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PRESERVATION AND DEVELOPMENT OF THE HUMAN PERSONALITY IN THE VIRTUAL ENVIRONMENT AS A MODERN ANTHROPOLOGICAL CRISIS

The need for a detailed consideration of the culture of modern society, which is considered informational, or even post-informational, is due, first of all, to the importance of the role of culture as a structural element of any society throughout the entire period of civilization's existence. On the one hand, it appears as the results of social activity, on the other - culture is a regulator of this activity, forming a certain system of norms and values. Therefore, culture is the foundation of social existence, on which certain regularities of the civilizational process and features of the social space of a particular society are layered. It is a phenomenon that reveals the essence and nature of the social life of a person and society as a whole. Therefore, man is the center of culture, its substrate, without which it does not exist. Therefore, culture is fixed through real social activity and its results, that is, through the existence of subjects of cultural interaction in the social space of society.

The process of reflecting the inner and outer world of a person in culture is caused by the fact that people create social space with the help of signs and symbols. The construction of the social space of modern society is impossible without taking into account the specifics of the transformational processes inherent in society on a global scale, in particular, the formation of the information society, under the influence of which new forms of cultural reproduction were formed, which brought radical changes to modern culture.

In the subsection, culture is analyzed, first of all, in the context of a systemic approach, which focuses research attention not only on the integrity of various types, forms and manifestations of culture in the social space of modern society, but also allows to single out those transformational processes that in a certain way affect the peculiarities of culture in the modern world. One of the leading methodological principles of research is comparative-historical, which allows tracing the main stages of the formation and development of the culture of the information society, that is, its cultural dynamics, which appears in the unity and diversity of cultural forms.

Culture is a basic qualitative characteristic of a certain level of social development. It is culture that allows you to go beyond the limits of your biological nature, endows a person with social qualities and shapes him as a person. It consists of explicit and implicit norms that influence social behavior with the help of certain regulators, "which are mastered and mediated by means of a system of symbols" [11, p. 30-39].

Culture, having a general historical character, records the specific features of the socio-cultural manifestation of individual social communities and the level of development of society. A number of researchers believe that Postmodernism as a new worldview arose in post-industrial society as a response to the crisis of previous eras, "its formation and development were ensured by socio-cultural diversity, the rejection of canons in culture, totalitarianism in thinking, the introduction of the principles of meritocracy into the life of society...pluralism becomes the leading philosophical current [1, p. 229].

The idea of individuality, multiple cultures and alternative ways of development of civilization is quite widespread in the European philosophical tradition. Let us emphasize that the philosophical concepts of postmodernism have a bright shade of deconstructivism directed against the traditions of classical methodology and metaphysics. Postmodernists emphasize the idea of the pluralistic nature of the world, the priority of the separate, unique over the general. At the same time, postmodernism simultaneously demonstrated the complexity of perceiving multiplicity, the non-immanence of these ideas, the need for such a departure from the framework of rationality for its perception: "Post-industrial society is characterized by a significantly accelerated development of socio-economic processes in a short time. The variability of social conditions affects almost all spheres of human life - from education to professional activity to lifestyle" [2, p.112]. Cultural pluralism and the diversity of the manifestation of cultural products lead to the need for dialogue as a tool for adopting a different worldview and worldview. For example, B. Bibler, in his search for the logic of culture, developing the ideas of M. Buber and M. Bakhtin in a peculiar way, arrives at the idea of dialogics (which he understands at the same time as the logic of paradoxes), which turns out to be "logic that creates", through the logic of communication, collision and disputes of at least two radically different cultures (in particular, in a single personality, in an internal dialogue) [5, p. 9-10]. Thus, culture is a mechanism that determines the possibility and direction of human development within the framework of the system of norms and rules inherent in society.

It is no coincidence that the problems of cultural development and the influence of various factors on it — nature, technology, political, socio-economic and other factors — are one of the eternal problems of social philosophy reflection. In accordance with the chosen topic of the article, in the context of this work, we focus on the problem of the influence of technologies on culture, in particular, information technologies, which are rapidly developing and being introduced into all spheres of society's life. Throughout the historical development of civilization, technology was

an integral element of culture, acting as its material basis. Noting the organic unity of culture and technology, we note that today there are many contradictory judgments about the role of technology in the development of culture, which are a reflection of no less contradictory real trends that are clearly manifested today in the development of modern society, when technology and the latest information technologies penetrate into all spheres of society and human existence: "The essence of the problem lies in the discrepancy between the reality created by man and the way he perceives it" [18, p. 234].

Turning to the problem of culture in social space, it should be noted that according to P. Sorokin, social space is a geometric structure of social relations: "In this context, the determination of the object's position in social space was reduced to the determination of relationships with other social phenomena: "...to determine the position of a person or any social phenomenon in the social space means determining his (their) relationship to other people and other social phenomena" [16, p. 297]. We emphasize the fact that, according to his concept, social space is filled with cultural content.

Deep mechanisms of the formation of the morphology of culture, as a result of which space becomes "a sign and expression of life itself, the first and most powerful of all its symbols" [17, p. 36] can be found in the works of O. Spengler. He insisted on the existence of human inner and outer worlds embodied in the concepts of soul and world. In the formation of this opposition, Spengler reveals gradations corresponding to the levels of spiritual development. Thus, spatiality in Spengler's interpretation turns into an objective criterion for the development of man and society. The personality continuously interacts with the social space, resulting in interdependent changes: "Surrounded and permeated by the entire set of relationships between people, we live not only in the physical world ... This reality forms a special world for us - the world of history, politics, everyday life, spiritual culture - in contrast to the entire world of nature" [7, p. 273].

The need for a specific social spatio-temporal generalization is expressed in the concept of network (information) society by M. Kastels [9], in which society is identified with the social structure and is reduced to three general components: space, time, technology. The change in ideas about space and time in the information society is primarily due to the fact that the latest information technologies, in particular computer technologies, have infinitely expanded the living space of a person.

The need to understand culture in the social space of modern society has become especially relevant in the context of informatization of society as a global socio-cultural process. The contradictions between the dynamic pace of informatization, which require a progressive culture, and the traditional attitudes of the existing cultural potential of society were exposed. This led to a radical change in former cultural landmarks, to the transformation of culture, which caused changes in other areas of human life: "...a transformed culture requires a mutation of public opinion and, accordingly, political action.

The modern combination of the culture of the 21st century and the society, which is still immersed in the 20th century, cannot continue for long" [19, p. 9]. Culture in the social space of the information society reflects and expresses the complex processes taking place in society in connection with informatization as a global transformation process, transformation into economic, socio-political and spiritual life. The combination of cultural traditions and cultural innovations determines a very complex picture of the content, structure and functioning of the culture of the information age. It contains various subcultures, inevitable human values and negative manifestations of the civilizational process.

At the same time, it became obvious that informatization originates precisely in the sphere of culture, develops on a broad historical and cultural background and causes qualitative changes, first of all, precisely in the sphere of culture. It is quite natural that the rapid processes of informatization of society, the onset of the information age, are accompanied by the formation of a culture that differs in its content and functions from the culture of the past: "The old concept of culture is based on continuity, the modern one - on diversity; the old value was tradition, the modern ideal is syncretism" [3, p. 264].

Modern culture is much more dependent on the spread of information than all the previous ones: "Modern culture is determined not only by art and philosophy, but by science and technology" [10, p. 156]. The state of the modern cultural space, its dynamics are largely determined by the technological multimedia environment. The majority of modern scientists, who in one way or another study the changes brought by technology into our lives, note that the growth, accumulation of knowledge and information in the 20th and 21st centuries is exponential in nature.

As a result, under the influence of information technologies and other attributes of the era, the formation of which is now taking place on a global scale, a new type of culture is being formed, which correlates with the realities of those changes inherent in the social space of the information society. Gradually, the process of analyzing these changes took shape in the concept of information society. According to the opinion of some researchers, the culture bears the imprint of the ideology of postmodernism and posthumanism.

Informatization as a process of technologization of life has a high dehumanizing and post-cultural potential, if culture is defined as a measure of the humanization of the world. This culture is very complex in its content and structure and includes not only the culture of industrial society in the form of elite, popular and mass cultures, but also various subcultures and countercultures that exist in the virtual space of modern society. Socio-cultural aspects of this process were practically ignored, which led to the emergence of a whole series of problems: a drop in the general cultural and educational level, social anomie, etc. and the consumer" [14, p. 27].

The variety of cultural forms of modern society is also determined by the technological basis of the social space, i.e. information and communication technologies. Thus, the formation and development of cultural forms of the

information society lies in a certain space, the architecture of which is based on the computer as a cornerstone, around which the structure of other technological elements of the socio-cultural process, such as electronic networks, satellite systems, television, radio and telephone networks. However, within the framework of this technological unity, we observe a colossal diversity of cultural forms, due to the fact that "the information society is a cultural system that was not formed in a cultural vacuum and is not a hermetically sealed cultural system" [8, p. 308].

Culture, which is represented in the social space of modern society, is a complex hierarchy of subcultures that change rapidly, differ in great diversity, have their own language, concepts and symbols. In general, now subcultures are systems of specific cultural features inherent in certain social groups, which are distinguished by such criteria as age, professional, regional and other. The latest information and communication technologies can become a tool for emancipation from the system of norms and rules of social and individual life established by modern society, an opportunity to "go" into the virtual space for communication, to acquire a new corporeality or, on the contrary, to be disembodied and to completely liberalize consciousness. It should also be noted that virtual space contains new countercultures (for example, neo-hippies, cyberpunks, etc.), digital installations, happenings and performances [12, p. 14], which are a product of exclusively virtual culture, have no analogues or simply cannot be reproduced in the social space of modern society.

Due to the excessive technology of modern culture, a contradiction arises between the material and spiritual cultural segments, which was already described in the works of A. Schweitzer: "The fatal thing for our culture is that its material side developed much faster than the spiritual side" [15, p. 295]. According to the scientist's opinion, the main thing in culture is not material gains, but the development of the spiritual and creative potential of the individual.

Meanwhile, according to his theory, we overestimate material gains and do not sufficiently take into account the importance of the spiritual component. Direct communication of people with each other is replaced by mediated by technical devices - telephone, computer and other information and technical means: "The problem of freedom of communication has become a new problem in modern society in recent decades, when mass media have almost completely replaced personal communication as a source of messages that carry new information" [6, p. 243]. Interpersonal communication of people becomes emotionally impoverished.

Preservation and development of the human personality as a biosocial phenomenon is the most important problem of culture, which is in the center of attention of modern society. This problem is sometimes referred to as the "contemporary anthropological crisis." Man, complicating his world, more and more often brings to life such forces that he no longer controls and which become alien to his spiritual nature. The more it transforms the world, the more it generates unforeseen social factors that begin to form structures that radically change human life and often make it worse. In the second half of the 20th century, H. Marcuse stated

that one of the essential consequences of modern man-made development was the emergence of a "one-dimensional person" as a product of mass culture [13, p. 26].

The accelerated development of technogenic civilization makes the problem of socialization and personality formation very difficult. The world, which is constantly changing, strives for a globalized culture, for the unification of cultural values and norms, traditions, while at the same time forcing a person to live on the border of different traditions, in different cultures, to adapt to different, constantly changing circumstances.

In such conditions, the problem of cross-cultural communication and its effectiveness becomes very relevant and acute. Intercultural, interconfessional relations, which are actively developing today, require new integrative sociocultural foundations and forms of regulation of these communication processes, because integration is the basic principle of the global deployment of the informational component of modern society: "...at the beginning of the century in society, culture, in the spiritual changes are brewing in the world of man, there is an understanding that postmodernism has exhausted its potential, grasping the new reality and is unable to cope with it, therefore a socio-cultural crisis arises.

All the processes taking place in the structure of modern culture make it possible to state not only the differentiation of the culture of the information age into separate segments - subcultures and countercultures, but also the existence of specific processes both in the structure itself and in the functioning mechanisms of modern culture. This, in turn, testifies to the dialectically contradictory nature of those global transformational processes that take place in the social space of modern society and have a direct impact.

Obviously, along with the greatest modern achievements in the development and functioning of culture, crisis phenomena are also observed, which are caused by a number of objective and subjective determinants. It is also known that the material and technical component of human existence evolves significantly faster than its spiritual basis, represented by objective forms of consciousness and a complex of moral qualities of the individual. The contradictory possibilities of the theoretical mind, which can go far in its development, regardless of the human world and the consequences of the introduction of technology, which do not take into account the requirements of the practical mind.

As society becomes more informatized, more and more significant changes are taking place in its cultural life, which is manifested in the extraordinary growth of technical possibilities for the development and transmission of cultural values. Modern culture is characterized by informatization, which promotes rationalization, and institutionalization, which is expressed in increasing the role of social institutions in the cultural life of society. Mass communication and mass media begin to play a decisive role in the development of information culture.

The processes of sociocultural transformations to which modern society is subject have a significant impact on culture as a form of social and individual life activity. Analyzing socio-cultural transformations that are inherent in the social space

of modern society, first of all, attention should be focused on the trend associated with the process of globalization, which tries to unify various cultural traditions, as well as with the process of informatization, which causes the emergence of virtual subcultures (for example, computer computer luddites) and countercultures (for example, hackers, cyberpunks, etc.). Cultures that develop during a specific historical period are always national, organic to a specific time and space, the eclecticism allowed in them is strictly determined and limited. Global culture is ahistorical, does not reflect any identity, does not reproduce any common memory of generations.

Conclusion. Virtual space exists objectively alongside the social space of modern society, is a space for reproduction of cultural life and new cultural products, although it is based on a different substantive basis. The informatization of society has as a direct consequence the further transformation of culture, the complication of its structure, content and function: "...in relation to other existentials, marginality is the worldview support of an individual, the center of his spiritual assimilation of the world around him, a reference point for defining the meaning of an individual, chosen in the unconscious layers of the human psyche (soul) as some archetypal model of a person, which reflects his invariant essence, originally perfected, which requires its actualization in accordance with the act of becoming a being from nothing"

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ПРО СВОБОДУ І ПРИРЕЧЕНІСТЬ У РОЗУМІННІ Ж. – П. САРТРА (на прикладі праці «Буття і ніщо»)

Жан-Поль Сартр – один з найвпливовіших філософів свого часу, належав до течії екзистенціалізму. Філософія екзистенціалізму тісно пов'язана з літературною течією екзистенціалізму, які іноді важко відмежувати одне від одного, адже філософи є також письменниками, що викладають свої погляди в художніх літературних творах, а не лише в філософських працях та трактатах. Це явище стосується й Жан-Поль Сартра, який вводив свої філософські роздуми у романи та й взагалі вони були написані під явним впливом світогляду письменника. Течія досліджує людину як унікальну істоту, у якій є