. Українське козацтво: формування соціального стану. Друга половина XV – середина XVII ст. Київ: КМ Academia, 2000. С. 35.

[10] Грушевський М. Історія України. Київ: Либідь, 1992. С. 109.

consciousness to the level of own political identity and formed a political motivation to fight for own national dignity and restoration of the political freedoms, which Poland had deprived them of. The appearance of the embryos of the national-patriotic and national liberation desire initiates the will for political unity of all social groups of one nation. Through comparing political status of Polish and Rus people we can understand the political inequality and self-recognition of the national non-freedom.

We should also note that the decisive characteristic of the Cossack activity became the various types of personal aims with the dominant role of the idea of free life, liberated from the impact of foreign states and oppression from the masters. By their substance they are similar to the strategy of achieving political freedoms with the sub context of preserving the Kyivan Rus "freedoms" obtained earlier with Lithuanian and Rus states. However, the Cossack ambitions stand out from the then-massive protest movements, which were followed by a motivation of vengeance for abuse from the Polish masters, by the fact that the decisive motivation of their military and defensive activity was a "point of view, which recognised a complete freedom of political behaviour for the free Cossack militants"[11]. The development of the Cossack movement proves that the motivational resource of the political freedom was more powerful than other subjective resources.

It is important to note that at the first stage of the establishment of Cossacks there were three groups of the Kyivan Rus population: 1) "Cossack camps" in the deltas of Ros and Sula, which remained from the XI – XII centuries and resided there mixing with the Turk inhabitants; 2) successors of the Kyivan Rus nation, who settled as a result of the military expedition of the king Vitautas into the steppe; 3) deserters from the territory, which was included into Rzeczpospolita[12]. In this manner, territorial economic and cultural settlements were formed, thereby reiving the social and political structure of the territorial communities and self-governance on the basis of "freedoms". At first, the Cossacks were not distinctive by their military skill: it was not on top of the list, but merely a way to

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[11] Грушевський М. Історія України. Київ: Либідь, 1992. С. 194.

[12] Щербак В. Українське козацтво: формування соціального стану. Друга половина XV – середина XVII ст. Київ: KM Academia, 2000. С. 48–53.

protect own household and rights of the population. With the appearance of the external military forces, which claimed the free Cossack settlements, the military and political structure was formed, and the functions of protection of territory were assigned to the professional warriors. It was a first step to the unity of the three different Kyivan Rus social groups.

There were a lot of regional settlements with their own self-governance bodies at the abovementioned stage. The Tatar claims caused the formation of Cossack troops of the Lower Dnipro embankments. Simultaneously with the increase of the Polish pressure the number of deserted was increasing, and the Cossack troops were organising for self-defence from the masters. In all of the groups amongst the displaced the Kyivan Rus national consciousness was dominating with the typical ideas of priority of free life of the community and strong desire of social justice[13]. For all social groups, which formed the Cossack nation, the most important was own social, political, economic and cultural tradition, appreciation of the freedoms and civic duties, which was defined by the actual social practice. The presence of Kyivan Rus values in the lives of the first Cossack settlers made them capable of unification and realisation of the new forms of national existence. When we refer to the classics of political philosophy, who formed the liberal ideology, we would note that the Cossack self-organisation is fully corresponding with the concept of "social creation" of J. Locke. "Political societies, – he wrote, – commenced with the community organised out of free will and mutual agreement of the people, who acted freely while choosing their rulers and forms of governance"[14]. The fact that the Cossacks were a social and political self-organisation and heir to the Kyivan Rus nation is proven by the regulation of the Seim, which stipulates: "People of the southern Dnipro banks and other people, who voluntarily organised themselves, are considered enemies and traitors of Poland"[15].

From all we have said before, we may derive that the birth of the Cossack state and specificity of the national genesis first and foremost

[13] Яковенко Н. До питання про методологію вивчення історії України. *Ґенеза: Філософія. Історія. Політологія.* № 1 (4). 1996. С. 119.

[14] Локк Дж. Два трактата о правлении. *Сочинения*: в 3 т. Т. 3. / Локк Дж. Москва: Мысль, 1988. С. 183.

[15] Єфименко О. Історія України та її народу. Київ: Мистецтво, 1992. С. 200.

lies within the political content of the forms of communal life and internal stimuli through which the spiritual activity of the content-creating motives comes to light. Historians defined that behind the substantial stimuli of the formation of the Cossack structure was the free family household, democracy in social and political life and national beliefs in spiritual life, which was a component of the contextual creation of the new Cossack state. Based on the fixed ethnic attributes of the Lower Dnipro embankment social, economic, cultural, military, and political self-identification ensured its integration. Settlements on the free lands without any governance from above "filled into correct forms of being, elected military, civil and judicial administration from its own environment (colonels, sotnyks, otamans, judges etc.), managed to protect its own new lands"[16]. From the very first years of the existing of Cossacks movement national and patriotic spirit had not encompassed only memories of the past, but had also been creating a moral creed, pursuant to which the Cossacks evaluated their political role in the fight for the national freedom and Christianity.

Among the Cossacks the psychological cooperation and connection of the political principles of self-organisation of free lifestyle in the Lower Dnipro embankment are seen especially clear; common characteristics of the lifestyle, which may be followed back to the pre-Kyivan Rus times and stipulated within the state of the Kingdom of Galicia and Volhynia. This connection has primarily material and spiritual nature. When the deserters and free people settled on the untouched lands of the former Kyivan Rus, they reconstructed social and political structure of life in all its forms, based on the achievements in the household, social, political, spiritual activity, which traditionally passed along from the predecessors.

Moreover, one of the peculiarities of the Ukrainian national genesis in the XV – XVIII centuries is the return of the territories of the former Kyivan Rus under the state protection of the Cossacks, enrichment of the social, economic and cultural life with a national content, reproduction of the social, political and spiritual integrity of the nation. The dominant political factor of the national genesis of the Cossack age was the reservation of the Ukrainian territory and its

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[16] Яворницький Д. Історія запорізьких козаків: у 3 т. Т. 3. Київ: Наукова думка,1992. С. 13.

transition into a special protection of the state. To the Cossacks, ethnical territory of the Kyivan Rus was something of a political, social, economic and spiritual reservation, where historically inherited values as an inseparable component of the dynamic survival have been protected and developed.

Also, establishment of the companion cooperation and brotherly mutual support is also one of the most important examples of the social and political similarity of the Cossack humanity. The main social and political principles of the "Cossack structure" were rejection of the feudal dependence and class inequality, equality in the right to own land and agricultural fields, right to craftsmanship and trade, unlimited access to the Cossack society regardless of the class or nationality. As regards the spiritual and political spheres not directly related to the welfare of standalone families-households, they had been developing depending on the special gifts, skills, talents, wit, military bravery and nobleness. Within the Cossack environment existed several moral norms: the first place was taken by the family comfort and family welfare; for their protection, the Cossacks had created military troops and established the respective political construction.

Overall, the creation of the Cossack community may be evaluated on different levels depending on its significance to the Ukrainian national genesis. On the political level, the Cossack protest movement had an ideological creed: indefeasible right to free life with civil self-governance and spiritual consciousness, which is inseparably connected with the orthodox religion. The requirements of the Cossacks are simple and comprehensive: Ukrainian nature, where the ancestors had lived since the beginning of time, had sufficient resources for the free economy. The Cossacks desire to maintain traditional social and political equality for all people before the law and their participation in the life of the society. The Cossack community, as a group of the free families and households, desired to affirm the spirit of the national solidarity and fraternity among the societies and groups.

We should additionally note that the first stage of the establishment of the Cossack movement was outstanding by an intensive development of the democratic society, which had the characteristics of the civil society, and traditional institutionalised

norms were examples of the law. "Everyone who arrived to the Cossack lands, was considered as free man and obtained the right to use agricultural fields equally with everyone else and participate in self-governance, including in the election of the alderman. At the same time, everyone was obliged to take weapons to protect the population"[17].

In the Cossack society labour, political, military, social and household activity was performed in various forms, which were determined by the substance and structure of the social needs. This means that the principal constructive work on the creation of the Cossack nation was performed by the peasants and the burghers, among which – blacksmiths, bonders, furriers, tinsmiths, weavers, tailors, traders etc. The first territorial settlements of the Cossacks had all characteristics of democracy, in particular in the social, economic, political and cultural spheres. Therefore, in order to protect this structure armed and professionally trained troops were necessary. Military and political organisation of the Cossacks was subordinated to serve territorial and civil society, free from the state and the masters.

Contrary to the Polish-Lithuanian state, Ukrainian ethnos, particularly, its active and conscious part, had designed a perspective corresponding to the ethnic standards and was not afraid to lose the national identity by initiating active search of free land for reconstruction of its own being. D. Iavornytskyi pays attention exactly to this very aspect of the Cossacks: "Zaporizhzhya, with its society, elections of the aldermen, unified treasury, common for aldermen and simple Cossacks food, separate camps – all of the above are the same orders of the civil society and viche of the life in southern Rus, but only at the highest level of development"[18].

The Cossacks were necessary for the establishment of the political freedoms, since because of them at least four fundamental Ukrainian political institutionalised imperatives revived and developed: 1) democracy; 2) universality of the free family household; 3) organised spiritual space based on the national faith; 4) joint land ownership with the family households. Social and political civil

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[17] Голобуцький В. Запорозьке козацтво. Київ: Вища школа, 1994. С. 108.

[18] Яворницький Д. Історія запорізьких козаків: у 3 т. Т. 2. Київ: Наукова думка, 1992. С. 13.

mechanism of organisation of the law enforcement also deserves attention.

It is important to note that the political self-organisation was performed by the masses, who almost did not have any national elite due its majority being polonised. Thus, at the beginning the Cossack settlements hide within themselves "a mystery of the unknown and provide food for different assumptions and considerations"[19]. For the Cossack national genesis, the need for the elite was crucial. Such elite formed from the small number of Ukrainians, who managed to preserve their Ukrainian identity within Poland. Later, the Cossacks had delegated many of their leaders from their ranks, who became a nation-creating elite. It revealed substantial organisational, political and military skills, national patriotism, loyalty to the people and its spiritual values. "If these people have their own state, it must have not only a creative elite, but also a state elite"[20].

We must conclude, that formation of the Cossack nation has not only quantitative, but qualitative metrics as well. According to this, we should clarify the stages of its establishment, formation and development. A fundamental component of nation is its leading class, which provides cultural, linguistic and political integration of all social groups. Integration of social groups is based on the spiritual and state-building solidarity, due to which the foundation of the national genesis is formed. In the period when the Polish state, into which the lands of the Kyivan Rus transitioned, the political elite and Roman Catholic hierarchs went into offensive and started destruction of the Rus nation, using various pressure and oppression mechanisms; it was the process of decline of all spheres of the Rus national life. The population of the Kyivan Rus territory during XV – XVI centuries "had most often named itself collectively as "Rus"[21]. This self-labelling became a fundamental component in the national self-acknowledgement when the Kyivan Rus society went into crisis, and played an important role in unifying and igniting the masses to the

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[19] Яворницький Д. Історія запорізьких козаків: у 3 т. Т. 3. Київ: Наукова думка, 1992. С. 15.

[20] Блажейовський Д. Берестейська унія та українська історична доля і недоля. *Т. 1: Внутрішня вартість медалі*. Львів: Каменяр, 1995. С. 44.

[21] Яковенко Н. Нарис історії України з найдавніших часів до кінця XVIII ст. Київ: Ґенеза, 1997. С. 174.

protest actions against the politics of the Polish state. At the beginning the political protest of the Rus nation against the Polish centre was subject to typical religious arguments. This means that in the national self-consciousness of Rus people a traditional psycho-behavioural architecture existed, and such architecture could not have been forged into Polish statehood, serfdom and Roman Catholic faith.

At the level of the national and worldwide orientation of the Rus people the already formed Cossack groups were not so differentiated among themselves, but rather developed in the direction of increasing common adaptive capability to restore a brand-new nation. Within the conditions of the social and political integration, adaptation of the Cossack military, political and economic groups, manufacturing structures, territorial administrative bodies, cultural and education institutions are being established. During this period lower and city Cossacks differentiated. In the environment of the lower Cossacks with the centre in Zaporizhzhya Sich the permanent democratic revolution prevailed. It somehow made this community distant from the city Cossacks. The latter were involved with the Polish political system and stood out as specifically free social joint community. Further development of the Cossack community continued under the aegis of strengthening of military, political, cultural and economic ties. Preserving the common orientation for the creation of nation, urban and lower Cossacks considered themselves as part of the single cultural and linguistic territorial community, which lifecycle must be regulated and corrected by own power means without the involvement of the Poland, Moscow, Turkey. This phase of the national genesis of the Cossacks is tightly connected with the military, political, social and economic pluralism, discussions between the leaders of the urban and lower Cossacks, compromises in the processes of national creation. Sometimes, sharp disagreements had been revealed in the approaches of the lower and urban Cossacks on the future of the people and the state.

Therefore, the Cossacks were by all means a self-sustainable nation, with existing institutes of state power and state territory, national culture and language. Frankly speaking, with the beginning of its existence the creative potential for restoration and development of the Kyivan Rus actively revealed. Another logical conclusion is that the structure of a more or less completed and ideal military and

political state management reflects the unity and structure of the social process in the Ukrainian national genesis. At the same time, an individual in the Cossack society arises as a social Cossack "I", which makes him a source of movement and development of the society.

Another important thing to emphasize is that in the historic competition for the national originality Ukrainian people had actively demonstrated their dissent to live in the political feudal dependence from the Polish and Lithuanian landowners. This is a stable political indicator of the ethnic – and, at the same time – political delineation. Only in the juxtaposition o own nation to another the people of Kyivan Rus were a single unit, with a strong patriotic colouring. The Cossacks are described as a community with an inherent division of labour, which is based on the national tradition, behaviour, determined by the jointly determined rules. Moreover, there is a comprehensive understanding of the economic, military and political actions of one social groups with another. There is no simple homogeneity of actions, but rather a social and political unity, where the actions of the separate groups are based on the mutual agreement.

2. State and Nation Creating Factors of Institutionalising of the Political Freedom in Ukraine

Ukrainian national genesis does not represent an absolutely uniform road to progress in the political history. Maybe, this is the foundation of the contradiction, which causes either the decline of the national life and restriction of political freedoms of the national masses, or a stormy uprising of the national and patriotic feelings and mass awakening of the national self-consciousness and fight for political freedoms. Assessing the historical changes in the social and political lives of the nations, A. Whitehead mentioned: "New eras emerge relatively suddenly, and we only understand that when we pay attention to the barriers, which divide the millennia of the whole previous history. Isolated nations suddenly fight their place in the main current of events…"[22]. Mid-XIX century became a period of national restoration for European nations. This was preceded by the substantial social and political events of the XVII – XVIII centuries,

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[22] Уайтхед А. Избранные работы по философии. Москва: Прогресс, 1990. С. 56.

in particular, bourgeois and democratic revolutions, which brought to life ides of freedom, equality and justice significantly. That is because the concept of political freedom for nations, which were conquered by the empire states, had emerged as a scientific philosophical and political thought in the first half of XVIII century already in the works of J. Locke, G. Vico, A.R.J. Turgot, N. de Condorset, I. Kant, G.W.F. Hegel and many other thinkers and gain general civilisational worldview meaning.

Demonstrating the abovementioned, we have to refer to the work "Basics of the science of the general nature of nations". G. Vico was first in the history of the social and political thinking to describe the genesis of the humanity through the basis of the philosophical and anthropological reflection. He sees "the general nature of nations and formulates eternal laws of the perfect history: all nations derive from their inception to the highest peak of incline, after which the way to decline begins"[23]. The scientist aims both theoretically – since his subject of research is "general nature of nations" – and scientifically (historically) to determine the nations' way to maturity, taking into consideration three types of social and cultural time: 1) religious; 2) heroic; 3) civil. The main idea of the thinker about the social and cultural component of nations found its followers amongst the representatives of the philosophic group, who took "social and cultural dynamics" as their fundamental views on the issue of political freedoms and national genesis.

The historicism in the research of lives of nations had helped G. Vico to develop the most adequate view on the periods of the development of the national culture of his time and to make social and political thinking closer to the complex understanding and interpretation of the arts, religion, morale, law and forms of social and political self-organisations, economic life in their unity and mutual dependency. According to the R. Collingwood, G. Vico sees the historic process as a process through which human beings build up systems of languages, customs, laws, governance etc.; in other words, he thinks about the history as of the history of the genesis and development of humanity and its institutions.

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[23] Булатова Ю. Про поняття філософії історії. *Вісник Київського університету.* 1996. Вип. 25. С. 5.

Additionally, G. Vico is also the owner of an important thesis: the social and political thought in the study of the genesis of nations must be both specific and historic, and constructive, and critical. The latter refers to the fact that in the views on the history of a specific nation, particularly on the political construct, there are imprints, distorted by the ideologists of the empire states. The thinker cautions the researchers and emphasises on the necessity of bringing the completely forgotten truth back on the basis of a scientific analysis. I our view, the concept of political freedoms in Ukrainian national genesis lacks historic truth and completeness according to the needs of modern development of the nation. Russian political science and historiography, directed on the interest of the empire, reorients Ukrainian national genesis, political freedoms in the context of Russian political system and empire spirit. If in the light of the abovementioned and from the standpoint of objectivity of political process of the establishment of the modern Ukrainian nation in the Russian historiography and political science we search for the ideas, which make our history closer to the Moscow grand state one, we may derive the myths, aimed at overcoming of the distance of the Ukrainian people from the orbit of political interests of Russia.

Contrary to the aforementioned, representatives of the social and political thinking managed to develop a new method of using sources – a method of critical reflection, which had two components: firstly, the analysis of the sources (literature, word-of-mouth and chronicles); secondly, internal critics from the moments, which contradict one another. This method became a safe logical achievement of the mid-XIX century for the historians, philosophers, literature critics etc. Let's say, J. Bachynskyi, considering in line in the spirit of the European Enlightenment, developed a theoretical model of the collapse of empires, including Austrian and Russian, which were ruling Ukrainian territories at the time. He claimed: "The classic form of the modern production is a great capitalistic trade, which is represented by the bourgeoisie. The classic form of the capitalistic, bourgeois state is a national state"[24]. The scientist developed a conceptual scheme of formation of the bourgeois and democratic states national-based stated, applying undisputed

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[24] Бачинський Ю. Економічні підстави самостійності націй. Київ: Смолоскип, 2006. С. 420.

consequences of the social and political events in Europe and America, caused by two movements – industrial bourgeoisie and demolition of the monarchic empire states, as well as the national liberation movement, which was headed by the national patriotic intelligence.

Specifically in the period of strengthening of the economic potential of the bourgeoisie of the European countries, acknowledgement of the ideas of classic liberalism the history of the collapse of Austria and other national states, projected by J. Bachynskyi, started to form. The reign of capitalism in Austria had expedited this process. From the time, when capitalism became the leader in Austria, and the economic welfare of separate regions was tightly connected with their political anatomy, the expedience of the Austrian existence was decreasing day by day. Generally speaking, removal of Hungary from the Austrian political body was the first indicator of Austrian collapse; the true revelation was the "state rights" of separate Austrian nations in Halychyna (Galicia) – frequent references of the Halychyna bourgeoisie about its autonomy.

The novelty of the J. Bachynkyi's ideas on the bourgeois and democratic character of the modern national genesis lied in the fact that he gave Austrian state an advantage in its capability to provide better political and legal conditions for the national restoration of the peoples, particularly, Ukrainian, over Russia. He was certain that Austria had a political support of other states and nations, which would rather be under Austrian rule than under Russian. According to J. Bachynskyi, the formation of the bourgeois and democratic Russia would expedite the process of Austrian collapse. Russian monarchy will "fall" under the influence of the capitalistic economy, and afterwards "the peoples will declare their claims of independent political freedom, the question of legitimate state for Ukraine will also emerge. The question is brought to the agenda by the force of the facts not so by its formal and national nature as, for instance, the sense of the national sovereignty and cutting-off language…but rather a force of facts of the economic and administrative nature"[25]. Therefore, in the social and political thinking of the Ukrainian national intellectual elite we may see a clear tendency of the political development of

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[25] Бачинський Ю. Економічні підстави самостійності націй. Київ: Смолоскип, 2006. С. 140.

empires, which must "fall" under the influence of the bourgeois and democratic ideology. It is a big merit of J. Bachynskyi that he had seen a solution to the problem of political future of Ukrainian nation in the nearest historic perspective due to the collapse of the Russian and Austrian empires. Ukrainian nation in the mid-XIX century started to successfully develop self-sustainable cultural and enlightening organisations, and further improved the political organisations, thereby jointly awakening the national self-consciousness.

Analysing the rhythm of the political life of Austria and Russia, Ukrainian and Polish nations, J. Bachynskyi, using the historic view on the relations between the Polish and Ukrainian states, was clear when he stated the following: "Political sovereignty of Ukraine not only from Poland, but from the "Great Rus" is hardly complicated due to the fact that both are depleting natural resources for themselves…therefore, the position that Ukraine will place against Poland, must be similar to the position that it must take against the "Great Rus"…from both of these nations Ukraine would be forced to fight for political sovereignty, political independence"[26]. This concept was suitable for the second period of the XIX-early XX century. The brightest national liberation movement in Russia and Austria, which clearly understood its political history and acknowledged its mission, was Polish. The process of national genesis throughout all this time was correlated with the realisation of history and process of fighting for the true political freedom – national sovereignty.

As an example to the abovementioned, we must analyse the general trend of the Ukrainian national genesis of Galician Ukrainians in Austria. Let us stipulate: Austria obtained control over Halychyna (Galicia) after the First division of Poland in 1772. "The population of the region was in a complete oppression…national masses were enslaved and could not have demonstrated any spirituality, Ukrainian city residents were low-numbered, rightless and powerless… additionally, the orthodox religion was close to Catholicism", says O. Iefymenko.

Let us take a look on the changes, which occurred in the social and political life of Ukrainians in Halychyna under Austrian rule. "All

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[26] Бачинський Ю. Економічні підстави самостійності націй. Київ: Смолоскип, 2006. С. 144.

of the activity of Joseph II in its general tendency, – according to the conclusion of O. Yefymenko, – is generally favourable to the uprising of the Ukrainian population from the oppression it had suffered back in that time"[27]. At the times, the social, cultural and political atmosphere, which was beneficial for the development of the education of all nations, restoration of their spiritual culture was dominating in Austria. Such tendency to the general upbringing of education of all social groups was unfamiliar to the rest of the worlds. Joseph II, "trying to liberate the peasants from the serfdom dependency…, issued several orders, which had substantially improved the conditions of the Ukrainian peasantry in Halychyna; introduction of the inventories had limited the bondhold, as well as general arbitrariness of landlords to serfs; the peasants were liberated from the dominion (owner) justice and was subject to the general state jurisdiction; the people masses were returned certain personal rights, such as the right to marriage without the knowledge of the landlord, right to inheritance and intestacy by will, right to join city cooperation and craft shops, right to apply to higher educational institutions equally with the representatives of other social groups"[28].

As a result, we must conclude that the progressively oriented representatives of the Ukrainian intelligence of Halychyna were conscious of the fact that the Austrian government had provided them with the legitimate rights to restore Ukrainian language, writing, history, knowledge of the national traditions, songs, customs etc. Thus, they arrive to the conclusion: the basis for the social, political and cultural progress is an institutionalised educational system. In the educational activity the intelligence of Halychyna saw once of the sources of reviving Ukrainian self-consciousness. According to the understanding of "Ruska Triitsya" ("Rus Trinity") one of the preconditions of revival of the Ukrainian nation was a duty to development and spread of the education in the native language. Many students and clergy of the Uniate church, persuaded in the necessity to revive the native language of the Ukrainian society, provide it with the same rights, which the Poles, Hungarians, Czechs had, joined around the "Ruska Triitsya" ("Rus Trinity").

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[27] Єфименко О. Історія України та її народу. Київ: Мистецтво, 1992. С. 391.
[28] Єфименко О. Історія України та її народу. Київ: Мистецтво, 1992. С. 391.

Therefore, Ukrainian national political ideology in the Eastern Halychyna began to form in the context of the European national liberation movement and under a significant influence of the ideologists of Italian, Czech, Polish, German nationalism. As to the characteristic of this option of the national liberation movement, its most decisive feature would be philosophic and political ideas of liberty, equality and justice of the classic liberalism, particularly, of the ideologists of European nationalism of the mid-XIX century.

CONCLUSIONS

The performed analysis allows us to conclude that the formation of the political freedoms in the history of Ukraine, since the beginning of time and until today, had undergone several stages. The basis for such changes, which determined the specificity of the progress of freedom and obtaining by such freedom of political colours, in our view, constituted, firstly: the condition of the development of self-consciousness of the group at the early stages, later – self-consciousness of the individual and an acknowledged distancing from other groups and persons (a slow historic exit beyond the patriarchal paradigm "our own – stranger"). Secondly, the recognition (acknowledgment) of oneself as a member of certain group, which ceases to have indications of a family, of a genealogy. Thirdly, the recognised distinction between the ruler, king, and those, who he is ruling beyond the family ties, which in its turn determines the recognition of the legitimate power not granted by God, genealogy, family traditions, but rather formed as a result of agreed rules and defined legal rights. The aforementioned rules and rights form the system and normative requirements, which are different from the traditions and natural limitations. These are the factors which, although not yet actually pointing at freedom, limits and dynamics of increase, became those determinants and conditions that have actually caused quality changes in the practical firms of freedom and means of its consideration.

The study of political freedoms in the Ukrainian national genesis of the princely days allows us to conclude the following: first of all, Kyivan Rus population was clear in understanding their connection with the former social and political structure, which had traditionally secured historically formed political freedoms, which provided for a

real opportunity for self-governance; secondly, they had been carefully protecting the historic memory of Kyiv as a political and spiritual centre of the Rus territories; thirdly, Kyiv had obtained a status of the political symbol of the uninterrupted and immortal presence of the ancestors; fourthly, institutionalised political freedoms of the Rus population had inevitably established in the social consciousness and laid grounds for the formation of the Cossacks.

This historic process of the establishment of freedom we determine as its first stage, which is characterised by the patrimonial essence of freedoms, built on the basis of the patriarchal-paternalistic foundations, where obedience in the relationships of power is sort of a natural thing (that is why freedom and obedience are still equal notions). Also, non-political character of freedom – it is only natural, as a "freedom from" burdens, bad luck, poverty, due to which freedom did not receive clear individual definitions, freedom is only collective, family, which does not give rise to the principle of determination of political and social institutions.

We may see another condition of the formation of freedoms in the Cossack times (XVI – XVIII centuries). The freedom here receives real political characteristics, since one of the actual issues of the time was national self-identification (i.e., who are Ukrainians compared to Poles, Turks, Russians). The idea started to form on completely new characteristic – ideas of freedom and state sovereignty. A completely new level of freedoms started to determine the essence of the human himself in connection with the specificity of the economy of Ukrainians (only in the second half of XIX century 1/3 of Ukrainians was under serfdom). The freedom itself received not a mystical, not a utopian definition, but rather a real, actionable form as a fight for freedom, where both the society and the individual were probably the actual subjects of the social and political life in the first time ever in the history.

Bourgeois and democratic revolutions and national liberation movement of the European nations, which were the manifestation of the "embodiment" of the aforementioned manifestation of freedom, provided prospects for restoration and development of Ukrainian nation. However, Ukrainian territories were under the rule of different empire states with different level of development of political culture, law, social morale, education etc. Austrian monarchy of the "educated

absolutism" and Russian monarchic despotism were unequal in their treatment of the Ukrainian nation, which was already analysed in the context of the dominant empire spirit of the time and uprising of the national consciousness of the nations, which were colonised by the empire states. This means that Ukrainian national genesis and its institutionalised political freedoms were considered only in the tightest connection with the empire spirit of the European geopolitical space and national liberation movements.

Considering the above, we may view the third stage of the establishment of the idea and practice of the formation of political freedoms in the Ukrainian national genesis in the second half of XVIII – XIX centuries, which we could generally view as a stage of romantic freedoms. The specificity if this romantic period is determined, in our opinion, primarily by the specific organic worldview of the thinkers, where the complete picture also contains tradition, history, specific experiencing of the heroic past of the people, as well as poetically, artsy, creatively desired future, as well as a romantic reference to the specific, individually unrepeated being of a human, ethnos, nation, acknowledged historically. We should include a universally harmonised combination of the phenomena "human – society – state" into this characteristic, through the principles of social laws, which must have become foundations for formation of legal norms, as well as the whole system of the political institutes and relations in the society, thereby forging substantial grounds for the mere practice of political freedoms, as well as especially sharp, partly involved in the revolutionary vocabulary of the desire for freedoms in the form of national and state independence.

SUMMARY

In this article the author analyses anthropological and institutional grounds for realisation of political freedom in the context of Ukrainian national genesis. The nature, political and ideological preconditions of the influence of the Cossacks onto the incipience of the Ukrainian identity during the rule of Rzeczpospolita over Ukrainian lands have been analysed. The specificity of the impact of ideas of the Enlightenment on the development and formation of the Ukrainian national genesis during the Austro-Hungarian and Moscow Empires rule over the territory of modern Ukraine has been clarified. The input

of the Western European and Eastern European civilisations in the development of the anthropology has been substantiated. Principal philosophic and political preconditions of the formation and spreading of the concept of Ukrainian national ideology have been considered. Finally, the author demonstrated principal political and social preconditions of the formation of Ukrainian national genesis during XVII – XIX centuries.

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RECEPTION OF M. HEIDEGGER'S LEGACY
IN ANALYTIC PHILOSOPHY

Synytsia A. S.

INTRODUCTION

Analytic philosophers, historically, have not often studied the ideas of representatives of other intellectual traditions. This was due to the specificity of the subject matter and methodology of analytic research. Cognition of the nature of things, phenomena, or processes in the world by means of analytic philosophy was based on the study of the peculiarities of the usage of language expressions. Analytic thinkers therefore primarily appealed to language as an empirical reality of thought rather than the predecessor's reasoning. It was thought that in order to solve a particular philosophical problem, one should clearly understand the meaning of the terms by which it was formulated. However, the history of analytic philosophy has witnessed many cases where, in order to better understand a particular issue or to demonstrate the benefits of its own method of research, representatives of analytic philosophy have turned to the work of continental philosophers. German philosopher M. Heidegger was one of the most frequently adressed.

There were several reasons for this. First, due to the specificity of their own methodology, analytic philosophers have rarely been interested in the history of philosophy. The concepts of previous philosophers seemed unsuitable for solving contemporary problems. The fact is that analytic philosophy is guided by scientific standards of philosophy – so it investigates only the latest ideas, takes into account empirical facts and complies with the requirements of scientific accuracy, objectivity, systematicness and validity. M. Heidegger was a contemporary of L. Wittgenstein, an Austrian thinker who formulated the foundations of analytic philosophy most comprehensively. They both grew up in a German-speaking background and began writing philosophical works at around the same time – in the mid-1910s. Nevertheless, M. Heidegger became famous a little later, since L. Wittgenstein's early key work appeared in 1921, and the work

"Being and Time" that made M. Heidegger famous and extremely influential on the continent – in 1927. Second, methodological principles for the constructing of analytic philosophy, founded by G. Frege, and phenomenology, founded by E. Husserl, whose method was developed by his student M. Heidegger, were common, since both emphasized the importance of the notion of meaning as a medial term with ideal status in epistemology (although analytic philosophy appeal to language and phenomenology – to consciousness) and criticized psychologism in logic[1]. Probably this can be explained in particular by the interest to the problems of logic in early phenomenology. Third, the philosophical ideas of M. Heidegger, given their originality and essential difference from the thoughts of analytic philosophers, became the subject of particular attention and criticism on their part. After all, M. Heidegger, despite his interest in logical issues, developed a conception full of metaphors, which clearly does not meet the principles of scientific research. Moreover, he contrasted his own metaphysics with the sciences, because they became too separate and not inclined to seek for their only essential basis. This is the task of metaphysics, which can understand the basic principles of the Universe much more fully. Such a position was definitely unacceptable to analytic philosophers.

However, despite the long history of the reception of M. Heidegger's philosophical ideas in analytic philosophy, this topic has become of interest to researchers relatively recently. This can be explained by the need to investigate the origins and history of analytic philosophy. Such need arose at the end of the twentieth century, i. e., when analytic philosophy was broken down into a vast number of philosophical conceptions that were often contradictory to one another. And as it turned out, there was also place for interpretations of M. Heidegger's ideas in the history of analytic philosophy. Moreover, this topic became landmark, as evidenced by publications of P. Livingston[2], L. Braver[3], D. Egan, S. Reynolds, A. J. Wendland

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[1] See more: Синиця А. С. Розвиток дискусії між представниками континентальної і аналітичної філософії. *Актуальні проблеми духовності*: зб. наук. праць. 2016. Вип. 16. С. 36–47.

[2] Livingston P. M. Wittgenstein Reads Heidegger, Heidegger Reads Witttgenstein: Thinking Language Bounding World. In: *Beyond the Analytic-Continental Divide: Pluralist Philosophy in the Twenty-First Century* / J. A. Bell, A. Cutrofello, P. M. Livingston (ed.). New York: Routledge, 2015. P. 222–248.

(eds.)[4], M. Geier[5], J. Robson[6], M. Esfeld[7], K. McDaniel[8] and others. Each author thoroughly discussed M. Heidegger's reception by individual analytic philosophers (espesially by L. Wittgenstein), although the overall analytic portrait of M. Heidegger remains somewhat blurred. Therefore, we will further find out why the assessment of this German thinker's legacy in analytic philosophy was extremely controversial – from negative (R. Carnap and A. Ayer) or neutral (G. Ryle, B. Russell) to positive (L. Wittgenstein, R. Rorty, G. Dreyfus), even though it arose almost simultaneously – in the late 1920s and early 1930s.

Negative reception

This highly critical reception of the philosophical ideas and methodology of M. Heidegger became perhaps the most popular right in the beginning. It happened immediately after the publishing of R. Carnap's work "The Elimination of Metaphysics Through Logical Analysis of Language" (1931). Its author – one of the prominent representatives of the Vienna Circle – has applied the method of logical analysis to demonstrate the absurdity of metaphysics, paying particular attention to M. Heidegger's views. Since logical positivism was in its heyday in Europe at the time, Carnap's reception of M. Heidegger's legacy became very popular and widely known. Moreover, the author emigrated to the United States because of his political views in 1935. Many European intellectuals (analytic philosophers in particular) also arrrived there in a short while due to the events of World War II and shared his opinion. Ideas of analytic philosophy were much more developed in the United States than

[3] Braver L. Analyzing Heidegger: A History of Analytic Reactions to Heidegger. In: *Interpreting Heidegger: Critical Essays* / D. O. Dahlstrom (ed.). Cambridge: Cambridge University Press, 2011. P. 235–255.

[4] Wittgenstein and Heidegger / D. Egan, S. Reynolds, A. J. Wendland (eds.). London: Routledge, 2013. 282 p.

[5] Geier M. *Wittgenstein und Heidegger: Die letzten Philosophen*. Rowohlt E-Book, 2017. 448 s.

[6] Robson J. Heidegger and Analytic Philosophy: Together at Last? *International Journal of Philosophical Studies*. 2014. Vol. 22, Issue 3: Continental Engagement with Analytic Philosophy. P. 482–487.

[7] Esfeld M. What can Heidegger's Being and Time Tell Today's Analytic Philosophy? *Philosophical Explorations*. 2001. Vol. 4. P. 46–62.

[8] McDaniel K. Heidegger's Metaphysics of Material Beings. *Philosophy and Phenomenological Research*. 2013. Vol. 87. P. 332–337.

concepts of continental philosophers. This was especially due to the fact that they could be combined with the American philosophy of pragmatism in the form of neo-pragmatism, while the ideas of continental philosophy remained unnoticed, and if they became known, it was thanks to criticism, proposed by R. Carnap in particular.

To demonstrate the absurdity of metaphysics, R. Carnap stated "a few sentences from that metaphysical school which at present exerts the strongest influence in Germany"[9]. As it turned out, these sentences were quotations from M. Heidegger's "What is Metaphysics?" (1929). Here they are (translated by A. Pap):

"What is to be investigated is being only and – nothing else; being alone and further – nothing; solely being, and beyond being – nothing. What about this Nothing? … Does the Nothing exist only because the Not, i.e. the Negation, exists? Or is it the other way around? Does Negation and the Not exist only because the Nothing exists? … We assert: the Nothing is prior to the Not and the Negation. … Where do we seek the Nothing? How do we find the Nothing … We know the Nothing … Anxiety reveals the Nothing … That for which and because of which we were anxious, was "really" – nothing. Indeed: the Nothing itself – as such – was present … What about this Nothing? – The Nothing itself nothings"[10].

R. Carnap argued that this kind of pseudo-statements stems from the logical defects of language. This is due to the fact that any sentence can be analyzed grammatically and logically. If it is built on the basis of appropriate syntactic rules, it will be formally correct. But this does not mean that it must be logically meaningful, i. e., the opinion it contains must be relevant to the actual state of affairs. Grammatically (formally) correct sentences are easily confused with true sentences because they appear to be similar in natural language. This possibility is eliminated from a logically correct language, because it cannot use the same forms for meaningful and meaningless word sequences.

Moreover, from the R. Carnap's point of view, M. Heidegger operated with terms like Nothing too frivolously. He used this term as

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[9] Carnap R. The Elimination of Metaphysics Through Logical Analysis of Language / trans. A. Pap. In: *Logical positivism* / Ayer A. J. (ed.). New York: Free Press, 1959. P. 69.

[10] Ibid. P. 69.

a name for the subject, while in ordinary language, when we use it, we try not to state that something is present, but rather to state that something is absent, such as in the dialogue: "What is outside?" – "Nothing is outside". In this case, it is tempting to think *nothing* as a real subject which should not happen. It is even more complicated when words are metaphorically used in metaphysics. In such circumstances, even those terms that have a literal meaning lose it. And one can only wonder how "The Nothing nothings" is possible. By the same principle, it was possible to construct other metaphysical sentences, when the mind minds or the word words. However, all such verbs become metaphors that are irrelevant to the actual substance of the case. In addition, metaphysical terms are often contradictory. For example, in the case of the word Nothing, its definition clearly indicates the absence of an object that it indicates. If you use this term in a sentence, the corresponding object will already be recognized as existing. And that is in addition to the fact that this sentence is recognized to be meaningless.

One can try to argue, as M. Heidegger did, that the dissatisfaction with the interpretation of metaphysical judgments from the logical point of view is due to the imperfection of logic, not the falsity of metaphysics itself. It seems that logic is not sufficient for analyzing the basics of being. However, criticizing logic in this way, M. Heidegger used its principles himself. He opposed metaphysics and science, and at the same time used basic scientific tool – logic. Although he assured that it can only be used to some extent – until the moment when you begin to delve into the metaphysical issues. They are subject to principles of a different nature, which are fully understood by the higher mind, but not a human one. It is certainly possible to agree with such a statement if it had a logical argument that would be in line with the empirical principles of science. But this is impossible by definition, since we cannot comprehend things that go beyond the limits of our understanding.

It would be wrong to say that R. Carnap criticized only M. Heidegger's ideas. It was important for him to prove that all metaphysics is meaningless. It also contains other types of logical errors. Thus, R. Carnap drew attention to the difficulties related to the usage of the ambiguous word "to be". It is very common to find this word in metaphysical systems such as M. Heidegger's conception.

Because the term is used both as a copula prefixed to a predicate in a simple proposition, and as a term that designates the existence of an object, situations may arise when these two use cases are mixed. The interpretation of "existence" as a predicate is erroneous. As a stand-alone element of proposition it cannot be correlated with the subject and is interrelated with the predicate. This error is present in R. Descartes's "Cogito, ergo sum". In addition, metaphysical statements confuse concepts of different types that cannot be combined because it breaks logical syntax (such as in the statement "Caesar is a prime number", where the subject is a person and the predicate is a type of numbers). Despite the absurdity of this kind of combination of words in the holistic constructions, according to R. Carnap, "Pseudo-statements of this kind are encountered in especially large quantity, e.g., in the writings of Hegel and Heidegger. The latter has adopted many peculiarities of the Hegelian idiom along with their logical faults (e.g. predicates which should be applied to objects of a certain sort are instead applied to predicates of these objects or to "being" or to "existence" or to a relation between these objects)"[11]. However, the main disadvantage of metaphysics, which makes it meaningless, is not logical contradictions, but rather the lack of reference to empirical facts. Since science itself uses empirical facts, the question arises: what would be left over for philosophy? According to R. Carnap, what remains for philosophy is only a method – a method of logical analysis[12].

In logical positivism, the process of creating metaphysical judgments can be seen as a kind of combinatorics with abstract concepts. For example, combining in different ways the concepts of "freedom", "truth", "essence" and "being", as already stated[13], we get all sorts of interesting arguments that "Being of truth is the truth of being", "The essence of truth is truth of essence", "The essence of freedom is the being of truth" etc. Each of them based on the same scheme that underlies M. Heidegger's well-known statement in the lecture "The Essence of Language" (1957): "Das Wesen der Sprache:

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[11] Carnap R. The Elimination of Metaphysics Through Logical Analysis of Language. P. 73.

[12] Ibid. P. 77.

[13] Синиця А. С. Розвиток дискусії між представниками континентальної і аналітичної філософії. С. 42.

Die Sprache des Wesens"[14]. It is important that the meanings we put into them are the result of their formal combination. Such combinatorics is unacceptable at the level of logical analysis – it has nothing to do with the process of formation of meanings in language according to the rules of logical semantics.

Afterwards the method of logical analysis was actively developed by the English thinker A. J. Ayer. He studied in Vienna (1932–1933) and then actively promoted the ideas of Vienna Circle of logical positivism in the world. He clearly explained that the verification principle can be applied as the main criterion of meaning in his first landmark work "Language, Truth, and Logic" (1936)[15]. Therefore, for A. J. Ayer, M. Heidegger's philosophical ideas were unacceptable by definition and he went into open confrontation with him. He did not stop his sharp criticism even in 1988, when he made the following statement in a lecture "A Defence of Empiricism", delivered at the plenary session of the XVIII World Congress of Philosophy in Brighton (England):

"What I want to say now is that the main contentions of such a work as Bradley's *Appearance and Reality* (Bradley, 1897) are literally nonsensical and that the same is true of much of Hegel's own work, not to speak of the outpourings of such modern charlatans as Heidegger and Derrida. It makes me very sad to learn that their rubbish is acquiring popularity in this country, appealing to those who mistake obscurity for profundity, and find the serious work of such first-rate American philosophers as Quine, Goodman, Putnam and Davidson too difficult"[16].

A. J. Ayer's criticism was the result of the rejection of metaphysical ideas. Moreover, metaphysics itself seemed to him a dangerous phenomenon for contemporary philosophy. Because of the popularization of the ideas of unverified metaphysical theories, which are meaningless in essence, the works of those analytic thinkers, who really seemed important to him, remained in the shadows. A. J. Ayer

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[14] Heidegger M. Das Wesen der Sprache. In: Heidegger M. *Unterwegs zur Sprache*. Frankfurt am Main: Vittorio Klostermann, 1985. S. 166.

[15] Ayer A. J. *Language, Truth and Logic*. London: Victor Gollancz Ltd, 1936. 254 p.

[16] Ayer A. J. A Defence of Empiricism. In: *A. J. Ayer: Memorial Essays* / A. Phillips Griffiths (ed.) Cambridge: Cambridge University Press, 1991. P. 3.

obviously understood that, given their complexity (first of all, the use of methods of logic and observance of various procedural issues, which significantly limit the flight of fantasy and make it impossible to use metaphors), they looked in a bad light comparing to the writings of continental philosophers.

There were also other reasons, arising from the distinction between analytic and continental philosophizing. The former is focused on the search for truth, on the strict observance of rules and laws of logic, a detailed and consistent analysis, aiming to eliminate any linguistic ambiguities and inaccuracies. Analytic philosophers were not intended to influence public opinion, change the foundations of social life, fight for the minds of people. Therefore, their philosophical ideas were, in fact, not used in the political area. It is another matter with representatives of continental philosophy – phenomenology, hermeneutics, post-structuralism, etc. They were not aimed at discovering the truth, but rather at creating it and producing the meanings. Their language was full of metaphors and vivid images. It is not by chance that their ideas have often instigated discussions in various intellectual circles. These ideas were picked up and developed in the field of politics in order to find the philosophical basis for political systems. They were also interesting in the field of literature, because they addressed the problems of human existence, society, communication. However, according to logical positivists, continental philosophers used an inappropriate methodology.

Neutral reception

A position towards philosophical ideas of M. Heidegger initiated by the English philosopher G. Ryle was more mild. In 1929, he was perhaps the first in the analytic tradition to leave a comment on the views of his German collegue, publishing in "Mind" a review of "Being and Time". It was there that he immediately stated the following: "This is a very difficult and important work, which marks a big advance in the application of the "Phenomenological Method" – though I may say at once that I suspect that this advance is an advance towards disaster"[17].

So, on the one hand, G. Ryle recognized the importance of this work, and on the other one – he warned that the use of the

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[17] Ryle G. Sein und Zeit. By Martin Heidegger. *Mind*. Vol. 38, No. 151. P. 355.

phenomenological method was dangerous. G. Ryle as an ordinary language philosopher took an interest in studying the natural language, unlike R. Carnap and A. Ayer, who developed the ideas of logical analysis of language. Ordinary language philosophers no longer tried to construct the perfect language, since after Gödel's theorems on incompleteness in the early 1930s, such language appeared to be a vain idea. Any formal language seemed too imperfect and could not capture the full diversity of ordinary language meanings. The ordinary language, for its part, seemed still full of mysteries, the study of which would give a better understanding of how the process of formation and fixation of meanings goes on.

In his review, G. Ryle pointed out that M. Heidegger developed E. Husserl's ideas that would be difficult to understand for the English reader because of the lack of translation of the E. Husserl's works, and the influential predecessors of his logical theory, in particular F. Brentano, B. Bolzano and G. Frege. At that time there were no significant scientific works devoted to the analysis of their conceptions. And without them, it is difficult to understand any of the conclusions in the theory proposed by M. Heidegger. Therefore, G. Ryle was the first one to draw attention in his review to F. Brentano's reasoning and demonstrated how different they were from traditional logical analysis in the interpretation of the nature of judgment. Thus, in logic, judgment is defined as the unity of two terms – the subject and the predicate. For F. Brentano, *judgment* is an indivisible psychic act, one of three psychic phenomena (the other two are *vorstellung* and *feeling*). They are different from the physical phenomena studied within the natural sciences. These ideas were developed by A. Meinong and E. Husserl, and further studied by M. Heidegger). However, to understand the peculiarities of the latter's philosophy, concept of intentionality is also important. It was important to the medieval thinker Duns Scott and was close in content to E. Husserl's term "meaning". It follows that intentional objects should be understood as immanent content of consciousness. For E. Husserl, a theoretical psychologist of the school of Brentano in early period, it was important to demonstrate the fallacy of different psychological theories and to discover the true nature and status of Meaning in the realm of phenomenology.

It was important for M. Heidegger to find a presupposition of the phenomenology. He sought it in ontology. Therefore, G. Ryle wrote: "The root problem of Phenomenology is the Meaning of Being"[18]. Instead of giving another definition, it is important to understand the universality of the concept of being, or to understand the specifics of being of individual things.

It should be noted that Ryle is only partially concerned with the analysis of such key problems of "Being and Time" as Dasein (including being-in-the-world) and the intrinsic temporality of human being. Trying to understand what Dasein is (maybe even in the context of a question "What is it to *be* an I ("Dasein")"?), G. Ryle traditionally defined it as Care (actually explaining Heidegger's "Dasein ist Sorge") – "caring about" or "caring for"[19]. Temporality is the main feature of human being. However, most of the attention of G. Ryle was not the Being or Time, but the specificity of M. Heidegger's application of the Husserlian phenomenological method. The prospects for this method seem doubtful, since its consistent application, by G. Ryle, leads to *self-ruinous subjectivism* or *windy mysticism*, though he added that his understanding of this difficult work was insignificant[20].

B. Russell was even less interested in studying M. Heidegger's legacy. There is no mention of phenomenology at all in his "A History of Western Philosophy"[21] (1945). The final section of the book is devoted to the philosophy of logical analysis, in which B. Russell particularly distinguished the figure of G. Frege. Previously he mentioned only his contemporaries A. Bergson, W. James and J. Dewey. B. Russell has only one reference to M. Heidegger in the "Wisdom of the West" (1959), where he wrote: "Martin Heidegger's philosophy is extremely obscure and highly eccentric in its terminology. One cannot help suspecting that language is here running riot. An interesting point in his speculations is the insistence that nothingness is something positive. As with much else in

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[18] Ryle G. Sein und Zeit. By Martin Heidegger. P. 363.

[19] Ryle G. Sein und Zeit. By Martin Heidegger. P. 366.

[20] Ibid. P. 370.

[21] Russell B. *A History of Western Philosophy*. New York: Simon and Shuster, 1945. XXIII, 895 p.

Existentialism, this is a psychological observation made to pass for logic"[22].

As we can see, B. Russell expressed a fairly traditional view of M. Heidegger's philosophy. He no longer correlated it with the tradition of phenomenology, but wrote clearly about existentialism. B. Russell was in no hurry to admit that the concept of nothingness was meaningless because he understood the motives of existentialism as a challenge to traditional logic. After all, he touched upon rather more historical aspects of socio-political issues in Western philosophy.

Positive reception

This reception was started by L. Wittgenstein shortly after the publication of "Being and Time". Like B. Russell, L. Wittgenstein directly mentioned M. Heidegger only once. It was in the one of discussions that took place between him and members of the Vienna Circle at F. Weisman's and M. Schlick's homes. These discussions were recorded by F. Weissman and later published in the book "Wittgenstein and the Vienna Circle: Conversations, Recorded by F. Weissman"[23] (1930). Thus, in the record from December 29, 1929, the following reasoning of L. Wittgenstein (translated by P. M. Livingston) stated:

"I can very well think what Heidegger meant about Being and Angst. Man has the drive to run up against the boundaries of language. Think, for instance, of the astonishment that anything exists. This astonishment cannot be expressed in the form of a question, and there is also no answer to it. All that we can say can only, *a priori*, be nonsense. Nevertheless we run up against the boundaries of language. Kierkegaard also saw this running-up and similarly pointed it out (as running up against the paradox). This running up against the boundaries of language is *Ethics*. I hold it certainly to be very important that one makes an end to all the chatter about ethics – whether there can be knowledge in ethics, whether there are values, whether the Good can be defined, etc. In ethics one always makes the attempt to say something which cannot concern and never concerns

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[22] Russell B. *Wisdom of the West*. London: Bloomsbury Books, 1989. P. 303.

[23] *Ludwig Wittgenstein und der Wiener Kreis. Gespräche, aufgezeichnet von Friedrich Waismann* / von B. F. McGuinness (hrg.). Frankfurt am Main: Suhrkamp, 2001. 265 s.

the essence of the matter. It is *a priori* certain: whatever one may give as a definition of the Good – it is always only a misunderstanding to suppose that the expression corresponds to what one actually means (Moore). But the tendency to run up against *shows something*. The holy Augustine already knew this when he said: "What, you scoundrel, you would speak no nonsense? Go ahead and speak nonsense – it doesn't matter!"[24].

Publisher B. F. McGuinness (German edition) related the mention of Being and Angst to L. Wittgenstein with this argument from "Being and Time":

"That in the face of which one has anxiety [das Wovor der Angst] is Being-in-the-world as such. What is the difference phenomenally between that in the face of which anxiety is anxious [sich angstet] and that in the face of which fear is afraid ? That in the face of which one has anxiety is not an entity within-the-world … the world as such is that in the face of which one has anxiety"[25].

In general, the concept of Angst in Heidegger's philosophy signifies a deep metaphysical fear of death, a fear of Nothing that

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[24] Livingston P. M. Wittgenstein Reads Heidegger, Heidegger Reads Witttgenstein: Thinking Language Bounding World. P. 223–224. In original: «Ich kann mir wohl denken, was Heidegger mit Sein und Angst meint. Der Mensch hat den Trieb, gegen die Grenzen der Sprache anzurennen. Denken Sie z. B. an das Erstaunen, dass etwas existiert. *Das Erstaunen kann nicht in Form einer Frage ausgedrückt werden*, und es gibt auch gar keine Antwort. Alles, was wir sagen mögen, kann a priori nur Unsinn sein. Trotzdem rennen wir gegen die Grenze der Sprache an. Dieses Anrennen hat auch Kierkegaard gesehen und es sogar ganz ähnlich (als Anrennen gegen das Paradoxon) bezeichnet. Dieses Anrennen gegen die Grenze der Sprache ist die Ethik. Ich halte es für sicher wichtig, dass man all dem Geschwätz über Ethik – ob es eine Erkenntnis gebe, ob es Werte gebe, ob sich das Gute definieren lasse etc. – ein Ende macht. In der Ethik macht man immer den Versuch, etwas zu sagen, was das Wesen der Sache nicht betrifft und nie betreffen kann. Es ist a priori gewiss: Was immer man für eine Definition zum Guten geben mag – es ist immer nur ein Missverständnis, das Eigentliche, was man in Wirklichkeit meint, entspreche sich im Ausdruck (Moore). Aber die Tendenz, das Anrennen, deutet auf etwas hin. Das hat schon, der heilige Augustin gewusst, wenn er sagt: Was, du Mistviech, du willst keinen Unsinn reden? Rede nur einen Unsinn, es macht nichts!» [Ludwig Wittgenstein und der Wiener Kreis. Gespräche, aufgezeichnet von Friedrich Waismann / von B. F. McGuinness (hrg.). Frankfurt am Main: Suhrkamp, 2001. S. 68.].

[25] Heidegger M. *Being and Time* / trans. by J. Macquarrie and E. Robinson. Cambridge, Mass.: Blackwell, 2001. P. 230–231.

confronts the Beings and reveals its nature for being of human[26]. Asking about Nothing, the person gets in the realm of metaphysics. In other words, in order to understand the nature of Being, it is necessary to go beyond it, where it encounters Nothing. In other words, in order to understand the nature of Being, one must go beyond its limits, where is Nothing. Under these conditions, the question arises: "Warum ist überhaupt Seiendes und nicht vielmehr Nichts?"[27] ("Why are there beings at all, and why not rather nothing?").

But what exactly did L. Wittgenstein tell us, thinking of Being and Angst even in such a trivial way? His reasoning leaves a mixed impression. On the one hand, it becomes clear that L. Wittgenstein, despite belonging to another philosophical tradition, got to know Heidegger's ideas two years after "Being and Time" appeared. And finally he spoke of Heidegger with some respect in the context of those authors who had an influence on his work – Augustine, Kierkegaard or Moore – at least he mentioned them occasionally. On the other hand, one direct mention is clearly not enough for a complete reconstruction of L. Wittgenstein's reasoning. Of course, he generally did not appeal to the works of any other philosopher. Besides, he convinced that language is an obstacle to understanding the basics of being in this particular consideration. Outside of language there are probably some experiences like M. Heidegger's Angst. Therefore, it is better for us to remain silent about ethics. This does not mean that, since ethics judgments are meaningless, L. Wittgenstein does not speak about ethics. He is interested in how we can know the realm of ethics. Therefore, he comes to the awareness of the phenomenon of silence (lack of language), which is not identical with quiet (lack of sounds). The logic of language can only tell us the limits of where the unspeakable begins – all kinds of ethical experiences or intent to find a certain supersensible integrity for a world.

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[26] Heidegger M. *Was ist Metaphysik*. Frankfurt: Vittorio Klostermann, 2007. S. 29.

[27] Ibid. S. 21.

It should be noted that J. M. Thompson[28], looking for potential sources of L. Wittgenstein's phenomenology, also draws attention to his reasoning, dated January 1932, on the possibility of using the sentence "the Nothing nothings" or the question "what was earlier, the Nothing or the negation?"[29]. In order to understand the sense of such statements, one must first ask their author what he meant, one must understand how he formulated his opinion and whether such an abstraction, as suggested by L. Wittgenstein, was analoguos to island surrounded by the endless sea, where island is *Being*, and endless sea is *Nothing*.

Many interpretations of this kind can be offered to explain the origins of L. Wittgenstein's philosophy. However, due to the small number of references to other philosophers in L. Wittgenstein's works, it is difficult to be certain whether the reception of their ideas was indirect, incidental or not essential for understanding the ideas he formulated on his own.

M. Heidegger's influence can be traced more thoroughly to those philosophers who were directly engaged in the study of his work. In particular, M. Heidegger's legacy was explored by R. Rorty, an American thinker who had strong interests in contemporary analytic philosophy. He became interested in continental philosophy as early as the second half of the 1960s. This was due to the fact of the evolution of his views. It is well known that over time he moved from the tradition of pragmatism to post-pragmatism, in which he supplemented the ideas of analytic philosophy with a number of reflections specific to postmodernism and hermeneutics. He was interested in describing a poetic culture, developing the principles of ironic liberalism and anti-representationalism. Not surprisingly, he criticized the analytic project of philosophy in the late period, overestimated the importance of the linguistic turn and looked for new authors who could improve his post-pragmatic approach in philosophy.

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[28] Thompson J. M. The Origins of Wittgenstein's Phenomenology. In: *Papers of the 31st IWS* / A. Hieke, H. Leitgeb (eds). Kirchberg am Wechsel: ALWS, 2008. P. 350–352.
[29] Wittgenstein's Nachlass: The Bergen Electronic Edition. Oxford: Oxford University Press, 1998.

R. Rorty mentioned M. Heidegger for the first time in his "Linguistic Turn", which was published in 1967. In spite of the fact that the work was devoted to the linguistic turn, which was due to the efforts of analytic philosophers, R. Rorty also drew attention to the M. Heidegger's philosophical conception, which he regarded as an "attempt to do philosophy in an entyrely new way"[30]. Even then R. Rorty was interested in M. Heidegger's philosophy, since his study gave him a better understanding of the essence of the linguistic turn. In the course of time, his interest in the German thinker had only increased. In 1976 he published a work "Essays on Heidegger and Others"[31]. As its name suggests, M. Heidegger has become a key figure worthy of his attention in the context of post-Nietzschean philosophy. He named *Others*, in particular such philosophers as L. Wittgenstein, J. Derrida, M. Foucault. After all, the key figures for twentieth-century philosophy were, in his view, L. Wittgenstein in analytic philosophy, M. Heidegger in continental European philosophy, and D. Dewey in American pragmatism. The first of them (L. Wittgenstein) belonged to a philosophy focused on science. However, in the later period he became convinced of the futility of this approach, since philosophy does not solve its problems like science. In addition, progress in philosophy is a very dubious thing. Therefore, R. Rorty believed that philosophy as a science has no prospects. Another thing is philosophy as a metaphor: free discourse, not burdened with the requirements of science, the intention of a poetic understanding of reality in philosophy. Such standards of philosophizing are important to M. Heidegger, and they are precisely in line with R. Rorty's ideas about the philosophical search for truth. But according to D. Dewey's approach, philosophy is understood as politics, i. e., as a means to change society for the better and to carry out social reforms[32].

As for M. Heidegger, R. Rorty offered an extremely unorthodox interpretation of his work. He found historicism, irony, nominalism,

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[30] Rorty R. Metaphilosophical Difficulties of Linguistic Philosophy. In: *The Linguistic Turn: Essays in Philosophical Method* / R. Rorty (ed.). Chicago: University of Chicago Press, 1967. P. 34.

[31] Rorty R. *Essays on Heidegger and Others*: Philosophical Papers, Volume 2. Cambridge: Cambridge University Press, 1991. X, 202 p.

[32] Ibid. P. 9–26. (Part 1. Philosophy as science, as metaphor, and as politics).

pragmatism, post-Nietzschean motives in M. Heidegger's philosophy. R. Rorty called him "the greatest theoretical imagination of his time … an exemplary, gigantic, unforgettable figure"[33]. Although, on the other hand, the constant philosophical appeals to poetry did not make a great poet of M. Heidegger, and the academicness of philosophical statements did not always conform to the spirit of the Nietzschean ideas he developed. He certainly had his own philosophical style. His great merit was the creation of many categories that were unrelated to the realm of epistemology and science. These categories enabled philosophy to gain its own space for discourse and no longer needed to be reduced to other systems of knowledge (science in particular). However, language that is full of neologisms and metaphors only proves that finding the reasons is a form of language game. And in such a game we replace the search for metaphysical causes with the irony of the case. The philosopher rewrites previous vocabularies and creates new ones that consist of words that do not denote entities. The ideas of "Being and Time" become pragmatic, because the vocabulary that creates irony is a means of achieving the universal basis of being. The philosopher creates and this is a practical way of his action in the world. In all sorts of elementary words – Dasein, Befindlichkeit, Sorge – we express the difficulties of being that we know.

This R. Rorty's interpretation caused considerable criticism, which was primarily concerned with attempts to find a common vision of problems between representatives of different philosophical traditions. In this regards, it is advisable to mention the criticism of C. B. Guignon, who wrote: "…it is becoming increasingly clear that Rorty's attempt to enlist Heidegger's thought into the ranks of a vision shared by Dewey, Wittgenstein, Quine, and Sellars tends to mask some of the crucial substantive differences between Heidegger and Rorty"[34]. The author has in mind that in the later period of his work many analytic philosophers foregone from the standards of scientific accuracy in philosophy, and thus became similar to M. Heidegger in their understanding of the aims and objectives of philosophy.

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[33] Rorty R. *Contingency, Irony, Solidarity*. New York: Cambridge University Press, 1989. P. 118.

[34] Guignon C. B. On Saving Heidegger from Rorty. *Philosophy and Phenomenological Research*. 1986. Vol. 46, No. 3. P. 402.

Moreover, the interpretations of M. Heidegger's philosophy (in particular the history, language, truth, human existence, end of philosophy) that R. Rorty proposed also seemed to be not identical to what Heidegger intended. R. Rorty rather adapts M. Heidegger's reasoning to his own considerations than searches for their true meaning. He smooths the differences between philosophical traditions out too much by his own conclusions when he places the ideas of one of them within other philosophical systems.

Finally, it may be appropriate to make some remarks regarding the interpretation of M. Heidegger's philosophy by H. Dreyfus, one of the researchers of the philosophy of artificial intelligence. This interpretation is important for analytic philosophy because it places the German philosopher's thinking in a slightly different philosophical context – the philosophy of artificial intelligence. In the work "What Computers Can't Do: The Limits of Artificial Intelligence" (1972), he demonstrated the importance of M. Heidegger's reasoning in order to understand the peculiarities of organizing life experiences and to comprehend the creative nature of human thinking. Phenomenological studies indicate the uniqueness of the internal world of the person. Explaining the ideas of the German philosopher, H. Dreyfus noted: "Heidegger tries to account for the pervasive concern organizing human experience in terms of a basic human need to understand one's being. But this analysis remains very abstract. It accounts for significance in general but not for any specific goal or specific significance. Thus Heidegger in effect assimilates all human activity to creative problem solving or artistic creation where we do not fully know what our goal was until we have achieved it"[35].

Thus, H. Dreyfus appealed to the M. Heidegger's ideas to justify the fact that the artificial intelligence of the machine could not be identical to human and attempts to create such intelligence were futile. L. Braver calls this response to M. Heidegger's philosophy "success at last"[36] in comparison with previous attempts by G. Ryle, R. Carnap and R. Rorty, whose analysis was to some extent incorrect and unpromising. But H. Dreyfus, having interpreted M. Heidegger's ideas

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[35] Dreyfus H. *What Computers Can't Do: The Limits of Artificial Intelligence*. New York: Harper & Row, 1972. P. 188.
[36] Braver L. Analyzing Heidegger: A History of Analytic Reactions to Heidegger. P. 251.

in the field of criticism of artificial intelligence, demonstrated their perspective and importance for the new inquiries that arise in contemporary philosophy.

CONCLUSIONS

Consequently, the reception of philosophical views of M. Heidegger in analytic philosophy depended on the research methodology applied by the thinker as well as his interpretation of metaphysics. In the logical positivism of R. Carnap and A. Ayer, the philosophical views of M. Heidegger, as related to their metaphysics, were found to be absurd and even detrimental to the progress of philosophy. Thinkers who did not particularly delve into the peculiarities of phenomenology (such as G. Ryle or B. Russell) in connection with their own interests, indicated its ambiguity and dangers, despite recognizing the importance of M. Heidegger's legacy for the advance of philosophy. L. Wittgenstein treated that legacy with respect, since he was always interested in what was outside the language. However, he paid very little attention to the analysis of the ideas of the German philosopher. R. Rorty and H. Dreyfus also commended M. Heidegger's philosophy, although they used it to substantiate their own philosophical conceptions – post-pragmatism and critique of artificial intelligence, respectively – rather than to reconstruct or develop Heidegger's philosophy. In this way, they demonstrated the need for M. Heidegger's ideas for the progress of analytic philosophy in various philosophical directions, including combining it with the ideas of continental philosophy. This again proves the importance of studying the philosophy of M. Heidegger and points to its potential for the conceptual progress of contemporary analytic philosophy.

SUMMARY

The article is devoted to the study of the specific reception of M. Heidegger's philosophical ideas in analytic philosophy. It is proved that the attitude towards this thinker depended largely on the theoretico-methodological approach developed by certain analytic philosopher. The negative, neutral and positive reception of M. Heidegger's legacy in analytic philosophy is distinguished. It is established that the negative reception in logical positivism

(R. Carnap, A. J. Ayer) was based on the recognition of the absurdity of metaphysics, the impossibility of empirical verification of its foundations, the confusion and contradiction of its meanings. The neutral reception (G. Ryle, B. Russell) was to identify the strengths and weaknesses of M. Heidegger's philosophy, without a thorough analysis of his philosophy. The positive reception (L. Wittegenstein, R. Rorty, H. Dreyfus) manifested itself in attempts to interpret M. Heidegger's ideas as a means of substantiating their own philosophical conceptions. All this testified to the importance of dialogue between continental and analytic philosophy and the importance of the ideas of the German thinker in it.

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ECONOMIC CULTURE IN THE CONTEMPORARY ERA: SOCIO-PHILOSOPHICAL ASPECT

Yushkevych Yu. S.

INTRODUCTION

The current state and further development of world civilization is determined by the complex globalization process. Integration transformations in all spheres of society, in particular, the formation of a single economic space, the unification of economic relationships and the emergence of universal economic interdependence are the result of this process. Awareness of this fact necessitated the consolidation of efforts to overcome the planetary challenges facing modern mankind.

The adoption of the United Nations Millennium Declaration in 2000, which defined the Millennium Development Goals until 2015, as well as the adoption in 2015 at the 70th session of the United Nations General Assembly of new guidelines for sustainable development until 2030, were the result of the desire to take constructive steps to the direction of solving the most pressing problems. In Ukraine, which is part of the United Nations, an inclusive process of adapting the Sustainable Development Goals for our state was founded too. The national report "Sustainable Development Goals: Ukraine", which contains an adapted version of 17 global goals taking into account national specifics, was prepared in 2017. It should be noted that the solution of problems that are specifically related to the economy of our country – overcoming poverty and hunger, reducing inequality, developing agriculture and innovative industry, ensuring decent work and economic growth, creating responsible consumption and production are of priority importance for the implementation of the main objectives of the strategy sustainable development of Ukraine[1].

In our opinion, the existing formulation of sustainable development goals and a number of tasks that are designed to achieve

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[1] Національна доповідь «Цілі Сталого Розвитку: Україна». Київ: Міністерство економічного розвитку і торгівлі України, 2017.

them contain a context whose theoretical disclosure requires not only a highly specialized purely economic point of view, but also a general humanitarian analysis.

The study of the concept of "economic culture" is quite effective in this context. From our point of view, the socio-philosophical approach to the study of economic culture has not found sufficient implementation in modern scientific discourse. However, it is precisely this approach that acts as a reference point in the boundless labyrinth of existing definitions.

However, it is precisely this approach that acts as a reference point in the boundless labyrinth of existing definitions, which allows one to see the most important, the most significant in this phenomenon, has methodological and system-forming purposes, and takes scientific research to another level.

Therefore, the socio-philosophical understanding of the essence and role of economic culture as an integrative form, which acts as the spiritual quintessence of economic life, the study of individual and supra-individual modes of its existence, the transformation of its contextual content, the definition of the ways of realizing the cultural and economic ideals of modern times at the social and individual levels is quite relevant.

1. Economics and culture or economics as a culture: The essence and role of economic culture

There are two opposing approaches – economic determinism and cultural determinism in philosophical and economic discourse. The most famous representatives of these approaches, in particular K. Marx and M. Weber, respectively, took extreme positions on the priority of the role of the economy or culture in the progressive development of society. According to K. Marx, culture arises in the process of economic activity of people, is built on the basis of which is the economy, and serves as a servant. The opinion of M. Weber on this issue is fundamentally different than the previous one. He was convinced that a certain culture, in particular Protestantism, based on the values that appear as its content, forms such a motivation for behavior that directs representatives of this religious and cultural community to carry out economic activities based on market-capitalist

principles. According to M. Weber, this is precisely what contributed to the formation of capitalist production relations.

It should be noted that the problem of the interaction of economics and culture, in particular the understanding of the phenomenon of economic culture, is still of fundamental importance in both theoretical and practical terms. This is of particular importance in the context of the need to eliminate factors that determine the crisis of the modern economy and the search for ways to improve the economic situation in Ukraine.

Representatives of modern economic and sociological thought, in particular D. North, note the significant influence of culture on the economy and insist on the need, in this context, to create a new integrated approach to the study of economic processes, which will consider economic, sociological, political, cultural aspects at the same time. In his opinion, the cognitive process of a person is not only influenced by culture and society, but is a cultural and social process in a fundamental sense. Outside of culture, which acts as a translator of knowledge and values, it is impossible to understand the specifics of the trajectories of economic development and the types of political and social structure of society. The study of the nature and dynamics of a specific institutional structure necessitates an appeal to the sphere of culture and understanding of the economy as a cultural process[2].

In his report "Culture matters" A. Klamer notes that outside the economy there is a whole world that consists of values, virtues, from what is the foundation, encourages us to act and, more importantly, makes us people. In his opinion, economics is only part of the general context that culture is; it is only a tool for the production of what is more important, namely culture. We devote our whole life to the search for ideas, notes A. Klamer, that are part of our cultural goods, our accumulated cultural capital, which produces cultural values[3].

In a sociological study of the economic culture of P. Berger, it was emphasized that economic institutions do not exist in a vacuum, but in the context of social and political structures, cultural forms and,

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[2] Норт Д. Понимание процесса экономических изменений. М.: Изд. дом Гос. ун-та – Высшей школы экономики, 2010. С. 58.

[3] Кламер А. Культура имеет значение. *Экономическая культура: ценности и интересы.* Альманах центра исследований экономической культуры факультета свободных искусств и наук СПбГУ. С.-П. 2014. С. 13-19.

of course, in the structure of self-consciousness: in systems of values, ideas, beliefs[4]. Therefore, they must be viewed through the prism of cultural and even axiological approaches.

On the other hand, it should be noted that the economy also has a significant impact on culture. Just as the objective conditions of life gradually, but purposefully form certain mental features of the nation, the current level of economic development sets objective parameters for the formation of culture of both individuals and social groups, and society as a whole. According to T. A. Petrushina, in the dialectical relationship of economy and culture, a constitutive role belongs to the material basis – the economy. The method of labor and production determines the coordinate system in which culture is formed and developed. It, in turn, is able to actively influence and determine further changes in the economic basis in the process of its development[5].

Thus, the question of ascertainment of the determining role of one of the forms of social being of a person in the pair "economy-culture" remains open and even more relevant. Undoubtedly, the economy has cultural and even social roots; the available models of economic development depend on the type of dominant economic culture. The values and norms that constitute the content of this culture guide the economic development of society. In addition, the qualitative state of culture of the subject of economic activity, the level of formation of cultural and economic imperatives at the individual level, significantly affect the process and results of labor, both of an individual and the entire economic system as a whole. But the economy, in turn, determines the state and the further development of culture in its various manifestations. So, the economic component plays an important role in the possibility of implementing various cultural projects and preserving the cultural heritage, is a repository of the spiritual and material values of our people. Another aspect of this issue is that the economy in a certain sense acts as a "legislator", which determines the value content of the existing economic culture.

[4] Бергер П. Капиталистическая революция: 50 тезисов о процветании, равенстве и свободе. М.: Прогресс-Универс, 1994. С. 31.

[5] Экономическая культура населения Украины: Монография. Под ред. академика НАН Украины В. М. Вороны, д-ра филос. наук., профессора Е. И. Саименко. К.: Институт социологии НАН Украины. 2008. С. 17.

The dialectic of the relationship of economy and culture is manifested in this. The progressive development of the modern economy is possible only if the content of the economic culture matches the market type of economy; otherwise, culture will conflict and slow down the development of the economic sphere. Therefore, this interaction is characterized by a certain cyclical nature, where a person is a connecting element as a subject of economic activity.

Abstracting from the purely instrumental aspect of this issue determines the expediency of not only recognizing the mutual influence of the economy and culture, but also determines the need to interpret the economy as a culture. According to A. A. Pogrebnyak and D. E. Raskov, an economy that is part of a person's cultural activity, which requires a search for a new vision of its subject field, will help to overcome the isolation of economic theory from moral, historical, social and even metaphysical contexts. Culture has a meaning-forming content. It refers to the fact that it is transcendental to the field of meanings of any abstract system that represents this or that nature, in particular economic relations, but is immanent to human existence in its specificity. In an economy that is viewed through the prism of culture, the subject is no longer a fixed agent that obeys certain objective laws. It is understood in the open historical horizon of continuous self-determination, within the framework of which standard economic goals are not something that certainly matters, but that always participates in the problematization of own meaning[6].

Returning to the question of determining the essence of the concept of "economic culture", it should be noted that the conceptual analysis of the existing definitions allows us to conclude that this concept is distinguished by the multivariate approaches to its study. This is the result of the multifaceted nature of this phenomenon. Spiritual and material, subjective and objective, individual and social, internal and external, and so on are related in it.

Relevant is the approach according to which, the cognitive, axiological and praxiological components are thought primarily in this concept. The cognitive element is a combination of knowledge and ideas that reflect various aspects of economic reality and form

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[6] Погребняк А. А., Расков Д. Е. Экономика как культура: возвращение к «спору о методах». *Общественные науки и современность.* 2013. № 2. С. 101.

stereotypes of economic thinking. The axiological component includes material and spiritual values that function in the economic environment. The praxiological component is certain methods or vectors of activity of an individual, group or society as a whole; its purpose is the production, exchange and consumption of labor products; it is determined, on the one hand, by acquired knowledge and skills, and on the other, by acquired values, which are the content of economic norms that govern the behavior of subjects of economic relations.

Most scholars take moralistic or more abstract contexts into account when considering the value dimension of economic culture. Comparing the cognitive, axiological and praxiological components of economvic culture, we tend to insist on the decisive role of the category "value" in the triad of "knowledge-value-activity", through which we can determine the essence and role of other elements.

The modern social space is characterized by the active development of post-industrial society and the formation of a new corresponding type of economy, namely the knowledge economy. The identification of the value content of this component of economic culture becomes possible as a result of studying the dual nature of knowledge. In this context, it is simultaneously a significant factor in the efficiency of modern production if it is innovative, and the result, the product of this economic activity. Knowledge is a set of external information that is abstracted from a specific intellectual producer, or internal knowledge-skills of a subject of economic activity. It is, on the one hand, a form of social being and self-realization of the individual and, on the other hand, the most valuable product on the market of post-industrial society. Therefore, it certainly has spiritual and material, as well as cultural and economic value.

In the context of the study of the axiological measurement of economic activity, it is also advisable to refer to the category of "labor". The valuable content of this phenomenon also manifests itself in two forms: as a result of labor activity – the accumulation of material wealth and as the intrinsic value of the labor process itself. The data of a sociological study of the specifics of the economic worldview of representatives of modern Ukrainian society indicate the following. The quantitative indicator of instrumental motivation is 45.4%. In the framework of this motivation, labor is considered as a

means of achieving certain goals and is not self-worth. A quantitative indicator of the value motivation to work, which is the opposite of the previous one, is slightly larger – 48.8%. Pragmatic and social motivation to work – focusing on obtaining material profit (64.5%) or pleasure from an interesting type of activity (24.9%) – are directly related to the previous two forms of motivation[7]. In our opinion, such results indicate an imbalance in the economic worldview of modern Ukrainian and are also quite disappointing in the context of the worldview and philosophical tradition of our people. Remembering the philosophy of G. Skovoroda, namely the doctrine of "congenial work", it should be noted that only work that is close to your heart and gives the greatest pleasure can be most useful for a person on the path to achieving his own self-realization and personal happiness. It focuses the individual on the value-semantic content of culture and acts as a guarantor of the existence of a society of universal good.

A study of the value moralistic dimension of economic culture necessitates a reference to the work of D. McCloskey "Economics with Human Face or Humanomics", in which the economist famous in the United States of America calls for a critical review of the genesis of the economic order. The main idea of the author is that the developed countries of the modern world have achieved their success not due to the accumulation of capital or improvement of the private property system, but for completely different reasons, such as "the growth of the feeling of self-dignity of ordinary people and the feeling of freedom of inventors"[8]. D. McCloskey proposes to create an interdisciplinary sphere of economic knowledge – Humanomics, which will include ethical issues in the economic discourse. The subject of this science will be the virtues that are ignored within the standard approaches, but without which it is impossible to explain the richness of the modern world. According to the author, the return of economic issues to a wider context, which is associated with the transformation of spirit and values, can bring us closer to understanding how the development of modern civilization occurs.

Proponents of a similar point of view, cite as an example the success of the economic system of Japan, the basis of economic

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[7] Экономическая культура населения Украины. С. 135.

[8] Макклоски Д. Экономика с человеческим лицом, или гуманомика. *Вестник СПбГУ*. Серия 5: Экономика. 2013. № 3. С. 40.

activity of economic entities of which are moral and ethical values. According to the authors, the globalization and integration processes that determine modern economic development actualize certain social values, among which special attention should be paid to social justice and social responsibility[9].

It should be noted that in the National Report "Sustainable Development Goals: Ukraine", which was discussed above, special attention is paid to the need to implement the principles of responsibility and justice in the economic sphere. Unfortunately, the data of sociological studies indicate a disappointing result for us. So, the majority of respondents (63.1%) consider that pragmatic motivation predominates in the behavior of modern Ukrainian people – the desire to increase their material well-being at any cost. Only 6.4% of respondents say that representatives of our nation have a need for a mutual reward relationship – the desire for success on the basis of fair relations with others. Also, only 65% of experts note the presence of a formed feeling of responsibility at a level below the average and the existence of an economic culture of representatives of Ukrainian society as a whole[10].

2. Mental features of the formation
of an economic culture of personality

The economy and the economic culture of society are phenomena that mutually condense each other, interconnected with the help of subjects of economic activity, which in turn is a practical reflection of the economic consciousness of individuals. Therefore, a progressive change in the economic culture of society, first of all, determines the need to increase its level in each individual and the formation of the image of an "economic person" corresponding to the existing economic situation.

The search for ways of forming the economic culture of human, in particular its axiological component, necessitates the study of the process of the emergence of value orientations of a person. Cultural and economic values are to some extent the result of our own

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[9] Стожко Д. К., Стожко К. П., Целищев Н. Н. Аксиология современной экономики: проблема формирования экономического сознания. *Вестник ПНИПУ*. Социально-экономические науки. 2017. № 3. С. 260.

[10] Экономическая культура населения Украины. С. 111; 114.

experience, on the basis of which we evaluate, build a hierarchy, re-evaluate and even devalue obsolete values. According to D. Dewey, certain preferences can receive the status of values if a person pays attention to them – is able to evaluate their desires[11]. Thus, a certain phenomenon can turn from a value opportunity into a value reality only in the process of a person's self-cognition.

It should be noted that the process of forming the axiosphere of an individual's economic culture takes on a more active form under the influence of external factors. These are the availability of adequate institutional conditions – the political stability of society, the innovativeness of management structures and their reorientation to support market relations, relevant legal regulation that can guarantee the safety of new economic activities – as well as the implementation of an effective system of economic education of the population that should carry out educational, upbringing and ideological functions. The most significant components of the educational system, as a set of channels for transmitting knowledge, which can change the individual's value orientations and increase the level of economic culture, are the educational institution, the family institution and the mass media. According to sociological studies, the institute of education has a constitutive role among them – 71.8%, unlike others – 59.8% and 36.8% respectively[12].

Turning to the issue of the content of educational activities, it should be noted that modern teachers face an extremely complex task – to change the existing value orientation of youth. Valorize such spiritual dominants as responsibility and justice, and also promote the process of reorienting students from the life paradigm "to be to have", which occupies a prevailing place in their minds[13], to "to have to be", in the framework of which "possession" has only instrumental meaning in relation to "being", which is a terminal value. In addition, it is necessary to change the youth's perception of economic success, which is identified primarily with economic indicators (31.4%) – the presence of a "big bank account", "own business" and "real estate that generates profit". Psychological indicators – "an interesting circle of

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[11] Klamer A. A Pragmatic View on Values in Economics. *Journal of Economic Methodology*. June. 2003.

[12] Экономическая культура населения Украины. С. 213.

[13] Экономическая культура населения Украины. С. 102.

contacts", "life in harmony with oneself and others", "satisfaction from ownership of the benefits received" and integral indicators – "lack of feelings of unfulfillment and unnecessaryness", according to students, do not play a significant role in the life of a successful person – 16.3% and 9.1% respectively[14]. From our point of view, this is not true and may ultimately lead to the emergence of a state of existential vacuum in a human during certain periods of his life, which are characterized by the search for meaning-forming foundations of one's own existence.

It should be noted that the most fruitful form of valorization – the increase in value – of the object that serves the purpose of this process is a dialogue between the subjects that participate in its assessment. Thus, most representatives of modern economic discourse, in particular A. Klamer[15], note that excessive theorizing should be avoided and seek dialogue during the teaching of economic science. The dialogue to a large extent includes valorization and encourages students to realize the value of the subject of discussion. A necessary condition for the effectiveness of this process is skillful coordination by the initiator, which is a teacher in the academic environment.

In this sense, philosophy has the greatest potential. It reproduces the basic mental traits and preserves the value core of the national ethnos, enriching it with the best examples of world culture. Philosophy is not a passive reflection of the mental features of an ethnos. The study of the philosophy that is the carrier of these essential features of the nation contributes to the preservation of mentality, its emotional and spiritual component.

The main focus in philosophy has always been on axiological and ethical issues. The content of this form of worldview, starting with the ancient classics, is the unity of three components: logic, physics and ethics. Revealing the internal connection of these elements, it should be noted that the organizing center in this triad is precisely ethics, which, as part of philosophy, is its unifying target. The most important

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[14] Москаленко В. В., Шайгородський Ю. Ж., Міщенко О. О. Економічна культура особистості: соціально-психологічний аспект. К.: Вид-во «Центр соціальних комунікацій», 2012. С. 200-201.

[15] Кламер А. Странная наука экономика: приглашение к разговору. М.; Спб.: Изд-во Института Гайдара; Издательство «Международные отношения», Факультет свободных искусств и наук СПбГУ. 2015. 344 с.

task of philosophical ethics is the understanding and the value design of philosophy itself as an ethical project – a morally worthy way of life. Ethics as a philosophy of morality is the expression, continuation and completion of the moral meaning of the whole philosophy – without ethics there is no philosophy because it is itself ethics[16].

Immersion in the depths of philosophical knowledge, where a person receives an impulse for a critical perception of reality that does not correspond to its own moral ideals, causes the construction in the mind of the individual of a mental image of the world, which is a sphere of dominance of moral and ethical values, a fair and dignified life. In the process of philosophizing, a person acquires skills of a skeptical attitude to social realities – forms a culture of doubt – and the desire not to stop at what has already been achieved on the path to the realization of an intellectual utopia, the goal of which is a morally perfect world.

Philosophical knowledge is a unique system of developing skills of non-dogmatic, flexible and at the same time evidence-based thinking. This is possible thanks to a peculiar toolkit of thinking – a problematic nature, multivariate answers, the use of cognitive, ethical and aesthetic abilities of consciousness of a person. Only within the framework of philosophy, as a result of elegant reflexive work on the development of ethically correct judgments, the moral component of social action is realized based on contextuality, not stereotypes. The content of this discipline, due to the non-declarative nature of it, is fruitful in developing independent thinking, searching for one's own moral position, and contributing to the realization of the individual's creative potential.

Studying philosophy, the student learns the skills of logically reasoned thinking and masters the culture of discussion, and also realizes the social and moral incentives of activity, which leads to the formation of a feeling of responsibility for its results.

Philosophy offers and solves issues that are quite general in nature; discovers, understands and formulates principles and laws that are significant for any area of human activity; helps to comprehend the meaning of human life itself. In addition, it develops the ability to navigate in the contradictions of public life, allows to constructively

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[16] Гусейнов А. А. Философия как этический проект. *Вопросы философии.* 2014. № 5. С. 16-26.

act in the development of strategic life positions, to compare, choose and justify values, landmarks and ideals. It provides an opportunity to overcome the fragmentation of knowledge, to achieve a holistic, universal vision of moral and ethical values. Thus, philosophy actually carries out the mission that, according to A. N. Whitehead, is central to it – to find a worldview that can save people from death, for which the most significant are values that go beyond meeting animal needs[17].

Philosophy accumulates in a specific form the cultural and historical experience of mankind, which contributes to its transfer to new generations. The study of the philosophical heritage of mankind is one of the surest ways to attract the younger generation to generally accepted moral and axiological dominants. A variety of moral and ethical values that came to the fore in this or that historical epoch is perceived by a personality in the process of dialogical cognition, proceeding from its own spiritual needs.

The past of mankind, in particular its moral dimension, is like a mirror, from which a person can stop, step back and carefully peer into his own "I". The spontaneous formation of moral and ethical values of an individual occurs due to immersion in the historical past, in the course of one's own experience of moral images of different historical eras. So, according to V. S. Bibler, worthless should be considered attempts to force a person to behave like Oedipus, or to live like Christ; act like Hamlet or Don Quixote, since each of the moral situations requires from human to form his own version of morality and responsibility[18]. The reflection of the "disputing voices of historical eras" in the consciousness of a person makes it possible to understand himself and contributes to his spiritual growth.

The dialogical nature of philosophy contributes to the adoption of moral experience. Within the framework of philosophy, the historical past and the person who seeks to comprehend it are participants in subject-subject interactions. Philosophy provides an opportunity for the free choice of moral and ethical values relevant to the individual,

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[17] *Уайтхед А. Н. Избранные работы по философии. М.* : Прогресс, *1990.* С. 560.

[18] Библер В. С. Нравственность. Культура. Современность : философские размышления о жизненных проблемах. *Этическая мысль : науч.-публицист. чтения*. М. : Политиздат, 1990. С. 17-19.

which are the basis for the birth of her own spirituality, as evidence of the uniqueness of this act of creation.

Philosophical knowledge is characterized by reflexivity, due to the diversity of the considered worldview positions. Therefore, it helps students develop a sense of tolerance – acceptance of a different point of view. In the process of philosophizing, the opponent's judgments and arguments become clear, and understanding of the conceptual nature of knowledge as a whole is also achieved.

The process of self-determination and self-realization of human existence necessitates philosophical questioning. Human in essence must ask. He must create the human world himself, both as a separate individual and as a member of society. This requires personal knowledge. Philosophy immerses a person in the atmosphere of worldview questioning, which gives him orientation in life and allows him to find his place in the world. The basis for philosophical problematic issues is the cultural situation – a life situation in which eternal philosophical problems arise.

Philosophy contributes to the development of theoretical thinking, which helps to more deeply understand and master the special and theoretical disciplines today, and will also be the basis for the effective management of society in the future. In addition, the teaching of philosophy successfully solves the problems of developing students' understanding ability, which are the basis of both theoretical and practical activities. In this sense, philosophy is quite practical.

The practical component of philosophy is also realized in the framework of solving the question of the possibility of a free responsible act, which is the process of transforming theory into a mode of action; at the same time, it does not cease to be thinking, but is an act at the stage of its ideal formation in thinking. In the framework of the philosophical perception of practice, the behavior of the subject of moral relations is considered in its proper form, based on how it should be. Philosophy focuses primarily on the moral and not cognitive aspect of the act, considering it as a form of creativity. It combines not only theoretical and practical, but also a value attitude to the world.

The role of philosophy in the life of both an individual person and society as a whole is determined by the tasks that confront it, in particular, the preservation of the value paradigm of the realization of

the process of cognition. Philosophy is the unity of the value and cognitive attitude to the world, therefore, it has great potential in solving the problem of finding forms of interaction of epistemology with axiology that correspond to the modern level of human development and society. This, in turn, contributes to the exit of society from the crisis state.

Philosophy, which is able to expand the information field of knowledge about ethical problems, stimulate moral reflection and develop the corresponding sensations, is the determinant of the formation of moral feeling. It plays a crucial role in the orientation of the individual towards moral self-improvement and development because it is a reflective form of knowledge. Her main duty and sphere of responsibility are values, in particular moral and ethical ones. It is philosophy that contributes to the formation of a sense of responsibility of a person for relatives, homeland and the fate of the world as a whole.

The implementation of moral and ethical values at the level of an individual subject involves passing certain stages. The formation of moral feeling is of the greatest importance among them. Knowledge of moral values generally accepted in society acquires an imperative character thanks to the moral feelings that arise during an emotional experience.

The specific of the process of obtaining moral knowledge largely excludes a logical explanation of moral and ethical values. Thus, J. Moore, using an original comparison of the concepts of "good" and "yellow," demonstrates the difference between the above forms of cognition and the incompetence of traditional means of communicative practice. He notes that just as it is impossible to explain what "yellow" is to someone who does not yet know what it is, it is also impossible in a similar situation to explain to him what "good" is[19].

Moral cognition is distinguished by the personal attitude of the individual to social being[20], and also involves a certain standardization of moral feelings. As a result of this, an "emotional generalization" of the social experience that a person has received within the framework

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[19] Мур Дж. Э. Природа моральной философии. М. : Республика, 1999. С. 63.
[20] Апресян Р. Г. Эмоциональные механизмы нравственности. *Вопросы философии.* 1981. № 5. С. 124.

of communicative interaction occurs. Such a generalization helps to reflect the current moral and ethical values in the human mind and gives reason to talk about a certain consonance of the two methods of cognition – moral and artistic-figurative.

This specificity brings together moral and artistic knowledge. According to F. Schelling, art is able to comprehend all the facets of human existence – the inner world of a person with its joys and sorrows; therefore it is capable of what science is only trying to get closer to[21]. The artistic knowledge of moral phenomena is mainly carried out not in the abstract and due, but in the cultural and value aspects – in the categories of morality and relevant relations[22]. This form of cognition contributes to the comprehension of the social essence of the moral phenomena of society through concrete-sensual images of heroes and their actions.

The essence of moral problems is expressed in an understandable and close way to a significant number of people in the works of creative personalities. The master gives the opportunity to gain knowledge through his creation and at the same time contributes to the birth of a new truth that is enriched by personal and historical experience as a result of entering into dialogue through a work of art. Art is characterized by an art-shaped visualization of the image of the moral dimension of human existence. Thus, art can be considered the best way of transmitting moral knowledge and the necessary structural component of the formation of moral and ethical values.

Art is a means of transforming the practical and rational form of public perceptions of moral behavior into emotional and figurative. Therefore, it can be considered an effective way of symbolic reproduction of reality using an artistic image, as well as the transmission and reproduction of socially significant content in certain emotional states.

An artistic image is a metaphorical form of thinking that reveals one phenomenon through another and is characterized by a direct influence on the emotional sphere of a person. The formation of an artistic image involves the materialization of the artist's intention, his

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[21] Шеллинг Ф. Система трансцендентального идеализма. Л. : Соцэкгиз, 1936. С. 387.

[22] Малахов В. А. Искусство и человеческое мироотношение. К. : Наукова думка, 1988. С. 113.

subjective activity in the development of objective reality. The reader's perception of the artistic image involves the realization of the image in his mind in the form of subjective reality, which synthesizes in itself objective and real, as well as subjective and imaginary.

Thus, the need to apply an artistic-figurative interpretation of philosophical knowledge as a means of transmitting moral and ethical values is the result of the following factors. The formation of a moral feeling, as the determining component of a moral act and the conditions for the realization of moral and axiological dominants, is possible if moral experiences exist. Also, the need to take into account the specifics of moral cognition and mental characteristics of the Ukrainian ethnic group – the advantage of the sensory component and understanding of the world around us with the help of the "heart" – necessitates the use of appropriate emotional mechanisms of influence on the individual's consciousness.

CONCLUSIONS

The need to take into account the individual and social levels of economic culture formation, in particular its value dominants, when planning the future strategy of economic development of Ukraine is the result of the determinism of the economy of our society by economic culture. Sociological data indicate an insufficient level of moral and ethical component of economic culture, in particular, a low degree of economic responsibility and economic justice. This can be a significant obstacle to the progressive development of our state as a worthy representative of the European community.

The desire to improve the state of the axiosphere of morality of modern Ukrainian society and the need to adjust the low level of development of the moral component of the economic culture of representatives of the Ukrainian ethnic group necessitates the search for optimal ways to implement moral and ethical values at the individual and social levels.

In modern conditions – the destruction of the institution of the family and the strengthening of the negative influence of the media of communication – the mission of the institution of education is the formation of the axiosphere of the personality and the direction of her spiritual energy to achieve her own moral perfection. Education is a significant mechanism for the translation of moral and ethical values

and moral experience, as well as orientation to historically developed moral ideals that are fixed in the social consciousness.

Adequate functioning of morality in society provides for the interiorization of moral and ethical values – their adoption as their own – at the level of each individual. Based on the specifics of moral and ethical values and mental features of the Ukrainian nation, it is necessary to use such ways of their implementation that will not conflict with the internal nature of the representatives of the Ukrainian ethnic group and will allow to achieve a high level of morality in our society. The bearer of this potential, in our opinion, is a philosophy that, by virtue of its problematic, non-declarative, pluralistic, dialogical nature, represents the kingdom of freedom.

The use of an artistic-figurative interpretation of philosophical knowledge as a means of transmitting moral and ethical values is due to the need to form a moral feeling, as a determining component of a moral act and the conditions for the implementation of moral and axiological dominants, which is possible only if there are moral experiences.

SUMMARY

The article deals with the essence and role of economic culture in the development of the economy of modern society. In the context of understanding the phenomenon of economic culture, the problem of the interaction of culture and the economy is considered; the mutual influence and role identity of these two forms of social relations are substantiated. It has been defined that the main elements of the structure of economic culture are cognitive, axiological and praxiological. As a result of a study of the valuable and even moralistic dimension of economic culture, it is concluded that representatives of the Ukrainian ethnic group have a low level of economic responsibility. The institute of education was singled out as the optimal way to form moral and ethical values corresponding to the status of the European society. The article argues the position that the most appropriate, mental characteristics of the Ukrainian people and the specifics of the process of forming moral feelings, the channel for transmitting moral and ethical values is philosophy as a worldview and disciplinary form. The article also demonstrated that the artistic-figurative interpretation of philosophical knowledge is the most

productive for activating the process of moral experience as a result of which a moral feeling is formed.

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