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EDITORS' FOREWORD

The Editorial Board of Wisdom is honoured to offer the scientific community Issue 22 (the second in the annual volume of 2022) of our periodical, again dedicated to the 100th anniversary of Khachatur Abovian Armenian State Pedagogical University.

The present jubilee issue comprises valuable scholarly insights on social and political philosophy, problems within the domain of applied philosophy, religion, language and culture philosophy, as well as the philosophy of ethics and law.

We keep broadening the geography of our authors - Armenia, France, Indonesia, Jordan, Russia, and Ukraine.

The increasing scientific interest in our publi-

cations, together with positive feedback, not only contributes to the growth of quotations and references to this scholarly endeavour but also obliges the Board and motivates all our contributors.

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

As it has been so far, our Editorial Board is guided by the priority of scientific pluralism and the fundamental freedom of insights and opinions. Thus, the viewpoints reflected in the papers do not necessarily always coincide with the Editorial Board's position.

Editorial Board

SOCIAL AND POLITICAL PHILOSOPHY

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Naira HAKOBYAN,
Srбуhi GEVORGYAN,
Laura PETROSYAN,
Anna KHACHATRYAN

THE PROBLEM OF PERSONAL DEVELOPMENT IN THE CONTEXT OF SOCIAL ANOMIE

Abstract

The article is devoted to some prospects for personal development. In contemporary societies, personal development often occurs in parallel with significant larger-scale changes of a social, socio-psychological and cultural nature. These include wars, socio-economic crises or unfavourable changes in epidemiological situations that lead to the distortion and modification of social norms and values. In such conditions, a person succumbs to uncertainty and is alienated from their environment. These phenomena are characterized by the term “social anomie”. Hence, out of all the factors contributing to personal development, professional activity significantly contributes to a person’s ability to overcome anomie and reintegrate into society.

Keywords: social anomie, personal development, social norm, integration, environment, adaptation, professional activity.

Introduction

The problem of personal development remains relevant even today. It is studied from various angles (communication, motivation, self-realization, personality traits, etc.), with attention to all manners of factors: psychological, philosophical, environmental, and their effect on the person. There is also considerable debate over specific patterns of personal development – previously staples of developmental psychology; these are now criticized and no longer convincing. The external environment has changed, with it, the patterns of personal development.

In reaction to difficult situations, a person experiences certain deeply embedded stunted or dogmatic ideas and thoughts, just as well as emotions. From the point of view of Gestalt psychology, these events act as mechanisms of interaction with the world. As the theorist of Gestalt psychology, P. Goodman (as cited in S. Ginger

& A. Ginger, 2016, pp. 128-130) put forward the concept of “Self” as a process of creative inner fitness to the external environment. He made a distinction between the concepts of “I” and “Self”, theorizing that the “Self” is a unique process within each person which describes the uniqueness of the reactions mentioned above, or responses, given in a particular style in a given time. The “Self” is not only where the person resides but also his means of residing in the world, and this can change depending on the situation.

F. Perls (as cited in S. Ginger & A. Ginger, 2016) thought that studying a person’s activity examines the phenomena that occur during a person’s contact with the surrounding world. It is within that scope that psychological developments take place. The thoughts, behaviour and emotional experiences of a person are tools of interaction: they allow the person to attend to the situation. F. Perls referred to this contact as a

chain of needs being satisfied and this chain consisting of certain stages.

Several authors in Gestalt psychology propose the “contact chain” concept, with a varying number of stages; however, this only helps to explain where failure occurs. Social anomie is encountered in these conditions, and it manifests in the depreciation of socio-cultural affiliations in a person’s view, disagreements with social norms, and weakened ties to society in general (Merton, 1938).

Social Anomie: Definitions and Features

Social anomie is currently a rather comprehensive and multilateral term. Social anomie results from large-scale societal changes, such as emergencies, war, spread epidemics, conflicts, and asocial phenomena.

Although the term anomie has been circulating in social sciences for a considerable time (Nartov, 2010; Napso, 2017, pp. 22-30), the phenomenon of social anomie is not yet thoroughly studied in terms of personal development. It is no coincidence that the anomic peculiarities of personal development are the subject of interdisciplinary investigations. E. Durkheim (1996) emphasizes the role of social norms in regulating a person’s behaviour and the expectations of the person’s environment. S. Frolov (2007) highlights the contradictions between the person’s needs and the ability to satisfy them as a condition of social anomie, and R. Merton (1994) believes that anomie causes a feeling of unavailability of the environment’s socio-cultural norms.

In a state of social anomie, the person’s contact with the environment is disrupted. The person does not understand or admit changes in society, resulting in no capacity to adapt to the changes in social and cultural norms. In other words, we see that the norms and values of society are alienated. As a rule, the person appears uncertain, as the former social environment has already been stripped of meaning. Previous con-

tacts with society do not work, and the new socio-cultural norms and values have not yet been internalized to serve new contacts.

If a person finds it hard to confirm contact with the world, they choose specific appropriate mechanisms to avoid direct contact. These are escape mechanisms that can manifest at different stages of contact. Often the person exhibits these escape mechanisms without conscious understanding; that is, the person considers them forms of ordinary behaviour. Only in case of an emergence of a psychological problem does the analysis allow us to understand what really happens between the person and the surrounding world. The person in the process of satisfying their needs encounters various obstacles that do not allow them to complete the chain; hence the chain is disrupted, which often acts as an unfinished gestalt.

Thus, in a state of social anomie, human behaviour’s mechanisms of avoidance or resistance become stable, constant phenomena. From the point of view of psychology, there is no distinction between positive or negative, necessary or unnecessary psychological traits. Instead, there is the issue of the person’s socio-psychological development and adapting to society. From that stance, we investigate forms of exposure to socio-cultural or environmental factors for human development. According to several authors, the process of human development, with an emphasis on socialization and professional stability, in particular, is estimated through the presence of certain psychological qualities, some of which are subject to development, while others are the main individual qualities of a person (Aghuzumtsyan, Petrosyan, Poghosyan, & Khachatryan, 2016; Amelina, 2017, pp. 61-66).

Specific Factors of Personal Development

R. Krichevsky (1993) presents a well-grounded series of personal qualities subject to development. He examines personal development in

the context of the manager's activities and distinguishes qualities for effective management such as dominance, confidence, emotional stability, stress resistance, creativity and drive for achievement, initiative, responsibility, reliable problem-solving independence, and sociability. Therefore, the general efficiency of the person's development and activity is based mainly on work experience, with consequential professional and life experience (Aghuzumtsyan et al., 2016). I. Kon (as cited in Hakobyan & Khachatryan, 2021) singles out three main concepts for the description of individual development as a whole: "life time", "vital phase", and "way of life". They express the spatiotemporal and social characteristics of the person's inclusion in a social environment in the event of a violation of which the anomic phenomenon of the person's marginalization appears.

The stretch of "lifetime" (or life-space) is the period between birth and death. The term does not specify what constitutes this time-space or whether it is socialized or marginalized. The term "vital phase" is more defined. It assumes that life is subject to a well-known pattern, and its stages are in a perpetual circular motion, upon violation of which we encounter different forms of marginalization. Despite the "vital phase" concept, it is impossible to understand the essential processes for developing individual identity without the emphasis on its interaction with other people or social institutions, expressed mainly through professional factors.

The most applicable and effective term is "way of life". This concept differs from the concept of the "vital phase" (cycle) mainly by its versatility and implying many different aspirations and branches of development within a single biography. The heart of its periodization is the idea of permanently limited stages, i.e. life events, instead of a linear progression of said stages. The time, sequence, and means of actualizing any life event are no less important than the fact that the event has occurred. This point of view allows us to talk about sociological, psy-

chological and historical preconditions and separate a person's professional orientation and experience (Kon, 1984).

In our opinion, the phenomenon of social anomie is closely linked to the professional aspects of a person's development. These impact the individual's prospect of life and lead to average life satisfaction at best. R. Allen and S. Lindy have shed much light on this topic with their methodology for estimating probable life expectancy, which allows us to deduce correlations between, on the one hand, individuals' perceived expectations of life and, on the other hand, their intrinsic values and certain aspects of their professional life. Professional factors such as work efficiency, management skills, the scope of thinking, professional motivation and professional destructivity prevention lead to a stage of personal development where prospects for life and plans for the future are extended. In other words, the existence of these professional factors has a significant impact on an individual's life prospects and represents an avenue for self-realization (Heckhausen, 1986). In H. Heckhausen's opinion, achievement contributes to self-realization.

H. Heckhausen relays his theoretical standpoint on the formation of value systems and connects it to the desire to achieve goals or, in a more general sense, to the concept of directed action, which the author terms "achievement activity".

According to Heckhausen, achievement activity must:

1. Lead to a tangible result, which
2. Must be estimated qualitatively and quantitatively while
3. The thresholds of estimation must neither be too low nor too high for the activity to be crowned with success, along which it is also necessary to spare time and efforts towards it.
4. It is necessary to include a scale of comparison and a normative level within that scale.
5. Lastly, the action must be taken for a desirable subject, and the recipient of the result must be this subject.

R. Cattell (as cited in Spasennikov & Golubeva, 2013) considered the problem of personal development through the lens of personality trait theory, according to which personality traits are exhibited through stable and predictable descriptors of human behaviour. According to R. Cattell, personality traits are grouped into several categories:

1. Constitutional traits – traits that develop based on the person’s biology and physiology.
2. Environment-generated traits – traits based on the influence of social and physical environments.
3. General traits – shared by people of the same culture to different extents.
4. Unique traits – possessed by a handful of people, or even just one.
5. Surface traits – a set of behavioural descriptors that act as one whole for observation purposes.
6. Primary traits – baseline constructs, considered the foundation of an individual. Different modes of behaviour exist through extended lengths of time when more profound levels of individuality are considered.

In the psychological literature, the examination of personal development also relates to communication issues regarding inquiries on inclusion within society or alienation from it. B. F. Porshnev (as cited in Heidmets, 1979, p. 18) considers this question of communication (i. e. human co-interaction) a central problem of social psychology and discusses the whole process within the system of suggestion and anti-suggestion. According to him, human co-interaction or suggestion can be studied only through anti-suggestion. He considers physical distancing from the suggestor an actual act of anti-suggestion. Porshnev also clearly differentiates the external influence on a person from their inner resistance, presents the relationship of these “forces”, and attributes a decisive role in the process of a person’s self-actualization within an environment. Among American researchers on the topic of personal development within a society, a

notable figure is I. Altman (as cited in Heidmets, 1979, pp. 19-20), who has pioneered the “privacy theory”, a thesis on private space and people’s tendency to distance themselves from social functions. Altman views privacy as a process of regulating interpersonal boundaries that dictate a person’s communication with others. It has the following primary components:

- There exist two sides to privacy – desirable and real. The optimum situation is when desired privacy matches absolute privacy, while the opposite results in incongruence, leading to social anomie.
- Privacy is a dialectic process consisting not only of deviations leading to marginalization but also of socially accepted norms of communication.
- Striving for privacy can be observed in different social units – an individual, a family, a group etc.
- There is a wide selection of methods of achieving privacy – verbal and paraverbal behaviour, creation of personal spaces, different cultural and subcultural mechanisms (traditions, norms, etc.)

Undoubtedly, Altman’s theory plays a huge role in the research of interpersonal relationships within an environment, but there are slight reservations. Firstly, his point of view of privacy is exaggerated, and the concept of “regulating boundaries” is an umbrella term for too many actions. Secondly, Altman views privacy subjectively; it remains on the level of individual open/closed behaviour and does not address person-group or person-society relationships, which can be examined especially through the study of professional factors of personal development.

M. Heidmets (1979) presented the problem of personal development through descriptors of interpersonal relations, or “contacts”, such as the number of social contacts, their stability (the impossibility of separation) and others, which can be viewed as professional factors as well (p. 6). Quantitatively, the volume and intensity of relations are considered more than their content. The

more intense a person's social/professional contact with others becomes, the more the person's actions submit to the environment's demands. We consider the extent of the reliance on social environments and the centralization of regulating the person's actions. Regulation can be performed by both the environment (external regulation) and the individual (internal regulation). This distinction is not absolute, of course – in reality, a single component of regulation can dominate over the rest. It can be said that the presence of social/professional contacts increases the external regulation of the person. Generally speaking, any professional cooperation implies the transformation of internal regulation into external regulation and increases a person's reliance on the environment (Heidmets, 1979, pp. 10-11).

M. Magomed-Eminov's (1998) examination of professional factors also focuses on the level of opinions and emotions exhibited in certain life situations – opinions and emotions that emerge through motives like “desiring to be accepted by society” or “fear of rejection”, which are included in the affiliative structure of human motivation. From this point of view, the “being accepted by society” motive is intensely expressed when the abovementioned factors are present. The fear of rejection gradually increases based on age-specific characteristics of personal development, leading to specific changes in the affiliative structure of motivation. Notably, active engagement in said professional factors moderates the fear of being rejected by society and preserves the person's adaptive abilities.

Professional factors are important also within the context of the directionality of personal development (Golovakha & Panina, 1989), particularly in determining the life satisfaction index. It is also noteworthy that professional factors themselves represent psychological defence mechanisms, including in the person's psychological defence structures (Plutchik, Kellerman, & Conte, 1979).

We can observe the role of professional fac-

tors in regard to personal development within developmental programs in the modern higher education system. Several examples are presented below.

The University of Wolver Hampton employs a research program on the development of personal and professional qualities based on four interconnected fields: personal intellectual abilities, research organization, research efficacy and involvement in society, or the effect on it (Researcher development workshops, n.d.). Notably, the primary characteristics of personal development are understood within the scope of research efficacy and are represented by personal qualities, as well as self-regulation and professional development characteristics. This point of view, on the one hand, displays the role of professional factors considered side-by-side with personal development, and on the other, indicates the social significance of these factors and their function in effective personal development.

The effect of professional factors on personal development is also emphasized by other world universities and scientific institutions. For instance, the developmental program on personal and professional abilities of the University of Bristol (Personal and professional development course directory, n.d.) prioritizes personal development and well-being; in the University of Melbourne (Graduate research hub, n.d.), this connection is represented in the development of students' level of social activity. In particular, out of the professional factors affecting personal development, time management, social skills and purposeful research are considered to carry the most import. The developmental program of the University of the South Pacific (Strategic total academic review, n.d.) corresponds to several projects where the critical role of professional factors is linked to the person's affective field, where the characteristics of ethical, cultural and social coexistence are considered. Acquired professional abilities are essential in forming business habits, developing communication skills, and their application in communication process-

es. According to the practical research carried out by the University of Lisbon (Research skills development course, n.d.), out of the professional factors affecting personal development, professional communication, individual and teamwork, creativity, research management, and interdisciplinary cooperation have been found to be significant, and are included in the education program.

Psychological studies, as a rule, identify a person's certain activities. Within the field of management psychology, personality studies, in particular, explain the expressions of the person's psychological patterns within certain activities. Some studies examine personal characteristics in relation to professional work (Gevorgyan 2011, pp. 80-91; Aghuzumtsyan, Petrosyan, & Poghosyan, 2018). There have been extensive studies in the field of personal qualities necessary for management activity. These studies have discovered the interconnection of these qualities, leading to various personal development programs based on personal qualities. Although, the studies mentioned above examine the influence of some personal qualities on professional effectiveness or the expressions thereof. There remains the question of how personal development is expressed and how it relates to psychological qualities necessary for success. Follow-up questions such as how exactly a developed person behaves in a professional environment, what is a developed person and what are the identifiers of personal development are yet to be studied as well. Success in professional activities is measured both by career growth and professional development, but then again, what psychological level does the person who *has* achieved career growth or professional development exist on? Does that level correspond to a high personal development level? In other words, the question is, how does a psychologically mature person behave within a professional environment?

Conclusion

In order to resolve the questions above, we

consider it necessary to define measures of personal development, which will make it possible to describe a psychologically developed person. Among the measures of personal development, the nature of the person's professional activity should be an essential and decisive factor since the relationship with society is expressed in the act of carrying out professional activities. This attests to the notion that at the core of social anomie lies the incompleteness or distortion of measures of personal development, leading to the violation of the person's purposeful integration into society and the equivalent perception of the Self.

Professional activity in contemporary societies is perceived as a systematic factor of personal development, and consequently, the problem of developing personal abilities and professional skills becomes paramount. The person constructs their professional strategies to integrate into society and achieve socio-psychological significance.

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SOME LEGAL PROBLEMS IN ENSURING HUMAN SECURITY IN THE CONDITIONS OF INFORMATION AND PSYCHOLOGICAL WARFARE (SECOND ARTSAKH WAR CASE)

Abstract

The quality of opposition and penetration possibilities are also altering in the rapidly changing world. In parallel with the technical and technological development, it seems that in pre-war, wartime and post-war proceedings, the informative and psychological components, if are not pushed to the forefront, do not concede to the military actions with their significance of influencing the opponent.

The second war of Artsakh, which lasted from September 27 to November 9 in 2020 and the military crimes carried out by the Turk-Azerbaijani tandem during the war, shows that the policy towards Armenians implemented by both Turks and Azerbaijani has not been changed over a century. That is, since 1918, all the tools with the military, informational, and psychological components used by Azerbaijan are initially targeted not only at the azerbaijanization of the territories but also against the statehood of Artsakh and human rights.

In this regard, it is imperative for the Armenian side to clearly and objectively convey the available information of inhuman policy against Armenians to the international community.

Keywords: the Republic of Artsakh, war, COVID-19, state institutions, psychological warfare, information warfare, human rights.

Introduction

Although the concept of information and psychological warfare appeared recently, the theory of information and psychological influence began to form in the ancient centuries. Moreover, the tools of information and psychological influence are developing to this day, without losing relevance, both from the point of view of research activities and from the point of view of conducting successful wars in modern conditions.

As the experience of all the wars that humankind has waged shows, the outcome ultimately depends on material and moral factors. Experienced military leaders and statesmen, since ancient times, knew that it is possible to fight the enemy not only by armed means but also by purposeful influence on the consciousness and psy-

che of people. For that goal, they used information and psychological influence through the purposeful production and dissemination of certain information that had a direct impact on the functioning of the information and psychological environment of society, the psyche and behaviour of the population, and military personnel to weaken the morale and combat power of the enemy.

The most ancient way to undermine the enemy's morale is to intimidate him with his combat power. For example, the Mongol leader Genghis Khan and the Carthaginian general Hannibal, before the battle began, deliberately spread rumours about "new secret weapons" - war elephants, "fire snakes", poisonous smoke, etc. Moreover, the Persian commander Xerxes spread rumours about the number of his troops in order to maximize the emotional impact on the

enemy before the campaign in Greece in 480 BC (Historical aspects of the theory and practice of information and psychological influence). Information and psychological warfare, with some changes, was actively conducted in the subsequent years of human history. It was conducted during the Crimean War of 1853-1856, the First World War of 1914-1918, the Second World War of 1939-1945, etc.

The tools of information and psychological warfare, with some modernizations, are actively used today. A striking example of this is the second Artsakh war, during which the Turkish-Azerbaijani tandem used all information and psychological warfare tools. Moreover, during and after the aggressive war against the people of the Republic of Artsakh, which Azerbaijan launched during the pandemic, illegal tools were used that infringed on fundamental human rights and endangered the lives and health of the civilian population. Information and psychological warfare tools are also used during the Ukrainian crisis, which has turned into war since the end of February.

It follows from the above that if in ancient times, information and psychological wars were mainly fought before the war and during the war, in modern times, information and psychological wars in a more extensive and modified version will be introduced in the post-war period. This is done without any doubt for the population's moral and psychological crush and the final destruction of the enemy's defensive power.

Methodology

The research methodology is based on a comprehensive method, including analysing scientific and normative literature. The study uses comparative, historical, systematic, statistical and field research methods. The following approaches are used to solve the identified problems: institutional, political-legal, historical-legal, value, etc. Methods of quantitative and qualitative content analysis and monitoring are used to form the

empirical base of the study. The use of data processing software is significant in the latter case. The study involves the integration of various scientific fields (law, political management, psychology, etc.).

Psychological Warfare: From Ancient Times to the Modernity

Psychological warfare has a long history. Psychological warfare has been defined as a war waged psychologically; that is, military operations are conducted carefully considering the enemy's policies, opinions, and morale. It is not in this sense that the term was used in American practice during World War II. In a narrower sense, psychological warfare was defined as propaganda, which includes the use against the enemy of such operational components of a military-political nature that may be required to achieve goals. Imperial powers such as Ancient Rome, the Mongols of the Middle Age and the European colonial empires of the nineteenth century used highly effective military strategies with a substantial psychological component. At the same time, psychological strategies have often proved attractive to weak States, forcing them to rely on diplomatic manoeuvres and deception for their survival. Since prehistoric times, military and political leaders have recognized the importance of weakening opponents' morale. In the Battle of Pelusium (525 BC) between the Persian Empire and Ancient Egypt, Persian troops used cats and other animals as psychological tactics against the Egyptians, who avoided harming cats because of religious beliefs and spells. Modern tactics of psychological warfare were first used during the First World War. Technological advances in electronic and print media have made it easier for Governments to spread propaganda through mass-circulation newspapers. On the battlefield, aviation achievements made it possible to drop leaflets behind enemy lines, and special non-lethal artillery shells were developed to spread propaganda. Postcards dropped by British

pilots over German trenches contained notes, presumably handwritten by German prisoners, praising the humane treatment of them by British jailers.

It should be noted here that the tools of information and psychological warfare are actively adopted by states and terrorist organizations. In today's ongoing war on terrorism, the jihadist terrorist organization ISIS uses social media sites and other online sources to conduct psychological campaigns aimed at recruiting

Information-Psychological Warfare in Modernity: Second Artsakh War Case

As you know, on January 30, 2020, the World Health Organization (WHO) declared the coronavirus outbreak a public health emergency of international importance (Statement on the second meeting of the International Health Regulations (2005) Emergency Committee regarding the outbreak of novel coronavirus (2019-nCoV)), and on March 11 - a pandemic (WHO Director-General's opening remarks at the media briefing on COVID-19 - 11 March 2020, 2020). Following the WHO announcement, the UN Secretary-General called on all the conflicting parties to stop wars and fight against the common enemy - COVID-19, as the most vulnerable, suffer from military conflicts: women, children, the disabled, and refugees. That is, the population segment primarily becomes a victim of the COVID-19 pandemic, while the health care systems of the warring countries are in a state of collapse due to wars (UN chief urges to end wars and fight against common enemy COVID-19, 2020).

However, despite the most difficult epidemiological situation in the world and the call of the UN Secretary-General, and taking advantage of the overburdened health system of the Armenian side, on the morning of September 27, the Azerbaijani armed forces, with the close support of the Turkish army and the Turkish military-political leadership, unleashed a large-scale aggres-

sive war on the entire territory of the Republic of Artsakh. The war, which was supposed to have started as a result of the formation of the Republic of Azerbaijan in 1918 and continues to this day, with some pauses and changes in the geography and involvement of the military-human potential.

Immediately after the resumption of hostilities, the Azerbaijani Foreign Ministry spread information that the Armenian military began firing at the positions of the Azerbaijani army along the entire front line with large-calibre weapons, mortars and artillery installations (Escalation in Karabakh: tanks, helicopters and vehicles of air defence are hit, 2020), but further militaristic statements and actions of the Azerbaijani side and, in particular, President Aliyev, prove that Azerbaijan planned to launch an aggressive war against the call of the UN Secretary General, and the negotiation process on the Nagorno-Karabakh settlement. That is why, on October 3, he began to "dictate" the terms of the cessation of hostilities and the truce (Aliyev called the withdrawal of the Armenian military from these territories a condition of the ceasefire in Karabakh, 2020). At a meeting on December 12 with the OSCE Minsk Group co-chairs, after the war, he said that the Minsk Group did not play any role in settlement of the conflict and Azerbaijan itself solved it by military-political means (Ilham Aliyev to the OSCE Minsk Group Co-Chairs: I did not invite you, 2020).

In this context, the statement of the US Embassy in the Republic of Armenia is of particular interest in which the US, a day before the war, on the 26th of September, called on its citizens not to visit Artsakh and the areas bordering Azerbaijan (The United States urges its citizens to stay away from the Armenian-Azerbaijani border areas, 2020). That is, the war did not start by chance because the day before the war, the international community, which adopted neutrality during the war, knew about the aggressive, offensive actions of the Turkish-Azerbaijani tandem against the people and statehood of the Republic of

Artsakh, for which, on the eve of the war, Turkey transferred about 4 thousand militants and terrorists from the northern regions of Syria to Azerbaijan (CNN claims that it has found confirmation of data on the recruitment of mercenaries close to Turkey to be sent to Nagorno-Karabakh, 2020). This is evidenced by the statement of the Russian Foreign Ministry that Russia has its own data that militants from the Middle East are fighting in Nagorno-Karabakh, which, in turn, was confirmed by the head of the Russian FIS Sergey Naryshkin, adding that "...according to the information available in the FIS, mercenaries from international terrorist organizations fighting in the Middle East, in particular [such as] "Jabhat al-Nusra" (banned in Russia), "Firkat al-Hamza", "Sultan Murad", as well as extremist Kurdish groups are actively moving to the conflict zone" (Naryshkin said that Transcaucasia could become a new bridgehead for hundreds of terrorists, 2020).

The fact of the transfer of international terrorists to the Nagorno-Karabakh conflict zone, as well as the support of the command staff of the Turkish army, in turn, shows that initially and regardless of the requirements of international law, the Azerbaijani-Turkish-terrorist forces did not plan to comply with the generally accepted rules of war: from the beginning to the end of the war, they will launch rocket and air strikes on peaceful settlements and civilian infrastructure throughout Artsakh, including the capital (Azerbaijan bombs Stepanakert, authorities urge people to hide in shelters, 2020) (An air alert is again declared in Stepanakert, 2020).

During the military actions, the Azerbaijani-Turkish forces targeted not only the armed forces of Artsakh but also the civilian population and vital infrastructure, including power plants, schools, cultural and youth centres, medical institutions, bakeries, gas pipelines, food warehouses, as well as interstate and inter-regional roads, including bridges of strategic importance (Azerbaijan strikes at civilian infrastructure in Stepanakert: Schools and kindergartens are targeted,

2020).

Moreover, in gross violation of international humanitarian law, the norms and principles of customary law, the Geneva Conventions, as well as the provisions stipulated by the relevant conventions and documents of the UN, the Azerbaijani-Turkish armed forces used prohibited ammunition against the civilian population of the Republic of Artsakh, in particular, cluster bombs (Azerbaijan: Cluster Munitions Used in Nagorno-Karabakh, 2020) and phosphorous weapons (Azerbaijan used phosphorous weapons in Karabakh - Defense Army of NK, 2020) containing elements of chemical weapons, thus continuing the cycle of war crimes. It is enough to note the terrorist attack in the city of Hadrut when a disabled child was killed in front of his parents. Then the parents themselves (Azerbaijani saboteurs killed a disabled mother and son in Hadrut, 2020), an unarmed elderly man and a young man who accompanied him were publicly shot (Azerbaijanis shot dead two civilians in Hadrut, according to the Ombudsman, 2020).

This shows that the ultimate goal of the military-political leadership of Azerbaijan and Turkey is not only the conquest of the territory of Artsakh but also the destruction of the people of Artsakh. Without going into the history proving the linearity of the policy of the Azerbaijani leadership towards the Armenian people from the first day of the formation of the Republic of Azerbaijan to this day, it is enough to cite as an example the remark of Russian President Vladimir Putin at the Valdai Forum, where the latter noted that the Karabakh conflict did not begin as an interstate conflict and a struggle for territories, it began with an ethnic confrontation (Putin said that the death toll in Karabakh is approaching 5 thousand, 2020).

The anti-Armenian policy at the highest level was characteristic of all the authorities of the newly created Azerbaijan. It is not by chance that one of the main reasons for the declaration on the proclamation of the Nagorno-Karabakh Republic on September 2, 1991 (State Independence Dec-

laration of the Nagorno Karabagh Republic, 1992) was the policy of apartheid and aggregation carried out in Azerbaijan, which ultimately created an atmosphere of hatred and intolerance towards the Armenian people, which periodically led to armed clashes and human casualties.

That is the aggressive war launched on September 27 against the statehood of the Republic of Artsakh – a continuation of Azerbaijan's long and linear policy towards the peaceful population of Artsakh. This proves the fact that despite the statements of the Presidents of Russia, the United States and France on Nagorno-Karabakh from October 1 (Statement by the Presidents of Russia, the United States and France on Nagorno-Karabakh, 2020), as well as the Foreign Ministers of Russia, France and the US Secretary of State from October 5, 2020 (Joint statement calling for a ceasefire in Nagorno-Karabakh, 2020), in which condemning the escalation of violence in the Nagorno-Karabakh conflict zone, the presidents and departmental ministers of the three countries called for an immediate cessation of hostilities and without setting preconditions to resume negotiations on the substance of the settlement with the assistance of the OSCE Minsk Group Co-Chairs, the Turkish-Azerbaijani side, repeatedly violating the agreements, continued military actions, during which several dozen civilians were killed among the civilian population of Artsakh, about two hundred people, including children, the elderly, women, rescuers, paramedics, and representatives of foreign media were injured in various degrees.

Furthermore, only on the 44th day of the war, on November 9, with the mediation of the President of the Russian Federation, Armenian Prime Minister Nikol Pashinyan, Azerbaijani President Ilham Aliyev and Russian President Vladimir Putin signed a trilateral statement on a complete cease-fire and all military operations in the Nagorno-Karabakh conflict zone, which consists of 9 points:

1. A complete cease-fire and all military operations in the Nagorno-Karabakh conflict zone

will be declared from 00:00 Moscow time on November 10, 2020.

2. The Agdam district is returned to the Republic of Azerbaijan until November 20, 2020.
3. Along the contact line in Nagorno-Karabakh and along the Lachin corridor, a Russian peacekeeping contingent of 1960 soldiers with small arms, 90 armoured personnel carriers, and 380 vehicles and special equipment is being deployed.
4. The peacekeeping contingent of the Russian Federation is being deployed in parallel with the withdrawal of the Armenian armed forces. The term of stay of the peacekeeping contingent of the Russian Federation is 5 years with an automatic extension for the subsequent 5-year periods if none of the Parties declares 6 months before the expiration of the term of their intention to terminate the application of this provision.
5. In order to increase the effectiveness of monitoring the implementation of agreements by the Parties to the conflict, a peacekeeping centre for monitoring the ceasefire is being deployed.
6. Armenia had to return the Kelbajar district to Azerbaijan by November 15, 2020, and the Lachin district by December 1, 2020. The Lachin corridor (5 km wide), which will provide a link between Nagorno-Karabakh and Armenia, remains under the control of the peacekeeping contingent of the Russian Federation. Within three years, a plan will be determined to construct a new route along the Lachin corridor, providing a link between Nagorno-Karabakh and Armenia, with the subsequent redeployment of the Russian peacekeeping contingent to protect this route. Azerbaijan guarantees the safety of movement of citizens, vehicles and cargo in both directions along the Lachin corridor.
7. Internally displaced persons and refugees return to the territory of Nagorno-Karabakh and the surrounding areas under the control of the Office of the United Nations High Commis-

sioner for Refugees.

8. Prisoners of war and other detained persons and the dead bodies are exchanged.
9. All economic and transport links in the region will be unblocked. Armenia guarantees the security of transport links between the western regions of Azerbaijan and the Nakhchivan Autonomous Republic. Control over transport communication is carried out by the bodies of the Border Service of the FSS of Russia

According to the agreement of the Parties, the construction of new transport communications connecting the Nakhchivan Autonomous Republic with the western regions of Azerbaijan will be provided (Statement by the President of the Republic of Azerbaijan, the Prime Minister of the Republic of Armenia and the President of the Russian Federation, 2020).

That is, as a result of the 44-day war, in addition to the adjacent seven districts, except for the Lachin (Berdzor) corridor, which provides a link between Nagorno-Karabakh and Armenia, which came under the control of the peacekeeping contingent of the Russian Federation, the entire Hadrud district and the city of Shushi came under the control of the Azerbaijani side.

Despite the trilateral agreement and the deployment of Russian peacekeepers on the territory of the Republic of Artsakh, which was supposed to be the basis for long-term peace, immediately after the suspension of hostilities, the Turkish – Azerbaijani tandem began the second-psychological-informational stage of the war that began on September 27. It is enough to go through the chronology of the Karabakh conflict to understand that this policy is just a continuation of the policy against the people and statehood of the Republic of Artsakh, which began in 1918, the ultimate goal of which is the rejection of the Armenians and the Muslimization of the region.

It was for this purpose that the moral and psychological pressure on the Armenian population and, in particular, the border areas began when starting from November 10, the Azerbaijani side began to put up stencils with the inscription

“Welcome to Azerbaijan” along the entire contact line of the Syunik Marz road of the Republic of Armenia (As a result of the signed trilateral statement, in some areas of the Syunik Marz, the left part of the road passed to Azerbaijan), and the Azerbaijani armed forces, to intimidate the border population, periodically open fire, in the immediate vicinity of the Armenian villages, both with small arms and large-calibre weapons, provoke the Armenian military, bringing forward their posts (The Azerbaijani Armed Forces violates the agreements and puts forward their positions, 2021), repeatedly violating the agreements and conditional borders of the Republic of Armenia and the Republic of Artsakh.

Disturbing complaints about the fire and the deployment of Azerbaijani armed forces in the vicinity of Armenian villages were sent to the Human Rights Defender of the Republic of Armenia, who, after visiting the border areas of Syunik Marz, stated that “the presence of Azerbaijani armed forces in the immediate vicinity of the border areas of Armenia, on inter-communal and interstate roads, poses a real threat to the lives and other vital rights of the civilian population, criminal acts of the Azerbaijani armed forces that threaten the rights of the civilian population to life and health, physical and mental integrity, as well as other internationally recognized rights, must be completely excluded” (Tatoyan, 2021). Disturbing complaints continued during the trilateral meeting in January 2021 of Russia, Armenia and Azerbaijan leaders. However, this time, the Azerbaijani armed forces opened fire from Shushi in the direction of Stepanakert (The people of Artsakh are sounding the alarm: it was fired from Shushi in the direction of Stepanakert, 2021).

It is no coincidence that MEP Ivan David, presenting evidence from the Second Karabakh War, confirmed that the Azerbaijani and Turkish armies committed genocide in Nagorno-Karabakh: “Genocide has been committed. I have seen video footage of Azerbaijani soldiers killing civilians and prisoners. The Azerbaijanis de-

stroyed the civilian infrastructure, which is a war crime. The Syrian mercenaries were ordered to kill all civilians and spare no one. In addition, the Azerbaijanis used cluster bombs prohibited by international law, as well as phosphorus bombs” (Ankara and Baku committed genocide in Karabakh: it is proposed to create an international tribunal, 2020). Even though the European parliamentarian proposed to create an international tribunal for the crimes committed in Nagorno-Karabakh, the Turkish-Azerbaijani military-political leadership has not changed its intentions.

Without hiding the fact that Azerbaijan and Turkey have jointly waged war against the people of the Republic of Artsakh, on the occasion of the Victory Parade held in Baku on December 10, 2020, in which Turkish President Erdoğan took part, a postage stamp and envelopes of the first day were put into circulation in Azerbaijan under the title “One Nation, Two States. Victory Parade” (New postage stamp is put into circulation in Azerbaijan, n.d.). Moreover, in order to show a “special attitude” to Nagorno-Karabakh, a bill was introduced in the Azerbaijani Parliament allegedly on the allocation of \$ 1.3 billion for the restoration of cities and villages, the creation of modern infrastructure (Azerbaijan intends to allocate more than \$1 billion for the restoration of Karabakh, 2020) in these territories of Nagorno-Karabakh. President Aliyev announced that from now on, any visits to Nagorno-Karabakh, including representatives of international organizations, except representatives of the Red Cross, should be carried out only with the permission of Azerbaijan (Visits of Armenian officials to Nagorno-Karabakh should be carried out only with the permission of Azerbaijan-Aliyev, 2021).

Moreover, despite the condemnation of the international community and, in particular, the resolution adopted by the Belgian House of Representatives on the consequences of the Nagorno-Karabakh conflict (The House of Representatives of Belgium has adopted a resolution on the

Nagorno-Karabakh conflict, 2020), condemning the resumption of hostilities by Azerbaijan on September 27, 2020, and the destructive role of Turkey in the war against Artsakh, despite its demands to stop military intervention in this conflict and refrain from “a destabilizing role in the region”, as well as the call to identify and condemn those responsible for war crimes, observing the ceasefire and negotiating a peace agreement that respects the borders of Nagorno-Karabakh and the right of its people to self-determination, Azerbaijani President Ilham Aliyev signed a decree on the appointment of “special representatives of the president” in Nagorno-Karabakh, according to which the relevant missions, headed by special representatives of the President of Azerbaijan, will report directly to the head of the country. Despite the fact that, according to the decree, the purpose of this step is to accelerate the construction, restoration and reconstruction of the infrastructure of part of the territory, It is evident that the appointment of special representatives also serves as an instrument of psychological pressure on the population of the Republic of Artsakh (Aliyev signed a decree on his special representatives in Karabakh, 2021).

Attempts of moral and psychological pressure and violation of the human rights of Armenian soldiers in the most brutal way continue to this day. This is evidenced by the opening of the military trophy park by the President of Azerbaijan on April 12, 2021, where, in addition to military equipment, there are helmets of soldiers, as well as cartoon-like dolls depicting Armenian soldiers and officers (Helmets, clothes and dolls in the form of Armenian soldiers have become exhibits in the Azerbaijani park). However, the Karabakh conflict between Turkey and Azerbaijan serves as a tool for rallying Muslim states around a single idea. Apparently, this fact is the reason why after Azerbaijani President Ilham Aliyev, at a meeting with the Minister of Culture, declared the city of Shushi in Nagorno-Karabakh not only the cultural capital of Azerbaijan but

also of the region (Aliyev declared the city of Shushi in Karabakh the cultural capital of Azerbaijan, 2021), the Secretary General of the International Organization of Turkic Culture “Turkic” Kaseinov, stated that: “By uniting, we, all the Turkic peoples, will give a new life to these lands, ensure the revival of these lands in spiritual and cultural terms on an economic and financial basis. We all have to do this together (Erdogan is concerned about the culture in Karabakh, 2021). “Undoubtedly, the organization established in 1993 by the Ministers of Culture of Azerbaijan, Kazakhstan, Kyrgyzstan, Uzbekistan, Turkmenistan and Turkey, whose official goal is to strengthen relations between the Turkic peoples, is now a tool for implementing Erdogan’s plans to expand Turkey’s influence around the world.

If we take into account the proposal of the Secretary General of the Turkic Council (members of the Turkic Council: Azerbaijan, Kazakhstan, Kyrgyzstan, Turkey and Uzbekistan, and Hungary participates as an observer in the organization, year of creation: 2009), Baghdad Amreev (The city of Shusha may become the cultural capital of the Turkic world in 2022), on declaring Shushi as the capital of the Turkic world in 2022, which, in his opinion, as a result of cultural events, will emphasize the importance of the city for the entire Turkic and Islamic world, as well as the statement of the leader of the opposition Party of the nationalist movement of Turkey, Devlet Bahceli, about the permission of Turkish President Recep Tayyip Erdogan (“Grey Wolves” will open school in Shushi, Erdogan and Aliyev approve, 2021), that he will build a school in Shushi since “the victory in Karabakh is one of the most glorious and epic achievements of the Turkic people in recent years” (Turkey’s opposition party will build a school in liberated Shusha, 2020), it can be concluded that even after the suspension of hostilities, the Turkish-Azerbaijani tandem is doing everything possible to transfer the Artsakh-Azerbaijani conflict to a new one – the inter-religious level, showing

that this is an issue of the struggle of all the Turkic states and peoples against the Christian people of Artsakh and the statehood of the Republic of Artsakh, and in the issue of the settlement of the Karabakh conflict, even the far-right nationalist opposition party of Turkey supports the policy of Azerbaijan and Turkey.

Realizing the danger, threats and challenges of the statements mentioned above, the Ministry of Foreign Affairs of the Republic of Artsakh commented on Bahceli’s statement, noting that: “The intentions of the far-right nationalist Turkish Movement Party and the extremist neo-fascist organization “Grey Wolves” affiliated with it to implement certain projects in the occupied territories of the Republic of Artsakh, in particular, in the city of Shushi, cause the most serious concern. The presence in any form in the occupied territories of Artsakh of foreign forces that preach the ideology of pan-Turkism and neo-Fascism and use terror as the main means of achieving goals poses an extremely great threat not only to the Republic of Artsakh but also to regional and global security. The fact that these forces have received approval for the implementation of their projects in occupied Shushi from the top leadership of Turkey and Azerbaijan indicates the plans of Ankara and Baku to create hotbeds of tension in the region and neighbouring countries, as well as to undermine the efforts of the international community for a peaceful, comprehensive, fair settlement of the Azerbaijani-Karabakh conflict. The sending of ultra-right neo-fascist forces to the occupied territories of the Republic of Artsakh, as well as the use of international terrorists during the period of armed aggression against Artsakh, are links in the same chain in Turkey’s expansionist policy towards not only Artsakh and the South Caucasus, but also to the regions beyond their borders. This policy of Turkey and Azerbaijan deserves the strictest condemnation. It requires the international community, interested organizations and structures to take appropriate immediate actions to prevent and suppress such destructive initia-

tives” (Comment by the Ministry of Foreign Affairs of the Republic of Artsakh, 2021).

More dangerous is that the Turkish-Azerbaijani goals do not end with statements. Immediately after the military actions, several dozen Turkish military personnel were sent to Azerbaijan, which, together with the Russian military, are involved in the joint monitoring centre for Nagorno-Karabakh (Turkey announces sending the military to Azerbaijan, 2020). Furthermore, from February 1 to 12, in Kars, on the border with Armenia, the Turkish-Azerbaijani armed forces conducted joint military exercises, the main task of which was to improve field training and work out the management of the coalition group of troops (Turkey teaches Azerbaijan to fight: how the balance of power in Karabakh has changed, 2021), which was followed by the start of 6-week joint Turkish-Azerbaijani exercises under the slogan “One nation - two States”, in which the reconnaissance and sabotage troops of Azerbaijan and Turkey took part this time (Turkey and Azerbaijan will hold joint military exercises again, 2021).

From this point of view, the statement of the CSTO Secretary Stanislav Zas on February 2, 2021, that the CSTO has information about the presence and actions of militants from Syria in the Nagorno-Karabakh conflict zone and called on mercenaries to leave Nagorno-Karabakh is particularly disturbing, since the creation of detachments, militant groups, illegal armed formations directly near the borders of the member states is assessed not only as a risk exclusively for the South Caucasus region, but also for the CSTO member states (CSTO Secretary General urges Syrian mercenaries to leave Karabakh, n.d.).

This, in turn, means that not only the Republic of Armenia and Artsakh and the region but also the CSTO member states are at the crossroads of a new war, and the Turkish-Azerbaijani tandem uses the trilateral statement signed on November 9 as a favourable condition for improving and synchronizing joint forces.

In this context, if we analyze the text of the Azerbaijani side’s appeal to the ECHR (European Court of Human Rights) against the Republic of Armenia (Azerbaijan appealed to the ECHR, 2021) and, from this point of view, the further goals of the proposal of the Azerbaijani representative to the International Human Rights Committee, Cochin Akhundzade, to transfer Zangezur to Azerbaijan as compensation (In fact, Zangezur is under threat. The question is already in the ECHR. “People”, 2021), we can state that the Turkish-Azerbaijani tandem targets Zangezur. Moreover, let’s take into account the fact that as a result of the second Artsakh war, the sources of the Vorotan-Arpa River, which feeds Lake Sevan, came under the control of Azerbaijan (The Vorotan and Arpa rivers, which feed Lake Sevan, came under the control of Azerbaijan, 2021). We can assume that not only Lake Sevan, but also the life and health of the entire population of the Republic of Armenia are in immediate danger.

Despite the silence during the war and in the post-war period, this fact is also accepted by the international community (“The behavior of Western countries during the war showed that there is no effective agenda, no one needs it,” the European analyst said, 2021). It is no coincidence that US Senator Robert Menendez said that Erdogan helped Azerbaijan during the aggression in Nagorno-Karabakh, which took many lives and was followed by war crimes on the part of Azerbaijan (Azerbaijan has committed war crimes in Artsakh... Robert Menendez, 2021), and then called on the US authorities to take steps to return Armenian prisoners of war from Azerbaijan (Senator Bob Menendez calls for U.S. leadership to make active efforts for return of Armenian POWs, 2021). Moreover, Polish politician Tomasz Lech Buczek, who collected more than 100,000 signatures to judge Aliyev in The Hague, announced that Azerbaijan offered him \$50,000 not to publish a book about Azerbaijan’s war crimes (Two unarmed Karabakh Armenians were beheaded, 2020) against Armenians in

Artsakh (Polish politician from Azerbaijan was offered 50 thousand US dollars for concealing Aliiev's war crimes, 2021), which in turn suggests that the Azerbaijani side, even after the war, uses all methods of information blockade to hide crimes against the people of the Republic of Artsakh.

Conclusion

It follows from the above that the Turkish-Azerbaijani tandem is not satisfied with the result of the war and can resume military operations at any appropriate moment, endangering the life and health of the population of the Republic of Artsakh again, provoking an aggravation of the situation in the South Caucasus, and the signing of the trilateral statement on November 9 creates favourable conditions for a kind of pause and synchronization of the Turkish-Azerbaijani troops for further joint actions.

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THE FACTOR OF CONSUMER RIGHTS PROTECTION AS A CRITERION FOR SOCIAL SYSTEM DEVELOPMENT

Abstract

The Article studies the scope and the essence of consumer rights based on the study of international experience and national legislation of the Republic of Armenia. The article presents the principal vulnerabilities of the consumer protection system in the Republic of Armenia. The need for the state to pay more attention to the issues of envisaging effective structures to protect consumers' rights and legal interests was substantiated.

As a result of the study, it was substantiated that the essence of the fundamental rights of consumers is often reflected incorrectly in the acts aimed at regulating consumer relations; not all the necessary legal conditions are provided for the realization of the fundamental rights of consumers. As a result of the study, the need to envisage legal solutions in line with the developments in the socio-economic life of the country was substantiated, which will best guarantee the protection of consumer rights.

Keywords: market, consumers, fundamental rights, consumer protection, consumer relations.

Introduction

In philosophical discourse, it is rightly noted that the main criterion for developing a social system is the scope and boundaries of the implementation of its members' freedoms, rights and needs (Hovhannisyan, 2005, pp. 23-24, 2015, p. 42).

Conditioned by the current market economy, along with the production and consumption, it is of high importance to protect the consumer rights; since the context of the continuous development of market relations, it is necessary to take adequate measures to protect and guarantee the rights and the legal interests of the weaker party (consumer) in the market.

This is also because the dynamic changes in the market often lead to the disruption of the balance between the interests of consumers and the sellers of goods (producers, service providers) in favour of economic entities. From this point of view, it is not a coincidence that many

countries are prioritizing the issues of consumer right protection. The international community, in its turn, is taking decisive steps to develop and implement a coordinated policy in this area.

As a piece of evidence to the previous statements can stand the adoption of several directives by the European Union, which are directly related to consumer rights and the improvement of their protection mechanisms, among which it is valuable to mention the Directive 2001/95/EC of the European Parliament and of the Council of 3 December 2001 on general product safety (Directive 2001/95/EC, 2002), the Directive 2011/83/EU of the European Parliament and of the Council of 25 October 2011 on consumer rights (Directive 2011/83/EU, 2011) and the Council Directive 85/374/EEC of 25 July 1985 on the approximation of the laws, regulations and administrative provisions of the Member States concerning liability for defective products (Council Directive 85/374/EEC, 1985).

The consumer policy in the European Union

aims to protect consumers from the serious risks and threats that the latter cannot overcome as individuals, to enable them to make choices based on accurate, clear, solid information, to increase consumer welfare and to effectively protect their safety, as well as economic interests (Valant, 2015, p. 3).

A study of consumer protection programs by the European Union shows that consumer protection covers two broad areas: the protection against economic risks and the protection against risks arising from dangerous goods (Micklitz, 1991, p. 55).

The effectiveness of each state's policy in the consumer sector is primarily due to the extent to which that policy is in line with the ongoing changes in the economy, as often these changes themselves impose the need for reform, expanding the scope of consumer rights, and taking measures to prevent possible violations in the consumer sector.

Basic Rights of Consumers

In this regard, it is essential to address the basic rights of consumers, and their essence, taking into account the lack of comprehensive analysis of the mentioned issues in the armenian professional literature, the diversity of approaches adopted by different countries, the need to present proposals that can contribute to the development and implementation of a more targeting, effective consumer policy by the Republic of Armenia.

In the process of defining the scope and the essence of consumer rights, a unique role was played by the Special message to Congress on protecting consumer interest, March 15, 1962, of the President of the United States, John F. Kennedy. In the mentioned message, such basic rights as the right to security, the right to receive information, the right to choose and the right to be heard (Kennedy, 1962, p. 2) were mentioned for the first time. The message later became known as the Consumer Rights Bill (Owolabi,

2015, p. 55).

At this moment, the right to safety presupposes that consumers must be protected from life-threatening or health-threatening products. The essence of the right to information is that consumers must be protected from false, untrue, intentionally misleading information, advertising, branding or other similar practices; and must be aware of the facts that enable them to make informed and reasoned choices. Furthermore, the right to choose requires guaranteeing the availability of different goods and services at competitive prices (where possible), and, in the event of an absence of such a possibility in specific areas, where state regulations replace it, it is necessary to guarantee fair prices and high-quality services. As for the right to be heard, it calls for the interests of consumers to be fully and compassionately addressed in the formulation of government policy and for consumer disputes to be resolved fairly and promptly by administrative tribunals (Kennedy, 1962).

The first particular consumer information policy program of the European Union was adopted in 1975, in which the following five basic consumer rights were identified:

- The right to protection of health and safety;
- The right to protection of economic interests;
- The right to compensation for damage;
- The right to education;
- The right to legal representation (the right to be heard).

The program (along with previous programs) has served as a basis for the subsequent adoption of several directives and regulations in the field of consumer protection (Valant, 2015, p. 4).

The study of this program allows us to outline the essence of the basic consumer rights enshrined in it. As a result of this, *the right to health and safety* requires the safety of goods and services not to endanger the consumer in the case of normal, predictable use. This right also implies providing the necessary information to consumers on the risks associated with goods and the requirement for public law entities to adopt

regulations to ensure their safety.

The right to protection of economic interests presupposes the protection of consumers from abuse of power by sellers (for instance, by concluding unilateral contracts, not providing for vital consumer rights in contracts, etc.), the provision of reliable information to consumers, excluding confusing information and the guarantees of the opportunity to make an adequate choice.

The right to compensation for damages presupposes the provision of prompt compensation to the consumer in the event of damage and the provision of necessary support and consultation to consumers on consumer grievances or damages resulting from the purchase or use of goods.

The right to education presupposes the provision of the necessary information to the consumer on the main features of goods, the guarantee of the opportunities to make a rational choice of goods and services in a competitive environment, to use them safely to meet their needs, to demand compensation for damage caused by defects in goods and services and the education of children, young people and adults for them to be able to make informed choices and be aware of their rights.

As for *the right of legal representation (right to be heard)* requires the consumers to be consulted and informed in the event of making decisions about consumers, in particular through consumer protection or other similar organizations (*Preliminary Programme of the European Economic Community for a Consumer Protection and Information Policy*, 1975).

In terms of identifying the fundamental consumer rights, it is also essential to mention the United Nations guidelines for consumer protection. The guidelines were first adopted by the General Assembly Resolution 39/248, later extended by Economic and Social Council Resolution 1999/7, and then revised and adopted by the General Assembly in 2015 with the Resolution 70/186 of December 22, 2006 (*The United*

Nations Guidelines for Consumer Protection, 2016, p. 3).

The consumer protection guidelines emphasize the need to meet the following legal expectations:

- Availability of essential goods and services to consumers;
- Protection of vulnerable and insecure consumers;
- Protection of consumers from threats to their health and safety;
- Promotion and protection of economic interests of consumers;
- Consumers' access to adequate information that will enable them to make informed choices based on individual desires and needs;
- Providing consumer education, including environmental, social and economic consequences of consumer choice;
- Existence of effective mechanisms for resolving consumer disputes and compensation;
- Freedom to form groups in the consumer sector or other similar organizations, to present their point of view and to have an impact on the decision-making process;
- Promotion of sustainable consumption models;
- Ensuring the same level of protection in the field of e-commerce as in other areas of trade;
- Consumer privacy protection and global free flow of information (*The United Nations Guidelines for Consumer Protection*, 2016, p. 7).

The study of the Guiding Principles of Consumer Protection suggests that, in addition to the rights enshrined in the Consumer Rights Bill, an emphasis is put on the right to compensation and the right to education, underlining the need to take effective measures to guarantee them.

Summarizing the results of the study of the Consumer Protection Guidelines, the Consumer Rights Bill, and the European Union's First Special Consumer Protection Information Policy Program, the following rights can be distin-

guished:

- Right to security
- Right to information
- Right to choice
- Right to education
- Right to compensation
- Right to be heard

Consumer Rights Protection Policy in the Republic of Armenia

Referring to the current situation in the Republic of Armenia, it should be noted that the provisions on consumer protection are reflected both in the text of the RA Constitution (Constitution of the Republic of Armenia, 2015) (hereinafter the Constitution) and other legal acts, among which the RA Civil Code (Civil Code of the Republic of Armenia, 1998), the RA Law on Protection of Consumer Rights (Law on Protection of Consumer Rights of the Republic of Armenia, 2001), the RA Law on Trade and Services (Law on Trade and Services of the Republic of Armenia, 2004), and other legal acts stand out with their high importance.

In this context, it is necessary first to address the issues of protection of consumer rights enshrined in the Constitution and, further, the issues of providing sufficient guarantees for their reflection, realization and protection of consumers' rights in other legal acts.

The study of the policy adopted by the Republic of Armenia in the field of consumer protection shows that it has had different development tendencies. Accordingly:

- The text of the RA Constitution adopted on July 5, 1995 (adopted on 05.07.1995, entered into force on 13.07.1995) did not contain a special provision aimed at protecting the interests of consumers.
- As a result of the referendum on November 27, 2005, Article 31.1 of the Chapter "Basic Right and Freedoms of the Human Being and the Citizen" of the Constitution of the Republic of Armenia clearly enshrined the norm

defining the positive responsibility of the state in the field of consumer protection, control of goods, works and services. In particular, the article, as mentioned above, stipulated that the state protects the interests of consumers and implements measures envisaged by law in the direction of quality control of goods, services and works.

- As a result of the 2015 constitutional reforms, the positive responsibility of the state in the field of consumer protection, control of goods, works and services did not get enshrined in the Chapter "Basic Right and Freedoms of the Human Being and the Citizen", but it rather singled out as the main goal of the state policy in the third chapter of the RA Constitution, the "Legislative Guarantees and Main Objectives of State Policy in Social, Economic and Cultural Spheres".
- The 2015 edition of the Constitution has adopted a new approach to guaranteeing the protection of human and civil rights, and it has delimited classical rights from the goals of the state¹, taking into account that they stand for completely different legal consequences (Concept of Constitutional Reforms of the Republic of Armenia, 2014, pp. 24-25).

Summarizing the above, it can be concluded that according to the current edition of the Constitution, the rights of consumers are not separated among the basic rights of a person; the Constitution does not stipulate the requirement for the state to take measures envisaged by law to control the quality of goods, works and services. The above makes the consumer protection system more vulnerable, giving the state a broad discretion to act as a "passive observer" in similar matters and to take a relatively light burden of responsibility in terms of consumer protection.

The human rights enshrined in the Constitution are the public boundaries within which the

¹ A more detailed discussion on this topic can be found in the book by G. Danielyan, V. Ayyvazyan, A. Manasyan, "Provisions of the Concept of Constitutional Reforms, the main directions of their implementation in the Republic of Armenia" (2015, pp.138-139).

“effective governance” of the state must be ensured. It goes without saying that the provision of consumer rights among the fundamental human rights obliged the state to consider the rights of consumers in effective governance. Withdrawal of consumer rights from basic human rights simultaneously means ignoring this critical imperative of effective state governance, which undoubtedly reduces the level of public safety in terms of consumer rights.

Under the current approach, the state has to ensure legislative guarantees in the social sphere and the state’s goals, including the protection of the interests of the consumers and the control over the quality of goods and works. Services are exclusively within their capabilities and are no longer constrained by the imperative to take positive action in this direction.

In this regard, it is also noteworthy to study the experience of some countries.

As stated in the literature, Article 51 of the Constitution of Spain (1978) envisages fundamental consumer rights, such as the right to education, the right to be informed, and the right to health. According to the Constitution, the Government is also invited to stimulate the transfer of information and education of consumers and to recognize the role of consumer sector organizations. Article 60 of the Constitution of Portugal (1976/2005) recognizes the rights of consumers as constitutional rights, and this article emphasizes the rights of consumers to health, safety, and economic interests protection, fair advertising, and the rights of consumer associations to be heard. In Brazil, the consolidation of a similar rule by the Constitution (1988) is a serious step in recognising consumer rights as a fundamental human right. The adoption by countries of constitutional provisions aimed at protecting consumer rights following the point of view expressed in professional literature may indicate the importance of consumer protection as part of human rights (Deutch, 1994, pp. 574-577).

By analyzing the experience of other countries and comparing it with the situation in the Re-

public of Armenia, it should be stated that in the conditions of the current vulnerability of the consumer protection system at the constitutional level, more attention should be paid to the problems of providing effective mechanisms for protecting consumer rights and legitimate interests and including them within the framework of other legal acts aimed at protecting consumer rights.

From this point of view, it is necessary to refer to the RA Law “On Consumer Rights Protection”, analyzing the issues of fixing the basic consumer rights within the framework of the law and ensuring sufficient guarantees for their implementation.

Firstly, it should be noted that a lack of systematicity characterizes the law. Many of its provisions are problematic from the point of view of legal certainty; often, certain articles enshrine a particular consumer right, while there may be clear regulations on some other rights, and as a result of a meaningful analysis of their individual provisions, it is only possible to conclude that there is one or another right.

In addition, the study of the Law allows us to conclude that within its framework, individual consumer rights are either not reflected at all or incorrectly reflected from a meaningful point of view.

Taking into account the range of basic consumer rights highlighted by us in this article, we will turn to the issue of their consolidation in the law, trying to identify also the problems associated with the incorrect reflection of the essence of these rights or their content within the law.

The Essence and the Content of Consumer Rights

The right to safety - received a reservation in Article 8 of the Law, part 1 of which establishes that the consumer has the right to demand that the goods (work, service) be safe for his life, health, and property under normal conditions of use, storage, transportation, and disposal. It can

be argued believe that Article 5 of the Law is also aimed at ensuring the right to safety since it regulates issues related to the requirements for the quality of goods, works, services (hereinafter referred to as goods), and the safety of goods, of course, is conditioned by ensuring its qualitative properties.

The right to receive information - is enshrined in Article 9 of the Law, part 1 of which establishes the requirement to provide the consumer with the necessary and reliable information about the manufacturer (performer, seller), his working hours, the goods sold.

Despite the fact that Article 9 of the Law is responsible for “the consumer’s right to receive information about the manufacturer and goods”, it can be assumed that articles 10-12 of the law are also aimed at ensuring the guarantees of this right, which enshrine the manufacturer’s requirement, the seller’s work procedure, as well as providing the consumer with the necessary and reliable information about goods, the list of information to be published on the website and in the electronic application.

The right to choose - has not received a separate clause in the law, but it seems that there is a hint of this in the first part of article 11 of the law, which establishes that the manufacturer (performer, seller) is obliged to provide the consumer with the necessary and accurate information about the goods in a timely manner, ensuring the possibility of their correct choice.

The right of education - there is no special note in the text of the law on the consumer’s right to education, only article 4 of the law enshrines the right to “awareness” as a consumer’s right. The above article establishes that the right to inform consumers is ensured by including relevant requirements in organizational and methodological and general technical and regulatory documents and general educational and professional programs, as well as by organizing information systems about consumer rights and necessary actions to protect these rights. The consolidation of the right to consumer awareness in

the text of the Law, in our opinion, cannot be identified and coincide with the right to education from a meaningful point of view, since the right to information implies only informing a person about a particular phenomenon or fact.

As it is quite rightly noted in professional literature, the right to education as a subjective opportunity is a process of personal development aimed at mastering knowledge, skills, creativity, and the formation of a valuable attitude to the world (Vagharshyan, 2016, p. 25). From this point of view, it is also appropriate to quote from the definition of the concept of education given in paragraph 1 of Part 1 of Article 3 of the RA Law “On Education” (Law On Education of the Republic of Armenia, 1999), according to which: “Education is a process of learning and upbringing proceeding from the interests of a person, society and the state, aimed to preserve the knowledge and to pass it on to generations”.

From the point of view of analyzing the consumer’s right to information in the light of the legal regulation of the Law, the interpretation of Article 4 of the Law may be valuable, which makes it possible to distinguish three important components of the consumer’s right to information:

- The inclusion in the documents of the necessary information about the rights of consumers and their protection: these can be not only regulations but also technical documents attached to the goods, labels, descriptions, samples, or other similar documents;
- Inclusion of the necessary information about consumer rights and their protection *in general* education and professional programs - unfortunately, it should be noted that this requirement is declarative since there are no special programs aimed at protecting consumer rights in general education and professional programs. From this point of view, it is also noteworthy that resolution 70/186 of “Consumer protection”, adopted by the UN General Assembly on December 22, 2015, in which (paragraph 44), as a requirement for

educational programs provided for consumers, emphasizes addressing issues such as, for example, health, nutrition, prevention of foodborne diseases origin, the danger of the product, their labeling, legislation, dispute resolution mechanisms and compensation, environmental protection, electronic, financial services, efficient use of materials, energy and water, etc (Resolution 70/186 On Consumer Protection, 2015, pp. 10-11).

- Inclusion of the necessary information about consumer rights and their protection in information systems - from the point of view of fulfilling this requirement, it should also be stated that there is no coordinated state register or another information system through which it would be possible to provide consumers with complete and reliable information about their rights and possible mechanisms for their protection.

The right to compensation for damage - from the study of the Law, we conclude that Article 15 of the Law is aimed at resolving this issue, which is responsible for “property liability for damage caused by defects in goods (work, services)”. Thus, according to part 1 of the said Article “1. The damage caused to the life, and health of the consumer as a result of structural, production, component, or other defects of the goods (work, service) is subject to compensation in accordance with the procedure established by the Civil Code of the Republic of Armenia. Damage caused to property is subject to compensation in accordance with the procedure established by this Law”. From the interpretation of Article 15 and the part 1 of the Law, it directly follows that the issues of compensation for damage caused to the life and health of the consumer are beyond the scope of the subject of its legal regulation, and the Law applies only in cases of compensation for damage caused to property.

In other words, in the current version of the Law, in case of harm to the life and health of the consumer, the issues of compensation should be resolved by the provisions of paragraph 3 of

Chapter 60 of the Civil Code of the Republic of Armenia, and in case of property damage, the Civil Code of the Republic of Armenia is inapplicable, since the Law regarding compensation for property damage is carried out only a reservation regarding the possibility of its application.

First, in this regard, the following important circumstances should be stated:

- According to paragraph 3 of Chapter 60 of the RA Civil Code, not only the issues of compensation for damage caused to human life or health due to their shortcomings when purchasing goods for consumer purposes are regulated, but also the problems of compensation for damage caused to property.
- The specified reservation of the Law could be considered justified or reasonable only if, from the point of view of compensation for damage caused to property, it established any specifics or any exception to the general rules of compensation for damage provided for by the Civil Code of the Republic of Armenia, while the study of the Law indicates that it does not provide any specifics in the issue of compensation for damage caused to property.
- In part 4 of Article 15 of the Law, special attention is paid to the fact that the manufacturer (performer) is responsible for damage caused to the life, health, property of the consumer, regardless of whether the level of scientific and technical knowledge makes it possible to detect their unique properties or not. Despite the fact that there is no special regulation in paragraph 3 of Chapter 60 of the RA Civil Code regarding the inadmissibility of releasing from the liability of a person who has caused harm based on the level of scientific and technical knowledge, however, we believe that the norm enshrined in Part 4 of Article 15 of the Law should not be considered as an exception to the general rule provided for in paragraph 3 of Chapter 60 of the Civil Code of the Republic of Armenia when deciding on the responsibility of the person who caused the harm (in our opinion, in the

context of the current legal regulation, the court should interpret this rule from the point of view that the person who caused the harm cannot refer to the level of scientific and technical knowledge as an irresistible force, respectively, it cannot serve as a basis for releasing the person who caused the harm from liability by force of Article 1091 of the Civil Code of the Republic of Armenia.

- In addition, it is also noteworthy that the norm fixed in part 4 of Article 15 of the Law applies not only to property but also to relations for compensation for damage caused to human life and health; that is, from this point of view, this regulation cannot be considered as a feature provided for in terms of compensation for damage caused property exclusively.

The right to be heard - the study of the Law shows that the right to be heard has not been reflected in its framework. Article 41 of the Law states only that consumer rights protection by public associations of consumers is carried out under the procedure established by the legislation of the Republic of Armenia. This norm, of course, does not reflect the whole essence of this right since the content of the right to be heard also boils down to the fact that when developing a state policy concerning consumer rights, the opinion of the latter must necessarily be taken into account, it must be possible for consumers to present their point of view in full in all circumstances, and for this purpose, it is also necessary to take steps aimed at endowing consumer organizations with such effective tools, with the help of which it will be possible to influence the process of state policy development in the consumer sector.

Conclusion

Summarising the results of the analysis carried out within the framework of this article, it can be stated that the legal acts of the Republic of Armenia aimed at regulating relations in the consumer sphere often violate the essence of basic

consumer rights, from the point of view of the implementation of basic consumer rights, all the necessary legal conditions are not provided, which leads to consumer rights being trivial and to the lack of opportunities for their effective implementation. In this regard, it is necessary to take steps to develop a legal system aimed at protecting consumer rights, providing legal solutions consonant with the development of the socio-economic life of the country, and also eliminating obstacles that violate the normal process of implementing consumer rights.

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Oleksandr HORBAN,
Ruslana MARTYCH,
Lyudmila SOHA,
Tatiana LOHVYNIUK

SOCIO-PHILOSOPHICAL PHENOMENON OF THE INTELLIGENTSIA: THE GENESIS OF THE FORMATION OF THE CONCEPT

Abstract

The article reveals the significance of the concept of “intelligentsia” by analysing the formation and development of the phenomenon of the intelligentsia in the history of philosophical thought. It should be noted that in the analysis of scientific discourse, research practice has encountered a phenomenon about which various ideas have already been formed in the absence of a stable concept, including certainty, conditionality and integrity of the image of the essence of the intelligentsia. The authors propose a way to study this phenomenon by analysing the conceptual and categorical framework that forms the discursive field and then classifying various views represented in the history of philosophical thought by highlighting the main approaches to analysing the intelligentsia.

Keywords: intelligentsia, intellect, intellectual activity, moral development of personality, education, intellectuality.

Introduction

Going through a transitive phase of its development, contemporary society is problematic in its essence. An objectively conditioned and subjectively implemented change in its constitutive elements inevitably brings a person into a state of socio-psychological disintegration, which entails not only a crisis in the socio-economic parameters of society but also a spiritual and moral crisis in general. The situation is exacerbated by the reality of world globalisation processes, the emergence of an information society, the aggravation of global problems, and attempts to form a “new planetary thinking”. Ideally, this thinking takes on the features of responsible thinking, focusing not so much on duty as on consciences. In search of a fundamental subject of such thinking, close attention is paid to the intelligentsia. The questions about the potential of the intelligentsia, about its mission or vocation, are becoming ur-

gent again (Studenikin, 1996).

The problem of the intelligentsia today is relevant not so much in itself but in terms of its ability to be a spiritual mentor, “guide”, ideologist of that part of society that is capable, on the one hand, of stabilizing social relations based on tolerance and partnership, and, on the other, of the dynamic transformation of contemporary society into a civil society based on free competition and legality.

The research practice of various discourses has offered a palette of reflections on what the intelligentsia is, what its potential is, and to what extent the intelligentsia is capable of solving the stated problem in a transitional society, where historical challenges wait for worthy replies (Intelligentsia. Power. People, 1993). At the same time, as a rule, the question of the competence of the intelligentsia has always remained open. Analyzing the accumulated experience, we can conclude that the research practice has encountered a

phenomenon about which different ideas have already been developed without the stable concept characterized by the certainty, conditionality and integrity of the image of the essence of the intelligentsia.

Based on the above, the author's hypothesis in this article is to offer an innovative perspective on the interpretation of the concept of "intelligentsia", synthesizing it, on the one hand, with Kant's and Hegel's understanding of it as a particular intellect with a particular set of moral qualities, manifested in the activities of the subjective spirit, and on the other hand, with the sociological view dominant today among researchers that the intelligentsia is a specific group of people, the social stratum engaged in intellectual (usually humanitarian) activities (often – in creativity). This research strategy allows for forming a value-functional approach to understanding the intelligentsia, where the member of the intelligentsia is a self-reflecting person in the grip of their own doubts and contradictions. However, at the same time, it is a person capable of developing and having a clear civil position based on universal moral law emphasising honour, conscience and justice.

Presentation of the Main Ideas of the Research

At present and the dawn of research on the phenomenon of the intelligentsia, there have been different opinions about its essence and functions. The reasons for this should be sought in the term development process. Intelligentsia, like any phenomenon, has its origins, the history of its development, and changes in attitude towards it; so, all this should be considered to understand the phenomenon of the intelligentsia.

German philologist O. V. Müller traces the evolution of the semantics of the word "intelligentsia" in different historical periods and different languages (Mamedov, 1992, p. 34). In his opinion, this concept had already existed in antiquity. Cicero introduced the word into Latin as

a literary translation of the Greek philosophical term "*dia-noesis*". Aristotle used this term to describe the cognitive process of the mind. This concept is opposed by "*noesis*" – the so-called intuitive knowledge. The cognitive process, according to Aristotle, is directed by a person not only toward the objective world of nature but also toward oneself. The highest good and happiness consists in improving oneself as a human being, i.e. in the activity that distinguishes them from other beings. In his writings, Aristotle introduces a division into "vegetative soul", "sensual soul", and "rational soul". The "rational soul" function is intellectual; this implies cognition, establishment, and choice – that which is inherent only in human beings. Therefore, the activity of the mind is a goal worthy of a person. The improvement of the rational soul is a dianoetic or mental virtue (i.e. wisdom and prudence). This virtue arises and grows mainly through training, so it needs prolonged exercise. Rationality consists in establishing what is good or bad for a person in the right choice. Wisdom consists of mind and knowledge; its task is the knowledge of objective reality (Aristotle, 1976, pp. 371-448). In the interpretation of Cicero, the intelligentsia is the thinking ability of a rational human soul aimed at self-improvement and knowledge of the world.

At the end of antiquity, the concept of "intelligentsia" was theologized: the meaning of the word "intelligentsia" began to be understood, first of all, as the Divine Mind, the supreme intelligence creating the diversity of the world in itself. In medieval peripatetic philosophy and cosmology, "intelligentsia" is eternal, immovable spiritual entities, the engines of the celestial spheres, transmitting movement from the prime mover, God, through the celestial bodies to the things of the earthly, sublunary world (ontologization of the intelligentsia). Medieval thinkers gradually reinterpreted the theological meaning of this word, and elements of the involvement of the divine intelligentsia began to be sought in human consciousness. So, P. Pomponazzi (1990), argu-

ing about the materiality of the human soul, notes that “the intelligentsia ... is both the intellect and the soul...” (p. 36). These interpretations (of divine and human intellectuality) were preserved in the Reformation and Enlightenment eras. This concept was considered by Classical German Philosophy as a synthesis of theological and humanistic lines in its content.

In the works of I. Kant (1994a), several approaches to the concept of “intelligentsia” can be found. The philosopher understands the intelligentsia as a deity, the Infinite being (p. 411). He also distinguishes the intelligence (rationality) as the ability of the subject, with the help of which he can imagine what is inaccessible to the senses (Kant, 1994b, p. 285). In addition, according to I. Kant (1994c), a person needs a moral intelligentsia – the inner voice of a judge requiring indication in case of violation of moral duty by a person (p. 288).

J. G. Fichte points out that self-positing the “Self” is inseparable from self-knowledge. For the thinking “Self”, creative (“practical”) and cognitive (“theoretical”) activity is characteristic. “Self” is theoretical or intelligent (Fichte, 1993, p. 280). The intelligentsia is about the ability to cognize, a way of activity of the human spirit, the essence of which is the power of imagination, representation, and reflection. Human imagination remains a mystery for J. G. Fichte, and he hopes this ability will soon be revealed and identified. The highest action of the intelligentsia, according to J. G. Fichte, is self-positing, but it is not the first action in time. In the first stage, vague feelings guide the person. The human spirit comes to dawn only through blind walking. The intelligentsia goes to knowledge through vague feelings.

In his “System of Transcendental Idealism”, F. W. J. Schelling also uses “intelligentsia”. In his opinion, the intelligentsia is opposed to nature, and it is the conscious as opposed to the unconscious. “Any philosophy should proceed from the fact that the intelligentsia creates either nature, or the intelligentsia is by nature” (Schel-

ling, 1987, p. 232). Thus, the question is raised, what is primary: spirit or matter. The intelligentsia corresponds to the spirit globally and on a subjective level. F. W. J. Schelling identifies several stages of self-awareness of “Self”: from initial sensation to creative contemplation, from creative contemplation to reflection, and from reflection to the absolute act of will.

The concept of “intelligentsia” was developed in detail in the work by G. W. F. Hegel “, The Philosophy of the Spirit”, the chapter on the subjective theoretical spirit, and the section “Psychology”. The reason, according to Hegel, forms the substantial nature of spirit. The spirit embraces subjectivity and objectivity; the subjectivity of the spirit is the intelligentsia. In other words, the intelligentsia is the activity of the subjective spirit. According to G. W. F. Hegel, “every activity of the spirit is only his comprehension of himself, and the goal of any true science is only that the spirit in everything that is in heaven and on earth cognizes itself” (Hegel, 1974, p. 7). Then the reality of the intellectual is knowledge. The intelligentsia is a “theoretical spirit” whose activity is cognition, but which also contemplates, remembers, imagines, etc. The intelligentsia is a form of spirit in which he himself changes the object and, through its development, develops himself in the direction of truth.

G. W. F. Hegel sets out in detail his understanding of the intelligentsia. In his opinion, there are several stages in the development of the intelligentsia up to cognition as the highest stage. These are contemplation, representation and thinking stages of cognitive activity, in which the intelligentsia is fully developed. Each stage consists of three parts. The intelligentsia as a whole and each stage, in particular, are subject to the law of the negation of the negation. The essence of this law is consistently spelt out at the stages of the formation of the intelligentsia.

Initially, the intelligentsia has a direct object that begins with the feeling, develops to attention, then becomes a genuine contemplation and posits the object as something external. For the

first stage, the immediate presence of the object is required. At the stage of presentation, the intelligentsia also goes through three stages. Anamnesis is the involuntary reproduction of some content that already belongs to us. G. W. F. Hegel's remark that anamnesis depends on the subject's interests is essential. If a person is interested in something, they will remember more about the object. In the second stage, the presence of the object is not required. The next stage, called imagination, includes formal activity: reproducing images, their association and fantasy. The following stage of the presentation is memory. Three types of memory are distinguished: retaining the name, reproducing and a mechanical memory.

Further, the final stage is thinking, which also goes through three stages: mind, judgment and reason. In thinking, the unity of the subjective and the objective is implemented. The intelligentsia that has achieved its goal is a truth that knows itself, a mind that cognizes itself. The interpenetration of thinking subjectivity and the objective reason is the final result of the development of the theoretical spirit, passing through the stages of contemplation and representation preceding pure thinking. Thus, the intelligentsia, according to G. W. F. Hegel, is the activity of the subjective spirit.

In summarizing, we should note the following from Aristotle to I. Kant, intellect and moral qualities were included in the concept of the intelligentsia. Later, within the framework of Classical German Philosophy, the idea of the intelligentsia as intellect, the ability to think, which includes the comprehension of the stages that precede thinking, is affirmed. The intelligentsia is no longer only intellect, the ability to think, but also the stages preceding cognition.

The active principle of the spirit, noted by G. W. F. Hegel, becomes an intense activity of the individual to benefit society in the further sociological understanding of the intelligentsia. This initial definition of the intelligentsia has become an integral part of the content of the mod-

ern understanding of intelligence as the need to understand oneself and the world around to act for the good of society.

It is easy to see that in all the perceptions mentioned above, the concept of "intelligentsia" contains an exclusively spiritual, epistemological meaning and does not imply any social group behind it.

The appearance of the stratification content in the concept of "intelligentsia" occurred in the 19th century. According to O. V. Müller, the emergence of the meaning of a social category to designate an educated stratum of people is associated with political events in Europe in the 1830s and 1840s. Constitutional theories put forward educational qualifications as a necessary element of electoral law. Since education was the privilege of only the property strata of society, the educational qualification merged with the property qualification. Therefore, the concept of the intelligentsia began to include the meaning of a particular social privilege, which gave the right to occupy high government positions (Mamedov, 1992, p. 65)

Other researchers of the problems of the intelligentsia associated its emergence as a social stratum with the fact that society needed a large number of people of intellectual professions since the production of spiritual goods were becoming no less massive than the production of material ones (Dobruskin, 2005, pp. 28-36).

So, initially, there was an epistemological interpretation of the term "intelligentsia". In understanding the "intelligentsia" as an epistemological phenomenon, the possibilities of expanding the content of the concept were laid. This is precisely what happens in subsequent periods. In the 19th century, sociological and 20th century, ethical and psychological content was introduced.

Two main directions can be distinguished in studies of the intelligentsia as a social group: socio-ethical and socio-economic approaches.

Supporters of the socio-economic approach understood the intelligentsia as a group of people engaged in mental labour. Historically, repre-

sentatives of the privileged stratum of society could engage in mental work. Hence, we have an idea of the intelligentsia as a class of users, a layer of officials or an interclass layer.

Opponents of this approach argued that the only criterion of an intelligent person was mental development and moral behaviour. Proponents of the latter argued about the primacy of ethical qualities or mental abilities. These researchers were united by an approach to intellectuals as unique personalities and confidence in the possibility of achieving intellectuality by representatives of any class. This is the main canvas by which the discussions about the intelligentsia of the late 19th and early 20th centuries can be characterized.

Let us take a closer look at the socio-ethical direction. Mental activity is an unconditional sign of the intelligentsia but not the main one. It is not mental activity in itself that is important, but its orientation, the sphere of its application. As one of the adherents of this direction, L. L. Nikolaev notes, the mental activity of a true intellectual is aimed, first of all, at achieving the common good, secondly, at developing a critical attitude to the world of facts and ideas, thirdly, it forms ideology, i.e. selects the most important and valuable ideas for a given moment, fourthly, strives to develop a “world outlook”, fifthly, makes them actively oppose outdated traditions in the field of human community life (Kanivets, 2012).

The mental activity aimed at satisfying personal well-being, even if it is the development of spiritual values considered self-sufficient, cannot yet be a sign of the intelligentsia. According to the representative of the socio-ethical direction L. V. Peshekhonov, synthesising scientific knowledge and the postulates of the common good, “honest truth” and “truth-justice” are necessary. This is what unites the intelligentsia. The good of the people is synonymous with the good of the individual, i.e. overall development of all the forces and abilities of each person (Malikova, 2012).

Supporters of the socio-ethical direction have developed and substantiated the concept of a particular historical genesis of the intelligentsia as a social stratum. In their opinion, the intelligentsia is a nationwide phenomenon. Each nation had its own intelligentsia, corresponding to a given culture.

The famous researcher of the phenomenon of the intelligentsia R. V. Ivanov-Razumnik (1997), being within the framework of the socio-ethical approach, gives the following definition to the term under study: “the intelligentsia is ethical – anti-bourgeois, sociologically – an extra-stratum, extra-class, successive group, characterized by the creation of new forms, their active implementation in the direction of the physical and mental, social and individual liberation of the individual” (p. 20). According to the author, individual intellectuals have always existed, but a social group appears only in the middle of the 18th century. This group is extra-stratum and extra-class according to professed ideals and outlined tasks.

Thus, despite the disagreements, supporters of the socio-ethical point of view on the intelligentsia noted the need to develop the best qualities of each person, an active life position, then the person could be attributed to the intelligentsia.

It is logical to begin the consideration of the socio-economic direction in understanding the intelligentsia with the analysis of Karl Marx's ideas. In his early works, K. Marx as a follower of the line of the German classics adheres to the epistemological approach concerning the intelligentsia.

In an early article by K. Marx, “On the Commissions of the Estates in Prussia”, he opposed the principle of estate representation. “The educated estates have monopolized intelligence, while intelligence is a universal property of beings endowed with intelligence, a property that I have in common with all people, and which I possess to the same extent, does not form either my character or my advantage, or mine, a special being” (Marx, 1975, pp. 284-285). What is the universal property of beings endowed with intel-

ligence? It is not morality but the ability to think and cognize rationally. It was in this context that Aristotle, P. Pomponazzi, I. Kant, F. Schelling and, finally, G. Hegel wrote about the phenomenon of “intelligentsia”, who described the components of intelligence in great detail as the highest stage of cognitive activity: sensations, ideas, thinking. This is confirmed in K. Marx’s (1975) early work: “We can speak of intelligence not as a part that is part of the whole, but as an organizing principle... for intelligence, there is nothing external, because it is the inner defining principle of everything” (p. 289).

F. Engels spoke in more detail about educated people. He emphasizes the social origin of an educated person: “You are talking about the absence of a corresponding consciousness. This takes place – but on the part of educated people who came from the nobility and bourgeois circles, who do not even know how much they still have to learn from the workers...” (Engels, 1979, p. 537).

Thus, K. Marx and F. Engels did not use the term “intelligentsia”; they spoke of educated nobles, educated bourgeois and workers who achieved excellent scientific knowledge through self-education. Educated people, in their opinion, needed to be won over to the side of the proletariat with reasonable payment for intellectual labour. Educated people were representatives of different classes of society. This approach to the understanding of the “intelligentsia” was called socio-economic.

Later, the line of the late Marx continued, but simultaneously, the term “intelligentsia” was introduced into scientific circulation. Thus, K. Kautsky (1906), in his work “The Intelligentsia and Social Democracy”, speaking about the current situation, notes that the intelligentsia is a class, not a stratum, not a group of people. However, this class has its own characteristics: “intellectual workers have no class interests but only professional interest, as a privileged group of the population, they are in conflict with the proletariat, which, as a lower class, wants to put an end to

all privileges” (p. 31).

According to P. Lafargue, intellectual faculties, which became a commodity, have the fate of any commodity. The intelligentsia is interested in selling their intellectual faculties for more money. At the same time, according to the author, the capitalists placed the intelligentsia in worse conditions than the workers. The economic need is more sensitive for the intellectual than for the worker since workers from childhood, fighting against the vicissitudes of fate, get used to everyday adversity. Throughout its youth, the intelligentsia languishes behind the school walls, the nervous system hypertrophies, becomes thinner, and acquires a painful sensitivity. In addition, if it is enough for the worker to put on an apron and he is ready to work, the intellectual “is forced to dress well and even elegantly, even if only in order not to offend the gaze of his patron and his superiors ... and he saves on food that he is forced to spend on a dress” (Lafargue, 1906, pp. 12-13).

Later, in encyclopedias and dictionaries of the Soviet period, the intelligentsia is interpreted as an educated stratum of people engaged in mental labour. The intelligentsia is classified as a social stratum, i.e. a transitional social group that does not have all the characteristics of a class (see Osipov, 2000; Shynkaruk, 1986).

Having analyzed the two main approaches to the analysis of the phenomenon of the intelligentsia present in the philosophical literature, we observe the existence of a scientific problem that each of them is limited and does not allow to conduct of comprehensive and, therefore, complete and objective research.

Our approach distinguishes two clear structural elements manifested in the study of the intelligentsia: education and the high moral purity of its representatives. The modern everyday worldview assigns two “polar” meanings to the intelligentsia – “an educated specialist” – “an educator, the conscience of the nation”. The first meaning dominates in the external situations of the intellectual’s interaction with society, power

and the state, and the second is self-reflection, self-determination of “intelligent people”, a means of their symbolic consolidation. Such “polarity” in the definition turns out to be extremely important, allowing to connect different social contexts and situations by using both the term itself and the possibilities of the intelligentsia to be the subject of forming a different idea or ideology as a system.

Leading researchers of the phenomenon of the intelligentsia, such as Mamedov R. D., Osipov G. V., Studenikin A. I., Dobruskin M. and others, invest the intelligentsia with such characteristics as an amount of education, intellectualism, high morality, moral purity. With such an approach, the selected object is very diversified. It is even difficult to determine to which category of communities it belongs – to a social community (layer, class, “class-like” group) or nominal community (large statistical group, only within which it is possible to fix socio-professional groups). It is also unclear whether such an object can form new meanings in the education of the nation, which is perhaps the most critical purpose of the intelligentsia, which dominates in modern research.

In addition, in the works of the majority of Russian scientists, there is no division of discourse on the concepts of “intelligentsia” and “intellectuals” within the description of the phenomenon under study. Modern Western scientific discourse makes a clear distinction between these concepts, meaning that intellectuals are a particular social group of people with high education who are engaged in intellectual activity (Szczepanski, 1961). The term “intelligentsia” in Western discourse is used either concerning a particular mindset, the activity of reasoning, or exclusively to define a particular social group in the post-Soviet space (Sinyavsky, 1997). The leitmotif of such studies is the idea of the decline in the value and role of intellectuals in the life of Western society (Posner, 2002). However, it should be noted that in this kind of study, a sociological approach is used, based on studying a

special social group and its influence on society. Beyond the framework of this approach, there are other meanings of the concept of “intelligentsia”, which received a metaphorical definition of “conscience of the nation” in the domestic scientific discourse.

In our opinion, we can distinguish two directions in understanding the intelligentsia: functional direction and value direction. Functional direction is the most studied area, which grew out of the socio-economic definition of the intelligentsia. The intelligentsia, in this case, means a set of people associated with the creation, preservation and distribution of ideal objects or with the professional mental labour, including ideologies of society. The value definition of the intelligentsia includes not only a special potential of cognitive processes but also a deep understanding and inner experience of moral values, reflectivity, the ability to be the “conscience of the nation”, the standard of patriotic service to the Motherland. Suppose the main function of the intelligentsia can be defined as the introduction of rationality in social and spiritual life. In that case, the value component of the intelligentsia is the attitude to the universal moral law as the primary value and, on this basis, an attempt to rebuild society based on rational ideas.

Within the value-functional approach, a completely new definition of the intelligentsia appears as a socio-cultural array which takes on the role of an objective agent of introducing elements of rational self-organization into the social and spiritual life (Horban, 2016, pp. 25-34). This approach allows a deeper understanding of the essence of intellectuality as the characteristic of the intelligentsia. Intellectuality is the presence of a tremendous inner culture, which includes the spiritual experience of a person and all humankind, which, according to Lotman (2005), can be figuratively called the “ecology of the human soul” (p. 280). The first thing that characterizes the member of the intelligentsia is the desire to understand the other. It should be noted that the sympathy of the intellectual should be active.

Among the forms of active civic participation, we would like to single out the education, patriotic upbringing, dissemination of scientific knowledge, patronage, and political activity. An intelligent person is internally free and independent.

Nevertheless, the internal rigidity is often imperceptible in him. In this regard, the expression “reflective”, someone in the grip of doubts and contradictions, is used to describe a member of the intelligentsia. However, the apparent indecision is, as a rule, the result of complex and hard internal work when one has to take responsibility and avoiding hasty decisions. As a person, the member of the intelligentsia is always demanding of himself, self-critical, and modest in assessing one’s personality.

An intellectual jobs – not a service occupation. In forming both their own and social ideas, intellectuals rely on the moral law’s conscience and dictates. The intelligentsia is a specific social phenomenon with a focus on the feat. The norm of the intellectual’s relationship with the environment is communication in the “subject-subject” system, where “the other” is self-important and does not become the object of manipulation. The bearers of the intelligentsia are characterized by: eternal amazement and doubt; analysis and self-examination; reflection on the world and one’s attitude to the world; a deep sense of compassion and mercy; the desire for solidarity and justice; the question of what to do to preserve honour and conscience without exchanging the duty for service and maintaining respect for dissent. An intellectual is always a claim to a standard. As a rule, the member of the intelligentsia is a patriot-educator focused on finding the truth that makes a person accessible.

Conclusion

Summing up, we point out that until the middle of the 19th century, the philosophical discourse viewed the intelligentsia exclusively as intelligence, special thinking abilities, and self-

reflection of the mind in the process of cognition. The highest point of research in this direction can be considered Hegel’s idea of the intelligentsia not only as an intellectual but also as its ability to think. The stratification approach to the concept of “intelligentsia” emerged in the middle of the 19th century in connection with establishing a specific layer of people engaged in intellectual activity while ethically experiencing this state of affairs in the conditions of capitalist production. At the end of the 19th – beginning of the 20th centuries, there was serious opposition to the term “intelligentsia”. It was believed that the concept of “educated person could well replace it”. However, the phenomenon of the intelligentsia went beyond an educated person’s understanding. Along with the idea of “intelligentsia” as a quality of a person’s spiritual substance or mental properties, two main approaches have developed that analyze the phenomenon: socio-economic and socio-ethical.

The basic features of the intelligentsia that combine these two approaches are the intellectual activity of the individual and the functional reorganization of the surrounding world. Intellectual activity can proceed within the framework of scientific rationality and unscientific rationality. The first point of view is typical for representatives of the socio-economic approach to understanding the intelligentsia, and the second one – is for supporters of a socio-ethical interpretation.

In addition to the standard features we have highlighted, these approaches contain differences that do not allow them to be combined. The socio-ethical understanding of the intelligentsia is based on the constant moral development of each individual. The socio-economic direction is based on scientific education, regardless of the improvement of an individual’s personality.

Representatives of the socio-economic direction attributed people of intellectual labour, educated in the European way, to the intelligentsia. In their opinion, the first intellectuals were the priests who possessed knowledge and transferred it to their successors.

Representatives of the socio-ethical direction believed that members of the intelligentsia had always existed in society, but a layer of the intelligentsia had been formed in the middle of the 18th century. The main distinguishing feature of the intelligentsia is mental activity and the functional reorganization of the world surrounding it. An acutely attuned sense of justice cannot allow a representative of the intelligentsia to be indifferent to the surrounding reality, to engage in pure science and improve oneself.

The article's authors propose a value-functional approach to the analysis of the concept of "intelligentsia", which considers it a special socio-cultural phenomenon that takes on the role of an active subject that forms the rational self-organization of the social and spiritual life. The main attributes of intellectuality are highlighted, allowing us to characterize it as a self-reflective intelligence with a claim to create a universal social ideology based on the principles of high morality and ideas about an ideal society.

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COFFEE SHOPS AS SPACE FOR THE CULTURAL PRODUCTION IN URBAN SOCIETY

Abstract

This study aims to examine the coffee culture and cultural production in two shops in Pekanbaru city, Indonesia, namely Arifin Ahmad and Ronggowarsito streets. In this study, a phenomenological analysis perspective was employed, and the results exhibited that the cultural ecosystem built between the two regions differs in response to the coffee culture in Pekanbaru city. The cultural phenomenon similarly leads to a different character of the urban community. Moreover, the coffee shops at Arifin Ahmad street still respond to traditional forms and are transformed into modern views, while shops at Ronggowarsito create characteristics of an urban community.

Keywords: café culture, cultural phenomenon, coffee shop, urban society.

Introduction

Drinking coffee has become a habit due to the caffeine content, making people consume it daily. Besides, coffee is the most frequently consumed and traded commodity as caffeine is the most popular substance in the world (Weinberg & Bealer, 2004; Topik, 2009; Courtwright, 2001). The habit of drinking coffee is carried out at home and outside, making its development rapid in the urban community. Furthermore, coffee shops have been in existence for approximately 500 years and have become a growing global phenomenon (Tucker, 2017; Kjeldgaard & Ostberg, 2007; Korf, 2002). Coffee culture has also become a cross-cultural meeting since the culture spreads from one area to another (Thomas, 1983; Farokhah & Wardhana, 2017; Sprain & Boromisza-Habashi, 2012). This culture shifts from drinking coffee at home to its consumption in a shop (Adam, 2012; Lai, 2012; Nurhasanah & Dewi, 2019).

The current culture of drinking coffee is no longer primordial; the biological activity of con-

suming drinks, but there are now prestigious social values in drinking (Smith Maguire & Hu, 2013; Friedner, 2013; Huang, Chang, Yeh, & Liao, 2014). This is exposed by the proliferation of coffee packaged exclusively for enjoyment. Consequently, coffee has become a favourite drink of the world's population and was considered by entrepreneurs to be developed into a commodity of exploitation. The presence of coffee shops is an inseparable part of the urban lifestyle, where people hang out to discuss and drink coffee (Roseberry, 1996; Thompson & Arsel, 2004; Chang & McGonigle, 2020).

Pekanbaru is the capital of Riau Province in Indonesia and also the centre of economy and business, particularly in central Sumatra. Moreover, the advance of this city's development is expeditious with the rapid growth of economic and business centres. Coffee shops in the city have sprung up in almost every area and are growing in the financial and business centres. In Pekanbaru, the two sites indicated as places for coffee shops include the Ronggowarsito and the Arifin Ahmad Street areas. In the meantime, the

primary point that triggers the expansion of these shops is the culture of drinking coffee. This city is the centre of Riau province and home to the majority of ethnic Malays. A previous identification is that drinking coffee is the cultural identity of the Malay community (Lee, 2017; Khoo, 2009).

Pekanbaru city, as a modern city, has built this city heterogeneous as a modern city. Moreover, the development in multiple sectors, especially the economy, has made this city a magnet for new people from different cultural backgrounds. Since the culture of drinking coffee has become the cultural identity of the Malay community, this habit remains practised even though the city has become large and diverse. This makes the culture more popular and lively and has become the identity of urban people influenced by globalization. Piliang (2011) described globalization as a process of expanding the influence of capitalism and the liberal democratic system, which leads to cultural hegemony and makes every place equal, whether in the form of architecture, fashion, gadgets, and others (Robinson & Harris, 2000).

Currently, the consumptive community's behaviour influences coffee's cultural production. This production forms an identity that produces cultural phenomena. Hence, the phenomenon of coffee shops in Pekanbaru city is generated by the cultural background of the Malay community that has a habit of drinking coffee (Lee, 2017).

In this study, the phenomenon was employed as the basic assumption, which specified that the culture of drinking coffee in Pekanbaru represents the cultural identity of the Malay community or emerges later as a lifestyle of urban society. Accordingly, this study is designed to examine the coffee culture and cultural production in two shops, namely Arifin Ahmad and Ronggowarsito street, Pekanbaru city, Indonesia.

Theoretical Framework

This study was conducted in the frame of cul-

tural studies using Pierre Bourdieu's production field. In this study, culture is understood as a form that is actively produced through a complex process. S. Hall (1997) defined that culture emphasizes production, representation, consumption, regulation, and identity to determine cultural practices and represents the processes by which it is constructed. Additionally, culture is not a dead artefact; it is understood as everything related to the production of meaning or the practice of social importance. A. Gray (2003) said that culture is conceived as a product of complicated processes. On the other hand, it is widely defined as the formation of purpose or signifying practice that occurs at all levels of society and points in time during cultural processes.

Several studies have captured the symptoms or phenomena of cultural communities, particularly the cultural production field created by coffee shops in Pekanbaru. In conformity with Bourdieu, production is grounded in three inter-related concepts: field, capital, and habitus. Meanwhile, this study focused only on the field of cultural production related to the object used.

The field of cultural production is a dynamic concept where changes in agents' positions inevitably lead to variation in the field structure. A previous study indicated that a field is a place or space that is fluid with changes that are not fixed and constant (Karnanta, 2013). Similarly, P. Bourdieu (2010) stated that in the field, agents occupying various available positions (or creating new ones) are involved in competing skills for control of interests or resources.

Additionally, P. Bourdieu (1983) affirmed that few fields illustrated the heuristic power of relational reasoning more explicitly than art and literature. The construction of a literary field requires and enables a radical break with the substantial mode of reasoning (as Ernst Cassirer refers to it), which emphasizes or creates interaction between the individual for structural relations through influential social positions that are occupied and manipulated.

The fields are autonomous. Hence, there is a

stake in power to fight for a position to attain a dominant role. This position is determined by the distribution of particular capital to actors within the field that are called agents after achieving the goals. A previous study by P. Bourdieu (2010) displayed a successive sequence of movements in a structured (hiérarchical) space by an agent that had changes and distortions in the distribution structure of the various types of the economic prosperity of the respective capital. Besides, Bourdieu mentioned that the fight of the agent in cultural production is focused on gaining a position in the current field.

P. Bourdieu (2006) defined variants are a system of capital conversion or exchange and a reproduction strategy. The process of capital conversion refers to the mobility of an agent in the social space derived from the exchange and formation of its capital that is applicable in the field. Meanwhile, the reproductive strategy refers to the ways agents process, expand, maintain, and accumulate the means (Hesmondhalgh, 2006; Moore, 2007; Karnanta, 2013).

Methodology

The primary data of this study were coffee shops in Pekanbaru city on the Arifin Ahmad and Ronggowarsito streets. In this study, a phenomenological approach was performed qualitatively to determine the informants' understanding of the phenomena that appear in their consciousness and are considered entities such as things that exist in the world. Moreover, Orleans stated that phenomenology gives a detailed information consciousness (Moustakas, 1994).

Phenomenological approaches are more effective in describing rather than explaining subjective realities, insights, beliefs, motivation, actions, and folk wisdom (Husserl, 1925/1977). A previous study by Heidegger (Moustakas, 1994:26) exhibited that phenomenon from the term *phaino* means bringing and placing in the light, identifying itself, and the totality of what appears behind.

In this study, steps are taken to assess, recognize, and determine whether the events appear include reality. The use of language serves as a means of typification to explain the existence and content (Denzin & Lincoln, 2009). Several studies have disclosed and explained in detail that the events that occurred are part of daily behaviour. The data were obtained using observation techniques that are made directly with the participant in nature. The observation was conducted at the coffee shop by examining the activities taking place, and an interview was conducted with fifteen randomly selected customers.

Furthermore, seven owners of the coffee shop were interviewed to understand the management concept and the characteristics of customers that usually drink coffee. This was conducted to determine the exact field of cultural production that is built and created in the coffee shop. All answers provided were recorded, and informants were given a chance for confirmation.

The data obtained were analyzed through descriptions and experiences at the coffee shop. Furthermore, the field of cultural production was described in the two regions and compared with each other.

Result and Discussion

From Traditional to Modernity

Traditionally, coffee shops are not just places to drink coffee for Malay society but also a space for social interaction. Coffee shops are an entity that exists among other cultural entities (Moulay, Ujang, & Said, 2017; Erman, 2016). For the Malay cultural community, coffee shops have become information, negotiation, and transaction room, where different activities are carried out (Ramele & Yamazaki, 2013; Igiasi, 2017).

Cities are centres of economic and cultural growth (Hoselitz, 1955; Grodach & Loukaitou-Sideris, 2007) characterised by a lifestyle development. Thus, the coffee shop is a manifestation of a lifestyle that has become a phenomenon in cities where the shops are proliferating (Solika-

tun, Kartono, & Demartoto, 2015; Said, 2017).

In Pekanbaru, the new coffee shops are increasing rapidly. Therefore, this study focused on two places with high concentration and development of coffee shops, namely Ronggowarsito and Arifin Ahmad streets. Based on the observations, the growth of these two coffee shop concentrations is categorized into two different types. Conversely, the growing shops on Arifin Ahmad street are dominated by coffee with the Aceh Coffee Shop style. In this pattern, there is competition for the superiority of the menu that characterizes Aceh, such as Acehnese coffee and tea, cane bread, to the presentation of Acehnese noodles. Hence, the shops in the field of cultural production are characterized by Acehnese coffee.

One of the shops used as an object in this study is Leng Coffee, an Aceh-style shop in the Arifin Ahmad street full of customers. In addition, this shop likewise opened other outlets for traders to join and make sales from wares. This coffee shop is significantly spacious with a large parking area, and the design is an open concept that is not confined by walls. As the owner attests, this concept is ideal because, with open space, customers feel at home by sitting for hours and not feeling cramped or hot. Meanwhile, Ade, the owner of Leng Coffee, mentioned: *"The Malay culture of drinking coffee is popular, where costumers sit for hours, even alternate sitting friends, and exchange tables as well. This habit needs to be eased; therefore, Leng Coffee made it possible for customers to feel at home, sit comfortably for hours, make it an open public space, and avoid being exclusive!"*

Ade's statement likewise emphasized that the owner of Leng Coffee is implementing capital conversion and reproductive strategies. The apparent strategy of capital conversion showed that the owners consciously convert the assets for social use. Moreover, the field is an office and business area, where the coffee shop is conceptualized to support and facilitate drinking activities and habits for customers from economic sectors

or company employees. In line with the observation, this strategy is to open Leng Coffee customers from various circles, with each table having different processes, including business people, company employees, traders, salespeople, lawyers, marketing banks, merchants, freelancers, and even students.

According to Tomi, a marketing banker and regular customer at Leng Coffee, sitting for hours at the coffee shop almost every day is not just to drink coffee. It opens up opportunities to meet and interact with many new people and get more customers. Furthermore, Tomi stated that it is difficult to meet people directly after this pandemic, then an agreement is reached to meet because the person does not want to be visited. This is due to the fear of contracting the virus. Hence, it is agreed to meet in a neutral place such as a coffee shop.

This situation is also not significantly different from other coffee shops in the Arifin Ahmad area. In terms of design, the shop is similar to the Leng Coffee, which is wide and open with tables lined up and broad. As mentioned by the shop owner, it responds to the coffee culture of the Malay community that sits and drinks coffee for hours as well. These responses are used by agents, the shop owner that forms the capital to develop a reproductive strategy and build a comfortable place for customers to sit for hours, even all day.

Such responses are indeed used by agents, the coffee shop owner, as the person who forms the capital to develop a reproductive strategy. With a reproductive strategy, agents build a comfortable for customers to sit for hours, even all day.

The owner of Kupa Atjeh explained that the pivotal matter is for customers to be comfortable with the atmosphere and service. It makes customers feel at home for hours doing business transactions or completing work. Thereupon, any form of entertainment such as live music or others is not essential and sometimes avoided because it disturbs customers' comfort.

Furthermore, Angga, one of Kupa Atjeh's

customers and an employee at a company in the Arifin Ahmad street area, stated that since the emergence of the Covid-19 pandemic, there has been enough time to sit in coffee shops. This is because the company's policy to comply with health protocols after the pandemic declared that employees in the office must not be more than 50%. Consequently, the hours when the customer had to be outside the office are used to sit in the coffee shop. As stated by Anga, instead of wandering around, customers rather sit at the coffee shop waiting for hours to be at the office. This is because sitting in the shop helps meet many friends and gives opportunities to discuss other possible ventures in today's difficult situation.

This description exposed that coffee shops are not just a wasteful society's response to lifestyle needs. Thereupon, as a form of cultural tool, these shops have adapted to the needs of people. Although the concept of the coffee shops responds to the present times, traditional elements such as free space, wide and long tables, and benches are still felt in the form of conventional response that existed, and its values indirectly apply in society. In addition, the concept of the shop's shape likewise portrays the traditional character of the Malay community, and the classifications are merged so that there is no division among the existing classes of society. Since types in urban culture are classified as rooted in occupation and material, then interaction among classes is possible with the concept of a coffee shop space.

Some owners are aware of the fusion of this class of society; therefore, the coffee shop was conceptually detached, notably in the Arifin Ahmad area. Along with the Leng Coffee shop owner, creating a unique space is detrimental to the shop; hence, people reluctantly enter, and a particular stigma is built up. Although the concept of this coffee shop room is free, it is usually utilized for meetings by a specific community or group.

Romi, the owner of Erber Coffee Nodal cof-

fee shop, said that the shop is not facilitating a place for a particular group or community because it affects the business. This stigmatization is avoided for the coffee shop not to be attached to any of the existing stigmas of society. Unlike the case with the shops in the Arifin Ahmad street area, which have a traditional concept with a contemporary shape, customers feel facilitated to sit for hours. Accordingly, Romi is more directed at the real coffee connoisseur, making people come to the shop for an authentic taste of coffee with various brewing techniques and cleverness.

Due to the current development of urban society, drinking coffee has become a place to find comfort and chat for hours, as in traditional culture. Furthermore, drinking coffee is a form of self-expression to set the mood amid the high work mobility of urban communities. Therefore, coffee is transformed into the best friend and is considered the most appropriate to restore a good mood.

Coffee is the closest alternative to relieving boredom for urban communities because it is a caffeinated drink that creates a sedative to fulfil self-satisfaction, especially for oneself. Consequently, the habit of drinking coffee is considered suitable for urban communities that are more individualistic than traditional societies.

The coffee shops in the Arifin Ahmad area tend to avoid responding to immediate lifestyle needs, such as live music or other forms of entertainment, which is an unnecessary symptom. In this area, as shown by the circumstances and phenomena, coffee shops still respond to traditional cultural forms. All the conventional needs and tendencies of coffee shops are not only for consumptive purposes and enjoyment. Thus, these shops are a form of interaction space needed in this modern society which is provided and presented in the form of modernity.

Coffee and Urban Lifestyle

The characteristics of the coffee shops in Arifin Ahmad street and their surroundings are dif-

ferent from the shops in Ronggowarsito (Kampung Gobah) street. In contrast, the coffee shop in the Street Ronggowarsito and its surroundings are close to the government office. At first, Ronggowarsito street was a residential area. Due to the village, there are no shops. This is different from the Arifin Ahmad street, which is allocated for shopping buildings along the way.

Moreover, the coffee shops in Ronggowarsito street were built in compliance with the area's conditions. Almost all the coffee shops in this area are from residential buildings. Some coffee shops utilize the main building of the house, while others use the yard or garage.

Initially, the Dhapu Kopi Building was a house designed to be a shop equipped with a bar table, sofa, and benches for customers. On the other hand, Shasta Coffeeshop and Kedai Kopi Rimbang Baling use the garage part of the main house as a coffee shop. Similarly, Reza, the owner of Shasta Coffeeshop or Heri and Rimbang Baling Coffee Shop, admitted to being native of the village area; therefore, the coffee shop is built to utilize the space. Reza also stated that while others are struggling to get a place, there is enough place that the owner better utilizes. However, Heri admitted that there is a community of art and nature lovers. Thus, the coffee shop becomes the community's home base, which is equipped with creative spaces.

Additionally, not all coffee shop owners agree with the existence of a creative space similar to the Rimba Baling. The provision of creative space for specific communities causes limiting customers' patronage. Therefore, most coffee shops prefer to apply the concept of a shop that suits most people's tastes. In Pekanbaru, the ecosystem of coffee shop customers tends to be quick to stigmatize sometimes. Whereas a coffee shop synonymous with a particular community denies outside customers or those not attached to the community the willingness to join the coffee shop. As Eri, Operations Manager of Re Cafe Platinum, explained, only the presentation of live music is allowed for creative spaces to avoid cus-

tomers' withdrawal.

Red Cafe Platinum and Dhapu Coffee in the Kampung Gobah area have similarities in interior design. These coffee shops have various glass partitions to provide privacy for customers. This is because some customers want partitions to talk with friends easily. Furthermore, the partitions in the coffee shop reveal the character of drinkers in Ronggowarsito street to fulfil their desire. There is a need to have space for self-exclusion.

The lifestyle of coffee drinkers correspondingly affects their awareness and knowledge. Accordingly, the habit of sitting or hanging out in coffee shops becomes a way of making oneself popular in an urban community. This presented that drinking coffee is not only for enjoyment but also to display self-existence. In addition, the consumptive style of urban society is presented in the culture of the coffee drinking of the Pekanbaru community.

In the past, the activity of drinking coffee in shops was related to only men in Malay society. However, the shops in urban society are currently for men and women. It depicted that the coffee shop has become a neutral place for men and women to interact, and then all the shops in Pekanbaru provide the same place for both genders.

Conclusion

One of the more significant findings to emerge from this study is that the field of cultural production at the coffee shop in Pekanbaru city in the two regions built a different ecosystem and correspondingly created a diverse character. The field between these regions is done consciously by cultural agents mobilizing capitals with a strategy of conversion and reproduction, while the cultural production is built and applied with full awareness by the coffee shop owners and the drinkers. Furthermore, the shop owners in Arifin Ahmad street are aware of the importance of the coffee culture for the Malay community, creating a comfortable atmosphere to sit for hours. It is different from the cultural production field built

in a coffee shop on Ronggowarsito street. These shops tend to build a field of cultural production to simply fulfil the desire to drink coffee in modern urban communities. Thus, the character built is presentable and exclusive for drinkers, which has become a cultural phenomenon in urban society.

In this study, the limitation is the use of a small number of informants, namely only fifteen customers and seven owners of the coffee shop. Considerably more work will need to be done in employing a more significant number of informants to obtain a broader picture of cultural production is recommended for further studies. Moreover, the use of mixed methods (qualitative and quantitative) correspondingly provides a more in-depth analysis of coffee shops in urban society.

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Olga MELNYK,
Nataliia SHAKUN,
Olena HERASYMENKO,
Alla NITCHENKO,
Oleksii KOLIEVATOV

THEORETICAL AND METHODOLOGICAL ASPECTS OF THE HUMANISTIC REORIENTATION OF MODERN SOCIETY

Abstract

Modern socio-philosophical discourse is in a state of humanistic reorientation. Hence, the subject of scientific exploration is the theoretical and methodological substantiation of humanistic principles of the scientific picture of the world. The research aims to develop the constants of humanism, which constitute a humanistically oriented sociocultural space. The result of the work is the illumination of the interaction of fundamental humanistic aspects of responsibility, activity, creativity, and self-organization. Humanism differs significantly from its previous versions in its modern socio-philosophical interpretation. First of all, it deals with the realities of modern human civilization, balancing between dialectical confrontation and synergetic combination. This is how the methodological basis of the humanities-science discourse is formed, which increasingly gravitates toward a philosophical-synergetic manifestation. Philosophy and science of the present interpret the human being not only in the classical natural science or humanities perspective. The dichotomy of transdisciplinarity (which generates diversity) and anthropocentrism (which is grounded in the supremacy of the human being) is relevant today. Humanistic orientation acts as a regulator for the rapid development of scientific and technological progress, in which moral and spiritual values are lost. Thus, the humanistic paradigm forms the methodological guidelines for the social cluster.

Keywords: humanism, human-dimensionality, anthropocentric constants, synergetics, social philosophy.

Introduction

The modern scientific picture of the world is becoming multifaceted and dynamic, which necessitates the introduction of appropriate philosophical precepts. Historically, philosophy has acted first in the vanguard of sociocultural transformations and later as a systematizing factor of scientific and worldview ideas. The social cluster is somewhat vulnerable to paradigmatic transformations since society continually adapts to the changes it offers.

The philosophical-scientific paradigm, throughout its existence, has been characterized by a

constant struggle between two fundamental tendencies: ontologization and anthropologization. The classical period of ancient philosophy, the Renaissance, the human-dimensional ideas of the New Age, and philosophical and anthropological concepts of the 20th century are manifestations of the anthropologization of the world picture. Man and his potential are at the centre of the worldview, culture, science, philosophy, social life, etc. Instead, in the Dark Ages of the Middle Ages, the rationalist existentialist principles of the New Age are characterized by the dominance of essential characteristics, displacing the human dimension. Likewise, the opposite of the modern

human-measured scientific picture of the world are the philosophical concepts that existentialism deals with being, non-being, existence, and essence are abstract ideas through which the concrete existence of the human person is examined from a subjective perspective (Gosetti-Ferencei, 2020).

The question before us is which tendency reigns in planetary social consciousness today? Given the fundamental features of the development of human civilization in recent decades, we can state the dominance of the processes of ontologization. This is confirmed by the statement of the two critical components of the modern socio-cultural space: technologization and informatization. These clusters become dominant in the public consciousness, determining its orientation. Science-centeredness of the present has deprived the man of his dominant role in the picture of the world. This is manifested in many aspects - from socio-economic vulnerability to human information dependence. At the same time, as history has shown, a picture of the world that does not provide for the full development of man and his potential is failing.

For now, we can observe the powerful turbulence that human civilization is experiencing. The COVID-19 pandemic, the full-scale war on the European continent due to Russian aggression against Ukraine, has grown into factors indicating significant existential problems. This entails a crisis of ontologization in general and the collapse of the technological-informational format of societal development. Such catastrophes call into question the continued effectiveness of the ontological development model. Human civilization has already experienced such periods of decline after the Dark Ages of the Middle Ages and the collapse of rationalism after the First and Second World Wars. These difficult periods in human history have always been replaced by the humanist paradigms of the Renaissance, the philosophy of life, and the theory of self-organization.

The understanding of humanism as a philo-

sophical concept, not just a worldview precept, was born during the Renaissance (Sellars, 2020). Humanist orientation in a worldview context has purely moral precepts. The philosophical principles of humanism are close to the anthropocentric paradigm, which assumes the dominance of the human being through his capacity for transformative activity. Thus, humanism, in its purely theoretical idea, has received practical realization of its principles in social and philosophical manifestations. Classical humanism is no longer relevant in the modern model of the scientific picture of the world. Neohumanism (Sarracino & O'Connor, 2021), radical humanism (Saleem, Morrill, & Karter, 2019), posthumanism (Evans, 2015), and transhumanism (Manzocco, 2019) are gradually playing a dominant role. These elements of the humanist paradigm are relevant in the public consciousness because they neither exclude nor deny the importance of an information technology society. They aim to "humanize" ontological entities.

We observe all the signs indicating the prospect of anthropologization processes coming to the forefront of the worldview picture of the world, which is human-dimensional. Along with these processes, the humanistic-scientific discourse and the humanistic reorientation of society are becoming more and more relevant. Consequently, there is now an urgent need to develop humanistic constants that will guide the new humanistic era of human civilization. These constants must be both theoretically and methodologically valuable and practically oriented. We are talking about such humanistic constants:

- efficacy
- activity
- ethics
- responsibility
- self-organization.

Methods

The methodology of science possesses a rather powerful arsenal in the cluster of social phi-

losophy. General scientific rationalistic and empirical, methodological elements allow us to investigate the problem of society's human dimensionality. Analysis, synthesis, observation, experiment, and other general scientific methods become the basis for a large number of sociological studies. When the problem narrows down to socio-philosophical aspects, it is predominantly philosophical-scientific methodology that is actualized here. Dialectics and synergetics, acting as a methodology, activate the scientific-cognitive process from two cardinally opposite positions. Truth is achieved in the process of confrontation of ideas (dialectical model) or the context of their interaction (synergetics). For the study of social-humanistic aspects, such dichotomy is demanded, as it gives the possibility to investigate features of the functioning of society in the conditions of conflicts and the context of community.

Literature Review

Humanistic principles have been considered in socio-philosophical discourse since the assertion of humanistic ideas in the worldview paradigm in the antiquity era. After undergoing a period of transformation during the Renaissance, the New Age, and XX-XXI centuries, several lines of thought have emerged in interpreting humanism in its social dimension.

The historical and philosophical manifestation of the theoretical and methodological precepts of humanism can be found in the works of J. W. de Gruchy (2018), M. A. Peters, D. Neilson, L. Jackson (2020), and J. Sellars (2020). The practical implementation of humanistic principles in the cultural sphere of social engagement has been illuminated by M.-É. Zovko, and J. Dillon (2017). Humanistic principles in education are explored by F. Sarracino and K. J. O'Connor (2021). Socio-humanistic elements are found in T. E. Wilson (2020).

Varieties of humanistically oriented strands of contemporary philosophy and science have been

explored in a regional context. In particular, R. K. Chigangaidze (2021) highlights the concept of Ubuntu, which focuses on the humanistic vector of the African community. Of course, here we are talking about a naïve pre-theoretical conception of humanism, but what is important here is an example of an attempt at humanist transformation carried out under certain socio-philosophical conditions. M. A. Peters (2020) points to aspects of self-identity that are inherent in the humanistic ideals of Chinese society. General points related to the contemporary interpretation of the socio-philosophical manifestation of humanistic ideas are indicated in scholarly studies of G. C. F. Bearn (2019), J. A. Gosetti-Ferencei (2020), and J. A. Reeves and T. D. Peters (2022).

Results

The direct results of the humanistic reorientation of society are the removal of contradictions in the existing model of the world order and guidelines for the development of the sociocultural environment. Man is philosophical reflection's primary subject and object in any historical and cultural reality. The difference between anthropologization and ontologization lies only in which a human-dimensional cluster (subjective or objective) dominates in a particular cultural-historical epoch. In modern conditions, it is the subjective-measurable dominant in the worldview picture of the world, in which the individual is presented as an active element.

The modern world of technology and information has relegated human qualities to the background. Despite all the benefits created by and for humans, a paradoxical situation is forming in which the same person loses the dominant role in the worldview system. Society in any of its manifestations is also influenced by ontologization.

The realities of today demonstrate the crisis of ontologizing processes in the worldview picture of the world, which manifests itself in the risks of the destruction of human civilization by its achie-

vements. This means the urgent need for humanization in all its possible manifestations. The introduction of the process of anthropologization is accompanied by the development of corresponding theoretical-methodological constants of human ability, which serve as signposts of individual elements of human activity. Note that humanism has been quite shatteringly criticized in social or historical contexts. The failure of humanism in the social dimension is dictated by the contradictions embedded in the essence of society (Ng, 2021). Society's all-consuming pursuit of progress levels out humanist paradigms. At the same time, the results of society's development are interpreted as the result of a social consciousness oriented toward humanistic ideals. Under such conditions, there is a need for a theoretical and methodological resolution of the contradictions in the humanization of society.

The constants of humanity proposed for consideration are interrelated and have a common purpose: to bring the human being to the centre of the world order. In practice, it is a matter of recognizing the uniqueness of human beings and the need to realise human potential fully. The theoretical and methodological precepts of any principle must be impeccably structured terminologically. Given the great diversity of the terminological base of humanism, the conceptual apparatus concerning humanistic ideas in the socio-philosophical aspect should be systematized before forming the constants of humanism. In particular, V.-Y. Koon (2021) warns against a "terminological confusion" of humanist principles.

Anthropocentrism and humanism in the social dimension characterize human privilege and human exceptionalism. Social work acts as a humanistic format based on human rights and freedom (Wilson, 2020). Anthropocentrism duplicates humanist principles with the difference that human beings are not only stated as a distinctive element in world history but win this status through their transformative activities. It is noted that these activities provoke many contradictions in society, both horizontally and vertically.

Human reality is a fundamental constant of the anthropocentric worldview. When considering the historical and cultural development of civilization, we state the defining role of man in the processes of transformation of the natural and social.

In the global understanding, there is a confrontation between globalization and interculturalism (Svetelj, 2017). Globalization has clearly expressed anti-anthropocentric characteristics: the homogenization of culture, the desire for unity of socio-cultural parameters, and the desire to equalize differences. Detailed interpretations of these aspects confirm the levelling of man's role and his potential as a key component of development. The movement toward the generality of goods and ideas deprives man of the advantages he can achieve by realising his abilities (both natural and acquired).

Human efficacy is distorted because this humanly measurable constant focuses exclusively on the process, depriving it of its purpose. Consequently, efficacy can only be a relevant humanistic attitude in an intercultural, democratic environment. Under such conditions, a person is aware of his dominant role in the world order system and directs his efforts to constructive activity.

Consequently, effectiveness is the embodiment of human potential and the potential ability to conduct creative or transformative activities. At the same time, it should be noted that a humanistic reorientation of social development involves a statement of the potential available and calls for its realization. The humanization of society has long gone beyond calls for humanity in all its manifestations. It is now a powerful ideological platform, providing for the development of all possible clusters of sociocultural activity.

Along with effectiveness, the constant of activity is actualized. This guideline provides for the concretization of humanization transformations. Human activity in all spheres involves the creation of material and spiritual goods. In one way or another, human activity embraces all

spheres of public activity.

In particular, the awareness of the role of man in civilizational advancement gave rise to the basic ideas of socio-economic relations. In particular, the concept of human capital became a leitmotif for the ideological basis of the capitalist and socialist path of development in economic life (Peters et al., 2020). The notion of human rights and freedoms differentiated democratic and authoritarian forms of political order. Consequently, humanism became a kind of benchmark for positioning man in the civilizational dimension. This is how the human dimension was formed in all spheres of social life when the individual became a reference point for creating and affirming certain clusters of social development. At the same time, in actualizing human rights, it is inadmissible to neglect the other side of the problem, which concerns the individual's social responsibility. The humanist transformation should not be guided by the principle "the end justifies the means" because such an algorithm itself poses an inhuman threat.

Let us consider in more detail the peculiarities of modern humanistic concepts. In particular, Ubuntu philosophy is part of the humanistic-existential approach in social work. Several attributes of humanization are defined: self-awareness, self-determination, human dignity, holism, the pursuit of social justice and human rights, motivation, social cohesion, spirituality, and death (Chigangaidze, 2021). Such theoretical-methodological precepts become important in interpreting the practical meaning of humanistic principles. It should not be forgotten that Ubuntu is an ideological platform for many African communities. Consequently, such a humanist conception has set the stage for profound social shifts in their society. Without such a foundation, no further humanist transformation (or any transformation at all) would have been possible.

Social philosophy has quite a few branches that interpret humanistic principles in specific ways. Some social and philosophical clusters explicitly reject humanism because these ideas

are unpopular in society. When considering political philosophy, it is pointed out that it is devoid of human content. This is why G. C. F. Beam (2019) notes the formation of an anthropological impasse in political philosophy, referring to the failure of humanistic principles to satisfy the political ambitions of power and become political capital for the people.

Considering the various socio-cultural environments in which humanistic principles can be disseminated, religion should focus. In particular, Christian humanism is a striking example of the discrepancy between the declared religious tenets and the realization of these intentions in the public consciousness of believers. Therefore, more and more researchers identify humanism predominantly with the secular cluster of public life (de Gruchy, 2018). The apparent results of the practical implementation of any social doctrine are the emergence of contradictions, and humanistic transformation, in this case, is no exception.

The constant responsibility involves an individual's awareness of the risks of his activity. One should not idealize humanism because it involves satisfying human needs and benefits. However, based on the laws of nature, concepts such as balance should be considered. It is clear that in providing for its good, man exploits other clusters of the world order, above all, nature.

Responsibility in humanism is not a rejection of the constant striving to create new. It is, however, a kind of guard against human actions that will potentially lead to irreversible changes in natural or social processes. Humanity has repeatedly approached critical situations that threatened its existence (above all, the threat of a nuclear crisis on the planet). The responsibility, therefore, makes it possible to ensure the awareness of red lines in the relationship between man and nature and to make it impossible to cross them on the human initiative. The principle of an anthropocentric legal worldview is proposed (Reeves & Peters, 2022), which would clearly regulate potential threats.

Another constant of human meaningfulness is

self-organization. The origins of human self-identity in all its manifestations are based on the time of the ancient world. The philosophy of self-improvement is a kind of cultural ethos of many ancient civilizations: from China to Greece. "The philosophical ideal of self-improvement has been the practical basis for a variety of conceptions and practices of human development, which most often embrace an essentially moral dimension based on virtue or the manifestation of a good life" (Peters, 2020). The humanistic tradition is inseparably connected with reflection, as evidenced by a multitude of philosophical ideas and principles. Self-development and self-education are by no means a complete list of human transformations in those or other sociocultural traits (historical eras, regional centres, cultural centres).

The crown of humanistically oriented ideas of self-identification was self-organization. Note that in the modern synergetic interpretation, self-organization refers to complex systems. However, we note that the vast majority of researchers undoubtedly refer both man and society to this type of system. Self-organization determines the organizational and structural cluster of humanization. Man orders his being while providing the content and form of social being.

Discussion

At present, the most debated issue among scholars, scientists, and thinkers is the humanistic reorientation that has been evident in recent times. Humanistic principles can act as a regulative element of the existential challenges of sociocultural space. At the same time, a possible option could be a paradigmatic shift, in which the trend of anthropologization completely takes over the dominant role. Rationalism (and with it the process of ontologization) once again turned out not to be the saviour of humanity but its potential destroyer. A humanistic paradigm designed to restore human confidence and help transform the social order.

Under any conditions, the constants of humanism are in demand among the public consciousness. When it comes to the theoretical cluster, humanism's moral and ethical principles are actualized here. When it comes to the practically oriented component of humanism, attention should be paid to the efficacy of the individual as a manifestation of social activity. The distinction between theoretical and practical aspects, which are characteristic of the constants of humanism, is not entirely clear. If effectiveness, activity, and self-organization have a clear, practical direction, then ethics and responsibility are more oriented to the theoretical and methodological components. At the same time, each constant has a double expression, guided by the principles of human self-identity. For example, self-organization can emerge as a theoretical ideology designed to elaborate a cultural-educational model of societal development and have practical means for the realization of human activity.

Humanization processes have a substantial impact on the cultural-educational and scientific-philosophical branches. Modern educational systems are characterized by recognized humanization ideals of equality, tolerance, and cultural diversity (Zovko & Dillon, 2017). At the same time, stating such essential elements does not mean that education has answered the critical question - how are the components of humanity formed, and what forces lead to the destruction of the architecture of that humanity? The meaning of human life, the purpose of man in the world order system, and even the trivial question of man's origin cause controversy among the scientific and philosophical community. This state of affairs denotes the key problem of humanistic philosophy: the incompleteness of the study and understanding of the essence of human nature. Unresolved questions or postponed solutions become a factor in the decline of the humanist tradition and the change of anthropology by ontological paradigms.

Human civilization has faced the same ideological problem throughout its existence. The

humanistic paradigm is optimal for human rights and freedoms but is characterized by conservatism and an inability to ensure progress and innovation. On the other hand, the ontological paradigm, based on existential ideals (religion, rationalism, technologization, etc.), brings civilization to a qualitatively new and higher level of development but cannot ensure the supremacy of humanity. Consequently, humanity is constantly faced with a dilemma: development with disregard for humanistic principles or humanization without progressive transformations in the sociocultural space.

Paradoxically, the contradictions in public consciousness produced by humanist principles result from an anthropocentric worldview. Consequently, there was an urgent need to bring the principles of humanism and anthropocentrism to a common denominator. Part of this mission has been realized through the actualization of post-humanism and postanthropocentrism. These two trends in philosophy consider variants of humanistic perspectives in the picture of the world. Both currents assert that interdisciplinarity is potentially the most effective methodology for developing a unified and powerful humanitarian-scientific discourse (Bozalek & Pease, 2020). An example of significant achievements of the interdisciplinary approach in modern science is medical research in such fields as neuroscience, biochemistry and biomedical engineering, which are also often referred to as interdisciplines. At the same time, we note that the object of study of these sciences is predominantly human and its potential (physiological, intellectual), so the attachment to humanistic transformations is obvious.

It is obvious that a humanistic transformation should be coordinated with the main characteristics of sociocultural space, first of all, with socio-economic life. Hence, there is a contradiction between the humanist idea of human welfare (socio-economic well-being and equality) and the capitalist reality (individual enrichment and socio-economic differentiation). This contradic-

tion must be resolved through the realization of humanist constants. In particular, activity and efficacy enable a person to realize his or her potential. At the same time, responsibility and ethics provide indicators of individual and social minimum living standards. Thus, we get the level of well-being: from the minimum to the maximum. Humanistic principles are based on the fact that a red line is set - the limit of well-being that is acceptable for an entire human life (human rights, social security, etc.). Furthermore, depending on the activity of the individual, the level of well-being will increase.

Another contradiction lies in the worldview beliefs of contemporary sociocultural space. In essence, consumerist thinking leaves no room for humanistic principles. The desire for individual enrichment (in all senses of the word: from the economic to the spiritual) prevails in the awareness of the negative consequences of these processes. On the one hand, such individualization is a peculiar manifestation of humanism, and to a large extent, of humanistic elements, since it is a manifestation of human activity. Moreover, it would be inappropriate to speak of a situation in which an individual or society would voluntarily renounce the existing benefits of civilization and oppose their development. At the same time, there is a need to regulate these processes since the irresponsible exploitation of resources will lead to catastrophe sooner or later. Therefore, the task of humanist transformation is to form principles that respond to the realities of the age and respond to the challenges that man faces (and produces). Good but declarative ideas will have no effect for the time being. Therefore, humanization is relevant in the context of strategizing the development of human civilization following the permanent changes that can harm sociocultural development.

Conclusion

As we can see, a period of uncertainty in contemporary sociocultural space dictates the need

for a revival of humanism, which would become a stabilizing factor as it would be guided by the supremacy of human life and freedom. Such an approach opens up the potential for humanistic principles that will become relevant to both the individual and society. The technological-informational format has proven unable to regu-

late complex situations on a planetary scale. Consequently, the sociocultural space needs a reorientation toward humanistic ideals.

Under such conditions, there is a growing demand for specific theoretical-methodological constants of human dimensionality (Fig. 1).



Figure 1. Constants of the Humanistic Paradigm's Human Ability.

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Leonid MOZGOVOY,
Volodymyr FED,
Vira DUBININA,
Yuliia MALIKOVA,
Volodymyr STESHENKO,
Yuliia BUTKO,
Viktoriia SLABOUZ

ALARMISM VS ESCHATOLOGY: CONCEPTUAL ANALYSIS (ON MATERIAL OF UKRAINIAN DISCOURSE)

Abstract

The article studies and conceptualises alarmism and eschatology in the modern Ukrainian discourse. The approach to understanding the concept developed by G. Frege (“Fregean Thoughts”) was used as the *theoretical basis* for conceptualising these categories. The research interest of the paper is caused by the identification of the content of the conceptual levels of alarmism and eschatology. The results make it possible to define alarmism as a worldview sensation of an intuitive level that historically emerged from empiricism, reflecting the readiness to overcome the current global challenges. Eschatology arises as a doctrine that accepts the finiteness of individual and universal beings. The conceptualization of alarmism and eschatology allows us to conclude that, although both categories act as a means of characterizing the state of modern global society that has lost its intentions for its development, eschatology is looking for ways to reconcile with the inevitable approaching of “end of history”; the alarmism tries to mobilize the efforts of the global society to overcome the acute challenges of our time, gives one or another problem the status of serious.

Keywords: alarmism, eschatology, concept, conceptualization, conceptual analysis, Ukrainian discourse.

Introduction

For a long time, the historical development of mankind was considered in the logic of gradual evolutionary progress: “new ways of thinking about what the political and the technical are” (Shafiee, 2019) were developed, science was presented as inherently superior to faith (Brian, 2021), and, as J. R. Coca, I. C. Caballero, F. J. F. Carrera, A. Parama (2018) note, “the scientific frontier became potentially end-less” (p. 186).

However, prominent philosophers have doubts about endless line development possibilities. For example, P. Lafargue noted that the ide-

as of progress and evolution were highly successful during the first years of the 19th century when “philosophers, historians, moralists, politicians, writers, and poets presented their writings and speeches under the guise of progressive development” (Lafargue, 2007, p. 24).

Nevertheless, since the second half of the 19th century, historical optimism and belief in the possibility of evolutionary development of humankind have been replaced by scepticism, pessimistic perception of our future prospects, and strengthening the eschatological worldview.

The tragic events of the last century, first of all, two world’s “hot” and one “cold” wars, nu-

merous and profound ecological problems not only did not reduce the eschatological perception of possible intentions for further development but, on the contrary, intensified it. Overall, the 20th century may be characterized as the “century of eschatology” (Walls, 2008, p. 10). Deepening awareness of the exhaustion of being, one’s powerlessness, became the basis for forming an alarming worldview based on the expectation of the “End of History” (Fukuyama, 1992).

The problem of the finiteness of human existence and the Universe accompanies philosophy throughout the historical path, but it does not lose its relevance and actuality at the beginning of the third millennium.

Nowadays, the manifestations of alarmism are subject to fundamental study and philosophical understanding in the context of global problems, which are considered not in the traditional dimensions but the field of social relations: environmental (Sullivan & Ozman-Sullivan, 2020), economic (Wosnitza, 2019), technological, and demographic (Korun et al., 2020). In recent years, scientists have researched the formation of the alarmist worldview under the influence of increasing the digitalization of society, and the widespread of new information technologies (Sackett, 2018), which produce and uncontrollably distribute messages of alarmist content, turning modern media into “the totem to which a modern man feels an almost religious feeling, which makes him with special concentration and resilience,... with personal attention and emotionality to “listen” and “look” into the media “abyss”, capturing its information impulses” (Polonsky, 2018, p. 233). The so-called “false alarm effect (FAE)” or “crying wolf effect”, the impact of alarmistic worldview on specifics of network communication” (Thompson, Lin, & Parsloe, 2017; Thompson, Romo, Ben-Israel, Owens, & Keita, 2019), culturally marked features of the representation of alarmism in national societies (Keck, 2018) are under investigation.

Investigation of the eschatology released through the study of the representations of escha-

tological thinking in philosophical discourse (Grant, 2019; Kim, 2020), culturally and religiously marked manifestations of the perception of the approach to the finiteness of existence (Wirén, 2018), and identification of the relationships between environmental pessimism and the humanity’s loss of hope for the future (Swenson-Lengyel, 2017).

Accordingly, even a short review of scientific sources allows us to draw the following conclusions:

1. Both eschatology and alarmism are associated with a sense of exhaustion the humanity’s loss of hope for the future; both concepts function widely to identify and characterize the particular state of a person and humankind at the current stage of historical development;
2. Both concepts are today relevant objects of research in scientific and philosophical discourse;
3. There is no universal, general philosophical understanding of the conceptualization of alarmism and eschatology in philosophical sciences. In its turn, the absence of clear understanding and conceptualization of the named phenomena results in a terminological, “conceptual confusion” (L. Wittgenstein), which significantly complicates the process of studying the peculiarities of the representation of alarmistic and eschatological thinking in the scientific discourse of modernity.

The identified contradiction allows the formulation of *research objects* as follows: (1) *revealing differences between alarmistic thinking and eschatological one*; (2) *specifics of representation of alarmism and eschatology in Ukrainian discourse?*

Given the identified contradiction, the *study aims to conceptualize the categories of “alarmism” and “eschatology” in the Ukrainian discourse of today.*

It should be noted that the conceptualization of the “alarmism” in scientific literature is not presented, which increases the relevance and significance of the study.

Concept: Definition, Structure

At the heart of conceptualization as a research method, derivation of scientific knowledge is a concept category. In this study, the concept is understood in the logic of Frege's semantic triangle, what Byrne (2005, p. 231) and McAlliste (2019) call Fregean Thoughts (or simply "Thoughts"). Frege, Geach, and Black (1951) note, that "a concept is the reference of a predicate; an object is something that can never be the whole reference of a predicate but can be the reference of a subject" (p. 173). The concept is understood as the unity of three "Frege's Thoughts": the subject of cognition "captures" the propositional meaning of the content A, constructing a system of relations to "Thought" B, which semantically represents C (McAlliste, 2019). The concept is an item that forms the integrity of "Thoughts"; it is a unity of the sign (C), the meaning (A), and the sense (B).

In the historical dimension, the emergence of any concept is a consequence of the implementation of cognitive processes, investigation, categorization, and definition, resulting in the sign of the semiotic language system: sign and meaning(s) form integrity, additional sense(s) are not formed; sign (C) acts as a referent of meaning(s) and sense(s).

The complication of socio-cultural reality, the deepening of cognitive processes, and the functioning of the concept in new conditions in new contexts lead to the sophistication of the unity of the sign - meaning - sense meaning, causing the formation of new additional knowledge and values (A). The constant metaphorical rethinking of surrounded and inner world phenomena results in the formation of new meanings is accompa-

nied by the emergence of new, often subjective senses (B).

In this study, the concept is understood as a complex phenomenon, the structure of which can be divided into a sign, meaning(s), sense(s), which is formed as a result of cognitive processes, investigation of the Universe, and man's place in it, its categorization, derivation explicit values, and implicit senses and their further internalization, entering the inner world of man.

The concept is the unity of sign, meaning, and sense, in the structure of which we can conditionally distinguish the following levels (Stepanov, 2004; Sternin, 2001; Karasyk & Sternin, 2005):

1. etymological: the initial stage of conceptualization of the identified outer sociocultural or inner psychological fragment, sign and meaning(s) form integrity, additional senses are not formed; sign (C) acts as a referent of meaning(s) and sense(s): $A = B = C$;
2. basic: at this stage, the concept acquires explicit, "spoken" meanings; C is split and includes a certain amount of A: $C = A_1 + A_2 + A_3 + A_n$;
3. associative: the implementation of cognitive processes never stops; man, society, and humanity, in general, are in a state of permanent understanding of new phenomena and processes, rethinking existing attitudes, and their evaluation, as a result of which in the structure of the concept non-computational new implicit, associative senses are formed. C is split, including the non-computational plurality B: $C = B_1 + B_2 + B_3 + B_n$.

Accordingly, the frame of the concept can be represented in Fig. 1:

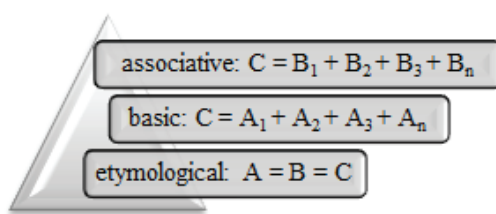


Figure 1. The General Structure, Frame of Concept.

It is essential to add that identifying these levels is carried out solely for academic research. All these levels are interconnected and interdependent. Moreover, the concept is not a stable, “cemented,” and unchanging formation. We can talk about the relative stability of the etymological level. Basic and associative ones are subjects of constantly “new reading”, rethinking, resulting in their expansion in the case of formation of new meanings or reduction in case of their loss. Dynamics and variability of the concept lead to significant complications in the implementation of conceptualization as a means of philosophical understanding of reality.

Methodology, Methods, Research Materials

Conceptual Analysis

Traditionally, the derivation of new philosophical knowledge is carried out through the application of conceptual analysis. According to R. Audi (1983), conceptual analysis is a research method introduced by Socrates and to which scientists appeal in one form or another throughout the history of philosophy (p. 87).

Numerous conceptual analysis procedures have been developed in modern philosophical methodology (for example, Kostelec, 2016). However, considering the formulated goal and the identified structure of the concept (Fig. 1), this study is based on a procedure developed by Brubaker and Cooper (2000). The methodology is based on a contradiction of understanding of a concept on the scientific level and level of everyday communication. According to the scientists, conceptualization involves the implementation of the following procedures (Brubaker & Cooper, 2000):

1. The conceptual analysis on the level of academic research. The study of the concept as an analytical category, a tool of abstract logical reasoning in the philosophical discourse. This research direction aims to conceptualise

alarmism and eschatology in the philosophical discourse. In its turn, scientific-philosophical discourse is understood as an institutional-oriented discourse, the primary purpose of which is a derivation of new philosophical knowledge about the world around us due to the scientific communication, implementation of scientific dialogue, and rethinking of values, which are contained in key concepts: man, existence, life-death, truth, knowledge, research;

2. The conceptual analysis at the level of everyday life, in which concepts determine the perception of certain realities of life and the behaviour of a person or social group in certain areas of socio-cultural life.

As a result, the meanings (A) of the studied concepts, fixed in the specialized dictionary, and encyclopedic literature, are revealed - the *basic level of the concepts*;

The results of the study of the representation of alarmism and eschatology at the level of everyday life are the identification of additional connotative, associative meanings (B) - *associative level of the concept*.

The Ukrainian corpus of the University of Leipzig (Leipzig Corpora Collection, 2014) was used as material for conceptualizing the associative level of alarmism/eschatology. Modern corpora contain a large amount of data and provide tools for processing vast amounts of information, making them an effective research tool (Oster, 2010). An additional advantage of appealing to the Ukrainian corpus is the fact that it has been developed since 2014, respectively: (1) the corpus reflects the peculiarities of the perception of alarmism, eschatology, the representation of the perception of the finiteness of life in the Ukrainian mentality; (2) the corpus reflects the peculiarities of the perception of these concepts at the present stage of development of Ukrainian society (2014-2020).

Taking into account the identified structure of the concept (Fig. 1), it is advisable to add to the

conceptual analysis the identification of the etymological level of alarmism and eschatology (C) at the formation stage of a sign. Etymological dictionaries serve as the material for the research.

Search Procedure

The search procedure includes the following stages:

1. Searching by lexeme in all forms.
2. The etymology of the concepts.
3. Revealing the denotative meaning, fixed in dictionaries: a generalization of dictionary definitions, description of lexicographic meaning. The method aims to obtain a complete description of the meanings based on the analysis of available dictionary studies (Rudakova & Stermin, 2016; Vinogradova & Stermin, 2016).
4. The associative meanings of the concepts.

Alarmism VS Eschatology

Etymological Level

As the result of the analysis of the dictionary literature, the etymological level of the studied concepts can be presented as follows:

1. *Alarmism* is a term that appeared in Old French at the end of the 14th century for the nomination of the call to arms in the face of danger, the enemy, “to arms!”. Derived from Latin. *illas* + *arma* (weapon) (Online Etymology Dictionary, 2020);
2. *Eschatology*: the appearance of the term dates back to 1844 when due to a combination of Greek terms *ἔσχατος* (last, final) + *-λογία* (study, word, doctrine), the term appeared to nominate the doctrine of the finitude of being (A New English Dictionary on Historical Principles, 1897, p. 28).

Accordingly, already on the etymological level of the studied concepts, significant differences are fixed:

1. first of all, eschatology arises from the disappointment of humanity in the possibilities of continuous, gradual, evolutionary develop-

ment of history in the first half of the 19th century, when philosophers “had to curb their unbridled enthusiasm” (Lafargue, 2007, p. 24). The alarmism appeared much earlier; the term's appearance was caused by the need to survive, the desire to save lives in adverse, hostile environmental conditions, if necessary - with a weapon in hand. In other words, alarmism has accompanied humanity throughout its history, and it appeared long before the global problems that led to its “second birth” in the scientific-philosophical discourse of the 60s and 70s of the last century;

2. alarmism arises as an attempt to survive in adverse external conditions, reflecting a greater degree of the emotional state, determination, ability, and willingness to resist danger and challenges; it is a feeling of the intuitive level, representing an intuitive, unconscious desire to survive. It, according to Gorbatyuk (2011), “historically arose not from religion or any philosophy, ideology in general, but from the experience and specific empirics of people” (p. 50). In other words, alarmism contains a stimulus to action and is practice-oriented. Eschatology arises as a doctrine, as a field of scientific knowledge aimed at the fundamental study and understanding of being-before-death and being-after-death; it seeks theorization, explanation of complex issues, and searches for meanings of life and death. It does not involve confrontation to challenges. The very fact of the return of alarmism to an overall functioning in the modern philosophical discourse may serve as evidence that the sciences aimed at theorizing and philosophical understanding of existential problems have moved to an active search for ways to overcome them.

Alarmism VS Eschatology:

The Basic Level

In dictionaries, in the modern scientific and philosophical discourse meanings of the concepts

are represented in the following ways (Frolova 2001, p. 699; Shinkaruk, 2002, p. 204, Stepin, 2010, pp. 467-479):

1. Eschatology (individual) is a religious term that includes elements of the doctrines of various religious systems about the ultimate destiny of humankind and man, i. e. in the most definitive perspective outside history, biography, in general, outside “this” world (Stepin, 2010, p. 467); “the doctrine of the post-humous fate of the individual human soul” (Stepin, 2010, p. 467);
2. Eschatology (universal) is a section of the Christian canonical doctrine of the Last Judgment and its classical and non-classical, heretical interpretations by theologians; the doctrine of the purpose of cosmic and human history, the approximation to the end and our life, our existence is behind the end.

Shinkaruk emphasizes that eschatological teachings appeared in the history of philosophy long before the term itself: from the Middle Ages when eschatology became an integral part of the Christian worldview, it became a symbol of the Christian faith (Shinkaruk, 2002, p. 204). It is the spiritual axis of Christianity; the basis of the system of Christian beliefs reflects the linear perception of the unfolding of time, historical process, and hope for “salvation of all sinners” (Shinkaruk, 2002, p. 204). In addition, eschatology today is an integral part of futurology, which assimilates the position of the limited possibilities for the progress of civilization, historical determinism, and environmental and demographic catastrophes that await humanity (Frolova, 2001, p. 699).

As noted above, individual eschatology is the doctrine of the individual human soul, the possibility of being after death. This direction of understanding of eschatology is conditional because “the very idea of the eternal cycle excludes anything finally; in the Universe, there is neither a meaningful goal nor an absolute end, and global catastrophes, which rhythmically destroy

space, only clear the space for the future” (Stepin, 2010, pp. 467-468).

The individual eschatology is easily dissolved in the eternal cycle, entirely fits into the context of universal eschatology, focused on the fate of “God’s people” and all humankind, on the religious understanding of world history as a process guided by the personal will of the one God (New Philosophy Encyclopedia, 2010, p. 468), because the formation of the “next, better century” will be the time of the resurrection of the dead righteous, who will receive their place in a renewed, devoid of evil, trouble world.

Originated as a theological doctrine, eschatology made an “anthropological turn” (Zheltikova & Gusev, 2011) in the last century. Its’ attention was shifted from the Universe to the awareness of the inevitable mortality of a man, the understanding of the man himself in a situation of awareness of his fatality (Karyakin, 2009, p. 11), in search of ways of reconciliation with a fatality, the inevitability of the Apocalypse.

The scientists state that eschatological sentiments spread when humanity experiences critical crisis periods of its historical development (Frolova, 2001, p. 699) and at the beginning of the third millennium, the period which “has a special symbolic meaning in Christianity” (Moltmann, 1994, p. 75), eschatology as “metahistory”, as self-transcendence of the accelerated course of history has undergone all sorts of non-religious alterations of utopian or, conversely, alarmist nature, everyday vulgarization in entire sects, the media, various arts (Stepin, 2010, p. 470).

Accordingly, it can be concluded that eschatology is the doctrine of finiteness, the feeling of approximation of the Universe to its natural end, foreboding of the “anthropological space” (Panzenberg, 1983). It focuses on trying to understand a person in a state of confusion or despair caused by the realization of one’s fatality and trying to find ways to reconcile with this awareness. It aims to identify the possibilities of living after death: “the eschatology of universal catastrophe

is supplemented by the eschatology of hope” (Zheltikova & Gusev, 2011, p. 21).

Unfortunately, the basic level of alarmism remains uncertain in the modern scientific and philosophical discourse. The following definitions of the concept are presented in the scientific literature:

1. Alarmism is a scientific trend in the context of optimizing the interaction in the system “man-nature”;
2. Alarmism is “often unwarranted arousal of fears or warning of danger” (Merriam-Webster Dictionary, 2020);
3. Alarmism is disturbing worldview associated with a sharply negative perception of the current political situation, the anticipation of growing problems and misfortunes, and calls for necessary rescue measures (Trebin, 2015, p. 27).

As the above definitions reflect, the perception of alarmism in the philosophical and scientific discourse differs significantly. The first definition connects the formation of a pessimistic worldview exclusively with environmental problems, the disharmony of interactions in the system of “man-nature”, and the political situation. However, alarm fears are associated not only with environmental and political but also, as the review of recent scientific papers shows, with demographic, economic problems, pandemics, digitalization of society, etc. In other words, bursts of alarmism can be caused any serious problem facing humanity.

The second definition emphasizes that the manifestations of alarmism are unjustified. While agreeing that the alarms and panic provoked by alarming messages are quite often unfounded, at the same time, it should be noted that humanity today has encountered many problems of such scales and depth that it has never acquired earlier. Accordingly, it would be impractical to say that alarming manifestations and outbreaks are exclusively unjustified.

It is essential to add that the above definitions emphasize that the strengthening of the alarmist

perception makes demands for the urgent implementation of measures to stop the approximation of the catastrophe, the forthcoming the “End of History”.

Based on the synthesis of these approaches, the basic level of the studied concept can be defined as follows:

1. *alarmism is a worldview sense of intuitive level, a particular state of man and society, characterized by historical, social pessimism, the acute awareness of deep and large-scale problems that may threaten human existence. It is a pre-catastrophe, intensifying humanity’s efforts to overcome identified, explicit, “spoken” and potential, implicit problems in any way; it “contains an important rational point: it gives the relevant problems the status of serious social problems that require a serious attitude of human society” (Gorbatyuk, 2011, p. 52);*
2. *eschatology is a doctrine aimed at studying the finiteness of human existence and the Universe; it accepts the inevitability of the end and seeks the possibility of being after death, future existence in a renewed world devoid of evil, pain, and injustice.*

Alarmism does everything possible to mobilize the global society to resist the deepening, intensification of existential problems that may approximate humanity to the “End of History”, intensifies efforts to overcome these problems, and calls for “battle” to preserve our imperfect, unjust, unfortunate, but the only known for the humankind Universe. In other words, alarmism does all possible to prevent eschatological expectations of existence in another Post-Apocalyptic World do not come true.

Alarmism VS Eschatology: Associative Level

The conceptualization would be incomplete without revealing the perception, different senses, “definition” of alarmism, and eschatology in the minds of modern Ukrainians.

The appeal to the corpus of the Ukrainian language reflects that both concepts of overall func-

tioning in the daily life of Ukrainian society have not been received: both understanding the possibilities of the Post-Apocalyptic World and finding ways to prevent its formation remain the subject of reflection in philosophical discourse mainly.

In the Ukrainian corpus of the University of Leipzig (Leipzig Corpora Collection, 2014), alarmism is used exclusively with nominations of environmental problems. It is perceived як засіб екологічного виховання (*as a means of environmental education*), як заклик до невторчання в природні процеси (*as a call for non-interference in natural processes*) (Leipzig Corpora Collection, 2014). In other words, in modern Ukrainian society, alarmism is synonymous with technophobia, a call to conserve natural resources and optimize interactions in the system “man-nature”.

Alarmism in everyday life is perceived mainly in connection with environmental problems: як засіб екологічного виховання (*as a means of environmental education*), як заклик до невторчання в природні процеси (*as a call for non-interference in natural processes*) (Leipzig Corpora Collection, 2014). Alarmism softens the worldview at the intuitive level. Thus, it is synonymous with technophobia, a call to conserve natural resources and optimize interactions in the system “man-nature”.

The perception of eschatology in the minds of Ukrainians differs significantly from the understanding of alarmism. It is expected that the largest number of associative meanings, personal meanings formed in the structure of the concept, are associated with the system of religion, especially Christian beliefs (Leipzig Corpora Collection, 2014):

1. eschatology as the hope for the coming of a new world: *християнська есхатологія визнає тільки один вічний вік – майбутній вік Царства Божого* (Christian eschatology recognizes only one eternal age - the future age of the Kingdom of God);
2. eschatology as a religious doctrine: *непепни-*

сували твори на такі розповсюдженні теми як есхатологія, історія (rewrote works on such common themes as eschatology, history);

At the same time, as the results of the analysis reflect, qualitatively new associative senses of the concept:

1. eschatology as an attempt to create the “Kingdom of God” today: *У випадку Американської і Французької революцій есхатологія мала світський характер: нова, назавжди встановлена ера свободи і рівності* (In the case of the American and French Revolutions, eschatology had a secular character: a new, forever established era of freedom and equality) (Leipzig Corpora Collection, 2014).

It is important to add that attempts to create the “Kingdom of God” often leave God himself beyond the transformations; man assumes reforms, radical changes in society, and the functions of God. The transformations are based on violence because it is impossible to achieve equality without despotism: “Slaves must be equal: without despotism, there was no freedom or equality, but there must be equality in the herd” (Dostoevsky, 1873, p. 301).

2. eschatology as communism: *Конкретна есхатологія радянської доби* (A specific eschatology of the Soviet era) (Leipzig Corpora Collection, 2014).

These meanings are connected to understanding the concept as a doctrine about approximation of humankind to the End but are actualized in the minds of Ukrainians who have existential experience in building the “Kingdom of God” in their history. This experience results in negatively marked senses in the human mind and, accordingly, in the concept structure.

Perception of eschatology as an attempt to create the “Kingdom of God” functions widely in Ukrainian society, which allows us to conclude that these associative meanings are not occasional, subjective, or temporary, that the philosophical concept is adapted by Ukrainians, organically intertwined into the national “narrative

of trauma” of modern Ukrainian society, every individual Ukrainian.

In addition, the results of the analysis reflect the tendency to vulgarize the perception of the concept: *Напевно есхатологія збуденіла, бо говориться сьогодні у програмах про комету, що знищить землю чи про глобальне потепління, що залиє землю льодовим потопом? (Probably eschatology excited, because today the programs talk about a comet that will destroy the Earth or global warming that will flood the Earth?)* (Leipzig Corpora Collection, 2014).

The formation of the latter meaning is a kind of response to the increasing number of eschatological motives in the media, works of art, and others.

Accordingly, comparing the contents of the associative level of the alarmism and eschatology, we can conclude that the concept of “alarmism” is presented in the minds of Ukrainians concerning environmental problems, the rapid pace

of technical development only; eschatology, on the contrary, has the developed associative series: its senses are associated with the system of religious beliefs, Christianity, and religious teachings. Additionally, the perception of eschatology is formed as the unsuccessful attempt to create the “Kingdom of God” on the Earth, as an attempt to prevent the “End of History”, which was accompanied by violence, oppression, denial of freedom of choice, and, consequently, immortality. In other words, in the minds of Ukrainians, the concept is associated with the negative historical experience of the past; the eschatology of impending catastrophe is not combined with the eschatology of hope, which reflects the depth of confusion, apathy, fear, loss of intentions, acute awareness, and experience of their finitude.

Thus, the semantical content of the etymological, primary, and associative levels of the studied concepts was revealed, which allows us to conceptualize the categories of alarmism and eschatology in Fig. 2:

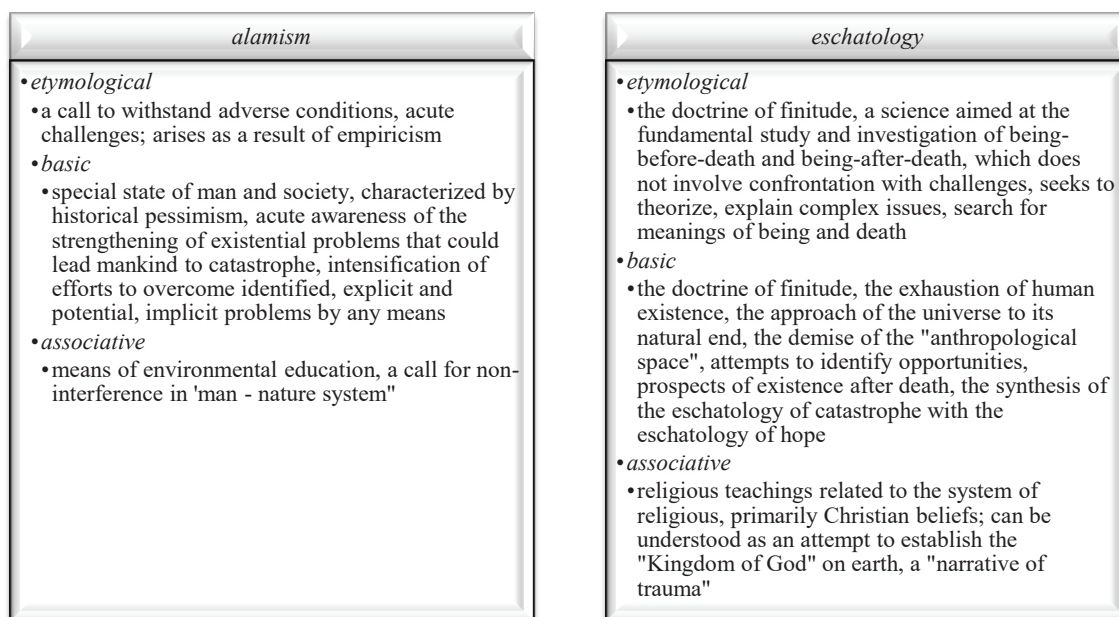


Figure 2. The structure of the concepts of “alarmism” / “eschatology”.

Discussion of the Results

Thus, as the results of the study reflect, already in the historical dimension, the semantics

of the content of concepts differs significantly: the alarmism is characterized by the presence of an active beginning, seeks to preserve the exist-

ing Universe, it is aimed at mobilization man before strengthening, deepening existential problems that approximate Apocalypses, the arrival of the “End of History”; eschatology arose as a doctrine of fatality of man and the Universe, it does not involve opposition to the approximation of Catastrophe, the “End of History”, perceives the inevitability of its approximation.

The results of the conceptual analysis allow us to formulate the definitions of alarmism and eschatology as follows:

Alarmism is a worldview feeling of the intuitive level, which arises as the result of human empiricism, as the desire to save lives in adverse environmental conditions, as an attempt to survive, if necessary – “with weapons” in hand. The “second birth” of the term in the 60s and 70s of the last century was caused by the intensification and deepening of existential problems, which took on global dimensions, led to increased historically social pessimism, the acute awareness of the approximation to disaster. Strengthening deepening the feeling of confusion, neglect, and the anticipation of the Apocalypse leads to the intensification of efforts and mobilization of the person to decisively and radically overcome obvious and potential problems in any way. Unlike eschatological thinking, alarmist one also implies the end of existence, but not in the religious sense of the End of the World and Time, but in the secularized end of the world of the values of one’s culture and habitual way of life. In the Ukrainian cultural discourse, alarmism is perceived as a synonym of technophobia, the desire to minimize the destructive human intervention in the system of interactions “man-nature”.

Eschatology is the doctrine of the finiteness of a human and the Universe, which arises from the disappointment of humanity in progress and the possibility of further gradual evolutionary development as an attempt to identify or give meaning to the historical process. After the “anthropological turn” of the last century, the focus of research shifts to understanding the current state of the man, who is aware of his fatality, acutely experi-

encing his neglect before the approach of the Apocalypse. Eschatology accepts the inevitability of approximation of the “End of History” and tries to identify possible prospects of being after death in the Post-Apocalyptic World, combining the eschatology of catastrophe with the eschatology of hope. In the minds of Ukrainians, it is associated with failed attempts to build the “Kingdom of God” with the recent historical past of the country; the philosophical concept itself fits organically into the national Ukrainian “narrative of trauma”, which today in one form or another is reflected in a mind of every Ukrainian.

It should be noted that both alarmism and eschatology are constructive. However, it is radically different: eschatology has come to terms with the fatality of a man and the Universe, acknowledged the inevitability of the death of “anthropological space”, respectively plans how to survive in the post-apocalyptic future. The alarmism tries not to bring the existing world to the establishment of the Post-Apocalyptic Universe, mobilising the man to overcome acute existential problems and remove the catastrophe. In essence, both concepts reflect attempts to find ways out of the deep crisis in which the person finds himself, who acutely feels his fatality, and neglect in “our posthuman” society but sees the way out of this crisis differently.

Conclusions

1. The problem of exhaustion, the finiteness of accompanying philosophy from ancient times to the present day. In recent years the concepts of “alarmism” and “eschatology” have been widely used in philosophical discourse as attempts to characterize the growing sense of approaching catastrophe and the finiteness of human existence in the “posthuman” society.
2. Already in the historical dimension, the content of the concepts differs significantly: alarmism arises as a result of empiricism, as a human desire to escape, to face current chal-

lenges and threats; eschatology tries to reconcile with these challenges and threats, rethink and understand them, accept the fatality of the man and the Universe.

3. In the scientific-philosophical discourse of today, alarmism becomes a means of mobilizing man to overcome existential challenges, and eschatology becomes an attempt to comprehend and reconcile with the fatality of the “anthropological space”.
4. The Ukrainian everyday discourse presents nationally marked meanings associated in the minds of Ukrainians with eschatology, which is perceived not only as a philosophical doctrine, the system of religious beliefs but as unsuccessful attempts to build the “Kingdom of God” on the Earth. It becomes an integral component of the national “narrative of trauma”.

The obtained results of the research allow us to conceptualize the contents of alarmism and eschatology, determine the peculiarities of perception of phenomena in Ukrainian philosophical discourse, and create preconditions for further research and philosophical comprehension of eschatological and alarmist thinking.

It should be noted that the results certainly do not solve the problem of conceptualization of alarmism and eschatology altogether. The work in this direction should be continued, aimed at further clarification, specification of the content of concepts, identifying features of the representation of understanding the exhaustion of life, death of the “anthropological space” in different cultural models at different stages of historical development, etc.

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CONSOCIATIONALISM IN THEORY AND PRACTICE: METHODOLOGICAL ISSUES OF IMPLEMENTATION

Abstract

In the modern world, political stability, regional peacebuilding and security, and successful political regime transitions strongly depend on the choice of an accurate model that considers all relevant factors and domestic peculiarities. In this sense, peace, sustainable development and mutually beneficial relations, especially in plural societies, require more of them, an option for consociationalism concerning cultural identities and other elements proper to social segments such as language, ethnicity, religion, etc.

The article explores the theoretical and practical foundations of consociationalism and cultural relativism, which considers the equality of all cultures as a guarantee for common security in plural societies by referring to all human beings' freedom and equality in dignity and rights. Considering the wide range of influence that "soft power" can exert, the article observes it as a methodology for the best implementation of consociationalism in plural societies and regions.

As a result, it is concluded that the overcoming of ethnocentrism is only possible through cultural relativism by applying the principles of consociationalism through the methodology of "soft power" that can serve as a prerequisite for political stability, cultural independence and security of all segments as well as for democratic progress in plural societies.

Keywords: consociationalism, cultural relativism, "soft power", democracy, plural societies, social strata, ethnocentrism.

Consociationalism as a Concept for Peace and Stability in Plural Societies

Modern interpretations of democracy are quite different from former classical concepts. The plurality of modern societies and countries as well as the complex social stratification, unequal distribution of society's wealth, emergence of new classes, new strata and segments significantly change modern views on democracy perception and its interpretation.

Nowadays, democracy is transforming from an internal political process into an international-political process and is becoming one of the essential preconditions for ensuring domestic and international security. The internal dimension of

democracy is determined not only by its bodies' institutional strengthening and functioning but also by the harmonious coexistence and mutual activity between various social strata. The international dimension of democracy is primarily because the weakness of the state, weakness of democratic institutions, the spread of corruption, religious-ethnic conflicts, and aggressive ethnocracy are principal threats to international security. Therefore, democracy should be considered a form of governance and a means of establishing peace and security. Moreover, in this context, A. Lijphart (1977a) has rightly stated that the model of consociational democracy stands out for its functionality in plural societies.

Consociationalism as a conflict management

theory in divided societies has two predominant dimensions of institutional design that have emerged most clearly in its liberal consociational version—power-sharing and self-governance. Territorial approaches to conflict management in divided societies are occasionally treated as different approaches in the literature, even though empirically, power-sharing and (territorial) forms of self-governance frequently coincide, by design or otherwise (Wolff, 2009, pp. 27–45). However, especially proponents of consociational power-sharing have pointed out the critical connections between and complementarity of consociational power-sharing and territorial forms of self-governance, thus seeking to fill a significant gap in conflict management theory.

The value of consociationalism as a concept for peaceful conflict regulation increases with the degree of polarization and division in a given society or region. As an idea, consociationalism is not precluded by the existence of deeply polarized and divided societies; instead, consociational democracy emerges from these divisions – as one distinct and distinctive developmental option for a given society. As this requires a committed collaboration of elites representing those different groups, consociationalism is not just a counter-model to majoritarian rule with its inherent polarizing features but also a distinctively non-populist conception of democracy (Bogaards, Helms, & Lijphart, 2019, p. 342).

In this context, S. Smooha (2001) importantly states that the term consociational democracy was introduced in response to the wholesale failure of liberal democracies in the new, post-colonial states in Africa and Asia. The Anglo-Saxon, majoritarian type of democracy, which was imposed by the colonial powers on these states, collapsed soon after independence (Smooha, 2001, pp. 14–15). A. Lijphart (1977b), who first suggested and developed the new model, explained the failure by the lack of fitness of liberal democracy to deeply divided societies by identifying certain Western democracies as non-liberal, consociational (or semi-consociational) democracies,

like Switzerland, Belgium, Canada and Finland. During the 1970s and 1980s, extensive literature emerged in which consociationalism was elaborated, applied to many historical and contemporary cases and criticized. In consociational democracy, ethnic groups are recognized by the state and given all the necessary conditions, such as separate communities, language rights, schools and mass media, to preserve their separate existence and identity. Consociational democracy operates through the mechanisms of group autonomy, proportional representation, politics of compromise and consensus, coalition government (elite cartel) permanently engaged in negotiations, and veto power on decisions vital to group interests. The state takes a neutral stand toward the conflict between the groups and impartially implements the compromises reached by group elites (Lijphart, 1977b). While populism is, essentially, an anti-elitist ideology, consociationalism is, at its very heart, about power-sharing between political elites. As such, consociationalism marks not just a theoretical alternative to polarized and/or populist government but a possible political solution for overcoming its fundamental flaws and distinct costs in constitutional practice (Bogaards, Helms, & Lijphart, 2019, p. 342).

It should be acknowledged that the presence of segments in plural societies and the depth of distinctions between them usually change over time. Profound distinctions in the country can lead to mass violence or threaten stability and even the country's existence. The danger here is primarily the pursuit of autonomy or, more often, the pursuit of independence, especially if cultural distinctions coincide with the geographical location of cultural segments (Huntington, 1996).

However, profound distinctions can arise mainly in plural or “cleft countries”, where large social groups belong to different civilizations. Such distinctions with some accompanying tensions often lead to a situation when the main group belonging to the given civilization considers the country as its own political tool and tries

to make its language, religion and symbols dominant by imposing them on other segments of society.

In this context, it should be noted that in addition to the dominant national segment, the country's constitution must also recognize the rights of other national communities and segments, especially in plural societies.

The harmonization of interrelations between social groups that make up the community in plural and deeply divided societies should be done by the binding function of the country and governance model (Dernbinska, 2007, p. 6).

The existence of segregated groups in a plural society limits the application of majoritarian democratic procedures and the functioning of democratic institutions. Majoritarian or Westminster democracy is based on the principle of competition between political elites. It also follows the principles of "one man-one vote", "the winner gets everything" (of course, until the next election), and the competitive model of "ruling party - political opposition". Applying these principles, especially in plural societies, will inevitably lead to the political domination of the largest segment of society (even in ancient times, there was an opposition to the dictatorship of the majority) over all others. Consequently, it will give rise to political crises and conflicts (Ragozin, 2003, p. 88).

Furthermore, in this regard, it should be noted that when a dictatorship reaches the power in a democratic way, this is not democracy at all because it can potentially change everything in the opposite direction (see Dictator Civilization, n.d.).

Consociational democracy is seen as a means of reconciling the interests and needs of different segments while maintaining political stability within the framework of democracy.

In this regard, H. Eckstein (1966) rightly defines that the plural society is divided into "segmented contradictions". He states that such contradictions exist where political contradictions largely coincide with the social dividing line of

society (Eckstein, 1966, p. 34). Segmented contradictions can be religious, ideological, linguistic, regional, racial, national or cultural. In this respect, J. Furnivall (1948) observes cultural differences as one of the features proper to multi-cultural societies. "Each group is committed to its religion, culture, language, ideals and lifestyle". Consequently, he defines the plural society as a society where the different parts (segments) live side by side in a common political formation but apart from each other" (Furnivall, 1948, p. 304).

In practice, the world order is experiencing a new and challenging transformation phase. As for the implementation of consociationalism, it should be noted that in this context, since the early 1980s, researchers have frequently referred to the consociational theory to analyze the European political system. However, this approach has not effectively contributed to the setting up of a coherent and clear interpretation grid of the European Union. Once the specific version of the consociational theory and the concepts used have been precisely defined, it seems possible to propose a comprehensive interpretation of the European Union as a new form of consociation, which is called 'inter-state consociation', distinct both from classic federal and unitarian consociations (Costa & Magnette, 2003, p. 1). This statement showcases that consociationalism varies over time. This circumstance requires conducting new research to the observation of possibilities for its implementation in conflicting regions for building "barriers of democracy" against authoritarian rule and expansionism.

Certainly, the choice of a relevant concept depends on the impact of various factors and on the need of society to solve the problems it is facing. From the perspective of plural societies with distinctly segmented religious, ideological, linguistic, regional, racial, or ethnic divisions, A. Lijphart's (1997a) concept of consociational democracy is the best one for solving different issues that emerged in internally divided societies and regions. This concept intends to unify vari-

ous strata of the same society (unifying democracy), and, finally, it highlights the balancing of interests and establishes harmony between its various parts. In this case, consociationalism especially solves the main problem: “*How to combine democracy with society’s deep internal distinctions*”. Furthermore, this issue is becoming one of the modern world’s general challenges (Lijphart, 1997b, p. 27). Thus, “this is a segmental pluralism”, which includes all possible dividing lines in a plural society, plus the consensus democracy (Lijphart, 1997b, p. 40). (Consequently, the consociational democracy = segmental pluralism + consensus democracy). Moreover, A. Lijphart calls the groups of people already distinguished by the abovementioned features “plural society segments”.

Moreover, such societies are undoubtedly characterized by political stability, which includes order protection, citizenship, legitimacy and governance efficiency. Important indicators of a democratic regime are the preservation of democracy quality and the low level of violence against society. Within the framework of defined requirements (standards), he describes the four elements’ structure of consociational democracy. In other words, in a plural society, where the positions of “segments” are pretty strong and stable, the condition for a sustainable democracy is not the rule of the majority, which is challenged by strong opposition, but a system of regulated, balanced, institutionalized, and legitimate participation of these segments’ representatives. Accordingly, A. Lijphart classifies four features in two groups which turn the model of consociational democracy into a harmonious system.

I. Main features: a) grand coalition; b) segmental autonomy. II. Auxiliary features: c) proportionality; d) right of veto.

The political systems of several countries operate or used to operate on a consociational basis, including Belgium and Cyprus in 1960-1963 (Wolff, 2004, pp. 30-31). Other successful cases are those of interwar Czechoslovakia (Lorman, 2019, p. 225), Israel, Lebanon, the Netherlands

in 1917-1967, Northern Ireland, Switzerland, Ethiopia, Zimbabwe-Rhodesia in 1979 and South Africa. Some academics have also argued that the European Union resembles a consociational democracy (Bogaards & Crepaz, 2002, pp. 357-81).

One of the best cases of consociationalism is Northern Ireland’s experience, which remains vastly positive. The violent conflict that embroiled it from the late 1960s to the late 1990s is the story of a multi-faceted conflict involving many individuals and groups with opposing interests and means of achieving those interests. The genesis of this conflict can be found in the birth of the province itself when in 1921, the island was partitioned to satisfy the interests of diverse groups: the predominantly Catholic Irish Nationalists and Republicans who sought independence from Britain, and the predominantly Protestant, British Unionists and Loyalists who primarily lived in the northeastern six counties and desired to remain a part of the United Kingdom (O’Connell, 2014).

Violence was a frequent and persistent aspect of this conflict. During this period, several agreements were negotiated between the political parties in Northern Ireland and the British and Irish governments. Nevertheless, only in 1998, these events traced the path to the Good Friday (Belfast) Agreement which is seen as a turning point of the conflict leading to a prolonged abstention from large-scale violence. It is important to note that this agreement was primarily designed based on consociationalism principles. According to these principles, the agreement has created a framework in which the political parties representing Northern Ireland’s communities could work towards a lasting peace (O’Connell, 2014). Therefore, consociationalism has become an important milestone for the emerging “peace process” because it clarified the views and intentions of both the British and Irish governments and enabled the Nationalist and Unionist communities to understand better how each government viewed their constitutional aspirations. This

agreement's primary goal was to recognise that the conflict in Northern Ireland could only be addressed through a political and democratic process. This document was powerful in that it contained the key ideas of consociationalism that marked a clear path to this regional conflict settlement.

However, consociationalism can be functional if any segment in a given country has its own political organization (elite) or makes a relatively independent policy. In this case, the influential role of highly responsible elites is obviously needed, which should be endowed with the will to act independently, "negotiate", and compromise under pressure from the bottom-up. Such an approach helps avoid the aggravation of disputes, even when there is an internal misunderstanding, disagreement and hostility between people (Isayev, 2008, p. 153). Furthermore, if "the majoritarian model of democracy is refuting, competing and opposing, then the consociational model of democracy is characterized by inclusion, disputes, and mutual consent" (Smorgunov, 2012, p. 159).

In this context, J. Fuh-sheng Hsieh (2013) rightly points out that power-sharing democracy may perform better than majoritarian democracy in many ways. It can help achieve political stability in divided societies and generally provides "kinder, gentler" outcomes in many policy areas. Many other factors may have to be included to account for democratic stability in divided societies. Of course, a counter-example cannot refute Lijphart's thesis, but it may alert us to other possibilities for the phenomena we seek to explain (Fuh-sheng Hsieh, 2013, p. 101).

Notably, it is essential to pay attention to the fact that the efficiency of this model is a property that is overlooked for some reason. The problem, however, is the characterization of consociational democracy's backbone element, in this case, one of its features – "the segmental autonomy".

There can be no doubt that A. Lijphart had predicted the "source of ethnic and other conflicts" in the 1970s, which have been overshadowed

by global controversies of the Cold War era in the second part of the 20th century. After the end of the Cold War, ethnic and other contradictions have become the primary source of conflicts in the world. These changes coincided with a strong trend of democratic transitions, which gave rise to the "third wave of democratization" (Huntington, 1991).

Furthermore, how to combine democracy in a society with profound segmental differences? It is predominantly the consociational model of democracy that can ensure equality and harmonious coexistence of significant strata of society (ethnic, cultural, religious, etc.). Mentioned main and auxiliary features serve to solve the core issue of segments' consent to their harmonious coexistence.

A special place in the remaking of the new world order, which is facing certain transformations, is given to the South Caucasus, well known for its religious, ethnic, cultural, and civilizational diversity, as a result of which it generates regular instability. At the same time, the region represents a whole with its components: North and South Caucasus, Kurdish (Turkish) settled in Central Armenia in the territory of modern Turkey, and Northern Iran (Iranian Atropatene). In this regard, South Caucasus plays a *connecting/dividing* function. This means that a correct diagnosis of the situation in the South Caucasus and long-term stability in the region requires a harmonious combination of vital interests of countries and peoples that are part of its structure as well as a development of existing cultures (civilizational elements) which is primarily due to both the North Caucasus (the Khazar triangle) and the stability of the adjacent territories of Iran and Turkey (Sayran, 2014, pp. 12-18).

In this regard, the need for an accurate methodology to overcome contradictions and settling conflicts in this volatile region is highly appreciated. Furthermore, only consensus methods can provide efficient solutions aiming to stabilize the region.

Referring to consensus methods, A. Alkaev notes that they are of particular importance for the strategies of ethno-political conflict management. He identifies consensus and arbitration as consensus methods (Alkaev, 2005, pp. 346-354). The first of these two methods is the consociational one, as it not only aims to overcome internal conflicts in plural societies but also envisages a transition to democracy. However, it should be noted that the problem is not limited to the choice of consensus method since several factors are essential for the development of democracy: civilization, values, situation and other factors. Moreover, an essential precondition for applying the consensus method is the quick and decisive use of arbitration by the international community, when only the parties will define the preference of the consensus method. Otherwise, it would be desirable for at least one of the parties to reach a reasonable solution through political methods. Although the consociational theory has been developed mainly for the peaceful resolution of problems in plural societies, it also has the potential to be expanded (Rubinstein, 2017, pp. 71-102). K. Basta, J. McGarry and R. Simeon (2015) rightly consider that disputes regarding territorial pluralism remain conflict-generating phenomena in the former Soviet Union, such as Ukraine, Moldova, Azerbaijan and Georgia (p. 3). It is important to consider that the last two countries are located in South Caucasus.

In his broad-ranging survey of comparative politics, A. Roberts (2020) asked scholars whether “consociationalism is the best available solution to the ethnic conflict” (pp. 490-506). Consociationalism is not simply a solution, but the best solution to ethnic conflict shows that fifty years after its introduction, consociationalism is now the default option for divided societies (Bogaards, Helms, & Lijphart, 2019, p. 350). This conclusion proves that consociationalism can serve as an accurate model of peacebuilding and security development in the South Caucasus by forwarding the region to a democratic path.

Methodology of “Soft Power” and Cultural Relativism

The probability of the consociational democracy model’s successful implementation largely depends on the correct methodology. This implies that an accurate method must consider segmental characteristics of societies with their interconnected, complementary, and conflicting interests that require quite complex and consistent work.

From this viewpoint, the strength of peoples’ civilizational foundations, originality, geographical space, and cultural values can be considered necessary preconditions for implementing the model as mentioned above.

In this context, “soft power” serves as an alternative to “hard” and “economic” powers. It is an effective and well-functioning tool for “the art of persuasion” in international relations, put into scientific circulation for the first time by an American political scientist Joseph Nye who determines “soft power” as an ability to achieve what is desired, not by coercion but persuasion. For this reason, he highlights three essential components of a given concept: culture, political ideology, and diplomacy (Nye, 2005, pp. 10-13).

Obviously, in the case of soft power” use, the emphasis is made on working with society and its individual groups. This “combines” them with each other and neutralizes inconvenient elements. In this way, it contributes to the further integration of society (Areshev, 2013).

The concept of “soft power” has recently aroused broader scientific interest. It is considered one of the most effective methods for expanding political influence. However, in its more expansive interpretation, “soft power” exerts political, economic, and cultural influence (Zvyagina, 2012, pp. 94-98). It should be stated that the concept of “soft power” is broader than public diplomacy, diplomacy, “branding” of states or propaganda. The concept of “soft power” has shifted the focus from purely practical issues to

studying the principles and technologies of influence on external and internal audiences. In this case, it should be noted that the methods of force are out of use (Grevtsova, 2012, pp. 313-315).

In this respect, V. Radnayeveva (2017) rightly points out that the core of “soft power” is informativeness and the ability to adapt to different cultures (p. 80).

“Soft power” implies multidimensional ideological and value structures originating from different cultures and political practices, considered as result of the environment in which they are generated with a unique vision of the world and their own place. “Soft power” is based on the belief that there is no need to resort to intricate and forceful methods when achieving goals.

J. Nye believes that language and culture are themselves “soft powers” that play a decisive role in policy-making, directly or indirectly influencing relevant societal relations. “Soft power” is based on the development of moral perfection and the attractiveness of positive lifestyle patterns established in a particular culture. It is not the power of material factors but the power of information and images. The use of “soft power” is the use of the power of values. Later in his book “The Future of Power”, J. Nye (2011) remakes the previous definition, conceptually describing “soft power” as “an ability to influence other countries to achieve their own goals, where cooperation in certain spheres is aimed at designing persuasion and positive perception” (Kharkevich, 2014, pp. 22-30).

The concept of “soft power” describes cultures with a particular logic, broadly, as a modern world political process, which is viewed in both regional and global dimensions (Gorlova, 2015, pp. 268-272). In this regard, the implementation of consociational democracy in plural societies will be possible through the method of “soft power”.

In general, “soft power” refers to the state’s development strategy, the strength of its ideology and self-identification values, the strength of its social structure and development model, the

strength of its people, the creative potential of the nation, the attractiveness of culture and the strength of its impact on international relations. All these are essential elements. Being invisible and unemotional, “soft power” penetrates everywhere (Gorlova, 2015, p. 269).

It is not accidental when using “soft power” J. Nye gives importance to the priority of culture. The core idea is that without culture, neither political ideology nor diplomacy can be realized within the framework of the “soft power” methodology.

Political ideology is another component of “soft power” that refers to our problem. Notably, the political-ideological approach becomes very necessary in conceiving consociational model effectiveness in plural societies. In this regard, when saying political ideology, one should mean a system of principles in the political and economic structure of the society, which is based on specific values. Without proper assessment, it is impossible to effectively use “soft power” in terms of its cultural component. From the viewpoint of consociational model implementation, considering the above-mentioned factors becomes a priority to achieve a positive result.

Developed countries determine their priorities and conceptual approaches to “soft power” differently. For Great Britain, they are based on Anglo-Saxon political values. In the case of Germany, the German language and culture are used, including through the Goethe-Institut. In the case of Italy, they are promoted by historical and cultural values. In the case of China, the effects of non-violent means of development are exerted, as is the protection of national culture primarily through Confucius Institutes. The promotion of American political and economic values is a priority for the US, and the promotion of European socio-cultural values is a priority for the EU (Gorlova, 2015, p. 269). Politics and culture act together as complementary system components of “soft power”. The power of politics is an operational force when the power of culture is a resource force (Tarabarko, 2016, pp. 181-184).

The use of the concept of cultural relativism for the consociational democracy model introduction can be seen as an active precondition of “soft power” policy. Given the need for harmonious coexistence of national segments in plural societies, it is necessary to develop an appropriate policy that will support the peaceful settlement of regional conflicts, particularly using the “soft power” methodology. “Soft power”, as a method of spreading political influence, can contribute to developing preconditions for their peaceful settlement.

In modern societies, where people with different cultural origins have to interact constantly, ethnocentrism can become a harmful, even hazardous phenomenon. Ethnocentrism hinders scientific and impartial research of different cultures. It inhibits the adequate understanding of the behaviour of other cultures’ representatives. Ethnocentrism is opposed to cultural relativism, according to which every culture is an exceptional phenomenon that has to be viewed in accordance with its appropriate criteria (see *Ethnocentrism and Cultural Relativism*, 2014).

The core idea of cultural relativism is the recognition of cultural values’ equality created by different peoples. This implies a recognition of the independence and integrity for each culture as well as an absolute rejection of ethnocentrism (see *The Principle of Cultural Relativism*, 2015). Consequently, cultural relativism may become a precondition for overcoming ethnocentrism in plural societies. In turn, this can contribute to the development of conditions for effective consociational model implementation using the “soft power” methodology.

In this respect, M. Herskovits (1955) identifies three general aspects of cultural relativism: methodological, philosophical, and practical. The methodological aspect refers to recognising culture following norms and values accepted by the people. It is necessary to describe the activities of individuals in terms of their own culture. An essential aspect of cultural relativism lies in its will to perceive the culture from the inside, just like

understanding its operation’s meaning (Herskovits, 1955, p. 351). We are firmly convinced that this approach is very important for multicultural societies, where the possibility of an equal consociational discourse between different cultures is due to this methodology.

On this occasion, T. Pashukova (2009) rightly points out that, if possible, practical skills should be developed by demonstrating the importance of dialogue principles and cooperation for intercultural communication (p. 60).

The philosophical aspect of cultural relativism in the historical process is connected with recognising multiple ways of cultural development. It rejects the mandatory evolution of cultural development stages and the dominance of a unique development trend. In other words, M. Herskovits’s (1955) belief is expressed in his subsequent judgment: “To accept that law, justice, and beauty can have as many manifestations as there are cultures means not to show nihilism, but restraint” (p. 547).

As for the practical aspect of cultural relativism, it is more than debatable because relativism can have different manifestations in different cultures. This aspect can be considered at the level of history-modernity (for example: are cannibalism, racism and other negative phenomena acceptable in some cultures?). It can also be shaped from the viewpoint of abstract functionalism (for example: what are the elements of cultures’ existence, by what logic do cultures develop? etc.) (see *The Principle of Cultural Relativism*, 2015). These questions showcase that the practical aspect of cultural relativism is due to specific cultures and their peculiarities. Therefore, this practical aspect is of relative importance.

According to some researchers, cultural relativism, having a positive role in the struggle against European centralism, racism and intolerance, ultimately leads to an endless restraint against even the most intolerable phenomena such as prejudices. It also leads to indifference to the needs of people. From a Marxist perspective, cultural relativism is unacceptable because it

fundamentally contradicts the principle of consistency and dissimilarity of different socio-economic formations (Arutyunov, 1989).

Cultural relativism is not specific to the socialist or post-socialist world. It is proper in the capitalist world, where multiculturalism is considered a democratic value. That is why, in practice, this theory can effectively address the issue of the cultural superiority of one ethnic group over another as a counterbalance to ethnocentrism in a plural society. Moreover, the neglect, destruction, or appropriation of cultural values of other ethnic groups by the dominant ethnic group deepens internal contradictions in plural societies by exacerbating possible conflict manifestations, which can increase intolerance and even generate hate. The most effective approach to neutralizing these risks may be the promotion of consociationalism through both discourse and concrete action, using only “soft power” methods.

Nowadays, few people would doubt that an effective dialogue between representatives of different cultures is possible, especially when they live in the same country. But in what cases a really effective dialogue is possible? It is possible only when this dialogue becomes scientific and ethical. Educated people such as scientists not only listen to each other’s arguments but also try to take into account their content. Only the ethical discourse is relevant. In this case, the issue of tolerance becomes advantageous (see *Non-Violence and Violence. Multiculturalism and Ethical Relativism*, n.d.). The formation of such a dialogue in plural societies as a “soft power” can be facilitated by a consociational discourse that should unite different ethnic groups on an equal issue for all, related to forming a common security consciousness.

In this regard, A. Fet (2014) notes that cultural relativism pursues a predetermined goal: to justify the equality of races and nations by unconditionally accepting the equality of all cultures. The principle of equality of all people is

based not on the recognition of normative legal acts but on the direct feeling of brotherhood, solidarity of all human beings that have a biological origin, reinforced by the evolution of culture (Fet, 2014, p. 140).

From the viewpoint of K. Lorents’s (1994) biological concept, the principle of equality of all human beings should be understood as a result of the cultural development of our social instinct (pp. 11-28). The violation of this principle means a step back to the already overcome cultural stages: to the Middle Ages or Ancient times. Moreover, in special cases, it means a disorder of the biological mechanism of social instinct, i.e. pathology from a medical viewpoint (Fet, 2014, p. 146).

In this context, the principle of equality is an integral part of a cultural tradition that was formerly called “Christian” but is now called “European” or “Western” culture (Fet, 2014, p. 152). The essence of cultural relativism is expressed in the following simple formula: “Since all people are equal, all human cultures are equal. Any attempt to establish a hierarchy between them is considered as racism” (Fet, 2014, p. 153).

Cultural relativism, being the complete opposite of ethnocentrism, focuses on the cultural peculiarities of segments in a plural society, as shown by the experience of the Netherlands, Belgium, Switzerland, Northern Ireland, Malaysia, and other plural countries. It is able to create a real opportunity for democratization in plural societies based on the principles of consociationalism. This approach can be applied to the countries with a plural social structure while the development of civic culture, albeit slowly, will show positive trends. In this case, overcoming ethnocentrism through cultural relativism and applying the principles of consociationalism through the methodology of “soft power” can become prerequisites for political stability, cultural independence and security of different segments and peoples as for democratic progress in plural societies.

Conclusion

The analysis of theoretical and practical aspects of consociationalism has showcased that peace and security, as well as harmonious development in deeply divided societies with internal cleavages, mainly depend on an appropriate model of coexistence which will mutually respect segmental peculiarities and cultural identities. The lack of tolerance, nihilism and the will of most powerful segments to dominate others can only lead to the development of ethnocracy and autocratic regimes. In the case of plural societies, majoritarian democracy can serve only as mechanical democracy because it will give primarily quantitative but not qualitative solutions. This will generate direct threats to political stability and balanced development in plural societies.

The cases of some European plural states and others that have already experienced consociationalism have proven the effectiveness of this model because cultural differences enormously matter. This model of non-majoritarian democracy has proven that the overcoming of ethnocentrism is only possible through cultural relativism by applying the principles of consociationalism through the methodology of “soft power” that can serve as a prerequisite for political stability, cultural independence and security of all segments as well as for democratic progress in plural societies.

Remaking a new world order encloses new regions characterized by political instability, divided societies and deep crises where autocratic rule is still persisting. There is no doubt that a durable solution to different social and political issues in these regions can be possible through consociationalism. Therefore, to build and promote democracy, it becomes necessary to use “soft power” as an inexhaustible arsenal of democracy in each case.

As for South Caucasus, which is characterized by the features mentioned above, only consociationalism can serve as an accurate model of

peacebuilding and security by forwarding the region to a democratic path of development.

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TRANSFORMATION OF THE PHENOMENON OF FRIENDSHIP THROUGH THE PRISM OF NETWORK TECHNOLOGIES

Abstract

The article attempts to determine and clarify the concept of ‘friendship’. In particular, it focuses on the prime aspects of the concept and their transformations due to the usage of modern network technologies. The research is based on the semantic analysis of friendship’s biological, ontological-axiological, and social aspects. It argues that the integrative function of friendship, which determines its biological aspect, enhances the network contributing to more effective solutions to people’s problems. The ontological-axiological aspect reveals selectivity and fragmentation in manifesting the concept under analysis. The social aspect shows formal and superficial features of friendship in the network. It is stated that the network reduces the prime ontological status of friendship, resulting in changes in a person's biological, moral and social principles.

Keywords: friendship, communication, network, society, virtuality.

Introduction

The phenomenon of friendship has been discussed and analyzed in various spheres throughout centuries. However, at the turn of the 20-21 centuries, the development of network technologies and changes that modern man faces in ultra-fast flows of information requires additional attention. We believe that friendship is a particular form of human relations and determines personal development and ways of fulfilling one’s own potential through the embodiment of one’s existential functions. Nevertheless, in the modern world, friendship often refers to utilitarian-economic relations: when one person can be somehow beneficial to another; for instance, help avoid boredom or maintain one’s image. In addition, people face a sharp contrast between their expectations of friendship and its real-life manifestation. Philosophers of different eras claim that real friendship cannot be found and explain it by a crisis of communication between people,

a lack of intimacy and trust. Such reasoning does not indicate that, over time, friendship tends to become simpler and blurred; it rather outlines the problem that has always existed – finding a true friend and then retaining, developing and protecting the relationship has always been difficult (Svare, 2004). The spread of the Internet and network communication provided a new space for developing relationships establishing such a phenomenon as online friendship /‘friending’ – friendship, which is transformed through the involvement of network space and acquires new qualities and characteristics.

The concept “online friendship” refers to a form of a personal relationship between people, a type of private communication implemented in the social network that is a manifestation and satisfaction of specific existential, social, axiological, and biological needs of a person through dialogue. The COVID-19 pandemic has affected communication processes and various areas of our lives. It seems exciting and worthy to trace

the transformation of the concept of “friendship” under the influence of pandemic restrictions when most of our relationships continue online. Furthermore, the questions – should we consider a vast number of online friends in social networks as real friends, and should we define contacts in the network as friendship – require scientific reasoning. The investigation of the phenomenon of friendship (Aristotle, Seneca, Marcus Aurelius, Thomas Aquinas, M. Montaigne, I. Kant, A. Schopenhauer, S. Kierkegaard, K. Jaspers, M. Buber, etc.) proves that it is a polysemantic concept, a complex process of human interaction involving improvement of qualities and mutual development of the partakers. Since there is a variety of dimensions to characterize a person: spiritual and material, biological and social, good and evil, life and death, sustainability and changeability, etc., friendship, in the same way, acquires multidimensionality and manifests itself in various aspects: biological, ontological-axiological, social, etc. Therefore, *the purpose* of this article is: 1) to provide a semantic analysis of the concept of ‘friendship’, 2) to study biological, ontological-axiological and social aspects of manifestation and understanding of the concept of ‘friendship’, 3) to reveal the transformation of these aspects and the impact of network technologies on the manifestation of friendship.

Features and Qualities of Friendship

The concept of friendship has been the focus of attention of numerous philosophers since the times of ancient Greece; it has evolved over the centuries and has undergone certain transformations. The interpretation of friendship based on moral principles of virtue, equality, and justice is credited to ancient Greek culture. Cicero (1974) stated that “we were born to unite with our fellow men and to join in community with the human race” (p. 36). Man appears as a social being whose existence is impossible outside the presence of the Other. We doubt that we will be aware of our existence unless the Other appears

in front of us. The latter will provoke not only a question about our relationship but also a question about ourselves: *Who are we?* In *The Nicomachean Ethics*, Aristotle (2002) argues that a friend is a ‘soul mate’, a reflection of ourselves. In other words, our friends reflect our advantages and disadvantages, which means that friendship involves more than just similar tastes and opinions. Under the influence of the ideas of Christianity, the idea of friendship was cultivated as Christian love and selfless service, and the chivalrous-secular ideal of friendship was created (“Church Fathers”, Augustine Aurelius, Anselm of Canterbury, Bernard of Clairvaux). Renaissance humanists (Dante Alighieri, Michel Montaigne) defined friendship as a natural sense built on the unity of spiritual interests, emotional wealth and accessible communication. In the Early Modern Period, in particular, the Enlightenment, the thinkers (Francis Bacon, Thomas Hobbes, Claude Helvetius, Christian Wolff, and Immanuel Kant) focused on the moral aspects of friendship. It associated it with the principles of developing a good relationship which involved personal interests, needs and benefits. Romanticism (Friedrich Schiller, August Schlegel) added intense feelings, intimacy and expressiveness to friendship relationships. In the 20th century, the influence of rapid social changes such as urbanization, market relations, and acceleration of social renewal growth caused several changes in human relations that acquired a superficial, business-like (instrumental) nature of relations. However, this does not indicate a lack of friendship but its transformation. Friendship is a process of interaction between two (or more) people that satisfies their spiritual needs and inquiries; it occurs when people feel the need to establish communication since they share common values and interests, without utilitarian reasons: “...to live in hope that, by giving myself, I will be given a hundredfold to myself again” (Jaspers, 2017, p. 112). Such friendship is a way of avoiding loneliness and learning about oneself. In the existential aspect, it is associated with high

moral qualities: care, openness, sacrifice, sincerity, tolerance, mercy, honesty, etc.

True friendship is quite a rare phenomenon and is impossible without an integral personality. Otherwise, it can be referred to as acquaintance, good fellowship, sociability, etc. – a relationship that does not provide a strong and stable connection with other people (for example, the kind of relationship that we find in Kierkegaard (1988), when he describes the aesthetic stage of existence.

Friendship is an ideal concept reflecting a constant desire of a person to go beyond the real. It is a necessary guideline and criterion for evaluating any relationship in which a person is involved, one's permanent desire to comply with certain ideal principles. That is why there have always been constant complaints that there is no real friendship: the mismatch between the ideal image of friendship and reality causes disappointment and mental crises. The latter reflects the crisis phenomena in not only the field of communication but also a failure of a person to assess adequately the processes in which he/she is involved. Friendship can be compared to the mirror we look into. By communicating with the Other, we can discover not only the previously unknown facets of the Other but our own facets as well (Cocking & Matthews, 2000).

Friendship is another form of human cognition and self-knowledge, identification and self-development, which reveals the facets of good and evil, true and false, ideal and real, bizarre and present. The aspirations of true friendship are caused by the desire to find someone with whom you can take off all masks and, stop playing roles, be yourself. Personal communication experience suggests that the level of communication is determined by the ability to conduct a dialogue, disagree with the Other, be a full-fledged interlocutor/rival, and give arguments and provide reasoning for one's own statements. Since a person can develop in different aspects (biological, spiritual, social, etc.), it is reasonable to analyse the phenomenon of friendship through

the prism of these aspects, in particular, the biological, ontological-axiological and social ones. Based on the fact that in the modern world, friendship is performed in the network, it is appropriate to investigate the transformation of these aspects in the context of the virtual network dimension.

Biological Aspect of Friendship

Considering the classical definitions and characteristics of the phenomenon “friendship” mentioned above, it seems that friendship has no biological roots. After all, friendship is related to forms of self-giving, self-sacrifice, and inner unity, which cannot be found within the limits of natural life. However, these are only superficial assumptions that are far from reality. From a biological point of view, man is a social animal; our social instincts prompt unity with other members of society, which contributes to better survival and effective social interaction. Charles Darwin (1877) stated in *The Descent of Man...* that “those communities which included the greatest number of the most sympathetic members, would flourish best, and rear the greatest number of offspring” (p. 107).

Moreover, the scientist pointed out that such a feature of integration is a characteristic of humans and higher animals. Frans de Waal, a contemporary thinker and primatologist, in his book *The Bonobo and the Atheist...* pays significant attention to the phenomena of integration, empathy, and sympathy, which are inherent not only in humans but also in animals. He claims that the so-called social code exists due to internal and external factors. Internal factors are empathy and a desire to maintain good relationships, whereas external factors associate with the threat of physical punishment (de Waal, 2013). These opinions indicate the importance of integration processes within any community since they effectively contribute to survival and procreation. In this context, we can assume that online friendship allows faster and more efficient mobilisation

and coordination of interaction between people to achieve a specific goal (be it fundraising for treatment or solving the problems of local residents).

The biological roots of friendship can be found in neurophysiological research. In the book *Friendship: The Evolution, Biology, and Extraordinary Power of Life's Fundamental Bond*, Lydia Denworth speaks about the formation of the social brain and the genetic basis for friendship formation. In particular, she points out that we socialise from an early age, but the actions of our involvement in society have to be constantly taught and improved. Finding a friend and then becoming a friend is a challenge. From birth, a child receives a considerable amount of social infrastructure. Sight, hearing, smell, touch, and taste are the guides through which the child learns and reveals the details of the environment, transferring them to the brain programmed for social interaction. The brain is like a computer where specific software is installed, waiting for appropriate commands; face, voice, and touch customize the operation (Denworth, 2020).

There is also a specific connection between our physical health and social relations. Several studies show that group therapy and social support affect biological and clinical outcomes in cancer, and various psycho-social events can be beneficial in the treatment (Lamkin & Slavich, 2014). It is also claimed that the level of loneliness correlates with the state of our body: lack of sleep, high blood pressure, stress, depression, and increased mortality. In contrast, people with extensive social connections are less likely to suffer from cognitive impairment and dementia (L. Denworth).

Moreover, studies suggest that the genotypes of people who communicate closely are similar. People tend to choose friends of a similar genotype. For example, a person with average weight may decide to communicate only with those who are also of average weight; whereas people who lack the high-risk allele of the gene associated with obesity tend to befriend with the same

genotype; or a person is likely to stop relationship with another one whose weight became different (Fowler, Settler, & Christakisc, 2011). There is a certain logic here. Aristotle said that we choose our friends employing similarity. Recent research has proved that this affinity is spiritual and has biological roots.

Thus, our need for the Other has not only spiritual roots but also evolutionary ones - associate with the evolution of a man. We strive for communication; it gives us a sense of security, self-confidence and confidence in the future. It is easier to overcome obstacles, get over adversity and solve problems in the community. Friendship in the view of progress and evolution makes us stronger and encourages further development of society. Hence, one of the reasons why online friendships have become so widespread is that it provides us with the possibility to solve problems. However, biological aspects of friendship do not limit the scope of this phenomenon. Humankind has evolved so much that it has significantly moved away from the primary roots of friendship. Proof of this is that when we choose a friend, we count on more than biology or instincts. A friend is not just someone who contributes to our survival or is responsible for transferring genes. We see a friend not as a mean or tool but as a goal. He may not match us genetically, be slim or fat, nasty or nice, be ultimately imperfect, but still be our Mirror, our second 'Self'.

The biological aspect of friendly relations cannot fully manifest in the network since the Internet deprives us of direct face and body contact: a friend cannot comfort us at a distance nor hug and wipe away our tears. In the network, the potential of our senses (taste, smell and touch) is limited, depriving us of the physical perception of the Other.

Ontological-Axiological Aspect of Friendship

The ontological-axiological aspect of friend-

ship involves identifying the place and meaning of friendship in a person's life and society and the form of its embodiment in real-life situations. Cognition of human nature is impossible without understanding its sociality. Many people complain that despite the spread of various ways of communication, a person feels lonely in the network. Such statements are not entirely justified since a person often transfers his communication model from real life to the virtual one. In other words, if one is either lonely or sociable in real life, he/she tends to keep the tendency in the network; hence, communication is just a reflection of one's inner state.

We constantly interact with Others: cooperation, assistance, communication, and mutual development. Even when reflecting on the nature of our feelings, we must realise that they are social in nature and constantly refer us to Others. Jean-Paul Sartre (1992) stated that shame typically arises in front of someone (p. 301). In this way, Sartre clearly defines our sociality *per se*. Others become the condition of our own existence since our consciousness arises at the moment when it *faces* the Other, *sees* Him, and *gets in touch* with Him.

The problematic nature of human communication was actively discussed by philosophers-dialogists M. Buber, E. Levinas, F. Rosenzweig, and E. Rosenstock-Huessy. In particular, according to E. Levinas, my 'I' arises when the Other appears before me. This connection with another person is primary and hence has metaphysical nature. The Other appears totally different from us, someone beyond our control (Levinas, 1998, p. 85). The need for the Other is the demand of our conscience that strives for responsibility. The problem of responsibility is discussed in the works of E. Levinas and F. Dostoevsky. Both thinkers emphasize the idea of responsibility for oneself and everyone. We cannot avoid responsibility for the Other because the Other appears in his nakedness, insecurity and vulnerability. Our ignoring the Other only proves that we have still responded to His request. The need for the

Other deprives us of self-sufficiency and destroys our selfishness (Levinas, 2014, pp. 18-38). Friendship fixes the ontological unity of "I-Other", its inseparability and complementarity. Friendship is an act of accepting the Other and understanding oneself in the eyes of the Other.

Friendship is always the act of meeting *two* (Alberoni, 2009). This meeting belongs to the space-time continuum. We get engaged in dialogue, have a rest, help, sympathise, and support each other at a particular time and in a specific place under certain circumstances. Friendship time is a fluidity that unites the lives of two people, closely linking their past (memories), present (specificity) and future (expectations, hopes and dreams). The time of friendship provides us with emotional, intellectual and spiritual benefits; it implies a confident presence, openness, sincerity and honesty of the companions. Friendship, in other words, is a temporary project of experiencing intimacy and involvement with another person.

Furthermore, it is necessary to say that each of us lives in our own time, experiencing different subjective time moments of our presence, although we live in an expected coordinated time. This allows us to relate to Others, to tune in to others. Friendship is expressed in the fullness of presence, giving a person meaning and richness of life, freeing him or her from emptiness and indifference while acting as an immanent form of human involvement in an inevitable process, the course of which he or she can influence. It is a process of self-constitution. When you are in this process, it unfolds in you at the same time. Every friendship situation is unique. People can identify themselves through who they are friends with. Friendship is a powerful motivating, and influential factor in a person's living space.

With the development of information technology, a kind of 'explosion of communication' takes place, which has largely moved into cyberspace and undergone a transformation. "Digital communication technologies are contributing to new ideas and experiences of intimacy, friend-

ship and identity through new forms of social interaction and new techniques of public display, particularly on social network sites” (Chambers, 2013). Online friendship is convenient, allowing us to compensate for space-time constraints and hypothetically implies friendship 24/7. In addition, in today’s online environment, friendship is a new type of human identification that transforms behaviour patterns, blurs boundaries between people, and promotes the emergence of new social groups. The fluidity of communication processes and the plurality of values of the network society are supported by multiple information flows, which are extremely difficult to predict, as communicative forms of modern culture have aligned everyone in the communication process and are increasingly legitimising the multiplicity of meanings. The peculiarity of network identity is that it is open, flexible and complex, allowing a person to be fulfilled through network communication in different positions and paradigms. This is reflected in the peculiarities of friendly relations as well. When combined with mobile social connections and the absence of pressure from any particular ideology, this identity makes it possible to get easily released from lots of restrictions in relations with other people (for instance, traditional moral, ethical or religious). In this situation, we consider it appropriate to be guided by moral self-awareness and ethics of responsibility.

To sum up, several features of online friendship can be traced:

- The feeling of unity, intimacy, and integrity is lost, and the presence of the Other becomes technologically indirect and incomplete. There is no physical contact, the importance of which the authors have already mentioned in the previous section. The perception of the Other is limited to videos, messages, photographs and ‘stories’, which seem to split the whole person offering us only fragments. As a result, the interaction between people is often reduced to the level of masks, images and roles. The loss of uniqueness is facilitated by
- the replacement of personal integrity by split being, mass standards for establishing a ‘person without features’ with a networked consciousness due to the merging of everyday life with the virtual world. Digital friendship implies openness/infinity of media and limitation/isolation of a person (for example, communication in the network through the reduction of physicality makes the horizon of potential friends almost limitless (so the attitude to the content of messages is often indifferent, as well as to ‘friends’), and real communication, at the same time, is often locked into everyday life and a limited number of interlocutors);
- there is a distance between interlocutors in the process of communication. We can never achieve total understanding in communication because the signs that we operate with are ambiguous and intertwine with a variety of contexts;
- there is a lack of silence as a sign of intimacy. In the immediate present, we can not only discuss things that are meaningful to us but also be silent about them; it testifies to spiritual unity and intuitively understanding the meaning. In silence, a person becomes Single, unique, and authentic; in other words, a uniqueness disappears when a speech starts. “The relief of speech is that it translates me into the universal” (Kierkegaard, 1994, pp. 100-101);
- virtual friendship is vulnerable, unpredictable and unstable due to the incommensurability of the spiritual essence of man with his bodily and virtual dimensions. Virtual reality provides the individual with alternative ontologies in the form of different pictures of the world and value systems, leading to existential conflicts. For example, virtual friendship contributes to some extent to the assertion of existential passivity, which is expressed in indifference to the Other (let us say we are much easier to bypass an online help announcement than being asked for help face-to-

face);

- network communication transforms the feeling of space and time. M. Castells emphasised that the new communication system radically transforms space and time as the basic dimensions of human life. Time changes; the past, present and future can be programmed to interact with each other in the same message. Current space and timeless time become the material foundations of a new culture (Castells, 2010, p. 406). The topic of time on the Internet has attracted the attention of many researchers; some claim that there is no time but rather a sort of electronic immortality since time begins to break down into small interims. This is reflected in the peculiarities of communication, which becomes instantaneous and not tied to a specific place. Time as a way to determine distance no longer exists. Users perceive time as a phenomenon that can be modelled and capable of independent, parallel existence both in terms of real-time and the virtuals themselves: time lives come to life and get stuck. We cannot come across such a phenomenon of time, for instance, in classical correspondence.

However, the global network creates universal platforms, social networks, and forums where anyone can find the most comfortable conditions for communication. One can find people they have not talked to for a long time, make a purchase, leave a comment about an event, and make new friends. The network becomes 'a venue'. In the social media space, you can get a warning: "life without hundreds of online 'friends' is virtual death" (Rosen, 2007). Because online friendship is based on acts of reading and writing, online correspondence is characterised by an instant response to events, where time is concise: messages appear, are corrected, stored, and disappear. This gives the texts short-term relevance, which is a feature of time and allows us to enter a state of 'uptime' ("here and now") and more fully perceive the communicative function, which is deprived of experiences, assess-

ments, conclusions, distracts from real-world problems, relieves psychological stress, and helps to get rid of discontent.

The features of virtual space allow friends to be selective about the aspects of interaction: 'when', 'where' and 'how long' what differentiates it from the interaction in real life, they can (sometimes unintentionally) choose to communicate only in certain situations. The price to be paid is that friends miss out on potentially important, problematic, and complex aspects of friends' personalities, accepting only a part of their personality.

Social Aspect of Friendship

In previous sections, considerable emphasis has been made on a man's social nature and his inseparable existence with others. It should also be noted that friendship can be viewed as a marker that allows us to identify ourselves with other people and expand our own boundaries to determine our place in society. Modern man belongs to the mobile and changing communities (which were stable in previous epochs). He is often not attached to any of them (be it a religious community, or ethnic, or a family one), just as he often changes his job, place of residence (the phenomenon of nomadism) and, consequently, his communication with other people is hampered by the lack of common value imperatives, goals and objectives, due to the instability of self-identification. These changes also affect the establishment and development of friendly relations, and the very concept of 'friendship' is blurred and relativised. A person may not be alone but feel lonely.

It should be mentioned that social processes also influence the development of the friendship phenomenon. In particular, many people were quarantined because of the COVID-19 pandemic, and live communication became more difficult. Contacts, work, study and various activities have moved to the web.

Even those democratic processes that took

place in Ukraine greatly influenced the development of friendly relations between people. Euro Revolution in 2014 provoked powerful processes of uniting people. The desire to change the political system united people from different social strata and directed them to achieve a common goal. This situation has stimulated not only live communication but also the Internet-mediated one.

Active and intense communication with others stimulates the processes of self-identification, self-knowledge and socialisation. However, these processes are modified in a certain way in the network. People have the chance to make acquaintances on the Internet, and there are many communities in various directions, where even lonely people have the opportunity to meet and communicate with those similar to them in spirit and interests. Viber, Telegram, Facebook, Instagram, WhatsApp, Skype, Zoom, and Microsoft Teams are the links that can maintain social connections online. In the early 2000s, when Cocking and Matthews criticised virtual friendly communication, there was no such modern technology, and communication itself was limited to text messaging (Hongladarom, 2016, p. 130). Today we can communicate online using video and audio tools as well. This enriches our communication and allows us to obtain additional information about the Other. Internet communication allows two people to open up, express their views, and have a shared experience, even though it is reflective, rather programmed, and devoid of spontaneity.

However, there are significant disadvantages of such virtual communication and friendship on it. Firstly, it is necessary to note that not everyone whom we add to our friend list is our friend. Sometimes we even add people who cause us negative emotions. This may be due to a simple good upbringing or unwillingness to engage in a particular silent conflict (Boyd, 2006). In virtual space, we can never absolutely know what the relationship between 'friends' is. Secondly, the communication that takes place in the virtual

space is often superficial and informative ('objective communication', according to K. Jaspers).

With the spread of the ideas of postmodernism and the simularisation of reality, friendship itself has also turned into a simulacrum – an image that has nothing to do with reality. Being open to communication and longing for true friendship, we can never be 100% sure of the sincerity and frankness of the person on the screen's other side. Their hobbies and profiles can be fake. After all, everyone only provides information about himself or herself that they consider essential. In other words, our profiles reflect our quasi-reality, which is more desired than true. Cocking and Matthews point out that virtual communication blocks our attempts of spontaneous self-disclosure, as we quite rationally and consciously choose the information we present about ourselves, having time to think and give a more straightforward answer to the question, to artificially create our own image (Cocking & Matthews, 2000). Although such filtered information is important and revealing, it is still limited to only two senses – sight and hearing; other sense organs are not involved at all.

Moreover, we must admit that in today's online communication, the weight of figurative rather than textual information increases, forcing our brain to work with images and not with concepts, limiting our cognitive capabilities. This situation cannot affect online communication quality; one should not expect a deep level of disclosure in the virtual space. Thirdly, the communication format quite often implies not talking and reflecting but short messages oriented on grasping the meanings. This leads to misunderstandings and misinterpretations, conflicts and insults. Fourthly, the virtual space, breaking space-time boundaries, contributes to a specific shift in communication patterns. If everyday communication is full of various rituals (greetings, farewells, polite words, etc.), virtual communication often lacks them. We can start a conversation without a greeting and continue as long

as it interests us. Such deritualisation, not a negative point per se, causes more profound changes. In the virtual space, we can simply go offline during a conversation, showing ourselves as rude and tactless. We may neglect our spelling and punctuation, allowing errors in texting. Lack of direct physical contact often tempts us to be rude, tactless, and intolerant during the conversation, whereas in real life, the presence of the Other can restrain us from the negative manifestations. This is the reason why admins often close groups since they cannot withstand the haters creating a negative atmosphere in the group. Those who are carriers of this negativity feel their impunity and are unaware of the consequences of their actions because they can delete their account or just leave the network at any time. These difficulties of virtual communication cause not just the information-mechanistic nature of communication/friendship but also the violation of subject-subject relations and their transition to subject-object.

Conclusion

This article provided the analysis of biological, ontological-axiological and social aspects of friendship and identified its transformations during the time of development and spread of information technology. It focuses specifically on the problems of friendly communication on the Internet. Technological enhancement of new human communication capabilities, on the one hand, has created and is still creating additional ways of building and maintaining friendly relations. On the other hand, moments of intimacy, privacy, and a sense of direct bodily presence are lost in the network. Virtual space creates and provides powerful tools for establishing contact between people. We can meet new people, continue communicating with them offline and maintain existing connections. Just as correspondence once allowed two people to maintain contact, so virtual space nowadays opens up opportunities to know the Other. However, this

method of communication still has some limitations and peculiarities, as discussed in the article. It is advisable, therefore, to speak not about the fact that virtual friendship has to replace the real one but about their certain complementarity. Many features of our personality can be revealed only in the process of direct communication, activity and spending time together, and the network cannot replace such things. The emergence and development of friendship require common life situations and their resolution. If a person is ready to open up to the Other, the network platform can be a useful and effective tool for establishing connections, a way to reach the Other.

In addition, it is hardly fair to blame the virtual space for the impossibility of establishing adequate communication. Socio-cultural changes, the rapid pace of society and the internal unwillingness to self-disclosure of man are the reasons for the lack of sincere and intense communication. It is important to emphasize that if a person is not disposed to develop certain friendly relations, this can manifest both in real and virtual life. Wherever a person goes, he or she always faces himself or herself. Therefore, we can show our loneliness and inner activity on the Internet.

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PRACTICAL PHILOSOPHY, ETHICS

TECHNOLOGICAL PROGRESS, ARTIFICIAL INTELLIGENCE DEVELOPMENT AND ETHICAL PARADIGMS

Abstract

In the historical landscape, technological discovery and development have significantly impacted human life, individually and communally. The significant impact of technological development is positive or negative depending on the influence of human vision, plans, strategies, and implementation on the design of these technological developments. Given that human-technology relations are symbiotic in the sense that it is affecting each other, or furthermore along with human-nature relations which make triadic symbiosis, ethics has a crucial role in maintaining humanity level and the stability of life, including the anticipation that technology will not become a disaster in the future. This research seeks to analyze the artificial intelligence (AI) development in Indonesia, one of the developing countries with a high level of attention to technological development, by offering an ethical paradigm as its basis. This paradigm is based on three principles, namely, (1) responsibility, (2) awareness, and (3) sustainability. Against the historical-philosophical backdrop of the technological development in human life and its relationships and possibilities, the offer of the ethical paradigm is intended to be the basis for the design of AI vision, strategy, and implementation as management of all the impacts of AI development, including the positive potential.

Keywords: ethical paradigm, artificial intelligence, Indonesia, negative potential, positive potential.

Introduction

A landmark report released by the European Parliamentary Research Service-Scientific Foresight Unit (EPRS-STOA) shows the considerable impact of artificial intelligence (AI) across different sectors, raising ethical dilemmas and pressing moral questions. The AI development in the report affects the movement of change in society, human psychology, financial systems, legal systems, the natural environment, and trust. Therefore, ethical initiatives continue to be rolled out as solutions offered at local, regional, and international levels. Countries are encouraged to have clear regulatory standards and strategies in the face of this change (Bird et al., 2020).

Indonesia is indeed not separated from this impact. The increase in the use of the word “In-

dustry 4.0,” which is often buzzed by the government over the past two years, shows a significant flow of AI development. Quoting from IDC Asia/Pacific Enterprise Cognitive/AI’s annual survey, Bhaskara said that about 24.6% of companies/organizations in Indonesia adopt AI technology (502 companies in the Asia Pacific, 146 from Southeast Asia). Although AI is still weak or narrow, digital technology, including smartphones, plays a huge role in reshaping it. Specifically, the influence of weak AI on millennials and social psychology is huge (Bhaskara, 2018). One of the things that reinforces this influence is the IDN Research Institute Report. IDN Research Institute provides an idea that AI affects many factors, such as travel and tourism, Sustainable Development Goals, retail-consumer goods and lifestyle, media and entertainment,

education, government politics and public policy, family life and child development, digital economy and society, city and urbanization, capital market and banking, gender equality, and social inclusion. It indicates the importance of a strategy in developing proportional AI technology. Instead of simply floated in technical form, the strategy must be based on a solid philosophical paradigm to underlie and guarantee its proportionality. In this case, an ethical paradigm, considered crucial because of questions about conceptual and action values, becomes urgent. This research (1) seeks to answer how an ethical paradigm can be used as a basis for AI development in Indonesia and (2) finds the historical-philosophical roots of technological emergence and triadic relations between humans and nature (Efendi, 2019).

Theoretical Foundation

Human knowledge and culture are continuously developing surprisingly, which begins with understanding each human being using language as a means of communication. Interaction among individuals has an impact on the ability to accelerate the stage of human civilization development from the nomadic stage to becoming a settler creature and beginning to build social groups. The leap in human needs ultimately requires that humans create several facilities to meet their needs, and it is called technology. Technological development parallels human needs and even jumps on the “shadow” of future needs. On this side, human beings begin to have an imagination of needs and facilities. Man has the will and awareness of his creation. Human life has material and spiritual aspects. In the spiritual aspect, man uses his mind to presuppose or imagine many things about himself and the rest of the world. With his mind, man also has the will to attain truth, beauty, and goodness.

Design and philosophy certainly contribute to thinking about technological development. Philosophy and technology can synergize positively

and negatively, depending on man’s moral and ethical qualities. On the one hand, humans can master technology; on the other hand, technology could control humans, although it is still controversial.

Heidegger, a philosopher who had thoughts about technology, answered questions about technology in his work “*The Question Concerning Technology*”. First, almost the same as the general opinion about technology, Heidegger argued that technology is used as a means to achieve a goal. That is, technology is used as an instrumental value to achieve goals. Second, technology is a human activity (Heidegger & Lovitt, 1977, p. 4). It is undoubtedly loaded with human goals that will come into contact with ethical values. Of the four Heidegger’s concepts of technology (revealing, *Herausfordern* (challenging), *Zuhandenes* (Handy), and *Fürsorgen* (Caring)), the concept of challenging describes modern technology as challenging in nature. Humans have the freedom to interpret and use technology. They also need prudence in technology.

Technology research is extensive. Some categories that researchers explore are as follows: (1) technological developments (including AI) and their implications in general, (2) the impact of AI development from an ethical point of view, and (3) AI in the context of developing countries, including Indonesia. In the first category, several works have been conducted. First is Kotler and Diamandis’ *Future is Faster Than You Think: How Converging Technologies are Transforming Business, Industries, and Our Lives*. In this work, Kotler and Diamandis (2020) capture the massive change impact of technology, which can be converted into human activity. Converged technology even changes the landscape and targets of these activities.

Second is Pearson’s *You Tomorrow: The Future of Humanity, Gender, Everyday Life, Careers, Belongings and Surroundings*. His work predicts that the future faces from the point of view of technological development, including

AI. In Pearson's description, several technological developments will occur and impact people and humanity in the future. Since this work was written, some of Pearson's predictions have been proven (Pearson, 2013).

The third is Harari's, *Homo Deus*. Harari has a similar grand narrative to Pearson's, although they are different in some ways. *Homo Deus* is based on Harari's expertise as a history professor, so the book is a kind of prediction that has an intense atmosphere of history, things that Pearson does not so photograph. In *Homo Deus*, Harari emphasized that things that are considered surprising are not new. In fact, it has been recorded in the history of humankind, including their wildest imaginations, such as the obsession with immortality. *Homo Deus*, in Harari's idea of the future of man, raises questions about the existence and nature of man. The writing claims that technology and the rise of AI will control humans in the future, although it is still controversial. Regarding technological development, the XX-XXI century has become a large foundation to welcome these imaginations (Harari, 2015).

Fourth is Henning's *Gamechanger AI: How Artificial Intelligence is Transforming our World*. Henning specifically discussed AI as one of the vast parts of technological development and its impact. In addition to photographing the landscape of AI development, Henning also discussed its legal and ethical impacts. Henning asked if the ethical standards were desired, then what values are used in regulating industrial systems and society? Henning (2020) offered several values, including the values of trust, proficiency, and consciousness.

In the second category, a comprehensive report highlighting the ethical impact caused by AI development came from one of the European Union's research institutions, EPRS-STOA. The report entitled *The Ethics of Artificial Intelligence: Issues and Initiatives* (Bird et al., 2020) summarizes various ethical problems in various sectors caused by AI development in the present

and the future. In addition, this report contains a strategy model to deal with AI development at the national and international levels and contains several recommendations on ethical issues in response to AI development. Moreover, UNESCO has conducted a preliminary study entitled *Preliminary study on the Ethics of Artificial Intelligence* (2019). Others include an article titled *Ethics of AI: Benefits and Risks of Artificial Intelligence Systems* by Fourtané (2020) and an entry from the Stanford Encyclopedia of Philosophy written by Müller (2020) entitled *Ethics of Artificial Intelligence and Robotics*.

In the third category, there are several references in the form of journals that were obtained by the researchers: (1) Bunyamin's (2018) *Artificial General Intelligence (AGI): Peluang Indonesia Melompat Jauh ke Depan*, (2) Anto and Gunarso's *Kaji Terap Kecerdasan Buatan di Badan Pengkajian dan Penerapan Teknologi* (Riza, Nugroho, & Gunarso, 2020), (3) Hastini, Fahmi, and Lukito's (2020) *Apakah Pembelajaran Menggunakan Teknologi dapat Meningkatkan Literasi Manusia pada Generasi Z di Indonesia*, (4) Ririh, Laili, Wicaksono, and Tsurayya's (2020) *Studi Komparasi dan Analisis SWOT Pada Implementasi Kecerdasan Buatan (AI) di Indonesia*, and (5) Saidah's (2021) *Model Industri Bisnis Media Massa Pada Era Perkembangan Bisnis Media Massa Pada Era Artificial Intelligence (AI) di Indonesia*. Of these writings, no one has specifically studied from the philosophical side, especially in the ethical discourse.

Method

This study is literature research using philosophical hermeneutic methods to explore the ethical aspect of the impact of AI development on human life and methodical elements of analysis-synthesis (the text will be studied in the chosen theoretical foundation), such as historical (technological development from traditional to modern), heuristic (finding philosophical studies of the impact of technology in ethical studies), and

descriptive methods (conveying research results from ideas, analyses, to research findings by describing the results of revealing the ethical aspect of AI development).

Result and Discussion

A. Technological Development

Technology is a critical and potential entity in human life because it becomes a factor in human survival to help meet various needs. Potential causes become factors in human life development itself. The production-reproduction, distribution-redistribution, and consumption-reconsumption process frequently require technology, which plays an important role and, at a certain point, becomes one of the determining factors for the direction of development. Humans create technology, which rewards it by shaping the “future” for humans (Ayres, 2021, p. 5; Harari, 2015; Henning, 2020; Pearson, 2013).

Although technology can thus be said to be an outside entity that humans even create, the function of technology is not only trying to unveil human but also to explore it. Technology seeks to bridge and even usher humans into the worlds of mega-cosmos and micro-cosmos. It is based on needs, including a sense of gratitude. However, at some point these days, it becomes expected that technology is no longer just a ‘helper’ to meet human needs but has evolved into a ‘reaper’ of human desires, including the desire for ‘eternal’ life and the desire to conquer nature to avoid extinction (Ayres, 2021; Harari, 2015).

As for the process, technology has emerged as a part of man’s effort to adapt to nature (Dähler & Chandra, 1971). The term “technology” comes from the word *techne* (Greek, “ars” in Latin terms and “art” in English terms), which means art or skill, and *logos*, which means knowledge. Thus, technology can thus be said that it provides helps for humans in living their lives. It indicates that the technology “live in a long journey of humans who grow and develop from time to time” (Ayres, 2021; Singer, Hol-

myard, & Hall, 1954; Singer, Holmyard, Hall, & Williams, 1956, 1957, 1958a, 1958b). Even so, *techne* itself is conceptually different from what is understood from today’s technological terms (which we often position as devices). *Techne* is a social value category that refers to the specialization of expertise in several occupations in ancient civilisations’ contexts (Schatzberg, 2018, pp. 16-19).

Technology has undergone tremendous development when put in the context of the Great Revolution that changed man. Basic human needs, such as food, gave rise to a set of the earliest forms of technology, namely, hunting technology, to support the life model of nomadic society (Singer et al., 1956). Before the bronze and iron era, humans first utilized nature with simple processed stages (Ayres, 2021). After the Agrarian Revolution (1.0), agrarian technology started proliferating to support the establishment of a settled life (settlement lives) that not only meets needs but increases expectations and increases the desire for a highly advanced life (Harari, 2015).

Industrial Revolution (2.0), which began with the enlightenment period, especially after the invention of the steam engine and printing press, changed the face of technology significantly. In addition, the mad-production character of industrialization to meet the market demands makes technological capacity and capabilities even more impressive. The Information Technology (IT) Revolution (3.0) produced technology with a different look. The invention of electricity and the ability to manage energy on a large scale, for example, to generate electricity, resulting in electronic devices that far surpassed the previous two significant changes. Such a considerable benefit was obtained from these developments without any risk. Technological development produces new human desires or reproductions to surpass previous changes, where the criticality and potentiality of technology begins to shift (Ayres, 2021).

Technology, which was made initially to ful-

fil human needs on a superficial level, began to undergo a change in orientation. “Simple needs” are no longer the focus because “new desires” seem urgent. Technology, as a manifestation of the art of knowledge management, significantly obtains enough insistence for fulfilling “new desires”. Technology develops into a symbol of progress, which can become a legacy, including the expansion of desire. This, for example, is strongly reflected in human mobility’s high frequency and speed (Riis et al., 2015, p. 159). The technological development motivation causes complex dynamics in humans internally with itself and externally to entities outside of it, including human treatment of nature, through geo-engineering.

B. Triadic Relationship: Human-Nature-Technology (Thing)

Ihde argued that humans are technological creatures, so they do not live their lives without the absence of technology. He added, “humans cannot lead a non-technological life in some garden state because on earth, they are inherently technological creatures”. Existentialists such as Heidegger added that most of human life is constructed by technology. Human labour related to specific technologies shows a part of its existence and identity. For example, a sewer is familiar with the technology of sewing tools and materials to be sewn. For most of his life journey, he will be known as a sewer who is active with sewing technology.

Concerning this construction, it is known that man’s relationship with the world is not limited to interaction but co-constitutive as well. This co-constitutive relationship is fundamentally mediated with technology as a mediator, which is mostly barely felt. In this case, technology is not only simply connecting but constitutionalizing, for example, glasses as a technology that helps vision. Thus, in many ways, the Human-Nature (HN) relationship is a Human-Nature-Technology (HNT) relationship.

Ihde divided the HNT relationship into four

categories, namely, (1) actual realization, (2) hermeneutic realization; (3) alternate realization; and (4) behind-the-scenes realization. Actual realization is transforming perception and sense, such as me-my glasses-the world. Hermeneutic realization is a direct reference to something that goes beyond reference but provides knowledge of the world, such as me-my map-the world. Alternate realization is in the form of interaction in the world outside the actual world, such as the me-a robot-the world. The behind-the-scenes realization means being the only HNT in everyday activities, such as me-the red light-the world (Ihde, 1990; Kiran et al., 2015).

The human-nature relationship through technology involves some consequences, one of which is humans losing their natural sense of things that have been facilitated by technology. To that end, those closed things often become beyond the reach of humans because of the convenience provided by technology. For instance, the closing of the human mind about being exposed to rain when driving a car or the closing thought of pollution as an effect of the use of fossil fuels (Ihde, 1990; Kiran et al., 2015).

From the model of these relations, at least three approaches can provide an in-depth explanation of the nature and position of technology toward humans, even to nature. First is the approach of tools (artefacts), in which technology is positioned as a tool for society to do things. The necessary analysis is about the consequences of these tools. Second, the social construction approach, namely, technology and society, construct each other. The critical analysis is more profound than the tool approach, for instance, the need to evaluate hidden assumptions in the technological construction. Third the phenomenological approach (also post-phenomenological), of which society and technology are positioned in co-constitutive relations. Further analysis to reveal the possibilities related to the evolution of technology may be performed (Ihde, 1990; Kiran et al., 2015).

C. Culture and Technology

Similar to technology, culture is inherent and develops with humans. As (limited) practitioners, humans produce, distribute, and consume culture and technology. However, not limited to being an object, man and his life are also formed by cultural and technological processes, so the relationship between the two is so close in a communal context, from a small to a large group of people. Finding a culture without technology and technology without culture is difficult. Repetitive cultures (traditions) almost always require technology in the abstract sense and objects. This happened in various major civilizations (Singer et al., 1956).

As for traditions and culture languages, technology is required to transmit and transform the important older culture. In addition, the role of technology is absolute and vital for the continuity of written language, compared to the spoken language at which the function of its viability is relatively trivial. However, theoretically, spoken language is the technology itself. Phonemes, morphemes, and syntax are forms of managing symbols that indicate and refer to some meanings. The written and spoken language culture theories became solid when Ihde's conception of the technologist man was administrated as a foundation. To that end, language, as an essential and fundamental culture, can also be said as a form of technological symbolization by humans through ratios in their consciousness (Ong, 1982). At this point, it can simply be formulated that the relationship between language and culture is two-way, double motion, and complementary.

Referring to Ayres' writings, humans have arrived in the era of information that is certainly not a literal meaning but a form of the cultural revolution in which an unstoppable information release occurs. This era is supported by digital technology, which later produced a digital culture that brought about a profound change in every aspect of human life. Electrical energy allows digital technology to live and thrive admini-

rably. The emergence of computers and their development to the establishment of data storage (big data) allows humans to go further and beyond. Digital culture leads humans to make a difference rapidly in the future (Diamandis & Kotler, 2020; Pearson, 2013).

One of the most significant factors in the alteration is AI. This factor is based on the intelligent technology that can mimic (although not entirely the same) the "typical" ability of humans, namely, thinking. The term "artificial" confirms that it is the creation (which has continued to evolve) of a program designed in such a way. The presence of AI can also be positioned as a particular transition from human consciousness to artificial consciousness because thinking is based on consciousness through neural network relationships (Cardon, 2018). To that end, AI has significant development potential, mainly because of the support of big data, whose capacity continues to grow. As a digital technology in digital culture, AI has implications that need to be considered and examined, especially the ethical implications.

D. AI and Ethics

Many technical definitions of AI have emerged. One of them is from the European Commission, which states that AI is a system that displays intelligent behaviour by analyzing its environment and taking actions - with some degree of autonomy - to achieve specific goals (Bird et al., 2020). This kind of technical definition raises various philosophical questions that need to be addressed. The fog still covers the AI even if additional technologies can be listed and raised, such as robot, machine learning, artificial neural network, and deep learning. For example, specific goals raise questions, such as on what purpose and whose purpose? Other factors, such as "their environment", also raise questions, such as which human environment? Where are the boundaries, relations, and understanding of artificial objects to the corporeal environment? Let alone the actions taken by AI that are also con-

sidered as the system outputs.

As a cutting-edge technology that marks a new chapter in human life in triadic relationships, which significantly influences their lives, AI is similar to a “double-edged knife.” In the rapid development process, since the emergence of computers and digital technologies (screens) that soon followed, the metaphysical foundation of AI's birth, development, and existence are still both general and particular human motives. General is part of human society in general and special as an independent individual in particular. To that end, AI manifests human power born from ambitions, gratitude, and needs. Thus, instead of saying AI refers to value-free goods, it stores various potential impacts on human lives (Bird et al., 2020).

The conversation about AI implications has been relatively and recently resonated loudly in the past decade. Although some thinkers have warned about the risks posed by technology in digital culture, collective consciousness seems to have reached its tipping point in recent years. The European Union, the World Economic Forum, UNESCO, and other countries have begun to design their approaches to AI development and implementation primarily in anticipation of the adverse effects from an ethical perspective (Bird et al., 2020; Budman, Hurley, & Bhat, 2019; Groth, Nitzberg, Zehr, Straube, & Kaatsz-Dubberke, 2019; Preliminary study on the ethics of artificial intelligence, 2019). Some intellects gave their responses, and one of them is the response of Virginia Dignum. She discussed RAS (Responsible AI), which brought people into the digital world, especially technologists, to discuss technology properly, somewhat, and balanced manner (Dignum, 2019).

AI implications are not trivial. Developed countries where AI is used massively are starting to report ethical dilemmas and moral questions regarding its development and implementation. For instance, the EPRS-STOA Report, which also represents the findings of other reports, shows a broad spectrum of the impact of AI im-

plementation, which is undoubtedly closely related to its initial conception. At least six areas are affected, namely, (1) social: labour market inequality, privacy, human rights and dignity, bias, democracy; (2) human psychology: relationships, personhood; (3) financial system; (4) legal system: criminal law, tort law; (5) environment: use of natural resources, pollution, and waste; and (6) trust: fairness, transparency, accountability, control (Bird et al., 2020).

Specific examples can easily be found in available reports; some are stated in this article (the first two points). Firstly, for the social area, the case of community data deprivation in the social sphere. Data leaks and trades are common; the worst part is that victims are unaware. People lose control of their privacy data. Although the inevitability of the emergence of the Internet is a data-sharing activity, AI facilitates the exchange, modification, manipulation, and utilization of data in an “extreme” way, although it does not simply eliminate its positive potential. Havens claimed that humans would not have agency and control [over their data] if they were not given the tools to make it happen. State and private institution data collectors (servers), especially multinational companies (Amazon, Google, Metaverse, and Apple), can take advantage of the enormous potential of the data collected (Bird et al., 2020).

Secondly, for the psychological area, AI's potential to touch humans' psychic side has both good and bad sides. The human-robot relationship has both implications, as in a two-sided coin. On the one hand, humans feel that their work is facilitated, but on the other hand, it can have a negative impact on humans, including deception and manipulation. Social robots, which are loved and trusted, as shown by Schetz, can be misused to manipulate other humans, for example, a hacker who can take control of the robot to exploit its owner. This exploitation results in humans being held hostage concerning robots, relying on robots to carry out their activities. According to Borenstein and Arkin, this can

even result in individual mental development and the social mentality of the user. No wonder Havens claimed that the most significant risk (of AI) that anyone faces is the loss of ability to think for yourself. We are already seeing people forget how to read maps and forget other skills. If we have lost the ability to be introspective, we have lost human agency and are spinning around in circles” (Bird et al., 2020).

AI certainly reaps comprehensive pros and cons because it becomes inevitable since it contains positive and negative potentials all at once. This fact clearly requires human speculative thinking to sharpen its reading ability of obtained empirical data, but beyond that, the initial phase of the creation of AI technology is the most determinant factor. The old saying goes that it is better to anticipate (prevent) than treat. For instance, the experience of the creation, development, and massive usage of nuclear as a weapon is a helpful afterthought. A world in the middle of negative nuclear potential is terrifying. It is where an ethical paradigm shows its crucial position.

E. AI in Indonesia

From the perspective of the latest technology usage, Indonesia is not a top country. Nevertheless, looking at the number of *users* (196.7 million active Internet and smartphone users) (Bayu, 2020), Indonesia has potential in terms of economy as a market, including manufacturers in the future, under certain conditions. Indonesia Ministry of Communication and Information Technology confirmed this potential six years earlier, which users recorded at that time had not reached 100 million people. Today, the potential of using cutting-edge technology is increasingly visible, including the use of AI, which, as stated earlier, undoubtedly contains two sides of the coin (positive-negative) that need appropriate overcome.

AI, introduced in 1956, received quite a wide reception in the international community. However, it experienced a winter period (1987-2008),

which was when the study was considered “quite dim” (Big data, artificial intelligence, blockchain and financial technology in Indonesia, 2018). This period calls for a debate because of the rapid development of big data and the increasing computing capabilities since 2008, making the explosion of AI development extraordinary. In Indonesia, BBPT started AI development and implementation in 1987 and produced several products, such as translation tools. However, even though it has passed about three decades of AI development and usage, it is still quite limited, let alone the great potential of Indonesia. Only 14 companies have adopted AI-based technology (Ririh et al., 2020; Riza et al., 2020). This result is unsurprising because three fundamental supporting factors are still lacking, such as the limited number of human resources, uneven infrastructure, and data consolidation that has not been maximized (Big data, artificial intelligence, blockchain and financial technology in Indonesia, 2018). Even so, Indonesia’s potential to be advanced through AI, especially AGI (Artificial General Intelligence), is quite prominent in the future (Bunyamin, 2018; Ririh et al., 2020). In business, opportunities are wide open, primarily when supported by well-consolidated data (Ririh et al., 2020; Saidah, 2021). In other fields, such as law and education, AI technology is also beginning to appear to be implemented (Hastini et al., 2020; Yudoprakoso, 2019).

However, when referring to the EPRS-STOA Report on AI implications, Indonesia has felt the impacts of *weak* AI, such as widely smartphone usage, in the social, economic, educational, and political sectors. In the sociopolitical sector, for example, the events of significant demonstrations in Indonesia were begun by releasing information on social media that had an impact on the democratic climate. Cases against fellow citizens, such as the case of blasphemy by Ahok, caused a significant mass movement and adorned the headlines of various media for months, including those against the government by the community, as in large demonstrations related to

Omnibus Law, started by the spread of information in digital technology; not to mention small-scale cases that occur sporadically, such as fraud through *fintech*, privacy data misuse, and low literacy. In the end, the emergence of various *startups* which utilize AI and other cutting-edge technologies (e.g., Gojek and Grab) as *disruptors* changes traditional societal patterns, both in the daily corporeal and the ecosystem of the digital world. Although not yet as complex as in developed countries, negative impacts continue to emerge. Such impacts demand appropriate responses before increasingly thorny problems arise in the powerlessness of managing technological development and implementation broadly.

F. Making an Ethical Paradigm on Indonesia AI Development

Dealing with technology means dealing with the human history and culture shaped by human endeavours based on the encouragement of various distinctive motives. It demands an appropriate response, and accuracy is an inevitability that arises not only from technical understanding but also from philosophical understanding that guides the technical implementation of some things. Similar to the construction of a house, its conception in physical and nonphysical terms becomes crucial to determine how a house exists and functions. In the case of AI, where the human intelligence model is mimicked in a synthetic form, even to the point of being accommodated in a shell (as in a robot) to carry out a specific act of motion, the phase of AI creation is the most decisive in the long run. Similar to automatization, which looks so “simple” and can be described as a repetition of a specific activity, it also has a particular impact that should be read in-depth and carefully. In the technological context, including AI, the role of an ethical paradigm becomes crucial.

As one of the biggest challenges in digital culture, the need for a well-thought-out national strategy in response to AI development is indis-

pensable. In recent years, the international community has responded to this challenge, both at the country- and regional-level organizations, starting from the United Kingdom, Germany, Canada, France, the United States, South Korea, China, to Finland (Dignum, 2019; Groth et al., 2019). In the Indonesian context, CIPG, in collaboration with Kominfo, has released research reports and policy recommendations addressed to the Ministry of Communication and Informatics about the elements that underpin the latest digital culture, namely, big data, AI, blockchain, and financial technology. These reports capture the opportunities and challenges of developing the four cutting-edge technologies in various real sectors. However, the foundation that is precisely the core of community sustainability through its relationship with technology does not seem to have received a sufficient portion, namely, the ethical foundation (*ethical base*). Ethics, as a form of guarding human values, must be presented proportionally and even become a foundation of a national strategy. In addition, with the presence of an ethical foundation, the reading and technical response improve and vice versa. The absence or lack of attention to the ethical foundation makes technological development shallow and less anticipatory.

The experience of other countries developing AI (some have felt the negative impacts) must be used as an urgent consideration to formulate the national strategy in question. Anticipation should be done as soon as possible. Indonesia needs to formulate its ethics in digital culture, reflecting the initiatives of international institutions or the national strategies of various countries in AI development and implementation. In fact, it is done quite massively through campaigns. However, the intended scope feels narrow. Ethics seems to only work at the level of users who consume technology. Ideally, ethics should be a framework of view in the layers of technology culture, from the levels of producers, distributors, consumers (*users*), and regulators.

In this case, ethics through the RAS frame-

work initiated by Dignum can provide an overview of the placement of the ethical framework in question so that it becomes a proportional grand strategy. The placement of ethics in RAS consists of (1) *ethics in design*, (2) *ethics by design*, and (3) *ethics for design(ers)*. Thus, the benefits of sustainable technology can be formulated because the existence of technology as a human “helper” to meet its needs can be achieved (Dignum, 2019). Dignum precisely spoke of the ideal ethical role in an ethical paradigm in a design strategy. At least four ethical principles should be proposed as a form of detailing and affirming the principles that should exist in ethics.

Firstly, *the principle of responsibility* must exist in the design, by design, and for design(ers). The responsibility in question is the complete attachment of the maker to his work. That is, when work in the form of AI is raised, transparency, calculation, and accountability

must be conveyed clearly to the extent that AI is still used. Secondly, *the principle of consciousness* should also exist in all three factors. The awareness in question is that development does not occur under pressure and must be done consciously that the developed AI is not based on mere desires but has broad benefits with the minimum possible risk. Thirdly, *the principle of sustainability* means, from the beginning, all negative potentials should be eliminated starting from ethical dilemmas that may be present from the development of related technologies, let alone the possible moral questions. To that end, (a) fewer moral questions arise, especially about the status of human security or (b) all moral questions that arise can be addressed proportionally so that the AI may be developed.

From these descriptions, nine parts of an ethical paradigm, which should exist and underlie AI creation and development, are presented below.

Table 1.

Nine Parts of an Ethical Paradigm

X	Ethics in Design	Ethics by Design	Ethics for Design(ers)
Responsibility	Ethics in Design by Responsibility	Ethics by Design for Responsibility	Ethics for Design(ers) in Responsibility
Consciousness	Ethics in Design by Consciousness	Ethics by Design for Consciousness	Ethics for Design(ers) in Consciousness
Sustainability	Ethics in Design by Sustainability	Ethics by Design for Sustainability	Ethics for Design(ers) in Sustainability

These nine frameworks certainly require challenges to be realized, especially from the challenges of ambitions in political and economic contexts. However, an ethical criterion must be affirmed and enforced seriously and strictly in anticipation of all the impacts on human lives from AI development while maximizing its positive potential. After all, technology is a tool for humans and nonhumans themselves. Thus, the vision of technology should be a vision of benefit for humans.

These frameworks do not discuss in detail (1)

the resources of technologists or (2) the possible research development, and (3) benefits beyond the humanitarian aspect because the focus is on revamping the AI development paradigm. The next question that may be asked is where the ethical sources will be used as standards in the paradigm. To provide adequate answers, an in-depth study is needed. However, sources can be traced from religious and cultural ethics that live as wisdom in the Indonesian society, in addition to considering ethical resources that develop and are referred to by the international community. In

the end, the presence of ethics is expected to be a measurable preventive speculative foundation so that the direction of technological development has the values of responsibility, awareness, and sustainability, rather than inhibiting its development.

Conclusion

The human-technology-nature triadic relationship is eternal and plundering along with humankind. The balance among the three factors is a necessary inevitability. Therefore, technological development, including AI development, absolutely requires a paradigm that maintains the value of balance: ethics. At the state level, an ethical paradigm needs to be translated into a technical strategy; thus, the ethical paradigm is philosophical. Indonesia has a potential for AI development. Therefore a comprehensive strategy is needed, considering that its digital technology users continue to proliferate. National strategy recommendations dwell around technical matters, and an ethical paradigm needs to be proposed as a comprehensive AI development base comprising indicators that can be a tested stone against the creation of national strategies, namely, (1) *Ethics in Design by Responsibility*, (2) *Ethics by Design for Responsibility*, (3) *Ethics for Design(ers) in Responsibility*, (4) *Ethics in Design by Consciousness*, (5) *Ethics by Design for Consciousness*, (6) *Ethics for Design(ers) in Consciousness*, (7) *Ethics in Design by Sustainability*, (8) *Ethics by Design for Sustainability*, and (9) *Ethics for Design(ers) in Sustainability*.

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PHILOSOPHY OF EDUCATION

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Hrant AVANESYAN,
Ruben AGHUZUMTSYAN,
Varduhi PAPOYAN,
Luis BASCO,
Alina GALSTYAN,
Diana SARGSYAN,
Yelena MURADYAN

STUDENT'S PSYCHOLOGICAL SAFETY IN DISTANCE EDUCATION DURING COVID-19: PROS AND CONS

Abstract

This article discusses the distance learning problem in connection with COVID-19 limitations and isolation duration from the point of view of students' psychological safety. This article analyzes the main psychological characteristics of distance learning technologies and their implementation during the pandemic. Distance education's positive and negative aspects in specific conditions are highlighted in detail. This study was conducted among 200 participants using a request for mental and physical change in online education conditions and their impact on feelings of psychological safety. The participants were divided into two comparative groups, considering the conditions of online education provision. The first group included 83 respondents who were provided with fully-fledged conditions, while the second group included 117 respondents with less secured conditions. In the context of the COVID-19 pandemic, one of the security constraints was fatigue in front of the computer for a long time, while the others were boredom and some discomfort due to adaptation to the new standard of education for both the teachers and students. Online education provides an opportunity to save time and money by teaching in the same environment, which also ensures the stability of the activity.

Keywords: distance education, pandemic, learning technologies, hybrid learning, problem learning, psychological evaluation.

Introduction

In the context of distance and hybrid education, learning involves the acquisition of a set of knowledge, skills, abilities, valuable attitudes, and competencies. This is manageable within the framework of traditional education. Distance learning is an educational process organized using video communication technologies; while the teacher and the student are physically distant from one another, communication between them is organized using appropriate educational programs. In the traditional educational process, the

organization of training is carried out in the classroom, the teacher and students are in direct communication and are in the same physical area, and modern technologies (boards, screens, posters, etc.) can be used in the educational process. Hybrid learning is a more mixed type of educational process when teachers can be away from students, use video messaging technologies, and conduct practical exercises in appropriate classes. These definitions are general but indicate characteristic differences, which, in turn, reveal different psychological, behavioural and emotional manifestations.

Before the onset of critical conditions, the most widespread education system was a traditional one. Such a system is considered regular attendance of lessons, but because of technological development and the context of a pandemic, online education is becoming increasingly popular. Under such conditions, certain restrictions emerge, negatively affecting the system of obtaining knowledge.

In the context of the pandemic caused by COVID-19, both living conditions and the entire education system have changed dramatically. These changes have affected all spheres of life; everyone is forced to adapt and find motivation to maintain an unusual rhythm. First, the entire higher education system must be rebuilt for both teachers and students. Second, distance and hybrid education formats complicate mastering the learning course and communication and self-control due to their remoteness. It obviously determines the importance of psychological support during the educational process, providing psychological comfort to its participants (Papoyan & Muradyan, 2012, p. 47).

On the contrary, there seems to be enough time left for self-development. However, first-year students and teachers, in particular, are not ready for this change because they view education as a traditional development process with its formal and non-formal types (Rotter, 2012). The characteristic features of distance education affect students' psycho-emotional state. Based on these factors, students need qualified psychological assistance. Many students find it difficult to simultaneously accept a large amount of information and adapt to the high requirements of modern technologies (Papoyan, Galstyan, Muradyan, & Sargsyan, 2015, p. 59).

Nowadays, distance education is a learning system that is fully (Burns, 2011) or partially carried out by employing computer and IT technologies (Miao, Huang, Liu, & Zhuang, 2020).

It is essential to define the main goals of distance education:

- To enable students to improve and replenish

their knowledge in various fields within the framework of current educational programs;

- To obtain an education or qualification degree based on the results of the relevant exams (external);
- To provide qualified education in various areas of school and university programs.

Considering all of the above, it becomes clear that students acquire new knowledge, skills and abilities on their own while trying to solve a specific kind of task. In the traditional way of learning, the lesson can be interesting, providing a discussion with student feedback, demonstrations, etc. In problem-based learning, the leading purposes of cognitive activity become intellectual: Students seek knowledge by themselves and experience satisfaction from the process of intellectual work, from overcoming difficulties and making solutions (Basco, 2017, p. 696).

Thus, the main types of distance education are discussions and the ability to work with different sources of information. During conversations with teachers, it has been recorded that family members are usually present during distance classes. If teachers use a monologue form of communication during face-to-face classes with students, then distance education allows for an interactive dialogue to be practised all the time. When distance education is combined with a hybrid one, the teacher is motivated and provides interactive small-group classes. On the contrary, interpersonal communication and brainstorming positively impact gaining new knowledge and mastering the subject.

It is essential to note the following disadvantages of distance lessons: The number of students, problems with the internet, invisible faces, etc. Besides, not all the regions of a country are technologically equipped, and not all universities provide high-speed Internet. Despite this, teachers set high standards for themselves to develop emotional and social intelligence.

The research presented in this article aimed to examine the positive and negative attitudes of students participating in distance learning in

higher education in the face of severe epidemic constraints that can play a significant role in psychological safety.

The study identified the following issues:

1. What are the psychological characteristics of distance learning?
2. How do students perceive psychological safety?
3. What are the positive and negative factors?

The crisis caused by COVID-19 is still going on, and the results of our research will allow us to develop more effective psychological measures for organizing distance learning and ensuring students' psychological safety.

Theoretical Bases

The theoretical bases of psychological safety were formed in the 20th century and were transformed into the different branches of psychology. It became a psychological phenomenon including stress resistance, stability, trust, happiness, sustainability of values, self-realization, and communicability. The relationship between psychophysiological and physical conditions (Allport, 1968, p. 54) observes psychological safety as a health (mental and physical) care intermediary (Baeva, 2006, p. 212; Ponomarenko, 2001, p. 423; Sujan, Huang, & Biggerstaff, 2019, pp. 3-10). In the education system, psychological safety is discussed as a social factor in a person's psychological development in the components of self-realization, community perception and communication (Maslow, 2013; Grachev, 2003; Edmondson, Higgins, Singer, & Weiner, 2016, p. 70). In the modern challenges of psychological science, the problem of psychological safety is discussed as a feeling of security and protection in the different areas of a person's activity: Education, family, information, technology, politic, human rights, etc. (Aghuzumtsyan, Papoyan, Galstyan, Muradyan, Sargsyan, & Amiryan, 2015, p. 5).

The educational environment is the most complex system for personal development since

the foundations of personal growth are formed from it: Skills, abilities, knowledge, understanding and assessment of public opportunities, self-knowledge and self-attitude, professional stability, etc. (Kim, Lee, & Connerton, 2020). On the basis of these listed personality characteristics, a person's psychological safety and security are formed as a predictor of mental and psychological health (Saladino, Algeri, & Auriemma, 2020). The study of various areas of psychological safety confirms the fact that psychological safety is a pillar for ensuring the quality of life, self-realization and health (Edmondson et al., 2016, p. 72).

Methodology

Our study of the psychological evaluation of distance education during COVID-19 comprises data basis analysis and was completed online (via Google Forms). It was organized during the first prolonged COVID-19 lockdown when universities and institutes used distance technologies for the first time. The study was organized by the foremost higher educational institutions of the Republic of Armenia (Yerevan State University, Armenian State Pedagogical University, Russian-Armenian University and Yerevan State Medical University), which closely cooperate with one another, with student scientific societies acting as an intermediary link. To assess the psychological characteristics of distance education, an online survey has been conducted among students from various educational institutions of different specialities. The psychological characteristics of distance learning are expressed in the feedback of students, teachers, and general discussions. Distance learning in our article examined the way of teaching at universities, organized exclusively with the help of special computer programs, such as Zoom, Big Blue Button, Microsoft Team and Google Class, using distance learning tools in which participants actively use computer technologies. The objects of the study were the psychological characteristics of

distance learning, which are directly related to a sense of psychological safety, the quality of the student learning environment, student engagement and group perception. Accordingly, was compiled a survey package which used a stress questionnaire (Dato, 1996), a psychological safety assessment package (Aghuzumtsyan et al., 2015, p. 116), and Boyko's questionnaire (The localized Armenian copy is used, author A. Lokyan, 2015). A questionnaire with significant questions was designed to identify psychological restrictions and privileges during distance learning. The total number of respondents was 200, aged from 17 to 25 years. Among those students studying in higher educational institutions were undergraduate, graduate and postgraduate students.

Methods

A questionnaire has been created to output and assess the changes in psychological and health factors under distance education conditions. The survey included questions about age, sex, education level, working activity, technological resources, physical state and symptoms of psychological safety feelings. The final version of the questionnaire consisted of four sections: a) general information of the questionnaire, b) assessment of the conditions of distance learning, c) identification of psychological safety factors, and d) analysis of the pros and cons of distance learning. The survey was conducted anonymously; data were not published in other articles and speeches. The survey questionnaire was developed in two stages. First, the questionnaire was designed based on existing meta-analyses of distance education features from Armenia and foreign countries. In the second stage, the questionnaire was discussed in the laboratories of

Personality Psychology and Professional Activity and Experimental Psychology of Yerevan State University in an expert group, which included specialists in education and psychology. All the comments of the expert group were taken into account and based on them, and the final version was formed and applied.

Results

This study was conducted among 200 higher education students using a request for mental and physical change in online education conditions and their impact on feelings of psychological safety. More Bachelor's students (69.1%) and females (139 respondents) of the 18-24 year age group participated in this study.

To the question "How many online lessons do you attend per day?" 27.8% of the respondents noted one, 40.5% - two, and only 31.7% - three or more lessons a day. Analysis of the results revealed that only 40.4% of the respondents had the necessary and appropriate conditions to attend three or more online lessons daily (stable Wi-Fi connection, high technology gadgets and other accessories). Only 15.9% of the respondents were fully involved in online lessons, and 43.8% were noted only to be partially present. Based on the results, the research team identified and undertook to study the issues that make it challenging to participate in online lessons fully. From time to time, half of the respondents, 50.5%, reported having unexpected difficulties and pressure, 33.7% - partially, and only 15.9% of the respondents did not have any problems.

Several reasons have also been identified regarding the psychophysiological and physical conditions of the respondents: headaches, exhaustion, sight declension, and spinal pain (Fig. 1).

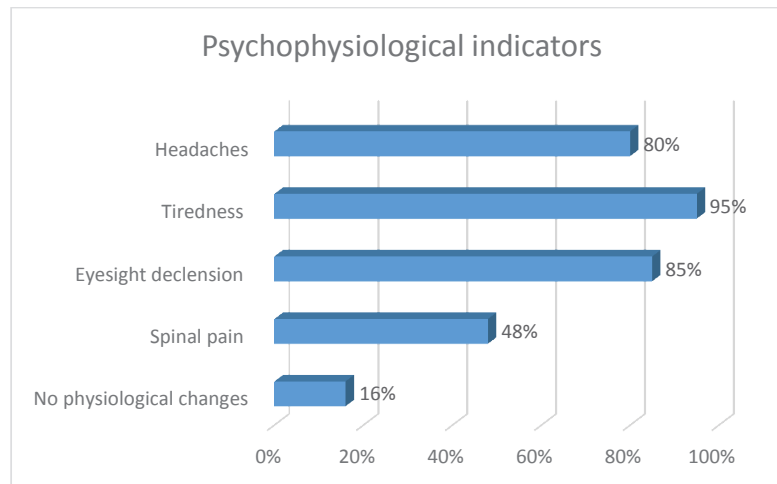


Figure 1. Psychophysiological Indicators in Distance Education Presented in Percentages (%).

A high level of fatigue indicates that too much time near a computer causes fatigue, which can be caused by inactivity or a limitation of body position or movement. Under the conditions of traditional education, students are physically active, travel by transport, are constantly on the road around the university, and have tense breaks, which cannot be said about distance learning. It is assumed that such motives are the main physical factors with the potential to cause fatigue.

It can be explained as follows: Tiredness and exhaustion (95%) due to the same environment and inappropriate breaks between classes, eyesight declension (85%) and headaches (80%) during lectures due to the use of phones, spinal

pain (noted in almost half of respondents (48%)) explained by the lack of proper conditions. We also marked how distance education provides information security. Half of the respondents (52.2%) noted that it partially provides security, while the remaining half were equally divided into a complete (26.3%) and an absolute lack of security (21.5%). Based on their learning interest, 68% of the respondents were willing to be informed about everything concerning online classes, and 28% were interested partially. Only an insignificant part of the respondents was indifferent. The tools used during classes, individual and group assignments, discussions and presentations were emphasized.

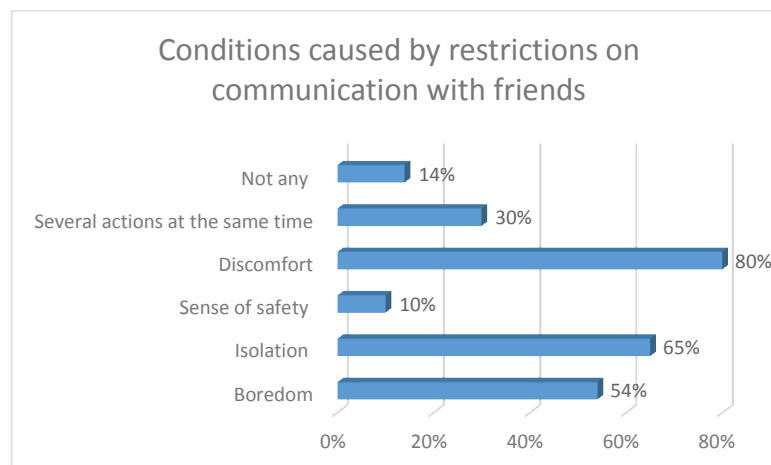


Figure 2. Conditions Caused by Restrictions on Communication with Friends.

The most alarming thing about these indicators is students' low level of psychological protection. This is a sense of security of psychological security, which is characterized by social-group fullness, self-sufficiency, and complete expression of personal qualities (Baeva, 2006, p. 254). A low assessment of psychological safety or its absence is a vulnerable result, and it can negatively affect the motivation of students and the quality of education, that is, advanced training (Papoyan & Muradyan, 2012, p. 48).

Due to the lack of direct communication with classmates, friends, and teaching staff, negative results are noted: Discomfort (80%), isolation (65%), and boredom (54%). More effective time management was mentioned as a positive attitude. Meanwhile, such indicators as a sense of safety and indifference were noted by the respondents, correspondingly (10%) and several actions at the same time (30%) (Fig. 2).

The availability of education - both hybrid and online - did not meet all student expectations. Many respondents stated that they could not master the material well. Among the respondents, 53.1% were not able to master the

material, while 36.70% of the respondents integrated partially, and only 10.1% fully assimilated the material. This, in its turn, affects the entire standard of living: 57% of the respondents reported not living an entire life. Only 17% of the respondents were satisfied with life, and 25.5% were only satisfied partially. At the same time, 37% considered themselves cut off from life, and 24% kept activity. Only 40% of the respondents were engaged partially.

Due to the disadvantages of distance education, students are often faced with tasks that seem impossible to solve. Such attitudes negatively affect learning: for 25% of the respondents, this indicator was high, while 33% managed it partially. Almost 50% of the respondents could handle the tasks by themselves.

Any initial specialization sets tasks for students of possible achievement for the intended goals: Adaptation, professional identification, and complete acceptance of student status in the context of hybrid and distance education.

Fig. 3 shows experimental data on how much the respondents identify with the status of a student under the conditions of distance education.

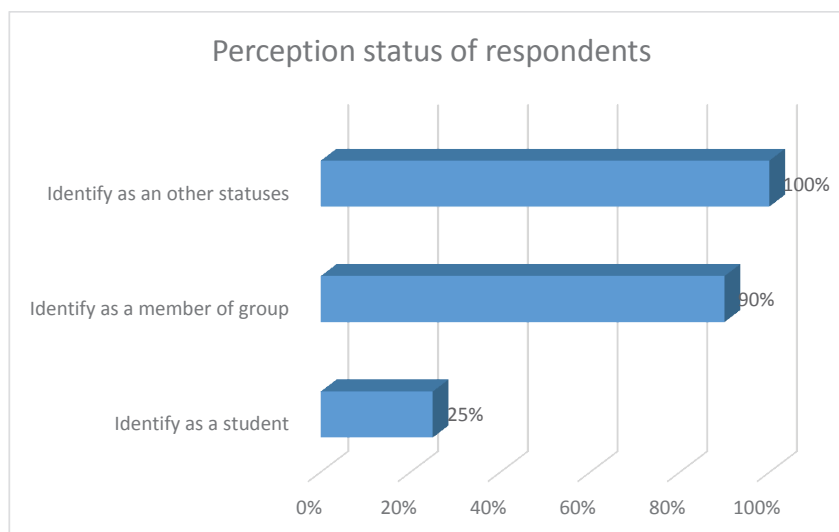


Figure 3. Perception Status of the Respondents.

Among the respondents, only 25% ultimately identified themselves as a student, and 75% - felt like members of the group.

For young people and teachers, the primary relationship is the rational use of time: 46% of the respondents noted that this way of learning saves time, while 33% partially saves time and 21% answered negatively. If we take into consideration the fact that education allows us to acquire knowledge, skills, and abilities, then the

majority of the respondents under such conditions noted that they do not receive additional knowledge or only partially receive it. Only for 21% of the respondents were such conditions suitable to acquire and master knowledge.

Thus, distance education brings restrictions to communication, group debates (100%), group discussions (80%), and joint decision-making (60%) (Fig. 4).

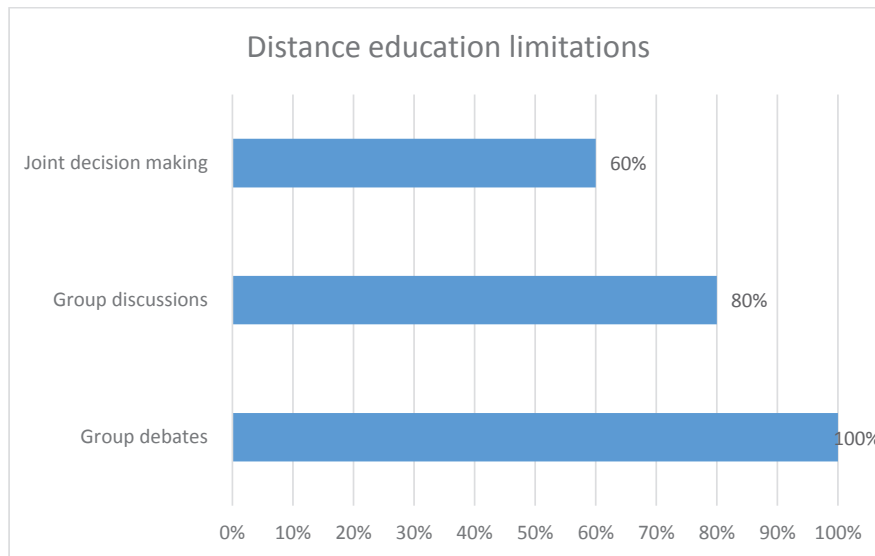


Figure 4. Distance Education Limitations.

During the study, the participants were divided into two groups by the main factor of psychological safety, considering the conditions providing online learning. The first group included 83 respondents who were provided with fully-fledged conditions, which ensured psychological safety, while the second group – included 117 with less- certain conditions. The results of the mathematical-statistical processing of several questions that contained the answers “Positive” and “Negative” are presented below.

The questions were: In an online learning en

vironment...

1. I try to get more information (Q1).
2. I am satisfied with the learning process and communication (Q2).
3. I don't live a whole life (Q3).
4. I find it difficult to solve problems (Q4).
5. I'm out of touch with life (Q5).
6. I have a lot of free time and financial savings (Q6).

For the following questions, the correlation coefficient of the binary data (ϕ) was calculated (Table 1).

Table 1.

Mathematical Statistical Analysis of the Binary Data.

Answers / n=200	Q1	Q2	Q3	Q4	Q5	Q6
First group results (n=83)						
	Q1	Q2	Q3	Q4	Q5	Q6
Yes	73	5	46	20	49	46
No	10	78	37	63	44	37
Second group results (n=117)						
	Q1	Q2	Q3	Q4	Q5	Q6
Yes	78	15	74	28	38	50
No	39	102	43	89	69	67
Binary data correlation coefficient - ϕ	0.244	-0.112	-0.079	0.002	0.173	0.125
Significance level - p	$p<0.0001$				$p<0.01$	$p<0.05$

The first group - included students who assessed their distance learning conditions as provided: They have high technologies, high-quality Internet, a separate room, comfortable conditions, the necessary computer accessories, etc.

The second - group included students who assessed their conditions for distance learning as insufficient: Do not have high-quality Internet, the necessary technologies for classes, a comfortable room, etc.

Discussion

The results of our study, of course, revealed both positive and negative aspects of the educational situation associated with the pandemic. As a point of restriction, we can distinguish an indicator of exhaustion among students and teachers because long study periods in front of a computer bring up boredom and discomfort due to the new format of the educational procedure.

A meta-analysis of the different areas of psychological safety (engineering, medicine, transport, education, politics, technology, ecology, etc.) showed that psychological safety is the main factor of a group activity, and for its result, mental health care and personality sustainability. Many authors who studied psychological safety

in the workplace selected individual and group relationships and integration to develop a psychological safety climate for each person's healthy activities, feelings of trust and personality (Frazier, Fainshmidt, Klinger, Pezeshkan, & Vracheva, 2016, p. 126). In the last 20 years, there have been many research works in the context of health care and education (Edmondson et al., 2016, p. 69; Saladino, Algeri, & Auriemma, 2020). Psychological safety is also considered in the health care system, especially in the activities of medical services in professional burnout. In the research article by Gandhi et al. (2018), it was argued that to transform the safety of healthcare truly, there is a need to address medical education reform, care integration, restoring joy and meaning in work and ensuring the safety of the healthcare workforce, consumer engagement in healthcare and transparency across the continuum of care. Emotional harm is also pervasive, with regular reports of disrespect, blaming and a punitive environment. Production pressures cause caregiver fatigue, and many are exposed to team-preventive behaviour, such as criticism, bullying, and even physical harm (Gandhi et al., 2018, p. 1025).

Recently, when COVID-19 and restrictions invaded our lives, the study of psychological

safety in the education system became relevant. Thus, it is necessary to study the safety of education, ensuring group integration of mental health in online learning. By centring organizational learning and its role in facilitating schools' ability to successfully respond to environmental uncertainty, a study was conducted by K. Leithwood, K. S. Louis, S. Anderson, K. Wahlstrom (2017) and D. Le Fevre (2014). The studies showed that a school leader's key role in creating conditions to support individual and collective learning is the most fundamental psychological factor. The authors also found that principals reported varying levels of psychological safety in their schools with associated differing levels of organizational learning and responsiveness to the crisis. However, rather than being grounded in environmental conditions (e.g., urbanicity and demographics), organizational factors, specific differences in accountability, principal autonomy, professional culture, and teacher decision-making are all key in the degree of psychological safety exhibited.

In our study, in addition to the psychological safety insurance obstacles in group participation in educational processes, the educational environment also revealed several health problems, understanding the material and preparing for the lesson. In the research, the participants undergoing online learning lost a sense of complete satisfaction from educational and professional activities, from teaching and learning procedure attendance. Restrictions in direct communications and specific difficulties in overcoming technical and technological barriers were also noted. However, the respondents also mentioned some benefits that are difficult to achieve in a traditional learning environment. COVID-19 has created an external and crisis climate in education buildings such as schools, universities, and institutes. The educational environment risked losing students' psychological safety and educational integration. This is evidenced by studies conducted in recent years in different countries (Browning et al., 2021).

The most important of them is probably the acceptance and dignified implementation of the challenges of the time in the field of education when it is necessary to master new technologies and various software packages in order to provide more accessible and effective education (Wang, Zhang, Zhao, Zhang, & Jiang, 2020, p. 945). Distance education allows one to master different information through direct participation in several events simultaneously. For students, it is essential to combine work and study, especially in the case of paid education. This is real in the distance education process. Based on distance education, high motivation for mastering new things and acquiring new skills is obvious. On the contrary, saving time, unsystematic use of vehicles, and keeping physical space unchanged in many cases can be presented as an advantage and, in other cases, as a restriction due to other circumstances.

Indeed, from the participants' point of view, this education format creates wider opportunities to keep up with the time and expand opportunities for self-development. Psychological safety suggests that a person grows emotionally, socially and intellectually integrated with society in adulthood. Obviously, it is necessary for an active life in the process of continuous education and development.

Conclusion

In the context of the COVID-19 pandemic, one of the security constraints is fatigue in front of a computer for a long time, while the others are boredom and some discomfort due to adaptation to the new standard of education for both the teachers and students. In education, the development of new educational technologies, different software packages and their implementation, participation in several events at the same time and the combination of work and training were identified as advantages. Online education provides an opportunity to save time and money by teaching in the same environment, which also

ensures the stability of the activity.

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Myroslav KRYSHYANOVYCH,
Laryssa ZYAZYUN,
Nataliya VYKHRUSHCH,
Ivanna HUZII,
Oksana KALINSKA

PHILOSOPHICAL ASPECTS OF DETERMINING THE MAIN COMPONENTS OF THE FORMATION OF PROFESSIONAL COMPETENCE FOR STUDENTS

Abstract

The most characteristic feature of modern society is changing in all spheres of life, which today drive science, economy, industry, and culture and affect the development of the information and educational space. The focus of the education system on the assimilation of knowledge, which was traditional and justified before, no longer corresponds to the current social order; it is determined by the objective need of society for a new person capable of independent, responsible, creative actions, an intellectual person, with critical thinking, liberated from dogmas, living in a complex. The fulfilment of these tasks requires a significant improvement in the quality of professional training of future specialists, based on the application of the philosophical aspects of human existence and development in the context of the formation of their professional competence and involves the development of personal qualities and creative abilities, the ability to independently acquire new knowledge and solve problems, and navigate in the life of society. Taking this into account, the article discusses in detail the main components of professional competence and provides the most effective ways to improve it.

Keywords: philosophy, philosophical aspects of human existence, professional competence, students.

Introduction

In modern studies, to determine the main directions of reforming higher education, it is assumed that its goal should be understood, which should simultaneously be focused both on the fulfilment of the social order of society for the training of future specialists and the formation of the personality of a specialist who can provide timely assistance at a high-quality professional level, has innovative approaches in their professional field. Future specialists should constantly update their knowledge, professional skills and abilities and enrich the experience of cognitive and practical activities, supported by appropriate value orientations (Kademia, 2018, p. 186).

Today there is an intensive development of higher education in the world. Following this, higher education requires a high rate of increasing the quantitative composition of qualified workers and an increase in the quality level of their professional training. A future specialists must develop as competent while studying in professional educational institutions. Realization of the creative potential of a person as a subject of professional activity ensures the formation of her professionalism from qualification to competence.

Most scientists define the concept of “competence” as a combination of skills and abilities that a person can use in various situations and in mastering new realities. Otherwise, competence is a clearly articulated readiness and ability of a

person to perform professional duties with “knowledge and skill of the matter”.

Belgian experts define the following competencies (Awe & Church, 2020, pp. 33-40):

- social (active participation in the life of society, communication skills, the ability to cooperate),
- the ability and ability to act and think independently (the use of information technology, the ability to solve problems, the ability to self-regulation, the ability to think critically),
- motivational competencies (the ability to master knowledge and invention),
- mental mobility (flexibility in decision making and adaptation to the surrounding circumstances),
- functional competencies (linguistic, technical).

German educators have identified six types of fundamental qualities (Oonk, Beers, Wesselink, & Mulder, 2011, pp. 34-51):

- intellectual knowledge (lifelong learning),
- educational competence (ability to learn),
- social competences (social cohesion, the ability to resolve conflicts, teamwork, etc.),
- value orientations (social, democratic and individual values).

Methodology

This research methodology consists of the most commonly used and basic methods and principles of historical and theoretical research. The following methods are also used in this article:

- general scientific (formal-logical, system-functional, historical-theoretical)
- methods of theoretical analysis (analysis, synthesis, generalization, comparison, analogy, abstraction, modelling);
- specific scientific methods (technical analysis, clarification, interpretation).

Research Results and Discussions

The entry of young generations into the globalized, dynamic world of the third millennium requires competitiveness, increased flexibility and mobility of social behaviour and personal competence from the individual. A person can overcome crisis moods only thanks to the strength of his own life resource and the use of the main philosophical aspects of human existence and self-development. The urgent task is to overcome the fragmentation of ideas about a person as a subject and achieve integrity in its cognition.

In the process of personality development, there is, as it were, a collapse of the space of social relations in the space of a personality, a kind of change in the dimension of the big world in the small life world of a person. Man as an “element” is included in various physical, biological and social systems. This philosophical aspect of human existence appears in the study of its competence from a systemic and structural perspective. The versatility, multidimensionality and ambiguity of the process of becoming a competent person are due to the complex spectrum of human life.

Human life activity is an all-encompassing process of the development of life in any of its manifestations: spiritual space, physical and social time. The vital activity of a person is the organization of the life process based on social forms and methods of activity, communication, and behaviour, which have developed historically; it is the reproduction by the person of his life, its inclusion in the actual processes. This concept covers, in time, the entire course of a person's life: its formation, development, and changes. The concept of a person's life activity reflects the unity of personality manifestation in various types of activity. It reflects vital activity as a value phenomenon, which has its structure and hierarchy of types of activity, various volumes of types of activity, and a specific character of cor

relation between them. Each type of activity and sphere of life requires certain qualities and competencies from a person. A measure of involvement in active action, the ability to effectively solve a problematic situation in life while mobilizing knowledge, experience, values, and skills, reveals competence (Jandri et al., pp. 893-899).

Competence is a specific ability that allows you to solve problems that arise in real-life situations effectively. A person must have specific knowledge - tools, particular ways of thinking and life skills. High levels of competence provide initiative, organizational skills, and the ability to assess the consequences of their actions. However, the nature of competence is such that optimal results in solving problems are possible only under the condition of the deep personal interest of the person. Competence development boils down to the fact that a person can model and evaluate the consequences of his actions in advance and for the long term. This allows it to make the transition from an external assessment to the definition of "internal standards" for assessing herself, her plans, life situations and other people.

In the context of psychology and philosophy, such ideas of the development of cognitive processes and the motivational sphere, noting the importance of the transition to self-movement of motives and self-adhesion, were developed by Aleksieienko-Lemovska (2019, pp. 5-9). She believed that the meaning of development and maturation lies in the child becoming a person - the creator of material and spiritual values. The model of social and individual competence considers a person's life path as its ascent - the transition from the ability to solve situationally conditioned problems over situational activity, as its advancement to perfection through individual creative acts.

Hence, it can be concluded that it is necessary to educate a particular competence, which consists in a person's ability to self-development and self-organization of his activities in conditions of fundamental uncertainty and to take responsibility

for his own life and the life of his relatives. With this in mind, the priorities of secondary school are also changing. Asbari, M., Purwanto, A., and Santoso P. (2019, pp. 577-582) put the problem as follows: "Society keeps the school not so that schoolchildren can learn, but in order for them to acquire knowledge, which, although important in itself, the main thing is that it should enable to connect problems".

Life competence is a person's ability to solve life problems. Competence is an approach to knowledge as a tool for solving life problems and making effective decisions in various spheres of human life. Competence is formed in the process of education and upbringing, not only at school, college, or institute, but also under the influence of family, friends, work, politics, religion, culture, and the like. Therefore, implementing the competence-based approach depends on the educational and cultural situation in which the individual lives and develops. Life competence has a complex structure and, therefore, a complex mechanism of formation, making this process difficult and time-consuming. It can be formed both during individual-pair interaction (a pupil and an adult or pupils with each other) and during collective relations, which can be specially organized, spontaneous or partially organized.

Bernarto, I., Bachtar, D., Sudibjo, N., Suryawan, I., Purwanto, A., and Asbari, M. (2020, pp. 577-582) have identified the following components of the professional competence of a specialist:

- motivational-strong-willed (motives, goals, needs, value reference points of actualization in professional competence, the ability to extrovert and dominance, etc.);
- functional (awareness, knowledge, experience);
- communicative (the ability to clearly and clearly express thoughts, persuade, argue, and establish interpersonal connections);
- reflexive (the ability to consciously control the results of one's activity and the level of one's own development and personal

achievements;

- creativity, initiative, self-confidence, a tendency to introspection, initiative;
- professionally essential knowledge, skills and abilities).

All these components are integrated into the work of M. Fayzhall, M. Asbari, A. Purwanto, F. S. Goestjahjanti, T. Yuwono, F. R. Radita, Y. Yulia, Y. Cahyono, and P. Suryani (2020, pp. 256-275) into one synthesized formation - communicative-functional competence, which is an integrative quality of a person.

Katsaros, K. K., Tsirikas, A. N., and Kosta, G. C. (2020, pp. 333-347) distinguished five components in the structure of professional competence:

1. Communicative competence - professionally significant, the quality of integration, the components of which are: emotional stability (adaptation), extraversion (effective leadership), speech skills; delicacy;
2. Regulatory competence presupposes the ability to control one's behaviour. Ethical values are the main determinants of activity;
3. Intellectual and pedagogical competence is considered as a complex of skills in analysis, synthesis, comparison, abstraction, generalization, concretization, quality of intelligence; analogy, flexibility and criticality of thinking;
4. Operational competence is determined by the set of skills necessary for implementing professional activities: prognostic, project, organizational, improvisational, and expert.

So, Noroozi, O., Weinberger, A., Biemans, H., Mulder M., and Chizari M. (2012, pp. 79-106), based on the main characteristics of professional competence, distinguished the following:

- a wide range of knowledge corresponding to the conditions of sufficiency for productive professional activity;
- a system in the organization and structuring of knowledge, awareness of fundamental connections between elements, classification;
- structuring knowledge, highlighting the main nodal elements;

- the relativism of the relationships of the field of knowledge, the possibility of updating both the content and relationships under the influence of objective facts;
- fundamental knowledge, which determines the role of general principles, and ideas;
- methodological, pragmatism, continuity of connections: "knowledge – activity";
- the reflexiveness of knowledge.

M. W. Marek, Ch. Sh. Chew and W.-Ch. V. Wu (2020, pp. 40-60) believe that there are three areas of professional competence:

- motivational (motives, attitudes, orientations), which ensures the formation of general cultural, personal, motivational and social competence;
- technological, which contributes to the development of specific subspecies of professional competence: methodological, practical-activity, didactic-methodological, special-science, economic and legal, environmental, informational, managerial, communicative;
- spheres of self-regulation develop psychological competence and self-competence.

G. Ochirov (2016) identifies the following components in the content of professional competence: adaptation-civilizational; socio-organizational; subject-methodical; communicative; value-semantic.

Because sometimes educational institutions, public organizations, cultural institutions, family, mass media, etc., can in different ways (sometimes even diametrically opposed) illuminate the same factors and phenomena that relate to social relations, there is the need to harmonize the impact on the social environment surrounding youth. This importance is due to the fact that the social sphere is one of the significant factors influencing young people.

One of the effective means of solving this problem is the education system. Therefore, educational institutions face a difficult task, which is to harmonize the influence of the social environment on the younger generation by assimilating them with reliable scientific knowledge

aimed at creating a positive attitude both towards themselves and towards other peoples and their cultures. The process of forming the life competence of future specialists requires the following approaches (Eliyana, Ma'arif, & Muzakki, 2019):

- Personality-oriented, in which the interests of the individual are placed at the centre of the educational process. At the same time, the leading idea of education arises awareness of inalienable human rights, regardless of his nationality, and its content is aimed at educating a patriot of his country, a citizen of the world who seeks to choose his own path and ways of implementation freely, builds his activities based on recognizing the absolute value of rights person. A personality-oriented approach involves taking into account the age characteristics of students, developing the content of each specific stage of training in an interconnected context of the entire content of the pedagogical process;
- dual, which determines the orientation of the education content on the mastery by students of skills and abilities that ensure the success of positive interaction with other people, and is implemented by creating educational situations in which socio-cultural values are practically tested. Thanks to this approach, global problems are presented through local ones based on the positive experience of students' participation in individual actions, projects, and the like;
- Specific-historical, providing for the consideration of the educational content as a whole as a historical category, a kind of model of specific requirements, a multicultural society for preparing young people for life and activities in this society.

A fundamentally important component of pedagogical technologies is the organization of educational material (learning content) - the selection and structuring of the most significant integrated linguistic, cultural, multicultural, psychological and pedagogical educational material,

which is aimed at the formation of a personality, disclosure of its creative potential, and the formation of its life competence.

This needs to use pedagogical innovations in the formation of the life competencies of future specialists as a particular form of pedagogical activity and thinking aimed at organizing innovations in the educational space or as a process of creating, introducing and disseminating new things in education.

The innovative process in education is a set of consistent, purposeful actions aimed at updating it, modifying the goal, content, organization, forms and methods of teaching and upbringing, and adapting the educational process to new socio-historical conditions. In a higher educational institution, various innovative technologies are used; however, in the process of teaching subjects about the social and humanitarian cycle, the case method is most often used.

Case technology is the general name for learning technologies, which are analysis methods. The essence of the technology lies in the use of specific cases (situations, stories, the texts of which are called "case") for joint analysis, discussion or development by students of decisions on a specific section of the discipline. From a methodological point of view, a case is specially prepared educational material containing a structured description of situations borrowed from actual practice. Cases (situational exercises) have a clearly defined character and purpose. As a rule, they are associated with a current problem or situation. At the same time, the problem or situation either already had some kind of preliminary solution, or their solution is necessary and, therefore, they require an analysis (Fornell & Larcker, 1981, pp. 39-50).

The case method helps students develop the following skills: analytical (the ability to highlight important information, classify, and think critically); activity (the ability to use the learned material in practice); creative (generation of non-standard approaches and solutions); dialogical (the ability to properly conduct discussions, use

visual materials to substantiate thoughts, express and defend their point of view, listen and convince opponents, draw up a short creative report) psychological skills (assessment of people's behaviour and reactions, a particular approach to presenting their material, listening ability, understand and support).

The beginning of the XXI century was marked by the massive use of information and communication technologies in education; products created on the basis of the latest technologies (computer programs for disciplines, electronic textbooks, encyclopedias), multimedia technologies and the like have become widespread. In order to effectively form the necessary skills and abilities in students, teachers resort to the use of various teaching aids; among the most popular nowadays are multimedia tools (Hoover-Dempsey & Sandler, 2012, pp. 136-148; Krysh-tanovych, Golub, Kazakov, Pakhomova, & Polovtsev, 2021; Krysh-tanovych, Chubinska, Gavrysh, Khlitobina, & Shevchenko, 2021).

The linguistic and didactic capabilities of multimedia teaching aids used in the humanitarian cycle to form the life competencies of students: enhancing the educational activities of students, strengthening their role as a subject of learning, and activities, strengthening the motivation of learning; creating a real communicative environment, ensures the "immersion" of the student in the imaginary world, in particular, social and industrial situations; a variety of forms of presentation of the material; providing immediate feedback, the ability to reflect; the ability to reproduce a fragment of educational activity. The key to successful speech activity is the use of non-traditional methods and multimedia tools that allow them to actively participate in dialogue, discussion, and conversation in the classroom. All active methods have one single goal: the development and improvement of the life competencies of students. A critical component of the formation of future specialists' professional and value sphere is the development of scientifically grounded learning systems, which were

based on the widespread introduction of new pedagogical and information technologies into the educational process.

The creation of such computer-oriented methodological training systems involves solving several problems:

- substantiation of the theoretical principles of creating information learning environments;
- development of theoretical and methodological foundations for the use of information computer technologies in the educational process;
- creation of pedagogical software (reference, instrumental, control, training programs, etc.), multimedia tools, including electronic textbooks;
- creation of educational and methodological support of disciplines based on Internet technologies for placing them on the website of the educational institution or its information portal;
- development of a methodology for organizing and conducting independent work of students using information and communication technologies in a single information environment, improving students' self-control skills on a new communicative basis.

Conclusion

Thus, the main strategic task of higher educational institutions is to provide the future specialist with all the necessary knowledge and practical skills in the subject area and the formation and development of his professional competence, using all possible psychological means and philosophical aspects of human existence and development.

The development of professional competence in a student at a high level is possible only on the condition of a comprehensive understanding of human existence and the main aspects of professional competence. The use of innovative technologies in obtaining a new speciality creates the

appropriate conditions for the activation and intensification of the educational process. Learning and at the same time having fun, students receive broad prospects for the development of natural talents and abilities and creative potential and learn to be active and independent in choosing their own life positions.

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Kseniia NIKOLENKO,
Victoria DOVZHUK,
Tatiana VOROPAYEVA,
Svitlana BOIKO,
Olena HONCHARUK

EDUCATIONAL ACTIVITIES IN THE CONTEXT OF THE REALITIES OF THE INFORMATION SOCIETY: PROBLEMS, PROSPECTS

Abstract

The study aims to analyze key trends in the informatization of the educational space and assess further prospects for its functioning in the context of the development of the information society.

The research is based on systematic and comparative analysis and

The process of informatization of education in the context of global processes makes it possible to form a particular online (digital) educational space that eliminates national and territorial differences between states, thereby providing open and fast access to innovative educational resources from all over the world.

ICT educational resources provide an opportunity to address two of the most pressing challenges: to ensure continuity between all levels of education; to gradually address the “gaps” in digital literacy between the young and old generations, thereby realizing one of the essential values recognized by UNESCO - inclusive and continuing education/education throughout life.

Keywords: information society, informatization, educational space, ICT technologies, educational environment.

Introduction

Modern society is involved in a general historical process called informatization. This process includes the accessibility of all citizens to sources of information, the penetration of information technology in the scientific, industrial, and social sphere, and a high level of information services. The processes occurring in connection with the computerization of society contribute not only to the acceleration of scientific and technological progress and the intellectualization of all human activity but also to the creation of a qualitatively new environment of the information society, which ensures the development of human creative abilities.

One of the priorities of the informatization of modern society is the informatization of educa-

tion, which is a system of methods, processes, software, and hardware integrated to collect, process, store, distribute and use information in its interests customers.

Information technologies provide the opportunity to:

- rationally organize students' cognitive activity in the learning process;
- to make learning more effective by bringing all kinds of sensory perceptions of the student into a multimedia context and arming the intellect with new conceptual tools;
- to build an open educational system that provides each person with his or her learning path;
- to involve in an active learning process a category of children with different abilities and learning styles;

- to use specific properties of the computer that allow individualizing the learning process and searching for fundamentally new cognitive tools;
- intensification at all levels of the educational process.

The primary educational value of information technology is that it allows you to create an infinitely more vivid multisensory interactive learning environment with virtually unlimited potential and at the disposal of the teacher and the student. In contrast to the usual means of education, information technology allows not only to saturate students with much knowledge but also to develop the intellectual and creative abilities of students, as well as the ability to independently acquire new knowledge and work with different sources of information.

In the XXI century, digital media are a natural medium for intellectual work in the same way that writing was centuries before. Therefore, much attention is paid to the informatization of education through ICT tools and integration with traditional education.

The development of digital technologies and the formation of elements of the digital economy ensures the state's competitiveness, increasing the standard of living and quality of life of citizens, economic growth, and modernization of the social sphere (Timmis & Muñoz-Chereau, 2022).

Digital technology is part of a new knowledge infrastructure that is now being rigorously integrated into everyday life (Corradini, Lodi, & Nardelli, 2017). This knowledge infrastructure represents “a robust network of people, artefacts, and institutions that generate and maintain the information resources people need” (Nguyen, 2019). For a new generation of digital natives, the Internet is becoming not just a source of information but also an area of entertainment, a field for acquiring new skills, upgrading skills, and building careers (Song, 2018).

Digital technology in today's world is becoming an increasingly influential participant in pro-

fessional and educational practices. As with the industrial revolution of the 19th century, the intense development of information and communication technologies is changing the specifics of activity in many areas of public life (Fenwick & Edwards, 2015).

Digitalization of education is an integral part of modern specialist training. These trends are associated with multiple increases in the importance and volume of information and an increase in the number of interdisciplinary research and projects. Surveys show that students today are aware of the need to improve their competence in the field of artificial intelligence, big data processing and analysis, and information and communication technologies. The transition to a digital society puts forward fundamentally new requirements both for new competencies of specialists and for the process of forming these competencies. Education-based on innovative breakthrough technologies of the future increases the “market value” of a specialist in the labour market (Murashchenko, 2017). In this regard, the need to implement and analyze new approaches in the education system and the transformation of existing forms, methods, and education technologies becomes especially relevant (Godoi, Kawashima, & Moreira, 2021).

The importance of social networks, virtual reality technologies, and Internet applications for today's youth encourages educators to use information and communication technologies for educational purposes. However, according to the study's results, the range of evaluations of the “usefulness” of digital technologies has a high level of differentiation among teachers. On the one hand, there is an understanding of the benefits of digitalization and the needs of young people to develop digital competencies, and on the other hand, there are ideas about the need to resist “predominant optimism about digital technology” (Burnett, Parry, Merchant, & Storey, 2020).

Critical analysis of the international academic discourse has established a shift in the focus of

scholars to consider the benefits of digital technology implementation in education (Berry, 2019; Cladis, 2018; Craciun & Bunoiiu, 2019; Hawkins, Ratan, Blair, & Fordham, 2019). In particular, a review of Ukrainian and foreign studies concludes that there is a relationship between high student achievement and the use of digital technology.

Modern scientific discourse considers the dangers in which the practice of “live communication” between teacher and student disappears, and there is a need to analyze the “expediency” of the active use of information and communication technologies in the pedagogical context; emphasising situational factors that influence the successful integration of digital technology in the educational space (Gupta & Irwin, 2016; Čampelj, Karnet, Brodnik, Jereb, & Rajkovič, 2019).

That is why the academic discipline “Pedagogy and Psychology of Higher Education” was introduced in the professional training of master pharmacists. The teaching of this discipline takes into account the processes of European integration, reforming of native higher education, and the need for future masters in continuous self-education, which determined the relevance of teaching this discipline in the future. The content of the academic discipline reveals the specificity of problems and tasks of higher education, peculiarities of innovative educational processes, and pedagogical activity, which results in the formation of abilities and skills to plan self-educational activity and other pedagogical competence of the future master.

The purpose of the study is to analyze key trends in the informatization of educational space and assess the further prospects for its functioning in the context of the development of the information society.

Materials and Methods

Many processes in the communication society are in dialectical relationships and interdependence, and these relationships are complex and

contradictory. According to the author of this study, the use of historical and dialectical approaches (historical context of communication), as well as the unity of historical and logical elements of social interactions, have been thoroughly studied by B. Fleisch, S. Taylor, V. Schöer, & T. Mabogoane (2017) to analyze the phenomenon of communication society due to several factors (Sysoeva & Osadchaya, 2019; Prokopenko, Kudrina, & Omelyanenko, 2018):

1. a certain degree of the inertness of the communication society, its reluctance to fully perceive the products of scientific and technological progress (for both objective and subjective reasons);
2. developing and improving, the information society does not move in the direction of reducing all kinds of threats; on the contrary, the number and the intensity of such threats are constantly increasing. The information environment is in constant development; it moves, it is not static, and as a consequence, such an environment faces obvious vulnerabilities and risks;
3. excessive volume of information grows exponentially. This situation leads to the fact that a person is not ready to perceive it;
4. the parallel coexistence of two trends: the formation of a large number of databases (“big data”) with general information and, at the same time, the lack of relevant and valuable information;
5. irregular and unbalanced introduction of information technologies (for comparison: unlike electronic document circulation, paper document circulation has been developing for centuries). As a consequence, we face distrust in the process of implementation of e-government, as well as the provision of state and municipal services in electronic form;
6. digital technologies used to automate processes are not finished; they are in a constant process of improvement and replacement with the latest updates;
7. communication society in the context of

globalization raises the anonymity in networks and, in turn, identifies subjects of information relations to the level of a fundamental problem.

The central topic of communication relations (de Paula & de Miranda, 2021).

The effectiveness and prospects for the development/functioning of the information-educational space, in our opinion, directly depend on the implementation of three key areas:

1. development of global distance education using modern information and communication technologies (ICT-technologies);
2. expansion of international information cooperation in the fields of education and science through the UNESCO UNITWIN program and the global university network GUNI by the new Sustainable Development Goals - 2030;
3. wider distribution and development of electronic educational resources, including the development of online educational programs and courses, textbooks and manuals, as well as virtual standardization of educational processes aimed at increasing the level of so-called digital literacy to minimize the gap between generations in the adaptation and application of the latest ICT technologies in education (Prokopenko, Kudrina, & Omelyanenko, 2018).

The rapid development of information technology has a significant impact on the development of the educational system. It is Information Technology that makes knowledge and education much more accessible. Moreover, ICT technologies facilitate integration processes in education and accelerate the pace of the internationalization of education (Lacka & Wong, 2019). In addition, Information Technology has radically changed teaching methods (e.g., the computerization of the learning process), led to new forms of learning (e.g., distance learning) and the introduction of high-tech educational tools into traditional educational structures (e.g., online lectures). We should also note the emergence of

innovative educational disciplines (e.g., robotics, global educational marketing, information law, etc.) and new research areas.

The research is based on system and comparative analysis, dialectical methods, as well as methods of classification and generalization. Particular attention is paid to the system-functional approach, which allows for identifying and characterising the relationship between different levels of educational activities. The study is interdisciplinary in nature.

Results

The interests of the individual in the information sphere consist in the satisfaction of all their possible needs - ensuring the right of access to information, the possibility of citizen participation in lawmaking, including through the development of mechanisms of e-democracy, the possibility of receiving state and municipal services in electronic form, as well as the realization of the right to education, etc.

The global information society acts as a platform for the development of both positive and deterrent factors: the first contributes to the realization of the whole range of individual interests, and the last hinders the development of the information society itself (in general).

The uniqueness of the virtual environment forces the subjects of information relations to adapt and look for ways and opportunities to exist in the conditions of "real life".

When discussing the possibilities of education through the use of the latest ICT technologies, it is impossible not to mention the internationalization of education (as a holistic system).

The internationalization of education is reflected in such forms of mutual cooperation as:

1. Individual mobility;
2. student or faculty mobility for educational purposes;
3. mobility of educational programs or institutional mobility;
4. the formation of new international standards

- for educational programs;
- 5. the integration of the international dimension into educational programs, and the international unification of educational standards;
- 6. Institutional partnership;
- 7. creation of strategic information and educational partnership.

The “boom” in cross-border education, in turn, has increased the number of countries in which higher education is becoming a mass phenomenon. In parallel, the use of new information and communication technologies is expanding; the position of the adherents of the concept of knowledge economy is strengthening; the internationalization of the labour market and the need for a skilled workforce are rapidly increasing.

Thus, there are now fundamentally new forms of internationalization of education, reflected in the movement of educational institutions and training programs across national borders. This phenomenon is commonly referred to as “transnational education”.

The mobility of educational programs can be interpreted as the creation of distance education courses by foreign educational institutions, the organization of educational courses or training programs by a national educational institution in partnership with foreign organizations, and the implementation of courses and programs by franchising.

The internationalisation process makes it possible to merge or integrate educational resources (significant when they are unavailable) to avoid duplication and/or excessive copying of research topics; it also greatly simplifies the identification of educational projects.

At the same time, the process of maximizing benefits for all participants in educational internationalization requires the recognition of foreign qualifications, which in practice implies the recognition of quality assurance systems.

For many years, distance education in various forms (from distance learning programs or open university formats to high-tech online programs) has contributed to the educational aspirations of

millions of students who could not attend face-to-face classes and courses at universities in other countries.

Applicants/students often have doubts about choosing higher education through distance learning because they are not clear about the pros and cons of this method of study.

It would be appropriate to highlight the following advantages of distance education:

1. It allows students to combine a possible job with their studies;
2. from a financial point of view, distance education is more profitable than full-time education (opportunity to save on tuition fees). In addition, many educational courses in a remote format can be provided free of charge with timely completion of online assignments, the answers to which are sent to the managers of the educational program by e-mail or through online chat);
3. use of the latest information technologies that increase the interactivity of training sessions and fill them with unique digital content (video presentations, promotional materials, interactive cases, 3D models, etc.), which facilitates a more detailed study of those issues that often remain untouched in the classroom format;
4. Distance learning saves you time. Students who do not have enough time for full-time study can apply for distance learning and complete an educational program virtually from the comfort of their own home;
5. when entering the second higher education or additional training programs, many people are psychologically “afraid” to return to the format of learning in a classroom or open classroom. Therefore, distance learning technologies form a comfortable environment for a person without interference. ICT technologies help us to remain psychologically stable to obtain new knowledge, not be afraid to skip some educational material because of possible noise in the classroom, etc. Thus, distance education “protects” the student from the impact

of the crowd.

6. accredited distance education programs are recognized by most employers, which allows a person to get, for example, a new speciality and a new job in a short period without fear that this format of education will be ignored by companies/employers.

Among the disadvantages of distance education, we would like to emphasize the following points:

1. Without professional faculty for personal interaction and classmates who could help by constantly reminding you of future tasks, the chances of getting distracted and not meeting deadlines remain quite high.
2. The presence of hidden financial costs. Although the cost of distance education programs is usually cheaper than a regular face-to-face program, there may be hidden costs.
3. The complexity of ICT technology. Over-reliance on technology can be seen as a serious disadvantage of distance education, especially when the learning process takes place in an online environment;
4. A shortage of highly qualified teachers often hampers distance education.

It is necessary to ensure that electronic educational resources are focused on implementing educational goals without compromising the content and quality of the educational program.

Thus, e-learning resources allow:

1. to manage and administer the online educational program: Routine course administration (advertising classes, providing copies of the syllabus, assigning discussion sections, and receiving course news) can be performed and handled more efficiently through the course homepage, electronic discussion groups, and online mailing lists.
2. build and structure a base of sources for teaching and research: the Internet and CD media (USB/ Blue-Ray) provide a wider variety of primary and secondary sources (including visual and audio sources). Using these sources, students/students/interns can bring

their own evidence and arguments to lectures and discussion sections and conduct research and analysis on a broader range of research topics.

3. increase digital literacy through the preparation of educational projects and presentations: instead of reporting on traditional problem solving - tests and exams - students/trainees can do more independent exercises in the publishing sector, prepare an exhibition and poster presentations, group project presentations, and models, and develop learning modules and other materials for their peers. Web-archiving learning materials for multiple releases (this applies to graduate programs or courses) allows you to turn an online educational course or educational program into a stable, functioning, sustainable, and overall intelligent educational and outreach design.
4. enhance interactive lectures: a computer with presentation software can provide a single tool for filling lectures with graphic structures, photographic material, combined slides, statistical charts and tables, images, music, and even video clips. In addition to printing them out as handouts, you can save the presentation in the classroom/auditorium in a web-compatible format for later viewing and discussion.
5. to create an interactive online discussion and debate environment: electronic communication tools such as email, conference software, and online chat can initiate a wide range of topics/issues for discussion even before a face-to-face audience or in-person science conference. Forming an interactive online environment with the interests and ideas of the students themselves (students, course entrants, etc.) in mind.

Concluding our analysis of the process of informatization of education, we would like to give a practical experience of implementing ICT technologies in the educational process on the example of an innovative model of tutoring classes.

The fundamental principles of tutor-supported education classes are as follows:

1. The principle of information openness. Outwardly, a variety of educational forms and offerings does not guarantee the implementation of the principle of open education: the student must acquire a culture of choice and joint organization of different educational offerings in their own educational program to maximize the use of own different resources for the construction of their own educational program. The teacher's task within the framework of the principle of open education is to expand the educational space of each student, providing him with the most incredible variety of movement options for self-determination.
2. Students' ICT competence is formed in the application of information technologies at all lessons and in project activities.
3. The basis of open education is represented by an individual educational program (IOP), which is not related to a specific institution or standard, and at the same time, is tied to a specific student, a specific person.

The functioning of the tutoring department in a school differs by level of education. At the elementary level, the main thing is to keep the child interested in education. The tasks of the tutor at the elementary school stage are to manifest and embrace the cognitive interest of the younger student; to identify individual problems of the student; to teach students to learn with cognitive interest; to give recommendations on how to get the necessary information.

In higher education, the methodology of tutoring support is very complicated because now the tutor needs to build a support system for joint mapping of the educational quest. Competitive and communicative interaction with peers is crucial for high school students. Online (interactive) learning games and educational sessions as a form of tutor support at this stage allow the student to be active in order to understand their current opportunities and prospects for advancement

in education and career.

Discussion

Trends in the academic literature include the prevalence of data control, digital registration, and the de-territorialization of education (Leschuk, 2017). Attributes of the new reality in the context of digitalization will be such phenomena as the "digital divide," "digital citizenship," and "digital socialization" (Gama, 2021).

Due to the actualization of these trends, the contradiction between the need of young people to develop their digital competencies and the awareness of the lack of knowledge and skills to use information and communication technologies in their academic life or in their professional future is of particular concern (Honcharova, 2019). According to scholars, the education system is fully responsive to the new contemporary challenges and trends associated with developing information and communication technologies.

Although digital technologies are universally implemented in the general and professional education system, they are considered only "additional tools". In the future, experts predict a change in this situation. The intensive development of digital technologies may "marginalize" or exclude the human factor and direct interaction from many spheres of social life, including education (Berman, 2017).

In the context of digitalization, educational electronic content, interactive forms of skills development (virtual reality, simulators, etc.), Networking and collaboration, and gamification methods are the basis for the formation and development of competencies. Formal and informal activities based on information and communication technologies, including digital interactive methods, game practices, and visuals, can facilitate learning and increase student motivation (Zolotukhina & Yalovega, 2020). Additional advantages of digitalization of education are: a personalized approach in the learning process to human needs and interests through the use of

artificial intelligence, building individual educational routes, increasing intensification of the learning process, differentiation of forms of teaching material and knowledge control, development of self-organization of subjects of educational space and formation of flexible mechanisms of student motivation. Analysis of the scientific discourse on the digitalization of education allows us to conclude

A comparative analysis of the conceptual positions presented in the scientific literature allowed us to identify several bipolar trends in the digitalization of education. On the one hand, the availability of library resources, electronic content, and lecture materials of the world's best teachers creates the conditions for quality education, regardless of students' income or place of residence. On the other hand, according to experts, only a part of the population with digital literacy and Internet skills can benefit from digitalization. Moreover, scientists link the development of information and communication technologies with the formation of a new digital divide. The growing labour market demands on the skills and competencies of individuals in a digitalized environment reduce the competitiveness of young professionals who lack the material and financial base to build them. In addition, the lack of digital literacy shortly can be seen as a significant obstacle to providing educational services (Karnaukhova & Samchenko, 2018).

The level of digital competence of teachers, their motivation, and readiness to implement digital technologies are some of the most necessary conditions for the successful use of digital technologies in the educational space. It is the figure of the teacher who is the central link and conductor of the transition from the declaration of the ideas of digitalization of education to the actual implementation in school classrooms or university lecture halls. Without the active involvement of the teaching community in digitalization processes and their interest in the success and productivity of digital learning, the risks of imitation of activities in this area and the primitivizing

the goals and objectives of digitalization are actualized (Bilousova, 2016). Factors that increase teachers' effectiveness in developing their digital competencies include: involving experts in curriculum development (Borovoi & Vlaev, 2015); making them relevant to regional educational systems (Ma, Vachon, & Cheng, 2019); building teacher loyalty to digital adoption (McGovern, Moreira, & Luna-Nevarez, 2020); developing sustainable organizational relationships (Casillas Martín, Cabezas González, & García Peñalvo, 2020; Selwyn, Pangrazio, Nemorin, & Perrotta, 2019); resource and staffing support for teacher training (McLay & Renshaw, 2019). Monitoring and moderating electronic content and fixing technical problems can be seen as factors for the successful digitalization of education. Despite a significant lag in the development of teacher digital competencies, the issues of developing teacher readiness to use digital technology in the educational process and overcoming essential stereotypes remain understudied.

Critical analysis of publications on this topic allows us to identify the possible of digitalization of education: displacement from the educational space of experienced teachers with insufficient digital competencies; information overload, increased cognitive distortion, imitation practices, deepening of the digital divide, and transformation of criteria for teacher performance evaluation. In addition, the problems of building interpersonal communication competencies, students' analytical skills, dehumanization, and formalization of learning, and narrowing the boundaries of direct interaction between teachers and students have a high degree of urgency. In addition to this, F. D. de Paula and M. C. R. de Miranda (2021), in their study, reveal the factors that determine the decline of students in the context of digitalization of education:

1. Dysfunction of motivation. The development of "digital dependence" on outdoor information. Decreased motivation to accumulate knowledge in the context of their wide availability in the online space. Lack of knowledge

(students are sure that there is no need to memorize anything, as all the information is on the Internet) does not allow them to form appropriate competencies.

2. Dysfunctions of knowledge control and assessment (tests are seen as a single and universal evaluation mechanism). In addition, the digitalization of education significantly increases the burden of independent learning of educational material. The insufficient level of media competence of today's youth shifts the focus of training toward eclecticism; there are risks in the issues of evaluating the "necessary" information and the "best" source of information.
3. Communicative dysfunctions in the learning process: socio-psychological problems in communication, insufficient level of development of competencies related to teamwork, solving problems of interpersonal and intercultural interaction
4. Dysfunctions of "Internet education" (freedom of choice of information sources, risks of manipulation, and distortion of information in the Internet space can negatively affect spiritual and moral aspects of personality development, civic identity, value orientations, and beliefs).

The transformation of the identity and moral attitudes of young people is related not only to the processes of globalization and the dominance of the values of the consumer society but also to the new risks of digitalization.

The large-scale transfer of civic and political practices to the online space, the mobilizing power of the Internet (Kumar, Martin, Budhrani, & Ritzhaupt, 2019), along with factors such as the risks of information distortion and the possibility of manipulation of public consciousness, make new demands on the educational institution. In the context of digitalization, pedagogical practices must ensure the formation of personal media competence and citizenship.

The authors refer to the ideas identified by Ch. Lim and B. Kye (2019), in which digital

technology is a necessary but insufficient condition for improving the quality of educational and educational work. The effectiveness of the educational process is determined primarily by the activities of teachers and the practice of their direct interaction with students. In today's environment, digital technology should be embedded in the educational space but not supplant traditional forms of learning. A reasonable combination of digital and traditional pedagogy will allow us to appropriately respond to the challenges of the time in education and prepare competitive professionals (Berry, 2019).

Critical analysis and synthesis of the results of scientific discourse on the implementation of digital technologies in the educational process allow us to formulate several principles that increase the success of the process of digitalization of education while reducing its negative consequences:

1. Formation of institutional conditions that ensure the effectiveness of the implementation of digital technologies in the educational space. In this context, the predictability of management subject, actualization, and popularization of education reform in the pedagogical community are fundamental. Institutional conditions can be divided into formal and informal. Formal conditions include resource support for the introduction of digital innovation, normative requirements for pedagogical activities, and the use of digital technology to enrich the learning process, assess students' knowledge, and increase their interest in learning. Informal conditions include legitimization and dissemination of digital society values and support for pedagogical practices based on recognising the "usefulness" of digital technologies. It is about the formation of socially approved models of behaviour, about the orientation of teachers to find new solutions to optimize the educational process, and about the increase of young people's interest in learning in the context of digitalization. The system of motivation and incentives can

become an essential factor in providing material and moral support for teachers who effectively use information and communication technologies in the educational process and who are ready for self-education and self-development in the context of digitalization.

2. Consideration of situational factors. Situational factors determine the level of compatibility of digital innovations with the actual situation in a particular educational organization and the interests of the main subjects of the microenvironment, as well as with the broader context of socio-cultural and economic conditions of social development. Cultural norms challenge educational technology (Ma et al., 2019). Innovative managerial practices gain permanence when anchored in the organisation's activities and the skills of the main actors of the educational space. Internal organizational factors include the needs and requirements of students, technological potential, objective (digital readiness, skills), and subjective (readiness, motivation to work in the digital environment) capabilities of the teaching staff. This principle implies maximum consideration and compliance of methods and forms of digitalization of education with the specifics of the educational process in a particular educational organization, the actual situation of professional activity in terms of its subject and social content.
3. Resource provision of practical implementation of digital technologies in the educational space. According to P. P. C. Cardoso, L. A. Araujo, and C. R. M. Giroto (2021), potential prerequisites for implementing progressive innovations face resource and organizational and managerial constraints. The adaptability of subjects of educational space to the new requirements of digitalization is determined by technological, infrastructural, and methodological support for the formation and development of the electronic environment. Resource support for the digitalization of education includes the following elements: infor-

mation and communication infrastructure, organizational support from management and IT specialists, a system of continuous education, and tutor support for professional activities.

4. Priority of personal interests as a critical criterion of efficiency of digitalization processes; creating conditions for successful socialization and disclosure of students' potential in the electronic educational environment. Subject-oriented approach actualizes the practice of cooperation and teamwork. The development of strategies for the digitalization of education should be based on consolidating the interests of the professional teaching community and the needs of students. The contradiction between the need for digitalization of education and the existing goals and insufficient readiness of the pedagogical community to use digital technologies can be compensated by prioritizing active and self-directed actions of the subjects of educational space and the development of digital trust.
5. Integration of the concepts of digital and traditional pedagogy. Even in a digital environment, the teacher's role cannot be limited to supporting teaching aids. Communication between the teacher and the student is meaningful; it allows for the formation of analytical and communicative skills. Traditional pedagogy ensures the realization of the educational function and creates conditions for the socialization of young people. In the conditions of modernization of approaches to education (from the paradigm of knowledge formation to the paradigm of competence formation), traditional pedagogy methods will become decisive in training a competitive specialist.

Conclusion

The process of informatization of education in the context of global processes allows the formation of a particular online (digital) educational space that eliminates national and territori-

al differences between states, thereby providing open and fast access to innovative educational resources from around the world. Educational ICT resources, in our opinion, provide an opportunity to solve the two most urgent tasks:

1. ensure continuity between all levels of education;
2. gradually bridging the digital literacy “gaps” between younger and older generations, thus realizing one of the essential values recognized by UNESCO and the UN as a whole - inclusive and lifelong learning/education.

Pedagogical innovation in the system of training master’s degree is based on the use of innovative technologies (both pedagogical and information and industry pharmaceutical technologies) in educational processes to improve their effectiveness and quality assurance.

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PHILOSOPHY OF RELIGION

THE NEGATIVE FACTOR OF ISLAMIC MENTALITY AND VALUE SYSTEM IN INTEGRATION PROCESSES OF MUSLIM COMMUNITIES IN WESTERN EUROPE

Abstract

Migration has long been a controversial issue of debate in various aspects and by specialists in different fields. It poses problems to the migrants and the target country as those people need to settle down in, sometimes, absolutely new environments and integrates into societies unfamiliar to them. This can be affected by several circumstances. This work studies how various factors, like mentality and value system, have affected the integration processes of Muslims into Western societies and how traditions, religious habits, and lifestyles of Muslim citizens hamper them from integration and political engagement. The research broadly covers the opinions and positions of Russian researchers on the issue.

Keywords: Islamic mentality, religious value-system, Western Europe, Muslim communities, integration.

Introduction

Developed democratic states of Western Europe, where the church has long been separated from the state, and education from religion, where broad human rights and freedoms characterize political systems, and where the freedom of conscience and religion is at its highest, have become the most favourable region for the formation and activities of Islamic communities outside Muslim countries. Political elites of Western European countries used to believe current globalization processes would be accompanied by the effects of incorporation of global religious realms and by political integration of cultural, household, national-psychological setup, behaviour, and mode of thinking of religious communities. However, even after three or four decades, integration has not been fully completed. This is the verity to be registered both by researchers in the sphere of social-political sciences and by top government officials.

Scientific Hypothesis

Several realities of modern global politics have influenced Islamic mentality. Despite a few exceptions, all efforts to move western values to the East have failed. As some political scientists believe, this is not a matter of incompatibility between the East and the West, but rather the confrontation between the East with its Islamic civilization and the West with its Euro-Atlantic Christian civilization, which has accompanied human development throughout centuries. The conflict between these two global powers is increasingly becoming dangerous.

Research Results

Before proceeding with the opinions of other researchers, it is worth starting with A. Tsivilev's (2011) remarkable and instructional opinion according to which pan-European reality is that atheism and manifestations of a secularism-

led civilization during the first decades of the 21st century, as well as the increase in the number of so-called “godless” people, have given rise to a qualitatively new type of post-Christian society, which automatically facilitates the expansion of political Islam. Meanwhile, the simplicity and accessibility of the basis of the religion, absence of complicated metaphysical structures, and capability to produce a comprehensible picture of the global community have evolved broad opportunities to engage new masses in Islam.

G. I. Mirskiy (2010), a researcher on the issue, notes that to forestall this process. For propaganda reasons, Islam is called “the civilization of the poor”, “a simplistic religion”, “the most bellicose religion”, “the religion of intolerance and fanaticism”, “the religion of the desert”, “the religion of perpetual humiliation” in western analytical publications. However, none of these descriptions and labels can define the essence of the Muslim religion.

Islam is one of the three dogmatic monotheistic religions affirming eternal truths and professing the unique transcendent God. Meanwhile, concerning human relations in spiritual and social aspects, there are wide-ranging differences among these religions, which, in turn, form the basis for significant divergence in the mentality of vast masses of people belonging to different religions. We believe this has a direct influence on political behaviour. A. Umnov (2011) and some other researchers of Muslim dogmas asserting that this religion underestimates the role of an individual describe it as a religion denying subjectivity (being a subject) because Islam, specifically Sunnism, draws an insurmountable line between the human and God: one cannot possess divine features. This is where the fundamental difference between Islam lies as it has developed some dogmatic, not objective mode of thinking, albeit Christianity.

Another researcher, V. V. Mojarovskiy (2002), believes that among monotheistic religious mentalities, Islam is non-subjective. Subordination of a subject’s or personality’s active

role, especially if it does not coincide with the dogmas in the holy book – the Qur’an, we believe, has an intimate influence on the demonstration of political participation and activeness of a citizen.

This is the conclusion traced mostly in political studies dedicated to the research of religious mentality. For example, Abd el-Mashy (1983) believes routine religious ceremonies, under which Muslims perform five obligatory prayers daily, instil the necessity to carry out all obligations before Allah; they engrain the culture of obedience. Some researchers of radical Islam (Khvylya-Olinter, 2007) and political scientists studying the politicization of Islam in modern political processes (Zinchenko, 2010) also hold this opinion. Islamic mentality and value system, along with political-civilizational bearings, can also explain the fact that secularism and atheism are practically hard to find among broad masses professing Islam. They can be found solely in limited circles of political, economic-financial, and intellectual elites, such as A. Yu. Umnov (2011) notes secular ideas can be found among the marginal sector of the Muslim population as a result of Western propaganda and dissemination of liberalism and Westernization by pro-Western activists. Besides, Islam still maintains the exceptionally criminal rendition of quitting the religion, which is one of the harshest crimes deserving capital punishment (Syukiyaynen, 2007). Muslim understanding of law claims that renunciation of the religion of Islam empowers others to kill the convert. This is what centuries-old and religion-based legal norms are like, and few believe in their reforming. While others, like A. I. Fursov (2012), offer “re-ciphering/codification of the Islamic civilization” or its amendment. This contradiction with antagonistic nature can be resolved through a civilization based on monotheistic values, biblical roots common with Islam, and shared moral values.

Researchers like V. Mojarovskiy, Abd el-Mashy, A. Khvylya-Olinter, A. Umnov, and some others point out the following circumstance

closely linked to the present survey. Reflecting upon Islamic mentality and value-system, they write that western-leaning groups have regularly emerged in some Islamic countries under the influence of the West and have seen the way to the “liberalization” of their nations in speedy “westernization”, in borrowing western household and cultural values, economic practices, and political culture. In other words, this is full integration in all aspects. These authors also believe that most born-again Muslim masses did not opt for this path. Instead, we witnessed a “return to the roots” imbued with the initial purity of Islam, which the Muslim world had regularly lived through since its origin during periods of confrontation with (specifically Christian) infidels and significantly crucial threats were posed to its lifestyle and social order.

The political mentality of the Islamic world on the verge of the 20th-21st centuries, just like one millennium ago, constitutes solidarity values and traditions deeply rooted at any communal level – from family to rural, city, country, and, finally, world community. The most significant mentality factor is the centuries-old experience of confrontation with the mainly western, partly also eastern, Christian world, as well as the memory, referring not only to the victories over the Europeans but also to the failures, humiliation, deprivations, and disasters of the colonial era, which, as most Muslims believe, has not ended yet. Meanwhile, it is fair to note that certain aspects of pro-Westernism and modernization are already traced in the Islamic mentality. Nevertheless, they are not prevalent and cannot change the nature of the Islamic mentality. Moreover, they are subordinate and are demonstrated in a neo-traditional way. Thus, in due course, social values integrated into the political culture of Muslims, yet now they are being introduced as means of Islamic equality, justice, and mutual support by fellow believers on the one hand and as anti-western formulas to fight the injustice deriving from infidels. R. Landa (2005) has devoted an extensive study to this phenomenon.

It is worth highlighting again that several political researchers view Islamic mentality in the context of evaluating the personality (subject). Often the analysis is done via comparison with the Christian religion. Indeed, this approach makes the incentives of political activeness level of a person professing Islam more evident. For instance, L. Perevozchikova (2008) writes that in Christianity, human nature is understood as “the image and after the likeness of God”, while man acts as the potential and genuine master of creative will. Indeed, Christianity was the first in human history to come up with the idea of recognizing every individual’s dignity and personality. This is how humans get an opportunity to be the subject of creation, act as the initiator of something independently, and implement creative Godly capabilities. The subjectivity principle further developed and drastically transformed in the Reformation era. According to V. Mojarovski (2002), this is when protestants, rejecting the tenet concerning the saviour role of the church, destroyed the collective/single understanding of human nature revelation and concentrated all their efforts on an individual’s personality. They directed all the energy towards individual, creative self-realization in economic, social, scientific, political and other spheres during earthly life, thus opening the way for an individual’s “intrusion” into the geopolitical space of contemporary history (Mojarovski, 2002, pp. 167-191). Meanwhile, the coalescence of absolute dogmatism, on the one hand, and unconditional rejection of personality, on the other hand, in the monotheism of Islam resulted in a situation where the idea of an individual’s historical role has not developed and isn’t valued in Islamic mentality (Mojarovski, 2002). G. Mirsky (2008) also develops this point of view. Speaking about Islam and the contemporaneity of Islam, he keeps highlighting the idea that, unlike a bourgeois imbued with European personality, a Muslim can see himself/herself solely in a collective, among the world Islamic community – ummah, which is why *Islam is more than a reli-*

gion; it is a powerful factor to protect political-civilizational solidarity (Mirskiy, 2008).

Research on the political importance of Islam involves a presumption that the Islamist community is rather insensate to outer influence as it actually remains loyal to outdated, traditional values; it is a mechanical unanimity of fellow believers, where individuals have no role; they are like each other, have collective ties and similar feelings. Political perspective and participation activeness can be heavily influenced also by kinship, neighbourly, confessional, clan, ethnic-tribal, compatriotic, and social commonness ties so characteristic of eastern societies. This conjuncture makes an Islamist avoid alien influences and alien social-cultural values and *reject alien political culture*. Implicit faith in the predestination of fate by the Lord (fanatism), which makes an individual's activeness significantly passive, should be highlighted. L. Vasilyev (2005) believes Muslims prefer to live and act under principles based on Islamic dogmas without even trying to seek an individual's creative capabilities. Indeed, this is the reason why Islam ignores the individual, unlike other monotheistic outlooks. It lacks the mental-dogmatic bases necessary to encourage one's technical, creative-informational, financial, cultural, and other types of subjectivity activeness. Another crucial role is played by the approach existing in the Islamic educational system where passive perception and obedient imbibition are of primary importance, albeit development of individual thinking and responsible participation. Russian researchers have constantly emphasized that the mental-dogmatic statement "Allah knows everything and has already decided everything" oppresses the individual critical thinking of a religious Muslim.

In Islam, the most significant mental-psychological characteristics of Muslims are essentially defined also by value systems formed through religious dogmas. The world doesn't know many prominent mathematicians, physicists, biologists, philosophers, financiers, artists, and scientists

from the Islamic community. This is witnessed by the factual data resulting from the studies of research centres and individual researchers, according to which Muslims constitute only 1% of famous scientists in the world. Israel alone has more scientists than the whole Muslim world. On average, 300 books by foreign academicians are annually translated in Arab countries, which is five times less than, for example, in small Greece. In Islamic countries, spendings on science constitute 0.3% of the gross domestic product, which is eight times less than the average world level (Lewis, 2003). World Bank data reveal that the volume of goods exported from Arab countries, not considering oil and gas, is less than the export of Finland. Syrian and Lebanese Christians have a leading role in various fields of science and culture in Arab countries (Mirskiy, 2010). Taking this into account, some researchers think the global leadership of the West will retain its supremacy in scientific-technical, information-political, economic, and military spheres, at least for the time being.

There is one more important thing connected to the topic of the present study and Islamic mental-political issues. Compared to Christianity, it becomes evident that Islam doesn't have a single hierarchic structure and strict religious-strategic provisions. In Islamic states, there are various religious centres, groups, and directions with their own leaders. According to A. Ignatenko's (1997) data, there are more than forty Muslim spiritual councils only in the autonomous republics constituting the Russian Federation. All efforts of researchers trying to find connecting links between the structures of the Islamic world and factual criteria for the comparative definition of sectarian schools (Khvylya-Olinter, 2007). However, despite the lack of a single hierarchic structure and strict religious-strategic provisions deriving from one single centre, Islam is considered one of the most powerful religions due to being deeply rooted in human spirits and mentality. Mental-dogmatic unity and civilizational consolidation of the Islamic world constitute zealous

refusal/denial of western liberalism, rationalism, and individuality values. “Islam is intolerant,” writes L. Vasilyev (2001), “Orthodox believers always feel their superiority over infidels... This order – imbued with and based on religious-cultural tradition, set up by pompous intolerance and supremacy towards infidels and with all its weight – has been one of the most crucial and significant features of Islam for centuries” (p. 185). Religious creed in Islam, in comparison with other religions, is presented in a rather emphatic way as a supreme and unsurpassed value. A. Rakityanskiy (2010) notes that the Anglo-American mentality is challenged by the Islamic one because a Muslim believer’s creed consists of dogmatic concepts that have persisted intact for centuries and concern human existence and the universe.

Conclusion

We believe the mode of thinking – mentality and value-system, civilizational-political orientations interconnected with it and characteristics of people professing Islam to be the main *internal impetus* influencing their integration and political behaviour in European countries. Islamic mentality has its unique place, especially in the process of forming political culture. It proves to be imperative when it offers individuals, nations, and governments their own value system and political-civilizational guidelines. It has managed to impose on a huge number of people its own value provisions. It has presented its monotheistic dogmas in a form that makes it easier to understand, perceive, propagate and hold that mentality. Estrangement from liberal values has found its specific demonstrations in various regions of the world. Rejection of an individual’s values and permissiveness towards secularity are particularly characteristic of followers of Islam. They demonstrate an aggressive mode of action in political, economic, and cultural spheres rather.

In conclusion, it should be emphasized that Islam comprises a dogmatic rejection of person-

ality and subjectivity, thus the differences in mentality and fundamental values from Christianity and Judaism. This factor becomes vital in integration and political participation issues.

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Zainur WULA,
Siti Syahida NURANI,
Wahid Hasyim tra BENI,
Hadjrah ARIFIN

PHILOSOPHICAL AND SOCIOLOGICAL NATURE OF THE INDONESIAN MAUBESI PEOPLE'S NATONI RELIGION

Abstract

The Atoni people of East Nusa Tenggara, Indonesia, is a community with cultural values in the form of lyrics or dances to celebrate momentums in the lifecycle such as birth, marriage, death, welcoming guests, and the change of seasons, especially the planting season. This research is carried out in Maubesi village, North-Central Timor Regency. This is a qualitative type of research. The data is collected through profound observation and interviews. The researcher becomes the critical informant, and the data is analysed descriptively. From the results of this research, it may be concluded that the rites of the Natoni religion for the Maubesi People, North-Central Timor, East Nusa Tenggara is worship to Uis Neno, which is a belief inherited from the ancestors with special rites. These rites involve the customary structure, including the king, which is completed with rice and betels, and the slaughtering ceremony. This makes the Natoni religion a force or local wisdom which binds the Maubesi people who have embraced other religions such as Catholic and Protestant to carry out the syncretism process, revising the values of that belief. Such rites are then defined as the same as worshipping God the Almighty.

Keywords: religious rites, Natoni religion, Aaubesi people, Atoni tribe.

Introduction

As we know, a community is a living unit of human beings who are related to one another and continually bound by mutual habits and identity. The communal life may be said as a social system in the society, and there are elements of the social system. Basically, the elements of the social system in society are the people who depend on one another as a whole. In this dependency, the group of people is absolutely and firmly integrated. As long as the individuals in the society group still depend on each other and still have behavioural similarities and harmony, the social system elements will run its function. The elements of the social system in the society are specifically social status, social roles, and social differences among the individuals who are related

to each other in a social structure (Berry, 1981).

The interdependent interactional relations between a person and other people or between people and the environment are forms of interaction that use a medium, a tool, or symbols that are connotated and which may be understood holistically through social contact (Blumer, 1967). The relations between the social contact and the creator or *Uis Neno* in the views of the Timor people, the Atoni tribe, is carried out through idioms used in the form of lyrics, which in it lies magical and forceful values which bring happiness, suffering, or sadness, which is usually called Natoni.

The Natoni religion is a part of the Atoni people, which has an essential role as a customary language that is communicated through certain methods as a part of the teachings of the an-

cestors to express feelings and desires to the Creator of the universe and to obtain abundant crop in every planting season. Natoni is not only a customary expression during the planting season. But it is also used in every customary event, which is part of the local people's customs. Apart from that, Natoni has a structure that binds a person by giving everyone certain roles in every customary meeting. The customary structure of the Natoni religion is similar to a kingdom structure or a modern organizational structure. This is because there is a clear division of roles and because there are magical senses. This is why some take the roles of the king (*usif*), the lieutenant (*kapitan*), who has the role as an extension of the King's hand, the head of the tribe (*tobe*), the customary leader (*amnasit*) and the member or the people (*tob*).

Each structure has its own role. The king or *usif* is the territorial owner or the ruler. Meanwhile, the lieutenant or the *kapitan* is the person who has the role of preparing the animals for sacrifice. The *tobe* or the head of the tribe has the responsibility to control the territorial boundaries. The territorial coordinator of the tribe is also called the *nakaf*, or the coordinator of the tribe in every worshipping season or every offering, who prepares for a tribute to the king. Then, the *tob* is the common people who must be obedient, who must comply, and who must always be present in every Natoni ceremony.

The customary and the cultural structure shows the functionality of the socio-cultural system and structure. Parsons (1949) suggests that the actions of an individual or a group are influenced by three systems, which are the social system, the cultural system, and the personality system of each individual. We may link an individual with the social system through his/her roles and status (Parsons, 1949). In every social system, an individual is positioned in status and has a role which is according to the norms and the regulations which are created by that system; and the behaviours are also determined by their personality type (Sarwono, 1993).

In the sociological analysis (Parsons, 1949), if analysed from its vertical structure, it is clear that there is local compliance with the rites. This has spiritual values and meanings; thus, each person will carry out the roles sincerely. This is because the target is not financial gain, nor is it a social admiration. But it is a hope for the help of *Uis Neno* (God) for the prosperity and the welfare of all customary people in that area.

The Atoni people are a community who has cultural values in the form of lyrics or dances as a form of buffer to the lifecycle that they live in every day. Momentums in the lifecycle, such as birth, marriage, death, welcoming guests, and the change of seasons, especially the planting season, are carried out through customary processes both in the form of dances or lyrics.

The expression of lyrics in the Natoni to the ancestors of the *Uis Neno*, including those in the death ceremony, uses a one-direction communication. This means that this communication must be sensed abstractly on the transcendental values by emphasizing the aspect of the human beings' powerlessness, who seeks the *Uis Neno*'s mercy, who has the power over nature (cosmos). Then, an *Atonis* (a believer of the Natoni religion) knows which expression is the most accurate one to be used. The speaker has obtained a type of inheritance of oral habit, which is self-taught, not through a learning process. This means that the skill to communicate in Natoni comes to people who are given magical powers which cannot be rationed. Their ability to speak the customary language as a highly sacred rite cannot be copied by the people or the Atoni people, especially the Maubesi people.

In the anthropologic analysis, the Natoni is called folklore, as it is inherited orally by the ancestors. According to Danandjaja, folklore comes from the words *lore* which means tradition and *folk*, which is part of the culture, which is inherited orally or through an example that contains gestural movements or reminding tools. Because of that, the folklore is explained as part of the culture, which is spread and inherited from

generation and generation, traditionally in different versions, both orally or using examples which are completed with movements or reminding tools (Danandjaja, 1971, pp. 1-2).

As a religion, the Natoni expression or lyrics have high and specific values of the rite. This is because those expressions or lyrics are not only created by human beings but are also obtained naturally. In the people's understanding, it is believed as a spiritual language that is only granted to certain people. Because of that, not everyone can be an *atonis*, and neither can the leader of the tribe or the customary leader. In the cultural structure of the people, Natoni is always taught to every generation so that there is no pessimistic attitude towards the disappearance of the Natoni as a religion and as a belief. In reality, it is difficult to understand the Natoni religion and it is regarded as a spiritual language that is only granted to certain people. In the life of the people in Maubesi District, there is a king and seven tribes with a total population of 3220 people. Yet, there are only 9 (nine) *atonis*, or only 0,64 percent of the total population.

There are even tribes that do not have people who become *atonis*. This is because that tribe has not been given the honour by the Uis Neno to have an incarnation of the god to the descendants of that tribe which may become a Natoni speaker, as the worshipping inheritance to the *Uis Neno*. It may be that the tribe does not have an *atonis* because that tribe does not make Natoni a religious procession to maintain and preserve their culture anymore. Meanwhile, there is the coming of other religions and beliefs from the outside, which are embraced by the Atoni people. Such beliefs are thought to be more rational. Thus, the ancient religions are abandoned.

According to Berger and Luckman (1990), in this life, there are regulations or laws which become the guide for social institutions. These regulations are products of human beings to preserve social order. Thus, even if the regulations in the social structure are binding, there is a chance that there are 'violations' carried out by

individuals. The violation of regulations is caused by the externalization process, which changes the individual. In other words, there is the inability of the individual to adapt to the regulations which are used to maintain that social order. Because of that, the problem of change is present in this externalization process. In a society that emphasizes 'social order', individuals make great efforts to adapt themselves to the social roles which have been institutionalized. Meanwhile, in a society that prefers 'social disorder', there are more dislikes in adapting to the institutionalized social roles (Berger & Luckmann, 1967).

In this case, what is included as the objective reality in society is legitimization. The function of legitimization is to make institutionalized objectification become rationally objective. For example, mythologies, apart from having the legitimization function towards actions and behaviours, also becomes rational when the mythologies are understood and executed. There needs to be a social organization to maintain that universe. This is because, as a historical product of human activities, all universes which are socially developed will experience change due to human actions. Thus, there need to be social organizations to maintain them. When that maintenance is built upon full power, the status quo will happen (Poloma, 1979).

The change in the people's attitudes to accepting external religions and cultures is regarded as acculturation. The change of beliefs and cultures in the past and the present is caused by the opening of the information and modernization currents which spread to any people of this world. The change or acculturation is a form of religious and cultural amalgamation, which may also eliminate the previous culture by changing it to a new culture that is regarded as more established and which is thought to be better in fulfilling the people's needs.

Acculturation happens when groups of individuals who have different cultures interact directly and intensively. Then, there are great changes in the cultural pattern of one or both of the

aforementioned cultures. The many variables include the differences between the cultures, the conditions, the intensities, the frequencies, and the spirit of brotherhood in the dominative or the submissive relations, and whether or not there is an interactive influence.

The analysis of cultural change has happened across the globe with all of its consequences. It also affects the behavioural patterns of the Atoni people in general and specifically those in Maubesi village. Even so, there are still many communities and tribes in the Atoni people who care about and who try to preserve and maintain the Natoni. The efforts to preserve the Natoni culture include preserving the various ceremonial activities in the political and socio-communal aspects, for example, during the marriage and death ceremonies and also the ceremonies for the farmers before the rainy season.

The people's collective awareness to develop and preserve that inheritance does not come without reason. This is because the Natoni lyrics do bring not only luck but also bad luck to the people who violate the values and the norms in those lyrics. Such bad luck may cause death, as the communication developed directs to the spiritual aspect, which is only understood by several special people who have the authority as an inheritance and an incarnation of the ancestors and the Uis Neno.

Thus, the main problem of this research is, 'How is the role of the Natoni religion rites towards the Maubesi people in North-Central Timor?'

Research Method

This research is carried out in Maubesi village, North-Central Timor Regency. In line with its substance, this is a qualitative type of research. The data collection is carried out through profound observation and interviews with the informants, including the customary figures (*usif*) and the religious figures in the Maubesi village using the snowball technique. The re-

searcher becomes the key informant (Nachmias & Nachmias, 1987). Then, the data is analysed descriptively (Miles & Huberman, 1992).

Discussion

Natoni as a Media of Worship to the Uis Neno as the Planting Season Approaches

The planting season is an important time for the Atoni or the Timor farmers, especially those in the Maubesi village, as described by Natoni figures, Thimoteus Tan and Wenseslaus Leu, Pius Fanu and Fransiskus Fanu (personal communication, March 18th, 2018). This planting season is so important that the ancestors in the past made this season have sacred values, as it highly influences the survival of the people in general. The sacredness of this season is the custom of offering animals of sacrifice in the form of a bull a sacrifice to the Uis Neno, who is hoped to fulfil all wishes of the Natoni actors, and so that the Uis Neno may make the land fertile and multiply the crop yields. The Timor people believe that the Uis Neno has power over the universe. It is the Almighty who may give fertility to the land and who may multiply the crop yields. The people have experienced such benefits due to their prayers, worships, and sacrifices which have been accepted by the Uis Neno.

The sacredness of the ceremony in the Natoni religion has been experienced during the planting season. Some of the customary figures prepare all things needed for that ceremony, including bulls and white cocks as animals of sacrifice.

Natoni is not merely a common culture as a media to be observed by observing the actions of those who believe in and who carry out the Natoni as crazy or irrational people. At a glance, it may be seen that what is carried out by the Natoni believers is only a myth. But it becomes a problem if there are efforts to inhibit or cancel the Natoni ceremony. That person will directly experience a disaster, and there will be direct anger toward nature. There is a belief that Atoni (the Natoni God) will inflict disasters on a person

who prohibits the Natoni and the rituals, such as the death of a family member or that person will suffer from diseases.

For people outside of the Natoni, that belief is developed to preserve the Natoni teachings. The people outside of the Natoni regard the forms of disasters, namely the death of the family members or being inflicted with diseases as regular events, considering that every person will eventually die and people commonly suffer from diseases. They believe that there is no correlation with the Natoni prohibitions. But the real disaster is the emergence of conflicts or disputes between groups of there is a lack of tolerance. This principle is accepted by community members who do not embrace the Natoni religion. Thus, because of this tolerance, no conflicts happen as each religion has its own philosophies and teachings.

There is a long history of the people's beliefs towards the magical powers of the ancestor spirits, and that of the plants and the animals, in line with the development of the human civilization in the prehistorical era until the modern era. In certain tribes, the worshipping rites of primitive religions still go on as the planting season or the harvesting season approaches.

McLennan (2017) was the first person who

tried to link totemism with the general history of human beings. In this series of his articles which were published in the *Fortnightly Review*, he started to show that totemism is not merely a religion but it is also a plurality of beliefs and practices which appear, even in the most developed religious systems (McLennan, 1870, 2017). McLennan even stepped further and stated that all forms of worship and praise towards animals and plants might be observed in primitive people.

The worship of plants and animals has multiple causes which cannot be generalized into merely one type if not followed by a great simplification. But, with an exaggerating statement, this simplification also brings advantages, as it may attract the attention of the experts to give more attention to the important meaning of the totemism history. For some of them, the experts on America have long opined that totemism is related to a definitive social organization, which is based on the division of the society based on clans (Jones, 2005).

These are the lyrics in the Natoni religion rites to ask for help from God the Almighty, as stated by Nelson Banani (personal communication, March 20th, 2018).

Table 1.

Natoni Lyrics Asking for God's Help

Local Language	Bound Translation	Free Translation
<i>Uis Neno, ma Uis pah, etko fat bianam ne bian</i>	King of the Sky and King of the Earth behind the other rock	'God behind the rock and the wood.'
<i>Apohot ana 'at neo paham nifu netum ma ne nonof</i>	Protector, holder of the earth, pond of the hills and valleys	'To the protector and the dweller of the hills, the ponds, and the valleys'
<i>Haim totem akum ma tani, nopem ma ne ulan</i>	We ask for drops and dew, clouds and rain	'We ask for drops of water, dew, clouds and rain.'
<i>Oh Uis Neno ma Uis Pah</i>	Oh, King of the Sky and King of the Earth	'The god behind the rocks and the wood.'
<i>Amnen hai han sananet ma hai han sakoit.</i>	Listen to God, the voice of pleas and the voice of requests	'Listen to our pleas'

For the people of the Maubesi District, the Natoni religion's rites are not merely a cultural establishment in the form of a circulation procession or what is commonly called a ritual. But the researcher tries to find what becomes the perspective of the viewpoint, the manner of giving meaning or values on Natoni to the Maubesi people. Regarding that, the researcher tries to dig information from some interviewees who understand the Natoni or those who are participants or congregations, those who are Natoni followers, and also those who have ancestors from the Maubesi district but are born outside of the North-Central Timor, especially the Maubesi district. We also interview those who have lived outside of the Maubesi district since an early age. Those who pursue education may also have different viewpoints. We also interview those who are fanatic towards the Catholic religion and also those who have limited religious knowledge on their perspectives towards the Natoni religion. In this case, a Natoni speaker says as follows:

The current Natoni is different from the early Natoni, before the coming of the Catholic religion, where the Natoni lyrics and the objects are limited to Uis Neno. In the viewpoint of the ancestors, Uis Neno is the Ruler who has power over the universe, as understood by the people as the profane. Meanwhile, all objects and materials in the Natoni ceremony are currently linked to God the Almighty in the Catholic perspective, with lyrics on the acknowledgement of God's power. But from the socio-anthropologic point of view, it is described as a form of syncretism, which is an effort to merge the Natoni in the context of the Catholic religion's understanding. Thus, the Natoni process or ritual may be understood as a form of worship to the Almighty God by asking for rain as an element

of prosperity and fertility through some stages, where the last stage is giving an offering to God Almighty.

Based on the statements above, it can be sensed that there is a shift in the meaning of the Natoni as a religion because the Natoni is not a cultural inheritance of the Catholic religion. Yet, it is an inheritance of the Timor ancestors with the meaning of praise to Uis Neno, which has the connotation as the Almighty God, or a super-creature who has supernatural powers which may give mercy to the worshippers who ask through a polite and an orderly manner. It must be orderly and even structured according to the correct stages; thus, the ceremony may be accepted, or in the religious term, it may be granted.

Then, a citizen who is only a participant in the Natoni ceremony describes his experience of the rite as follows:

Personally, I do not understand nor do I comprehend the rituals in the Natoni. But I have the belief that what is said and offered is something that has highly sacred values. Thus, after the ritual, rain directly comes. Once, there is a story of a person who does not believe in the power of Natoni. Then, that person recklessly stole the bull meat after offering it to be eaten with his family. Then, all of them were hit by a disaster, and they even died. This means that it wasn't the bull meat that was poisonous. Nor is meat the cause of death. But it is believed that the Ruler is angry and mad, thus taking the lives of the people who took the meat, which actually has supernatural powers from four sides, as a form of substitute for that meat of offering. From then on, the people became very scared, and they did not want to have history repeat itself. In the Natoni procession, there

must be silence. The participants cannot cough, sneeze, or make noises as they may anger the god and face death (Y. Kaauni, personal communication, March 19th, 2018).

The authors obtained some information from several interviews with embracers of the Natoni religion. They had similar opinions on the obligation to stay calm during the ritual, like those who cause disturbances or make noises will be cursed with death (J. Kriba, M. Yago, H. Driba, P. Heja, personal communication, March 20th-21st, 2018). Based on the explanation above, it may be understood why the people are very obedient in participating in the Natoni ceremony, even though they do not literally understand the meanings of the lyrics of worship spoken by a Natoni and also the worship in the Natoni religion ritual. But the people believe that the Uis Neno is a transcendental creature that has the power to make it rain and to make the land fertile, which then yields abundant crops to be consumed and to be kept as seeds to then be planted in the next season. Thus, the compliance of the people to the Natoni culture is not only due to their fear of the ancestor spirits' anger. But it is also because they have experienced the blessing of an abundant crop. This is related to their lives' interests and desires and also affects their survival.

Then, a young man who is from the new generation, who has gone forth and lived outside of the tribe and has pursued education outside of his community, states as follows:

According to us, Natoni is a customary language or a customary expression that has a spirit. It has been the custom of the people since the time of the ancestors, which should be carried out as a form of gratitude to God (Uis Neno), who has fulfilled the living necessities of the people. But as the new generation, we fail to understand what Natoni really is, as it comes as irrational. Is Natoni a

god? If it is, why is it so evil? Even if it has mercy by giving abundant rain and abundant crop yields, if one time, before the rainy season, there is no Natoni ceremony, will the rain not come? Will there be a crop failure? There needs to be an experiment so that the society is not stuck within the rite system, which is far from the beliefs of the people in this current modern era (Y. Tapoin, personal communication, March 19th, 2018).

Based on the opinion above, Natoni is a religion that is full of gratitude to Uis Neno, even if that culture is believed to be irrational by the new generation. But when that ritual is carried out as a form of gratitude for the blessings received by the humans and for the virtues of the Ruler of the Universe, thus it may be guaranteed that this culture will keep on existing so long as it does not contradict the religious values believed by the people. Thus, it will not be grounded in the development of the era.

The Ritual of the Natoni Religion as a Religious and a Cultural System

From the cultural perspective, the Timor people see the Natoni culture as one of the elements which are tied closely to the life of the Atoni people. Because of that, there are some aspects which must be given the main attention, which are the aspects of the fall, the shift, the fading, and the disappearance of the Natoni culture as an oral culture which is carried out through lyrics, which are related to the divinity or the vertical concept, or the interaction between human beings or the horizontal concept.

The Natoni customary ceremony in the Sonaf Mnasi Maubesi (Sonaf Afeanpah) has the aim to ask for rain from four points of the compass and also to ask for the blessings of the gods/the ancestors are described by Wenseslaus Leu, a social figure who practised the Natoni (personal communication, March 14th, 2018) to the writer

as follows:

In this ritual ceremony, two sows are killed, one black and one red. The two sows, one red and one black, symbolize *Metneno malio i o, kejula ma ik elo* (the request for rainfall/*ul upu, ul timo*). After all, Natoni congregations carry out the customary ceremony in the sonaf Mnasi by chanting the Natoni lyrics, which requests for the four powers from the four points of the sky; which are the east, west, north, and south (*Kolan Ha, Siun Ha, Es Oenun Es Bahaen Es La se Es*

Lato, teu Kupang, Oelai, Babau Nok Panmuti Nennom Banam Pun,am Biteno, Es Humus Es Oe hain, Es Kob Kobe, Es Besteo). In the Atoni people's perspective, especially the Maubesi people, they have natural authority over each point of the compass, thus, all people in Natoni have the right to special lyrics.

These are the lyrics spoken during the offering, as chanted by Nelson Banani (personal communication, March 20th, 2018):

Table 2.

Natoni Lyrics during Offering

Local Language	Bound Translation	Free Translation
<i>On pah ma nifu ma af on Uis Neno pah mnatu nifu ne mnatu</i>	Like the earth and the lake and the contents like the King of the Sky and the King of the Earth gold lake of gold	'Like the <i>Uis Neno</i> who blessed the contents of the earth with lakes and gold.'
<i>Neu onme lo'en neno ma lo'en ne pah</i>	To how to prostrate in the sky and prostrate on earth	'Like the earth prostrating to the sky.'
<i>Uis Neno, ma Uis pah, etko fatu bianam ne bian</i>	King of the Sky and King of the Earth at the other rock behind	'The god behind the rock and wood'
<i>Oh Uis Neno ma Uis Pah</i>	Oh, King of the Sky and King of the Earth	'The god behind the rock and wood'

The social reality above shows a transcendental concept in human relations, both vertically with God the Ruler of the World and horizontally with other people. Thus, there will not be any distortions even with the various developments in science and technology. According to the embracers of the animistic theory, dreams are a starting point of religious evolution. Meanwhile, according to the embracers of the naturist theory, some natural symptoms are the starting points. Both believe that the seed of conflict between that which is sacred and that which is profane must be found within nature itself. Worships do exist, which is stated as 'totemism' by ethnographers (Durkheim, 2017).

Natoni as a Religious System

The term *religi* in Indonesian is a transla-

tion of the word religiosity in English. The term religion derivates from the term religiosity. In psychology, this concept is often called religiosity. Religiosity (plurality) is manifested in all aspects of human life. This must be differentiated from religion, as the connotation of religion usually refers to the institutionalism which is active in juridical aspects, regulations, and punishments. Meanwhile, religiosity regards the aspect of the conscience and personalization of that institution (Shadily, 1989, p. 67).

The definition of religiosity based on the dimensions stated by Glock and Stark (in Ancok & Suroso, 2005) is how far the knowledge, how strong the faith, how diligent the act of worship, and how profound the religious belief someone has (Ancok & Suroso, 2005).

Based on the descriptions above, it may be concluded that religion is a belief that grows within a society and is inherited from generation to generation with all of its consequences. If that calling is carried out well, thus happiness will be the reward. In consequence, those who leave or who violate the teachings will be punished or will face sanctions.

Similar to religion, in the understanding of the Atoni tribe, it is called the Natoni, which has the connotation of religion. This is because society believes in God in a form and a substance that they can understand, based on the rites in carrying out the beliefs. The Oxford Student Dictionary defines religion as a belief or the presence of a supernatural ruling power

which creates and controls nature. In Arabic, the term religion is called *Ad-din*. This word contains the meaning “domination”, “subdue”, “compliance”, and “habit” (Azyumardi, 2000).

Nasution states that religion or belief has the meaning of a knot that must be held and which must be obeyed by humans (Nasution, 1986). The knot mentioned comes from a power higher than the human beings as a supernatural power that cannot be observed by the five senses. Yet, it has great power towards the human life daily, as seen in the oral lyrics in the Natoni ritual event as follows, as chanted by Nelson Banani (personal communication, March 20th, 2018):

Table 3.

The Greatness of the Uis Neno in the Natoni Lyrics

Local Language	Bound Translation	Free Translation
<i>On pah ma nifu ma af on Uis Neno pah mnatu nifu ne mnatu</i>	Like the earth and the lake and the contents like the King of the Sky and the King of the Earth gold lake of gold	‘Like the <i>Uis Neno</i> who blessed the contents of the earth with lakes and gold.’
<i>Neu onme lo'en neno ma lo'en ne pah</i>	To how to prostrate in the sky and prostrate on earth	‘Like the earth prostrating to the sky.’
<i>Uis Neno, ma Uis pah, etko fatu bianam ne bian</i>	King of the Sky and King of the Earth at the other rock behind	‘The god behind the rock and wood.’
<i>Oh Uis Neno ma Uis Pah</i>	Oh, King of the Sky and King of the Earth	‘The god behind the rock and wood.’
<i>Amnen hai han sananet ma hai han sakoit</i>	Listen, God, the voice of pleas and the voice of requests	‘Listen to our pleas.’

Based on the explanation above, through the *Atonis*’ belief in the Uis Neno as God and also the worshipping ritual carried out by the *Atonis*, it is clear that the Natoni is not a mere cultural belief. Natoni is a traditional religion that comes from the Atoni tribe that inhabits the North-Central Timor Area. This is a belief towards the power which rules over the universe, which they call the Uis Neno with all of their equipment, rituals, and worships so that the people’s lives will always be blessed during the planting season and the harvesting sea-

son of the crop.

Conclusion

The rites of the Natoni religion are carried out by the Maubessi people of North-Central Timor as a worshipping ceremony to the Uis Neno, which is a form of belief inherited from the ancestors with a special ritual that involves the customary structure, including the king, the Naisaban lieutenant, the tobe, and the amnasit which is completed with a ceremony of sacrifice, where

sows, a bull, and a white cock are slaughtered, completed with rice, betel, and betel nut to be offered. Apart from that, the Natoni is also a form of gratitude and thankfulness to the Uis Neno (God) with lyrics of religious rites which have given the blessing of rainfall, which then yields an abundant crop harvest for the interest and the survival of the people.

The rites of the Natoni religion are held on strongly as a form of local wisdom which ties the relations between humans, god, and the natural environment surrounding them by the Atoni people in Maubessi, North-Central Timor, who then embrace other religions such as Catholic or Protestant. There is then the syncretism process which revises the values of that belief so that there is no misinterpretation. That ceremony is not the same as worshipping God the Almighty, but it is only culture and a custom. This social reality shows a concept of divinity in the human beings' vertical and horizontal relations with the embracers of other religions in the North-Central Timor so that there is no distortion even with the development of modern science and technology.

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PHILOSOPHY OF LANGUAGE

IDENTIFICATION OF HEDGING STRATEGIES IN BUSINESS NEGOTIATIONS

Abstract

The way people conduct business negotiations has altered immensely over the past decades to adapt to the ongoing changes in business environment. Innovative strategies have been orchestrated to overcome the challenges as well as meet the prerequisite requirements of contemporary businesses. The ultimate goal of such effective strategies is the maintenance of courteous relations among the negotiators and the achievement of a mutually beneficial outcome. In this respect, vague language or fussy language is regarded as a *sui generis* negotiation strategy that is prevalently exploited by negotiators with the intention to make the communication process smooth, polite and cooperative. Vagueness in a language is expressed through hedges, the semantic and pragmatic features of which are inextricably linked. The scope of this research shapes a profound pragmalinguistic analysis of hedges, which engender divergent negotiation strategies (detachment, agreement, complimenting, vagueness, etc.), its functions and roles in business negotiations. In addition to its linguistic significance, hedging is a widespread practice in a risk management strategy to offset losses against the risk and protect the investments. Obviously, on both occasions, business people pursue the following goals: at least reduce the chances of failure or minimize further complications, and, at most, obtain the desired result.

Keywords: hedges, hedging strategies, business negotiation, pragmatics.

Introduction

Hedges serve as mitigating or intensifying means employed in various conversational situations when conversers create vagueness and fuzziness during discourse, the meaning of which could be conjectured drawing on pragmatic features pertaining to the general conversational situation rather than only on semantic meanings of the words (hedges) in the context. Failure to hedge appropriately may result not only in misunderstanding and communication breakdown but may also be perceived as an impolite, even offensive phenomenon. The research in this field dates back to the concept of *metalinguistic operators* (Weinreich, 1966). The term “metalinguistic operators” refers to words which signal how phenomena should be interpreted

(Weinreich, 1966, p. 168). Based on the works of Weinreich and Rosch-Heider, American linguist Lakoff was the first to introduce the term “hedge” in his work “Hedges: A Study in Meaning Criteria and The Logic of Fuzzy Concepts” in 1973. “The study of words whose meaning implicitly involves fuzziness – words whose job is to make things fuzzier or less fuzzy. I will refer to such words as ‘hedges’” (Lakoff, 1973, p. 471). In his research, Lakoff dwells upon such hedges as almost, basically, exceptionally, sort of, kind of, more or less, largely, par excellence, particularly, principally, pretty, rather, relatively, roughly, somewhat, strictly speaking, loosely speaking, in essence, in a sense, typically, etc.

Since hedges are based on fuzzy concepts, the degree of veracity of hedges is somewhat relative and depends on various factors (formal/informal

discourse, written/oral communication and other pragmatic features). Purely semantic examination of hedges, excluding its pragmatic features, will lead to a finite number of options of interpretations and leave no room to proffer ideas or expound on the situation. “Clearly any attempt to limit truth conditions for natural language sentences to true, false and “nonsense” will distort the natural language concepts by portraying them as having sharply defined rather than fuzzily defined boundaries” (Lakoff, 1973, p. 458). Lakoff’s notion of hedges has become a cornerstone of further studies in pragmatics and has significantly expanded the scope of the research in this area (Prince, Frader, & Bosk, 1982; Hyland, 1996; Salager-Meyer, 1995; Crompton, 1997; Caffi, 1999; Crismor & Vande Kopple, 1999; Fraser, 2010, etc.).

Rosch, a professor in cognitive psychology, who propounded the theory of prototypes, uses categorization to define the degree to which membership is perceived and arranged under a certain category with its central and peripheral members. Hence, the initial role of hedges is to attenuate or reinforce their class membership. Lakoff considers mainly propositional hedges. Although he discusses the interaction of hedges with performatives, however, the researcher does not conduct thorough research in that subfield. “Obviously, hedges interact with felicity conditions for utterances and with rules of conversation” (Lakoff, 1973, p. 490). “Fraser (1975) introduced the term HEDGED PERFORMATIVE, where certain performative verbs such as apologies, promise, and request when preceded by specific modals such as can, must, and should result in an attenuated illocutionary force of the speech act designated by the verb” (Fraser, 2010, p. 18). In the example “I *should apologize* for running over your cat”, Fraser considers the modal verb *should* as a hedge which intensifies the meaning of the verb *apologize*. According to Fraser, hedging is a rhetorical strategy, and one should hone their skills of hedging to guide smooth effective communication. Fraser’s list of

linguistic hedges includes adverbs, adjectives, impersonal pronouns, concessive conjunctions, indirect speech acts, introductory phrases, modal adverbs, modal adjectives, hedged performatives, modal nouns, modal verbs, epistemic verbs, negation, tag questions, agentless passives, parenthetical constructions, if clauses, progressive forms, tentative inference, hypothetical past, metalinguistic comments, etc. Salager-Meyer (2017) refers to hedges as “linguistic cues of bias, which avoid personal accountability for statements” (p. 129) and puts forward the concept of compound hedges (consisting of several hedges):

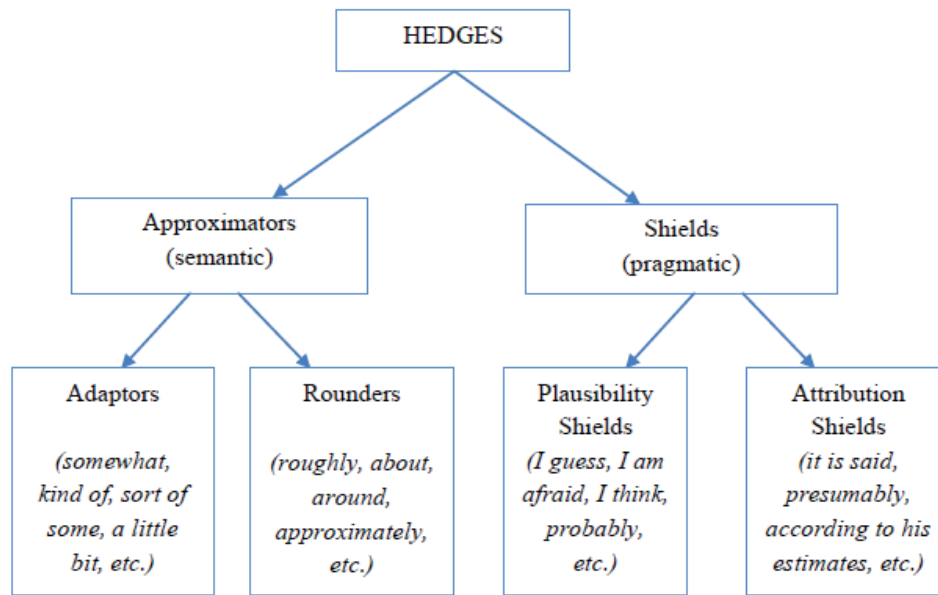
1. a modal auxiliary combined with a lexical verb (e.g., it would appear),
2. a lexical verb followed by a hedging adverb or adjective (e.g., it seems reasonable/probable),
3. double hedges (it may suggest that; it seems likely that; it would indicate that; this probably indicates),
4. treble hedges (it seems reasonable to assume that),
5. quadruple hedges (it would seem somewhat unlikely that it may appear somewhat speculative that), and so on.

Brown and Levinson (1987), who developed the theory of politeness, state that “a hedge is a particle, word, or phrase that modifies the degree of membership of a predicate or a noun phrase in a set; it says of that membership that it is partial, or true only in a certain respect; or that it is more true and complete than perhaps might be expected” (Brown and Levinson as cited in Fraser, 2010, p. 145). They regard hedges as a part of the illocutionary force guiding the speech acts. Fraser labels it as “Speech Act Hedging”. “Communicative intentions are regulated and encoded in speech acts, and if one looks at the conditions on the felicitous use of speech acts, the sources of threat become clear... Consequently, to hedge these assumptions – that is, to avoid commitment to them – is a primary and fundamental method of disarming routine inter-

actional threats” (Fraser, 2010, p. 145).

According to E. Prince, J. Frader and C. Bosk (1982), there are two main types of hedges: approximators and shields. “The first type affects the truth condition of a proposition (propositional hedging), and the second type affects the degree

and type of speaker-commitment that is inferred (speech act hedging)” (p. 85). The illustration below is created by the authors and is based on E. Prince, J. Frader and C. Bosk’s classification of hedges and their subclasses.



However, there are many critics of the above-mentioned classification. For instance, Skelton (1988) claims “...that the distinction between shield and approximator seems to be sustainable only in the abstract: it looks more like a description of a property of text sentences than of language use” (p. 38). He asserts that some approximators could act as shields and the omnipresence of the latter allows it to extend over more than one sentence. In his example, “It’s made of *something like rock*”, *something like acts as an approximator since it makes the meaning of the phrase vague and fuzzy*. Nevertheless, it can also function as a shield, providing it is supplemented by the phrase *I suspect* - *I suspect it’s made of something like rock*. Skelton distinguishes between “proposition” and “comment” and labels the language, which is more *evaluative* than *factual or propositional*, as a *commentative language*.

Drawing on Skelton’s classification, Crompton distinguishes “between propositions which have the status of facts – containing information already shared by the discourse community – and those which have the status of *claims* – presented for evaluation by the target audience of the message-” (Cabanes, 2007, p. 141). Crompton’s taxonomy of hedges includes 6 categories:

1. epistemic copulas (The moon *appears* to be made of cheese.),
2. epistemic modals (The moon *might* be made of cheese.),
3. adjectives expressing probability (It is *likely* that the moon is made of cheese.),
4. adverbs expressing probability (The moon is *probably* made of cheese.),
5. non-factive verb phrase structures, which fall into two sub-types:
 - a) I/we + non-factive verb (*I suggest* that the moon is made of cheese.),

- b) impersonal subject + non-factive verb (*It is therefore suggested that the moon is made of cheese.*),
6. impersonal subject + non-factive verb + NP (*These findings suggest a cheese moon.*) (Chen & Zhang, 2017, p. 7).

Caffi introduces 3 types of mitigating tools – bushes, hedges and shields. *Bushes* are expressions that aim to reduce the precision of the propositional context and, as a result, affect the truth value of a proposition. *Hedges* are expressions that affect the emotive and relational aspects and reduce the degree of the speaker's commitment. Finally, *shields* are devices used to avoid personal self-ascription and disclaim responsibility, for example, by assigning it to a different speaker (Gribanova & Gaidukova, 2019, p. 88).

Salager-Meyer divides hedges into 5 main categories:

1. Shields (all modal verbs expressing possibility (*might*), semi-auxiliaries (*seem, appear*), probability adverbs (*probably*), and their derivative adjectives, epistemic verbs (*suggest, speculate*)),
2. approximators (*approximately, somewhat, often, occasionally*),
3. expressions of the authors' personal doubt and direct involvement (*I believe, to our knowledge*),
4. emotionally-charged intensifiers (*extremely difficult, absolutely interesting, of particular importance, surprisingly*),
5. compound hedges (*It may suggest that..., It would seem likely that...*) (Chen & Zhang, 2017, p. 6).

The subtypes of compound hedges are discussed earlier in this paper.

Hyland's classification of hedges comprises the following aspects: content-oriented, accuracy-oriented, and reader-oriented hedges. Content-oriented hedges include attribute hedges (the extent to which a term accurately describes the reported phenomenon), reliability hedges (writer's assessment of the certainty of the truth of a

proposition) and writer-oriented hedges (concealing the writer's viewpoint and avoiding personal responsibility). Accuracy-oriented hedges are of propositional content, and the degree of veracity is high. Reader-oriented hedges assume the writer's responsibility for the content (Livytska, 2019).

There is no consensus among researchers pertaining to the functional purpose of hedges as well. "There is no limit to the linguistic expressions that can be considered as hedges... The difficulty with these functional definitions is that almost any linguistic item or expression can be interpreted as a hedge ... no linguistic items are inherently hedges but can acquire this quality depending on the communicative context or the co-text. This also means that no clear-cut lists of hedging expressions are possible" (Clemen, as cited in Fraser, 2010, p. 23). Hedges are employed in a particular rhetorical genre to accomplish a communicative goal and exercise various roles and functions in order to fulfil the task (rhetorical objective). Thus, the function of hedges may vary from being polite and vague or protective and deferential by setting a required degree of precision through the application of an appropriate type of hedges. In business negotiations, the genre of hedges is chiefly formal and planned since one of the primary steps of negotiation is preparation/planning. Nonetheless, the element of spontaneity is also present due to various factors that influence the course of negotiation. Therefore, hedges are chosen with the consideration of specific conditions of ongoing discourse and its pragmatic features. Fraser regards hedging as an aspect of pragmatic competence, which is "the ability to communicate your intended message with all its nuances in any socio-cultural context and to interpret the message of your interlocuter as it was intended" (Fraser, 2010, p. 15). Hedges are largely perceived as mitigating tools that allow speakers to tone down their statements and demonstrate evasiveness and imprecision. However, "Salager-Meyer (1993) and Banks (1994) claim that the exclusive associa-

tion of hedges with evasiveness can obscure some important functions of hedging and that expressing a lack of certainty does not necessarily show confusion or vagueness” (Salager-Meyer, 2017, p. 129). This approach should be considered in a business negotiation discourse since it provides an opportunity to negotiate on the grounds of politeness. Hedging could serve as a reliable politeness strategy. The participants are evasive not because they are confused but probably because they are either trying to be polite or attenuate the negative imposition. According to Brown and Levinson, the primary purpose of human interaction is *maintaining the face* and minimizing *face-threatening* acts. They distinguish between positive and negative face, each exercising their role of pragmatic politeness in the given sociocognitive situation. The linguistic dimension of hedging in conjunction with its pragmatic features requires further elaboration from the perspective of positive and negative politeness strategies. “Strategies of positive and negative politeness cover the basic techniques used by interlocutors in everyday communication, primarily in phatic communication, and clearly show how the mechanism of human relationship works. Taking them as a basis, we can assume that *politeness is the observance of a balance, a balance between solidarity and distance*” (Yerznkyan, 2018, pp. 72-73). Apparently, it is crucial to obtain and hone *basic techniques utilized in phatic, everyday communication* to prime oneself for formal institutional discourse interactions, such as business negotiations.

The complex nature of business negotiation requires vital skills, competence and sophisticated strategies to accomplish the negotiation objectives. Linguistic hedging is an indispensable strategy to reach an amicable resolution during a business negotiation process by outmanoeuvring any personal conflict or hostility.

The research of this paper adheres to Prince’s classification of hedges and focuses on the pragmatic function of hedges in shaping strate-

gies for business negotiations. The analysis of hedging strategies in business negotiations was conducted in several stages. First, 25 American films with presumably business topics were thoroughly watched. The examined films were released in the time period from 1990 to 2021. The excerpts reflecting business negotiations were located, and their transcripts were recovered. Secondly, the excerpts were analyzed from the pragmalinguistic point of view, i.e. the context, the setting, the linguistic units employed by the negotiators, etc., were studied. Then, based on the results of the analysis of revealing the negotiators’ intentions and their communicative strategies, we identified hedging strategies that are regularly employed in business negotiations by the speakers in an attempt to get what they want, simultaneously remaining as polite as possible towards the other party. Finally, we conducted a taxonomic analysis of these strategies relying on which their classification was made.

Let us consider the following excerpts from different movies on business negotiations. The examples display how hedges form diverse strategies in a business negotiation process and guide the discourse in compliance with those strategies. Additionally, some examples show an overlap of strategies during negotiations expressed through relevant hedges. Regardless of the strategies employed, the politeness strategy is present in almost every negotiation process.

Depersonalization / Detachment

When negotiators want to reduce to a minimum or even remove the influence or the presence of their standpoints or opinions in the utterance altogether. The strategy is realized through passive voice construction (*it is believed, it is said, it is supposed, etc.*) and verbal expressions such as *according to someone, they say, etc.*

The example given below is taken from the movie, which is based on real events. Ray Kroc and his lawyer are negotiating contract terms with the McDonald brothers (Mac and Dick)

about the purchase of their company. During the negotiation, Ray Kroc avoids the responsibility for one of the contract terms and uses the detachment strategy to place the burden on the third party.

Ray Kroc - *It's my investor group*. The financing is contingent on leaving that out of the contract, and, unfortunately, this deal just doesn't happen. It doesn't just get financed unless you leave that out of the contract (Hancock, 2016).

The introductory phrase *It's my investor group* serves as an attribution shield to protect the negotiator from further personal conflict with the other party. Stating the fact that it is not him but an investor group is a locutionary act. However, given the pragmatic and socio-cognitive features of the negotiation process, it becomes an illocutionary speech act underpinned by further justifications (the deal just doesn't happen, it doesn't just get financed), which will definitely affect the actions and considerations of the other party. The hedging strategy of detachment employed by Ray Kroc also allows him to stay polite and less vulnerable.

Another example of the execution of the same strategy is in the movie "Startup", when Izzy, the founder of Gencoin, is trying to pitch her product to the representatives of a company called Valencia. One of the representatives is trying to politely reject Izzy, using the detachment strategy.

Representative – That sounds very interesting, but I have just one concern, all this Bitcoin cryptocurrency stuff. I have been reading up on it, but *if I may*, its ultimate success looks *pretty, um...* Well, *it just looks pretty grim* for the *banking community* (Ketai, 2018, Season 1, Episode 1).

The example is inundated with mitigating hedges (*if I may, pretty, just*) that help the negotiator stay polite and limit the degree of personal engagement. The repeated utilization of the approximator *pretty*, initially with a pause and hesitation, after in combination with the adjective *grim* (*pretty grim*), softens the intensity of the utterance and sounds less displeasing. The plau-

sibility shield, *if I may*, which expresses indetermination, also contributes to easing the tension of the situation. By the same token, the phrase *looks pretty grim* also alleviates the situation since it lacks precision and clarity on the one hand and serves as justification for a refusal on the other hand. Apart from the vagueness strategy, the negotiator also shrewdly executes the detachment strategy (*banking community*) by distancing himself from the responsibility for the outcome of the negotiation.

Detachment strategy could also be expressed through plausibility shields, as *you know, as you may be aware*, etc., when one of the parties expresses uncertainty and makes the other side responsible for the point in question.

In the same movie "Startup", two fellows from NSA (National Security Agency) want to be incorporated into the activities of Araknet to track the transactions of Araknet's clients. Naturally, Araknet partners are against this idea and try to resist.

Nick (Araknet partner) – I'm sorry. You said 'the nature of your visit'. What is that?

NSA agent – Your network, *as you may be aware*, is sometimes used as a communication channel for terrorists (Ketai, 2018, Season 3, Episode 7).

The epistemic modality of the phrase *as you may be aware* mitigates the propositional/semantic context of the hedging strategy, which, constructed otherwise, could have aggravated the situation. The hedge *may* diminish the negative impact of the word terrorist. However, indirectly, the hedging phrase shows some degree of imposition.

Agreement / Solidarity

When the speaker aims to show the consistency of their opinion and attitudes with others in the discourse community, this strategy is fulfilled with such expressions as *I agree, my opinion is consistent with yours, etc.*

The excerpts below are from the movies

“Blacklist” and “Startup”. In the first example, the most wanted fugitive Raymond Reddington surrenders himself to the FBI and offers a deal. He suggests providing a list of criminals who are impossible to catch. The negotiation is taking place between Raymond Reddington, a high-profile criminal, and Assistant Director of FBI Counterterrorism Division Harold Cooper. With his cogent arguments about one of the most wanted criminals Ranko Zamani, Reddington ignites Harold’s interest.

Raymond Reddington – ...His name is Ranko Zamani. You want him. I want him. So, let’s say, for the moment *our interests are aligned* (Carnahan, 2013, Season 1, Episode 1).

The way Reddington employs the strategy is somewhat twisted and implicit. It is not similar to the “classical approach” with explicit, appropriate solidarity phrases (I agree, I concur, I consent, etc.) and pragmatic features (handshaking, tapping on the shoulder, etc.), but rather a challenge that will be irrational to reject. The passive construction *our interests are aligned* implements two functions simultaneously: firstly, it focuses Harold’s attention on mutual gain, which leaves the impression of cooperation and, secondly, it mitigates the process of the agreement through the verb *align*, which could act as a hedge, indicating that the solidarity, Reddington expects from Harold, is not due to some compromise or concession, but because of their interests that happen to be on the same line.

The second example demonstrates a more conventional way of making agreements. The negotiation is taking place among Izzy, Nick, Vera, Alex and their main partner Wes.

Vera – *We want peace. A symbiotic relationship* between Gencoin and Araknet.

Nick – *So do we* (Ketai, 2018, Season 2, Episode 10).

The illocutionary act *we want peace* uttered by Vera signals the condition based upon which the agreement could be achieved and expresses demand rather than cooperation. After, the explanation of the concept of peace follows a *sym-*

biotic relationship. The semantic meaning of the word *symbiotic* (characterized by or being a close, cooperative, or interdependent relationship) (Symbiotic, n.d.) allows the negotiator to mitigate the illocutionary force of the previous utterance and, hence, it functions as a propositional hedge. Nick has infinite options to give his consent. However, he opts for the phrase *so do we* to emphasize that it is not just a mere agreement but also a concurrence with the notion of peace (both want peace, and both see peace in symbiotic relations). The adverb *so* displays similarity with the abovementioned idea, and the inverted grammatical structure *so do we* makes the agreement even more emphatic.

Complimenting / Praising

When the negotiators, aiming to achieve their goals, try to persuade the opposite party to do what they want by saying pleasant things to them, in other words, soft-soaping them. As a rule, this hedging strategy is exploited at the beginning of the negotiation in order to soothe the opponent and create a positive disposition towards them. For illustration, consider the following example from the negotiation between NSA (National Security Agency) agents and Araknet’s partners.

Nick (Araknet partner) – There is no central ledger, so there’s no way to scrub that data anyway.

NSA (agent 2) – Then we better find a way.

Wes (Araknet’s main partner) – *Well, look, I mean, for one, am incredibly sympathetic to the work that you are charged with*, but we’re just not able to work with feds. We’re just not set up that way (Ketai, 2018, Season 3, Episode 7).

In the example, the negotiator, Wes, effectively uses a praising strategy and makes the situation more personal and specific. The plausible hedges, *well, look, I mean* convey more personal, amicable attitude. Wes, through praising, somewhat primes the other party for the next phase of the negotiation. Meanwhile, *incredibly* serves as

an intensifying element and aims to accentuate the adjective *sympathetic*, display personal admiration and, in the interim, reduce the negative effect of the refusal. By using the passive construction, *you are charged with*, instead of using *your duty is, your work is, your obligation is*, Wes, tries to shrewdly use complimenting strategy to mitigate the rejection.

Justification / Explanation

When the negotiator tries to justify their positions and attitudes toward the issue in question, the strategy is signalled through such verbal expressions as *the reason is that..., that is why..., so..., consequently..., etc.*

The justification strategy is employed during the business negotiation between Izzy and Alex Bell's team, who are trying to negotiate a hostile takeover of Izzy's startup - Gencoin.

Alex – For *a number of* reasons, I have to act quickly on this. *Otherwise, I am forced* to move on. The choice is yours (Ketai, 2018, Season 1, Episode 9).

The negotiator uses the approximator *a number of* to demonstrate that there is more than just one justification for his actions and reinforces its position with the conjunction *otherwise*, which indicates that something negative may occur. The negotiator, Alex, minimizes his role and accountability for the situation by using the hedging phrase *I am forced*, thus, once again, justifying its actions and showing that the only possible solution is the one that he suggests.

Vagueness / Showing Lack of Precision

When the speaker's aim is to hide, in some cases even to distort the information they convey to the members of the discourse community, these expressions refer mostly to quantitative data when verbal expressions such as *some, little, numerous, various, different, etc.* are used in the utterance.

Below are two excerpts from the movie

“Startup”, which conspicuously illustrate how appropriate hedging can obscure the implied message, thus helping to stay polite.

NSA agent 1 - Folks, we are a *little concerned* that you may have been compromised (Ketai, 2018, Season 3, Episode 7).

The message is obvious: they have been compromised. However, the phrase *little concerned* adds some degree of ambiguity to the context.

Alex - Things would get a *little too messy, unfortunately* (Ketai, 2018, Season 1, Episode 9).

Likewise, the second example demonstrates the lack of precision in a presumably obvious situation.

The illustrations above depict how hedges can mitigate the illocutionary force of the statement through imprecision. It builds up a strategy that helps to avoid categorical expressions and sound somewhat ambiguous but, at the same time, communicate the intended message. The contrasting effect, expressed through the hedges *little* and *too*, is used by Alex to blur the picture and circumvent directness. Nevertheless, the hedge *unfortunately* demonstrates his attitude towards the situation.

Showing Initiative / Intentional Collaboration

When the negotiating parties demonstrate their disposition, make offers, initiate the interaction with the communicative goal of protecting their own views/interests and making suggestions related to the issue in question with an intent to achieve the desired outcome. Meanwhile, the negotiating parties are endeavouring to find ways to urge the other side into collaboration. Even in case of stalemates, appropriate hedging can lead to compromises and resume cooperation. This hedging strategy is realized through such verbal expressions as *I think, I suggest, we should*, etc. The offer can also start with a hypothetical question (*What if...*)

To illustrate this strategy, let us refer to the negotiation among Araknet partners.

Ronnie (Araknet partner) - *Maybe, we should do...*

Wes (Araknet's main partner) – The problem is we're agnostic. We just don't work like that.

Ronnie (Araknet partner) – It's worth the discussion, *though, right?*

Kelly (Araknet partner) – Yeah, maybe it's worth this one specific... (Ketai, 2018, Season 3, Episode 7).

The execution of initiative strategy in the above examples improves the negotiator's position and empowers with certain advantages. Hedges *maybe* and *should* indicate that the speaker leaves space for discussion. In the second example, the offer is made through the question tag *though, right?* which, in this particular example, carries out two functions: firstly, it reinforces the initial offer (*maybe, we should do*) and secondly, indirectly exerts pressure on the other side to consent to the offer.

In the following example, two NSA agents are trying to persuade Araknet partners to give access to their network.

NSA agent 2 – Regardless, we've picked up some intel. A missing cache of chemical weapons has fallen into the wrong hands. *Recent chatter suggests* these weapons are going to be used to carry out an attack. Potentially on US soil. Potentially as early as next week.

NSA agent 1 – For obvious reasons, it *would be very helpful if we could scrape* the network just to check for any possible transmissions (Ketai, 2018, Season 3, Episode 7).

The above example comprises two strategies at the same time: collaboration and detachment. The hedging phrases *would be very helpful* or *if we could scrape* are explicit examples of cooperation. Within the hedging phrase *it would be very helpful*. The intensifying hedge *very* is present, which is a *propositional hedge* and aims to emphasize the word *helpful*. This effect is achieved through modals, and as Yerznkian (2018) mentions: "Having at their disposal a developed system of modal verbs, moods, modal words and expressions, as well as a rapidly developing sys-

tem of epistemic (secondary) meaning of modal verbs, the speaker can express and substantiate his thought in different ways, for example, to focus on inner conviction, on the inevitability actions, on the pressure of someone else's will, etc." (p. 142). The second strategy employed in the negotiation is depersonalization or detachment strategy, which is expressed through the phrase *recent chatter suggests*. This hedging functions as an attribution shield. The negotiators make a reference to an external source, thus becoming no longer accountable for the provided information.

Conditionality / Contingency

When the negotiators, for the sake of protecting their own interests, put forward a condition connected with the situation. They do not want to refuse explicitly and directly. Instead, they put forward a condition, sometimes in their view an implausible one, hoping that the opposite party will not be able to realize it. As a result, the negotiator protects their interests. At the same time, they save their face by being polite. This strategy is signalled via conditional sentences.

The examples below are from the movies "Blacklist" and "Founder", respectively. The negotiation is between Raymond Reddington and Elisabeth Keen (FBI agent). In the course of the negotiation, Reddington gives directions on how to save the hostage and states the condition, which could be fatal.

Raymond Reddington - Now, I'll give you Zamani, but first..., *If you don't move quickly, she will die...*

Elisabeth Keen – I need your help with Zamani.

Raymond Reddington – *How about* a trade? You tell me, and I'll tell you. (Carnahan, Season 1, Episode 1)

The second example is a negotiation between Ray Kroc and the McDonald brothers on one of the conditions of the contract, which Ray Kroc and his lawyer are trying to secure.

Ray Kroc - It's my investor group. The financing is contingent on leaving that out of the contract, and, *unfortunately this deal just doesn't happen, it doesn't just get financed, unless you leave that out of the contract.* (Hancock, 2016)

In the examples, the conditionality is expressed by a modal verb *will* and conjunction *unless*, which, in their turn, serve as hedges to politely indicate the fact that there is no other solution or alternative to the problem. In both examples, the justification strategy is also present in order to underpin the condition put forward by one of the negotiating sides. The hedge *just* is used repeatedly in the second example. On the one hand, it emphasizes, and strengthens the semantic meaning of the sentence, on the other hand, acts as a shield or mitigating factor that allows the negotiator to account for the provided conditions. In the second example, one could observe an overlap of showing initiative strategy and conditionality. The initiative is expressed through the phrase *how about*, which is the initial step for suggesting cooperation on the condition that will benefit both sides.

On a final note, to summarize the results of the research, let us analyze the following excerpt, which illustrates how various hedging strategies are enacted by negotiating parties and oftentimes overlap during a single negotiation process. Three partners (Izzy – the code writer, Nick and Reymond) are pitching their product - cryptocurrency GenCoin - to persuade a rich businessman to invest in their startup business. After listening to the partners and weighing up the pros and cons, the businessman proceeds with caution.

The businessman - Me, *I don't know* anything about tech or computers or apps or what have you, but *my consultant was very impressed* with your code, Izzy. And, uh, Nick, you know, Leo will vouch for you. He says that you're a good kid...

The businessman - But I don't think I can jump in this pool yet. *I would like to*, believe me, but, uh, *some of my people say* there are a lot of other competitors out there right now in the cryp

tocurrency market.

Izzy – Like Redcoin?

The businessman - That's one of the big ones, yeah.

Izzy - Dude, Maya Hibert, I went to Stanford with her. They've been begging me to come work for them, I mean, they're a joke.

The businessman - Well, *maybe so*. But you know what *they say*. It doesn't matter if you're the best. It only matters if you're first. Here let me get you another drink (Ketai, 2018, Season 1, Episode 4).

Three distinct strategies are distinguished in the abovementioned example: complementing (*my consultant was very impressed*), justification (*I would like to*) and detachment (*my people say, they say*). The result of the research has shown that complementing is used in the preliminary stages of the negotiation process to positively dispose the sides towards each other. The second phase is detachment, which separates the negotiator from the issue and eliminates the risk of identifying the speaker and the problem or the resolution of the problem. Afterwards, the justification strategy is enacted to provide a solid grounding for the actions.

As it is seen from the example, the businessman is ambivalent about the investment prospects and uses detachment strategy (*some of my people say*) to distance himself from the justification he puts forward. The use of the adaptor *some*, which is a type of an approximator, indicates several anonymous agents who are accountable for the provided information, thus relieving the businessman of the responsibility. At the same time, the pronoun *my* places a certain amount of responsibility since he knows the people and relies on their information. The speaker continues by utilizing the adaptor *a lot of* (with intensifying meaning), which is a reference to a considerable number of competitors, who, in their turn, serve as the main culprits behind his hesitation, hence laying ground for a refusal. It is obvious that the businessman tries to be polite by availing all possible techniques relevant to the

situation. For instance, he starts the sentence with a negative epistemic verb *I don't think* instead of *I don't want*, to show the degree of his contemplation and not his final decision or conclusion. Moreover, he reinforces his polite and amicable attitude by the usage of the modal verb *can*, which implies a lack of ability rather than desire.

Conclusion

This paper has demonstrated how hedges and hedging strategies, revealed during the research, could elevate the effectiveness of the negotiation process on the whole and advance the positions of each negotiating party separately. The paper has referred to an array of classifications of hedges suggested by different scholars and researchers and highlighted their pragmalinguistic features due to which they have been incorporated into several business negotiation cases to form various hedging strategies (detachment, agreement, complimenting, justification, showing initiative, vagueness, conditionality, etc.). Drawing on this research, it is obvious that the most prevalent strategy encountered in business negotiations can be considered the detachment strategy.

It could be concluded that the linguistic means of expression of hedges are so diverse that they allow negotiators to stay polite (save their face), mitigate the illocutionary force, reduce the risk of conflict, and, at the same time, get the desired outcome.

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CORPOREALITY NARRATIVE IN UKRAINIAN LITERATURE: CULTUROSOPHICAL ASPECT

Abstract

The article analyses the features of artistic representation of the body in the Ukrainian literature of the 19th – early 21st century in a diachronic way. It is noted that each period of development of Ukrainian literature has its own specific image of the character with emphasis on the complex inner world, features of interpersonal relations and given the moral and ethical principles of society, the identity of folk culture and traditions, trends in literature, philosophical thought etc. Corporeality is represented in various ways in the works of Ukrainian writers of the late 20th - early 21st century due to the intensification of postmodern practice, lack of censorship, changing worldviews of Ukrainian society and expanding thematic, genre range of literary works. Corporeality is an eloquent characteristic of the character, the cultural and historical space of the day, and the stylistic discourse of literature. The problem raised in the article allows us to position literature as a medium for a deeper understanding of corporality in the humanitarian space and overcoming historically established social stereotypes.

Keywords: literary process, character, philosophism, cultural aspect, national identity, corporeality, tradition.

Introduction

Each literary epoch has its own distinctive features, which are artistically realised at different levels of literary text organisation – problem-thematic, genealogical, narratological, architectural, visual, etc., which are closely related to many fields of science (philosophy, psychology, culturology, etc.), other arts (painting, music, choreography, cinema, etc.), culture in general, the realities of life (with significant events), natural changes in human consciousness, the individual experience of the writer.

Pluralism of methodologies, interdisciplinary space as a necessary plane for the study of literary texts, and attention to the complex internal structures of the characters (with emphasis on gender, sociocultural, gerontological and other

manifestations) expand the interpretive boundaries of theoretical and literary thought, because “modern philosophical knowledge of man is determined by the need to systematise and conceptualise heterogeneous and diverse material” (Slabouz, Butko, Mozhovyi, Nikitina, & Matorina, 2021, p. 45). At the beginning of the 21st century, Ukrainian literary studies intensified psychological, psychoanalytic and anthropological aspects of the study of literary texts, as evidenced by T. Gundorova, S. Pavlychko, M. Pavlyshyn, Ya. Polishchuk, L. Tarnashynska, M. Tkachuk, F. Shteinbuk and others.

Theoretical Research Methods

The chosen culturosophical vector of comprehension of corporeality aims to clarify the

specifics of artistic manifestation of this phenomenon in the Ukrainian literary tradition, to substantiate corporeality as one of the indicative characteristics of Ukrainian literary discourse, a component of poetics and understanding of philosophical principles of the work among the corpus of methodologies) to the study of artistic manifestations of corporeality in Ukrainian literature in the diachronic dimension. The conclusions and generalisations obtained in the course of the study in the future can be an essential addition to the multifaceted understanding of the subject of corporeality, the formation of principles and ways of understanding and interpreting the philosophical foundations of literature.

We understand corporeality as “a concept that eliminates the interpretation of the subject as transcendental, introduces into scientific circulation the concepts of sexuality, affect, perversion, death, etc.” (Kovaliv, 2007, p. 485). The term “body” is used to mean “traditional aesthetic, socio-humanitarian knowledge, which means corporality (internal aspect), endowed with the functions of mentality (external aspect)” (Kovaliv, 2007, p. 485). Thus, we will talk not only about the physical and biological characteristics but also about the anthropological sensory component of the characters of literary works because, according to O. Losev (1993), “human corporeality means that, except the body, all man is taken into account psyche, its mental composition, with its individual characteristics” (p. 144). Furthermore, if the body “loses sensory meaning, it ceases to be itself” (Kovaliv, 2007, p. 485). Thus, the mode of the body in literary criticism, in contrast to the existing biological, medical, and clinical approaches, requires interpretation of the interaction of corporeal with mental organisation, intellectual component, emotional and emotional capabilities of the character, combining anthropological and cultural narratives.

Research Results and Discussions

The volume of the article does not allow us to

cover a wide range of works with artistically declared corporeality (in different aspects, angles and different philosophical accents), so we will involve only those literary texts that are indicative, staged, testify to the duration and progress of artistic presentation of corporeality in Ukrainian literary tradition.

Marking of Ukrainian literary texts with corporeality has a long tradition, starting with texts of the Kyiv-Russian period of formation of Ukrainian literature, in particular, “Teachings of Volodymyr Monomakh to Children”, works of Ukrainian philosopher G. Skovoroda. This tradition has its own specifics, coordinated by the corpus of Ukrainian folk customs, traditions, and folk moral norms, which helps researchers to trace the originality of artistic realisation of the body in Ukrainian literature, to clarify their ideological and semantic essence and thus expand and deepen the anthropological aspect of the study. Ukrainian literature, which in modern Ukrainian theoretical and literary thought is activated along with other productive methodologies of interpretation of texts – psychological, psychoanalytic, postcolonial, etc.

In modern literary criticism, it is crucial to apply the latest methodologies and techniques to the interpretation of complex in its architecture, philosophical and intellectual content, subtextual components, etc., texts. A distinct anthropological component is noticeable in the works of Ukrainian researchers T. Gundorova, J. Polishchuk, V. Tabachkovsky, L. Tarnashynska, M. Tkachuk, F. Shteinbuk and others. The theoretical and methodological basis of their studies in the works of R. Bart, R. Deleuze, J. Derrida, J. Le Goff, F. Guattari, M. Foucault, O. Losev, M. Merleau-Ponty, R. Nietzsche, V. Podorohy, G. Simmel, B. Waldenfels, etc., strengthen the interdisciplinary component of the study of corporeality, contribute to the study of the specifics of its artistic expression in literary texts. M. Tkachuk (2009) emphasises that “a special place in philosophical and anthropological issues is given to the body, the issue of ontological uni-

versals, assessments of the human body in terms of essential and existential characteristics as a phenomenon of culture and nature, complex relationships between body and soul” (p. 47). The researcher proposes to consider the problem of corporeality in a broad aesthetic context: “In the culture of the Ukrainian Baroque of the 17th and 18th centuries, the theme of the body is closely connected with the problem of Baroque anthropology, which unfolded in the stream of Renaissance anthropology, as well as the Enlightenment concept of man” (Tkachuk, 2009, p. 51). Researching Kotlyarevsky’s “Aeneid” in anthropological and aesthetic aspects, M. Tkachuk (2009) emphasises the critical characteristics of the work (a reference to the past, historiosophical and socio-ethical components): “Kotlyarevsky’s anthropological discourse covers the ontology of man in a complex vortex of time. In the stream of literary anthropology, it is carried out in ideological and figurative, symbolic and allegorical and other forms of word art” (p. 53). In the “Aeneid”, I. Kotlyarevsky depicts a body that affirms the vitality of the natures of Aeneas and the Trojans and their ability to overcome difficulties. The carnival-buffoonery pathos of I. Kotlyarevsky’s work is semantically correlated with “folk laughter culture” (by M. Bakhtin), revealing the emotionality, life-affirming position and bodily sensuality of the heroes; energy. The poet “portrayed man through the prism of the culture of the Ukrainian people”, – concludes M. Tkachuk (2009, p. 58).

It is well known that the development of literature is inseparable from the philosophical ideas of the day, influencing the formation of the foundations of artistic thought. For example, sentimentalism in Ukrainian literature is inseparable from the works of P. Yurkevich’s “From the Science of the Human Spirit”, “Heart and its Significance in the Spiritual Life of Man on the Teachings of the Word of God”, which declares “philosophy of heart”, designed by Ukrainian writers: the sensuality of the character, the beauty of his soul and body, the experience of the heart, hon-

esty, kindness, sincerity, politeness – the main characteristics of the characters in the works of G. Kvitka-Osnovyanenko, P. Kulish.

Clothing declares the social status of the character of Ukrainian literature of the 19th century and presents his body as an “addition to the body” (M. Merleau-Ponty), a kind of illustration of his virtues and moral principles. Ukrainian romanticism literature depicts externally and internally beautiful characters, lovers, extraordinary personalities prone to intense and vivid experiences, passions, ecstasy, and attention to emotional impulses and intuitive guesses (Kovaliv, 2007). The inability to combine the desired with the real creates a dichotomy, lack of initiative of the character, sadness of mood, deepening his loneliness (works of romantic poets). At the heart of the clear division of characters into positive and negative is the principle of their observance of the rules of religious morality. In this thematic-problematic aspect, corporality becomes essential because it is an expression of the moral virtues of the character. Deciphering the body requires delving into the subtext of the work (for example, the disgraced girl’s body in “Katerina” by T. Shevchenko or the body that does not correspond to the folk ideal of beauty in the poem “Dream” by T. Shevchenko), which happened with the intensification of anti-colonial discourse in Ukrainian literature 90s of the 20th century.

The era of Modernism in Ukrainian literature radically changes the image of the body and its ideological and philosophical load in work. If in the literature of realism, the beauty of the body and the diligence of the character were in the same semantic plane, then, according to T. Gundorova (2013), “in which different cultural signs and different cultural practices are inscribed” (p. 159). The body is perceived not only by the bio-field/mass/flesh: modernism primarily declares latent, hidden from prying eyes, intra-spiritual processes, which also activate mental, spiritual, instructive, carnal, or instinctive desires, manifest the consciousness of the conscious, subcon-

scious. The unconscious, in which the body is a means of achieving pleasure, suppressing instincts, and also acts as biological matter, capable of suffering, pain, disease and other mental and physical pathologies. In the period of Ukrainian literary modernism, the body is one of the powerful tools of psychosomatic and mental manifestation, laying a powerful platform for the development of psychoanalysis in the literary discourse of Ukraine.

Corporeality in the works of Ukrainian writers of the late 19th – early 20th century is presented as:

1. an indicator of the culture of the character-peasant, who presents himself as a work that repeats the mental connections of Ukrainians with the land (prose by V. Stefanyk, O. Kobylanska). In “The Stone Cross” by V. Stefanyk, almost for the first time in Ukrainian literature, depicted the mutilated body of the protagonist;
2. an exponent of the hedonistic worldview of the characters, the philosophy of Hutsul vitalism (the cycle “Parasochka” by Marko Cheremshina, “The Shadows of Forgotten Ancestors” by M. Kotsyubynsky);
3. a centre of mental suffering, pain, and bodily wounds inflicted by war (anti-war prose by Marko Cheremshina, O. Kobylanska, O. Turyansky, M. Yatskiv);
4. carrier of philosophical issues, existential motives (dramaturgy by Oleksandr Oles, V. Vynnychenko);
5. artistic construct that testifies to the prospects of mastering neo-romanticism, expressionism, neorealism, symbolism, and naturalism (and partly their synthesis) in modernist Ukrainian literary texts (works of M. Kotsyubynsky, Lesya Ukrainka, V. Vynnychenko);
6. the declarant of folklore and Ukrainian mythological tradition (“The Forest Song” by Lesya Ukrainka).

Despite such a branched significance of the body in Ukrainian literary modernism, it is crucial that the culture of body image in this period

is based on the aesthetics of folklore and folk morality, according to which, for example, adultery is not a sin, and asceticism is treated as a deviation from the norm. Pre-postmodern understanding and modelling in the fiction of important categories of deviation, pathology, and non-normative. In this way, as it seems to us, the Ukrainian tradition of forming modes of bodily narrative in literature with its transformations, progress, modernisation and tendency to blur the boundaries in the presentation of the body as an expressive producer of poetic speech in the text.

Modernistically concise, expressive, eloquent, with an emphasis on details (often symbolic) and a complex world of experiences, emotions, and moods of the characters, characteristic of the actual in the late 19th – early 20th-century expressionism principle of reflection of the internal through the external depicted body, often unattractive, in an unexpected thematic-problematic context. The events of the First World War “opened” another way of depicting physicality – through physical and mental trauma. Freud’s ideas (on the structure of the psyche), A. Bergson (on the “third eye”), K.-G. Jung (on the collective unconscious), F. Nietzsche (on the superman), A. Schopenhauer (on pessimism) and others are relevant in this period. These ideas form a strong philosophical basis of world modernism and Ukrainian literary modernism, where the human body occupies one of the key places. At the forefront is a strong-willed, controversial person who is able to resist the masses to declare their national, social, and sexual identity. Moral and ethical issues and issues of family relations with an emphasis on the body are gaining new importance not only in works of art, for example, by V. Vynnychenko (“Black Panther and Polar Bear”, “Memento”, “Beauty and Power”, “Moment”), but also his philosophical work (treatise “Concordism”). Bold and sometimes provocatively depicted in the works of this writer, corporeality allows contemporary critics to talk about experiments with morality, and its relativity, and modern literary critic S. Pavlychko (2002) to

conclude about Modernism, which “offered a love discourse of something else. He was interested in love as a complex phenomenon of human life, a philosophy of feeling, and sexuality in a much deeper sense and more frank depiction than has ever happened in Ukrainian prose” (p. 226). Thus, in the literature of Modernism, moral and ethical issues deepen, and the system of images not only diversifies but also changes the focus of the image of the character, the nature of his psychologization and individualisation.

In the Ukrainian literature of Modernism, the theme of the sick body appears – as an artistic reaction to common in the late 19th – early 20th century and not yet studied diseases (neurosis, tuberculosis). Philosophically rethought aesthetics of the diseased body in the works of Ukrainian writers (“Blue Rose”, “Voice Strings” by Lesya Ukrainka, etc.), first formed the foundation for a neo-romantic character – strong-willed, who with his spirit resisted the circumstances, and secondly, raised the psychologism of literature to a higher level of comprehension of such existential as freedom, the meaning of life, suffering. A person who appears above the crowd (the crowd still cannot position itself with a community united by a common idea) meets the needs of Ukrainian literature and the needs of Ukrainian society at the turn of the century.

The multifaceted block of moral and ethical, existential issues in the Ukrainian literature of this period, which testifies to the active search by writers for the required type of character, is supplemented by 1) collections of poems “The Withered Leaves” by I. Franko, “The Palm Branch” by A. Krymsky about unhappy love, the suffering of a lyrical character; 2) creative works by the poets of the “Young Muse”, in which, given the popular ideas of F. Nietzsche, the works of S. Baudelaire, P. Verlaine, paintings by E. Munk, F. von Stuck, and others. In this poetry, the image of a woman is reinterpreted: women appear in the images of hyenas, vampires, and maenads, who ruthlessly tear the body of their victim – a man; 3) a novel about the relationship

of two men “Andriy Lagovsky” by A. Krymsky, which together with experimental novels and novels by V. Vynnychenko opened taboo or unpopular topics and paved the way for the Ukrainian intellectual and psychoanalytic novel. For example, V. Petrov continues to legalise same-sex relationships (“Doctor Seraficus”), broadcasting “friendship” as one of the ways to build characters.

S. Pavlychko (2002) notes different models of love discourse in the 1920s in Ukraine, which “turned out to be much more outspoken than ever before. For Khvylovy, love was first and foremost sex, the phenomenon of the lower realm of life. Behind Saussure’s superficial lyricism lurked a savage and brutal male force liberated by the demon of revolution. In the poetry and prose of the 1920s, the male romance of irresponsible sexual relations prevailed. Only the neoclassicists were aristocratic, restrained, and even cold in their feelings. The most ‘loving’ poet among them was Rylsky, who liked to write not so much about feelings as about the philosophies of their past. Meanwhile, Semenko invented ‘eroticism’ completely devoid of eroticism, and Tychna declared his fear of eroticism and the abstractness of his poetic loves...” (p. 226). Thus, intellectual prose, which became more active in Ukrainian literature in the 1920s along with the strengthening of existential discourse, focuses on corporeality. For example, in the novel “The City” by V. Pidmohylny, the body is a means of gaining a place in society, but the loneliness of the protagonist does not leave and thoughts about the absurdity and futility of life. S. Pavlychko (2002) rightly remarks about V. Pidmohylny’s innovative approach to understanding the body: “Pidmohylny finally broke the populist stereotype of this prose, where there was a gap in the place of body and sexuality. He made the body the protagonist of ‘The City’ and put forward the idea of the duality of man, which consists of angelic and animal principles. Pidmohylny’s characters suffer from a dichotomy between the soul (mind, intellectual sphere) and the body, sexual

desire. Harmony between these two areas is difficult. In fact, according to the author, it is impossible. Therefore, Pidmohyl'ny's sexuality excludes love and is a pleasure for the body. The love, the high feeling that the heroes chase, never becomes their erotic experience" (p. 226). The creative works by V. Pidmohyl'ny, as well as M. Khvylovy, A. Krymsky and V. Petrov, re-vectorise Ukrainian epics, in which the moral and ethical field significantly expands, emphasises and specifies unusual and even bold for the Ukrainian literature of the first third of the twentieth topics of sex, pathological sexual inclinations, perversions, erotomania. The statement is significantly reflected in the actual poetic and narrative system of works: the text reduces the seriousness of feelings and the height of sincere intentions, replacing them with compulsive, fragmentary-rhizomatic inclusions, declaring human lust, instinct, anxiety, dissatisfaction that grows, while psychologising and straining the text.

S. Pavlychko (2002) also adds an essential emphasis for understanding our topic: "Pidmohyl'ny is almost exclusively about male sexuality, which is a cruel, destructive force for women... If the male nature in sex seeks victory, the female, according to Pidmohyl'ny, is doomed to find humiliation and defeat (p. 227). This vector of vision of sexual issues in Ukrainian literature deepens the artistically depicted sphere of conflict and diversifies genre and narrative forms. The figures of writers and scientists M. Kostomarov and P. Kulish in the biographical novels of another writer of this period – V. Petrov – appear as "real people". They have problems, they are lonely, in despair, with neuroses, dissatisfaction with themselves, "they were part of the general, inherent in the neoclassical discourse of demystification of Ukrainian literature and its history" (Pavlychko, 2002, p. 219), which, we add, at the beginning of the 21st century actualised in the psychoanalytic biographical prose by S. Protsyuk.

The novels by V. Pidmohyl'ny and V. Petrov did not correspond to the method of socialist re-

alism proclaimed by the totalitarian system with a "correct" character endowed with positive traits and corporeality hidden in decent and unprovocative clothing as an essential addition to the full description; he was a conscientious Soviet worker, a builder of communism, whose body beauty was manifested in tireless work for the benefit of the fatherland (prose by Oles Honchar). Such a character was presented in official Ukrainian literature until the 1990s. Nevertheless, it is worth remembering the literary underground, as it is called by R. Kharchuk (2008) – writers L. Dibrov, L. Poderviansky, and B. Zholdak, whose creative work is rightly considered a pre-postmodern phenomenon (p. 107). Important at this time was "bizarre prose" (according to many literary critics – the Ukrainian version of "magical realism", presented in world literature by G. Marquez), where humour, irony, play, and parody became fundamental in the image of the character and his body. This continued and renewed (through coding and philosophical connotations) the traditions of Ukrainian laughter culture. For example, the idea of the main character of the novel lending her husband for a month to another woman ("Borrowed Husband" by E. Gutsal) at first glance seems a joke, but it hides a satire on the Soviet system's thesis of the secondary and insignificance of sexual intercourse in marriage. E. Gutsal's humour emphasises that the performance of marital responsibilities is the basis of harmony, comfort, order, and mutual understanding in the family, and a person's refusal to have sex is a refusal of his nature.

Creative Works about the Holodomor, collectivisation ("Maria" by U. Samchuk), NKVD (or People's Commissariat for Internal Affairs) torture chambers, political prisoners' camps ("The Garden of Gethsemane" by Ivan Bagryany, "Thorn" by M. Osadchy, poetry by V. Stus) did not correspond to the socialist-realist canon and were banned by Soviet censorship. In these texts, with the maximum realism and extreme emotionality, the facts-proofs of physical torture of a body, psychological trauma of the person, humili-

iation of its dignity, and destruction of existential space of the person are drawn. These works of art with a clear protest sound deepened the ontological issues in Ukrainian literature. Compared to the early 20th century, they marked other facets of the problem associated with the emotional and psychological experiences of the individual in an extreme situation. The whole depth of experiences in the works of various genres of writers was built on artistically rethought ideas of A. Camus, M. Heidegger, J.-P. Sartre affected the formation of the national identity of the characters in Ukrainian literature.

A particular group in Ukrainian literature of the second half of the 20th century composed works on the Chornobyl theme, which are also “marked” by the flesh and contain deep symbolic and metaphorical images (I. Drach, V. Yavorivsky). However, the key significance of these works and the Chornobyl accident for Ukrainian literature and culture, in general, is that they formed a kind of semantic narrative platform for the concept of “post-Chornobyl library”. This concept was introduced into the scientific discourse of the late 20th century by T. Gundorova (2013), referring to the carnivalised and post-apocalyptic post-Chornobyl text of Ukrainian postmodernism. She understands Chornobyl as a word symbol denoting the state of the presence of trauma, as an “event in the author’s inner life” (Pavlyshyn, 1997, p. 177) and as a fact in the history of Ukraine that gave rise to the symptoms of the “sick body” in modern Ukrainian literature.

Globalisation changes caused by the ecological crisis, economic instability, military conflicts, etc., change and traumatise the consciousness of the modern person. Since the 1990s, the presentation of corporeality in Ukrainian literature has changed dramatically: the material narrative signals changes in the public consciousness and the emergence of a post-totalitarian “game person” (T. Gundorova). We can make assumptions: if not for the method of socialist realism, which totally embraced Ukrainian culture for several

decades and deprived the productive and promising ideas of Z. Freud, Nietzsche and others for the development of literary methodology (the works of these scientists were banned in Soviet Ukraine), then Ukrainian literature (the 1990s) would not be so protesting and explosive in the aspect of depicting corporeality. The post-Soviet world perishes in unspirituality – this is noted, for example, by E. Gutsalo in his works “Fornication: Ukraine: Debauchery and Degeneration”, “Improvisations of the Flesh”, “Madness”, “Tick”, warning against the spiritual degeneration of the nation, against false values “porn-glamour” (Kjubilie, 2009), protesting against the system that destroys the principles of the Ukrainian family, emphasising that there are no trifles in human life. Everything, including sexual life, should be harmonious and filled with positive and sincere feelings.

Ukraine’s independence in 1991 was reflected not only on the political map but also in literary texts – changing the style, concept, and ideological orientation of literary works. Psychosocial devastation of the post-Soviet era destroys the traditional type of character: in the foreground in the image of a hero with a split or multiple consciousnesses, a marginal personality, often characterised by the unconscious, instincts, flow of consciousness, mental deviations, his always corporeal. At the poetic level, this is expressed in the rejection of plot writing, a high level of metaphor, the emotional component of narration, architecture, and the dominance of onyric (works of Oles Ulyanenko, Yu. Izdryk, and S. Protsyuk). This is a postmodern body, “it is both the same and not the same or different” (Gundorova, 2013, p. 161). He is a receiver and collector of impressions that are pleasant for it – “it experiences sexual, gastronomic, auditory, visual and other pleasant sensations” (Polishuk, 2016, p. 150), becoming dependent on them, becoming a tool for pleasant experiences without any restrictions, but with increasing strength and energy. In the Ukrainian literature at the beginning of the 21st century, the monstrous body is

becoming more active – as an emblem of modern post-totalitarian society, says T. Gundorova. It supports the views of researchers M. Lipovetsky and A. Etkind that images of hybrid werewolves are the result of an unexplored traumatic memory of the Soviet past (Gundorova, 2013, p. 161). Such “bodily variability” is actively developed by Ukrainian writers in literary works (Dara Korniy, O. Zabuzhko, V. Eshkilev).

All types of the characters of this period, which are conditionally grouped by O. Stavnycha (2017, p. 321), among a number of indicative characteristics, are “marked” and corporeality: the image of the character-statesman is depicted with naturalism and often exaggerated physiology (“Scrap waste” by P. Zagrebelny). A vampire woman with unbridled passion represents a consumer; the type of “new woman” with masculine traits in character, with “devilish ingenuity”, strength, consistency, desire for power, fame and fortune, and the courage to challenge conventions. “The common defining feature of heroines of this type, – summarises O. Stavnycha (2017) – irony and self-irony, confrontation with the rigidity of the world order. He is a rebellious character..., although rebellion often ends in defeat” (p. 327). Such reading eloquently declares the shift of gender stratification, modification of social, civic and often even national position, the shift of emphasis from the realm of the conscious to the unconscious, overcoming the shadowy sides of the individual and so on.

In the '90s, the twentieth century, in the anti-colonial works (by Yu. Andrukhovych, O. Irvanets), the body is deprived of integrity because it belongs to the confused character, and in post-colonial works (O. Zabuzhko, M. Matios, S. Protsyuk, O. Zhupansky) corporeality appears as a construct that realises the reasons for his distortion and ridicule. The corporeality narrative becomes an object of the family's memory for the characters and the writers – as a statement of their trauma from the totalitarian regime, the collective experience of experiencing trauma and internal unrest. One of such illustrative works in

Ukrainian literature is the novel “Sweet Darusia” by M. Matios, where 1) the enkavedist's cruel abuse of the woman's body is reproduced; 2) the image of a mother cursing her young child is overemphasised; 3) a wide emotional-event range the fate of the damned mother's daughter.

The corporeal works of Ukrainian writers of the late twentieth century significantly rethink the long-standing sin problem in Ukrainian literature. Investigating the peculiarities of the motive of the Fall in the texts of M. Matios, literary critics T. Grebenyuk and O. Turgan (2008) state that the concept of sin in the prose of this writer is often used as a euphemism for sex: “Quite often in the pages prose by M. Mathios we see a situation (which has become a stamp since the “sexual revolution” of the 1960s), when the character, underestimating the role of sexual relations with a man, almost loses him. It is the conflict between the moral norms that are ingrained in the character's mind and her subconscious sexual urges that is usually most successfully exploited in 20th-century fiction (since the days of “Lady Chatterley's Lover” by D. Lawrence) ... The psychoanalytic aspect of the analysis of the Fall problem in the prose of the writer involves mainly the analysis of the conflict between the subconscious sensual urges of the character and the resistance of consciousness burdened with the norms of modern morality” (pp. 248-249). We emphasise that the problem of sin in the works of Ukrainian writers of the late 20th century is hyperbolised. For example, in Oles Ulyanenko's novel *Stalin*, the motive for crime and punishment is artistically realised based on Ukrainian material: the story of degradation and degeneration of the Piskarev family is recreated – the sins of a grandfather, a former enkavedist, must be redeemed by a moron grandson.

Simplicity, or even lack of review, and wide publishing opportunities for publishing literary texts (because in the 90s, there were many large and small private publishers) – are the first important factor that contributed to the diversifica-

tion of works with the “presence” of the body. Thus, the works of Yu. Vynnychuk “fill the white spot of eroticism in Ukrainian literature” (Pavlychyn, 1997, p. 233), Pokalchuk’s prose collections “The Dizzy Smell of the Jungle” and “Forbidden Games” depict the most intimate intimacy, ... continuing the ‘sexual revolution’ in Ukrainian literature” (Holoborod’ko, 2006. p. 85), the novel “Recreation” by Yu. Andrukho-vych contains “sexual and alcoholic obscenities” (Pavlyshyn, 1997, p. 237), the micro-novel “Cellar” by V. Medved depicts the boy’s first sexual experience – as an instinct and at the same time an experience of overcoming fear, the prose by Oles Ulyanenko with corpses, blood and various perversions. At the same time, there are works by, for example, E. Pashkovsky, in which the author contrasts sex with love as the closeness of the biofields of partners, denying adultery; “Totem” by S. Protsyuk, where the author emphasises “on brutal sex, adultery, physiology in order to conclude about the perishability of the flesh” (Kharchuk, 2008, p. 101), intertwining love stories with national issues, emphasising the fate of children born without love; “Island KRK” by Yu. Izdrik, in which the author argues that with the loss of physicality, “a person learns that nothing is” (Kharchuk, 2008, p. 101). These corporeality-ontological accents in the works of Ukrainian writers form a kind of demarcation line for distinguishing between mass and academic literature.

The existential loneliness of millennial writers and their postcolonial and post-totalitarian confusion leaves an imprint on the artistic concept of the character – fickle in beliefs, indifferent to people, lost in the world, and insincere in interpersonal relationships. In view of this, the content of the body in Ukrainian literature has changed since the end of the 20th century – it is no longer a body that carries the diseases of the century; now, it “fixes” and experiences the past. Speaking about the post-Soviet youth novel of the beginning of the 21st century, the literary critic T. Gundorova (2013) remarks on the body in

pain, the sick and infantile, and the disturbing somatic and mental processes in the characters’ bodies. She rightly emphasises that “to speak of different corporeal of one body, because the body in modern culture, which has survived the experience of postmodernism, is not a holistic material object identical to itself but becomes dissociated and performative... The body as a performance is a phenomenon of the postmodern era when the idea comes that different life-streams open the body, and virtual bodies cross borders” (p. 159). The characters resort to the body’s needs, neglect morals and generally accepted rules, and often commit crimes.

However, the activity of Ukrainians in social processes and the resuscitation of the authentic pages of Ukrainian history contributed to the creation of strong, strong-willed, wise, spiritually rich, and physically stable, with the rich life experience of the character in the works of M. Dochynets, A. Kokotyukha, V. Lys, Yu. Shcherbak, V. Shklyar. A person who opposes circumstances in the characterisation of which the corporeality appears as a means of knowing the world, and the body as a container of the spirit, protesting against internal and external slavery, injustice, and shame. Since the Revolution of Dignity in 2014, this group of characters has been joined by heroes with a clear position in life, patriots with clearly defined moral and ethical principles and ideals, with intense protest energy aimed at protecting civil rights. The bodies of the lost “Heavenly Hundred”, metaphysically acquiring the properties of transforming flesh into the spirit on a mental level for Ukrainians, become a symbol of indomitability, dignity and freedom in works of art and the nation’s consciousness, reinforcing the culturo-sophical idea of a literary work. Writers’ works on events in eastern Ukraine depict “corporeality in Donetsk style” (Polishuk, 2016, p. 143): warrior, defender, strong in spirit, purposeful, intelligent, internally mobilised, responsible and strong-willed person who, despite a physically mutilated body (torn by bullets, exhausted by torture), full of unbearable pain for

the loss of brothers, has an irresistible desire to defend the borders of his country and to prolong life in a country without war (works by B. Humeniuk, E. Polozhiy and others). The arsenal of artistic means and techniques, together with effectively applied elements of expressionism, imprecinations of naturalism and documentary component (because the authors of works – writers, combatants, volunteers) give works about The Anti-Terrorist Operation artistic originality. In these literary examples, corporeality performs one of the character's key characteristics, reflecting his inner world.

Conclusion

The proposed approach to the body as a text in the Ukrainian literature of the 19th – early 21st century, as a phenomenon of cultural search and philosophical interpretation of man in his relations with the world, shows the diversity of forms of artistic representation of the corporeality at different stages of literature. Corporeality in the Ukrainian literary work is informatively capacious and ideologically and aesthetically loaded, as well as information about the character's social status, marital status, education, and profession, making the character realistic. The semantics of the body in Ukrainian literary texts of Ukrainian writers reflects the cultural and historical realities, coordinated by the world and Ukrainian philosophical thought, and is consistent with the value orientations and aesthetic principles of the cultural era, folk traditions of laughter culture (early 19th century), world stylistic tendencies (Ukrainian literary modernism of the late 19th – early 21st century), depends on the method of socialist realism imposed by Soviet ideology (30-70s of the 20th century) and caused by political and ideological changes in society. In the works of Ukrainian writers of the 19th century, the body appears as a visual text. Since the beginning of the twentieth century, body language in the literary text has diversified; the post-totalitarian era brought post-corporeality to Uk-

rainian literature, thus often depersonalising heroes, depicting a sick body exhausted by unspoken trauma. The study of ways of representing corporeality in Ukrainian literary texts allows modern literary criticism to reach a new interdisciplinary level.

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INTERPRETATION OF KEYWORDS AS INDICATORS OF INTERTEXTUALITY IN ENGLISH NEW TESTAMENT TEXTS (AntConc Corpus Manager Toolkit)

Abstract

The article deals with the interpretation of keywords as indicators of registering intertextual properties in English New Testament texts. The notion of “intertextuality” is represented in terms of three approaches: philosophical-poststructuralist, philological, and genre-textual is considered to be a complex interdisciplinary phenomenon and is characterised as a system-textual and prototypical category, with an emphasis on the typological properties of textuality. It has been proved that in order to register the intertextuality in English New Testament Texts, the notions of “keywords” and “life cycle” as indicators of actualization (active vocabulary) or deactualization (passive vocabulary) of tokens represented in a specific type and kind of discourse were introduced. AntConc corpus manager as an artificial intelligence programme, which is a free and multifunctional tool for statistical research of texts of different languages of various discourses (Dr Laurence Anthony), helped to establish the following most frequent keywords of intertextuality in English New Testament texts: God (1372), Jesus (989), Man (908), Lord (728), Christ (571), Will (555), Son (422), Father (370), Spirit (299), Heaven (256).

Keywords: interpretation, keywords, indicators, intertextuality, New Testament, the English language, corpus manager, AntConc.

Introduction

At the present stage of development of scientific knowledge, the attention of many scholars from various fields (linguists, philosophers, literary critics, etc.) is focused on the notion of “intertextuality”, which “does not open a new phenomenon but allows a new understanding and mastery of explicit and implicit intersection of two texts” (Piege-Gro, 2008, p. 48). It is explained by the fact that intertextuality observed in any text of a particular type and kind of discourse is connected with the “functional-pragmatic content ... of openness of the text” (Chernyavskaya, 2014, pp. 204-210). It means

that V. Ye. Chernyavskaya (2014) identified the following functions of intertext:

1. *meaning-making “model”* temporal reality to create new meanings in the processes of text creation;
2. *receptive-oriented*, i.e. dialogue between the author and the addressee through the interaction of the text with the reader;
3. *ideological and thematic*, i.e. individual-authorial concept of the world;
4. *semantic-thematic*, i.e. semantic and structural-compositional unity of the text;
5. *prototype*, i.e. typological openness of texts of one genre (type, class) to each other;
6. *discursive and stylistic*, i.e. a separate text has

common stylistic features with functional-communicative classes of texts or discourses (pp. 204-210).

In order to observe all the functions mentioned, the notion of “keywords” and their “frequency” as a manifestation of active/passive vocabulary was introduced into many sciences of knowledge. It is well-known that the notion of “keywords” is widely popular in Corpus Linguistics, that is why scholars from many fields of science refer to *corpus databases* (e.g., British National Corpus, etc.), *corpus managers* (e.g., AntConc, etc.), etc. that help them automatically generate a set of the most frequent keywords. It is one of the modern approaches that can show the connections between two or even more texts of various discourses.

Besides, to register and then explain the automatically generated keywords, scholars use the results of Cognitive Studies (Croft & Cruse, 2004; Zehentner, 2019, etc.), especially “interpretation” (Palmer, 1969; etc.) as “the process, result and sets that form unity: the process of interpretation has its result, but its implementation requires the presumption of the object being interpreted” (Short Dictionary of Cognitive Terms, 1996, pp. 31-33).

That is why the triad *intertextuality* > *keywords* > *interpretation* has to be taken into account, especially the methodological tools of the following fields: Multidisciplinary Studies (Linguistics, Philosophy, etc.) – for studying intertextuality as a phenomenon, Corpus Linguistics – for choosing the keywords characterizing intertextuality, and Cognitive Studies – for using interpretation properties to explain the degree of frequency of chosen keywords from English New Testament texts.

Literature Review

The literature review showed that the triad *intertextuality* > *keywords* > *interpretation* is represented in scientific works in different cases:

1. Modern scholars (Liashko, 2020; Liashko,

Kapranov, Cherkhava, Nasalevych, & Riabukha, 2021, etc.) identify three main approaches to understanding the essence of “intertextuality”: *philosophical-poststructuralist* (Bakhtin, 1997; Barthes, 1977; Riffaterre, 1987), *philological* (Krasnykh, 2003; Piege-Gro, 2008; Fateyeva, 2006; Fairclough, 2003), and *genre textual* (Beaugrande & Dressler, 1981; Shchirova & Goncharova, 2007) or similar ideas (Vasko & Korolyova, 2020).

2. The notion of “keywords” is represented not only in Linguistics; it is observed in other fields of knowledge: *Computer Science* (Shchukova, 2008), *Psychology* (Korsakov & Korsakova 1984), etc.
3. The notion of “interpretation” is of multidisciplinary nature, the core of which is *hermeneutics* (Gadamer, 2013, etc.) and *hermeneutic phenomenology* (Heidegger, 2008, etc.). It is also actively used in *epistemology* (Vlasenko, 2010), *communication theory* (Pochep-tsov, 2001), *philosophy of language* (Boroday, 2019; Soboleva, 2003), etc.

Aim and Objectives

The article aims to identify the most frequent keywords that are indicators of intertextuality in English New Testament texts with the help of the AntConc corpus manager.

Tasks:

- to provide definitions of “intertextuality” as a multidisciplinary category in modern science;
- to characterize the notion of “keywords” and their “life cycle” as a means of registering intertextuality in the texts of various discourses;
- to define interpretation as a tool for explaining keywords represented in different texts of various discourses from the standpoint of view of hermeneutics and philosophy;
- to describe the functionality of AntConc corpus manager with a focus on the option *Word List tab*;
- to choose the most frequent keywords as in-

dicators of registering intertextuality in English New Testament texts with the help of the AntConc corpus manager toolkit and to interpret hypothetical reasons for the most frequent ones.

Research Data Material is The New Testament of the King James Bible (King James Bible, n.d.).

“Intertextuality” as Multidisciplinary Category in Modern Science

The notion of “intertextuality” (French *intertextualité*, from Latin *inter* “between” and *textum* “fabric, link, structure”) appeared in the '60s of the XX century. It could be considered relatively modern, but it “covers the oldest and most important writing practices” (Piege-Gro, 2008, p. 47). Generally, it “confirms the relationships of all texts created by mankind” (Volchikov, 2018, p. 42). In the “intertext”, everything “is connected with “everything”, and one can only hypothetically think of some First Text from which the intertext..., or the First Scholar who studied this object” (Kuzmina, 1999, p. 8).

The notion of “intertextuality” first appeared in 1967 in J. Kristeva’s “Word, Dialogue and Novel” (French semiotics: From structuralism to poststructuralism, 2000, p. 429). The prototype of the scientific work of the researcher was an early M. M. Bakhtin’s “The Problem of Content, Material, and Form in Verbal Art” (1924), which was a reaction to the theory of formal school (O. O. Potebnya). In addition, the emergence of the theory of intertextuality was influenced by O. M. Veselovskiy’s “Historical Poetics” (1989). The scholar substantiated the relationships between the semantic structure of a literary text, the mechanisms of human memory and cultural tradition expressed in words by motives, poetic formulas, and plot schemes and are reproduced thanks to the work of fantasy. He finds it in the depths of personal memory or through referring to the fantasy of other poets (Veselovskiy, 1989,

p. 17; Kuzmina, 1999, pp. 8-9).

Analysing the modern scientific literature on the problem of intertextuality, O. V. Liashko (2020) considers the phenomenon of “intertextuality” as a complex multidisciplinary category. She notes that the study of it is represented in many works (Beaugrande & Dressler, 1981; Chernyavskaya, 2014; Genette, 1997, etc.), which offer various definitions of this concept in general and classification of intertextual links in particular.

The following approaches to understanding the notion of “intertextuality” should be mentioned:

1. *philosophical-poststructuralist* (Bakhtin, 1997; Barthes, 1977; Riffaterre, 1987) corresponds to a cultural-semiotic approach that focuses not so much on texts, but the relationships between them in the infinite text space; *philological* (Krasnykh, 2003; Piege-Gro, 2008; Fateyeva, 2006; Fairclough, 2003) is identified with the problem of literary influences, borrowings or creative dialogue of authors, internal motives of the work (such as stylization, parody and collage), citations, various forms of foreign language, allusions, reminiscences, precedent texts and phenomena;
2. *genre textual* (Beaugrande & Dressler, 1981; Chernyavskaya, 2014; Shchirova & Goncharova, 2007) provides a “reflection of the relationship of texts belonging to one, created based on different principles of the class of texts” (Vorobyova, 1993, p. 43).

In this context, *intertextuality* is characterized as a system-textual and prototypical category (Chernyavskaya, 2014, pp. 69, 201), emphasising the typological properties of textuality (Beaugrande & Dressler, 1981; Liashko, 2020, pp. 36-37).

In order to solve the tasks set in the article, the integrative perspective of studying intertextuality as a complex interdisciplinary phenomenon, with the involvement of specific achievements of poststructuralist, literary and linguistic studies of

intertext, including Corpus Linguistics, is of particular importance. The Corpus Linguistics tools will help automatically select keywords that serve as indicators of intertextuality in the English New Testament texts.

“Keywords” and Their “Life Cycle” as Means of Registering Intertextuality in Texts of Various Discourses

Studying the “La Methode en Lexicologie. Domaine Francais” (lit. “The Method in Lexicology. French Domain”), it was found out that J. Matore used two main definitions to describe the notion of “keywords”:

1. tokens that reflect the main economic and social changes;
2. tokens that express the essence of the ideological superstructure of society (Matore, 1973, p. 13).

Nowadays, the notion of “keywords” has the following synonymous designations:

- a. “chronofacts” are “tokens that at a certain period of time ... become extremely important and denote socially significant concepts, but because of their current semantics, they become popular with native speakers” (Fomina, 1995, p. 208);
- b. “current keywords” are “tokens that have become the centre of attention” (Shmeleva, 2009, p. 65);
- c. “keywords of the epoch” are “tokens denoting phenomena and concepts that are in the focus of social attention” (Zemskaya, 1996, p. 92).

All of them are characterized by *the frequency of use* in a particular period, which is one of the most crucial indexes for determining and giving the “key” status for a particular word.

According to L. O. Popova (2021), the notion of “keywords” is consistent with the description of the “life cycle”, i.e. keywords functioning in a particular time period may be actualized (active vocabulary) or deactualized (passive vocabulary), which is explained by their development at

every stage.

L. O. Popova (2021) assumes that the idea of the life cycle originates from biology: “all living things go through several stages, namely the beginning of life, development, maturity, extinction, death” (p. 38). Today this concept is used in various sciences: *astronomy* (for example, the life cycle of stars), *computer science* (for example, from the moment of deciding on the need to create an information system to its complete decommissioning), *psychology* (for example, in E. Erickson’s theory of stages of the life path of the individual (Kolesov, 2012)), *technical sciences*, etc. (Popova, 2021, p. 38).

Of course, the “life cycle” notion is not common in Linguistics. It can be traced in some works of researchers. For example, A. A. Polikarpov (1998) interprets the “life cycle” as “natural, directed changes that are inherent in the form of trends in each language sign” (p. 3). O. V. Orlova (2012), studying media concepts, expands the description of “life cycle” to the “life cycle of the media concept” and explains it as the “trajectory of its (*media concept* – our clarification) development from the development phase to the phase of decline and levelling, or – in the case of concept stable culturally significant substantive meanings and evaluative characteristics – to strengthen the collective concept as a constant of culture” (p. 19). At the same time, Ye. A. Shcheglova and N. A. Prokofyeva (2020) use the notion of “stages of existence” concerning the keywords of the current moment (p. 191).

Taking into account the position of L. O. Popova (2021), which identifies the life cycle of the keyword with the process of semantic and pragmatic evolution of a word that is accompanied by the realization of grammatical potential due to the acquisition of popularity, relevance to the stage when the word loses relevance, the following working definition of the notion of “keywords” can be suggested: “keywords” are the words of a specific time period, which characterize a certain type and kind of discourse.

Interpretation as Tool for Explaining Keywords
Represented in Different Texts of
Various Discourses from the Standpoint of
View of Hermeneutics and Philosophy:
Intertextuality in Hermeneutics

Nowadays, the notion of “interpretation” is used in many fields of scientific knowledge. However, traditionally it is the object of hermeneutics and philosophy: for example, in hermeneutics, “interpretation” is associated with deciphering/decoding meaning... (Ricoeur, 2008), but in philosophy, it is considered a cognitive procedure to explain the meaning of concepts by transferring them to a particular subject area... (The latest philosophical dictionary, 2003).

The philosophical notion of “interpretation” involves a two-stage “movement” of the text: 1) application to the author’s experience (both individual-psychological and cultural-historical) and 2) application to the experience of the interpreter with the reconstruction of value meanings (Berdyaev, 1937; Dilthey, 1995). In general, all definitions of the notion of “interpretation” deal with the possibility of a *plurality of cognitive meanings* observed in a text.

Due to the fact that intertextuality will be observed in the English New Testament texts, a distant harbinger of the modern theory of *intertextuality* (in the sense of quotations and text in the text) can be considered through the prism of *hermeneutics* (as a carefully designed apparatus of commentaries and references in the margins of sacred texts that point to places in the Bible where the same commandments or prophecies, as well as the same events, have been mentioned). *Hermeneutics* (from the ancient Greek ἐρμηνεύω “interpret, translate”) originated in ancient times as a science and art to understand, translate, interpret and explain to believers the texts of Scripture. Currently, it is divided into many branches: along with theological hermeneutics, there are philosophical, linguistic, psychological, literary-critical, and legal (Arnold &

Bukharkin, 1999, pp. 397-399). Blessed Augustine (354-430), the founder of classical hermeneutics, wrote: “Novum Testamentum in Vetere latet, Vetus Testamentum in Novo patet” (The New Testament is hidden in the Old, the Old Testament is revealed in the New), which confirms the existence of intertextual links in the Holy Scriptures.

With regard to the English New Testament texts, the interpretation as mentioned earlier of the texts is usually called *exegesis*, from the ancient Greek ἐξήγησις “interpretation”, lit. “derivation” (sense from the text). Accordingly, theoretical and methodological considerations of exegesis are called *exegetics*. Quite often, exegetics is used as a synonym for hermeneutics. However, they are usually differentiated: exegesis deals with the interpretation of specific places, but hermeneutics – with the discussion of general issues (how to understand what affects it, what conclusions are, etc.) (Desnitskiy, 2011, p. 23).

When interpreting keywords as indicators of registering intertextuality in English New Testament texts, it is preferable to refer to the experience of exegetics in the above-mentioned theological sense, with the obligatory addition of modern integrated scientific achievements in the theory of intertextuality.

The functionality of AntConc Corpus
Manager with a Focus on the
Option Word List Tab

AntConc Corpus Manager (from now on – AntConc) is an artificial intelligence programme that is free and serves as a multifunctional tool for statistical research of texts of world languages belonging to different discourses (philosophical, scientific, theological, etc.). AntConc was developed by Dr. Laurence Anthony, Director of English Language Learning Centre in Science and Technology, School of Science and Technology, Waseda University (Japan) (see Fig. 1) (Kotyurova, 2020, p. 37).

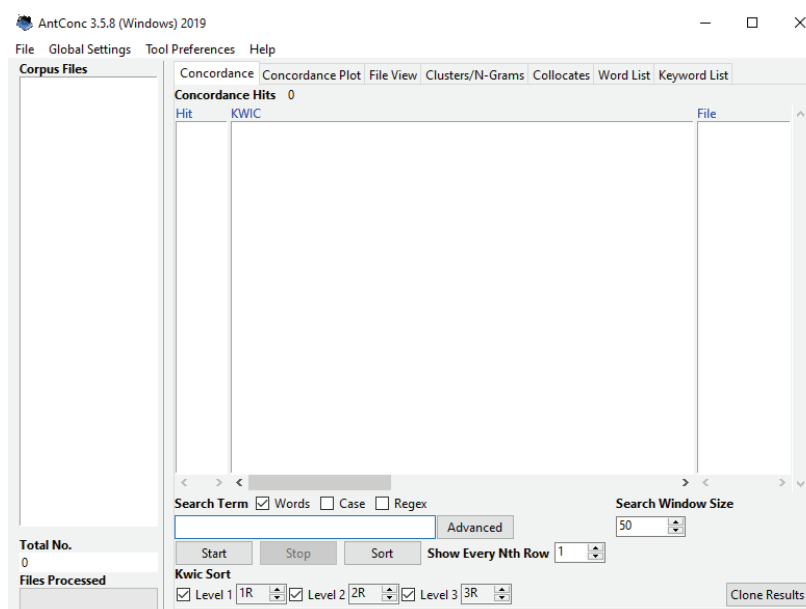


Figure 1. AntConc Corpus Manager Interface (Developer: Dr Laurence Anthony, Director of English Language Learning Centre in Science and Technology, School of Science and Technology, Waseda University (Japan)).

AntConc can be downloaded from the Internet for Mac and Windows. It consists of seven tabs corresponding to seven analysis tools that can be updated by clicking on one (keys F1 to F7 can also be used). The main tools highlighted by I. A. Kotyurova (2020) are as follows:

1. *A concordance* is a tool that allows one to find all the contexts of a word or phrase in the text (KWIC – Key Words in Context);
2. *A concordance Plot* displays the presence of the studied words or phrases in the text in the form of a barcode; it allows one to visually assess how often and in which part of the text the object is found;
3. *File View* displays the text of the selected file in its original form;
4. *Words Clusters* is a tool for selecting a group of words or phrases with a given number of elements to the left and right of a given the word or phrase;
5. *Collocates* is a function that allows one to make an instant statistical analysis of the words and phrases to the left and/or right of the element in search;

6. *Word List* is a tool for counting and presenting all the word and phrase usages found in the corpus in the form of an ordered list;
7. *Essential Word List* is a tool that calculates which words and phrases in the corpus are significant in high-frequency or low-frequency compared to the authentic corpus (pp. 38-43).

In order to select keywords from English New Testaments texts, one should follow these steps: first, convert the Bible text document from .doc to .txt, upload it to AntConc, use the 6th *Word List* tab, press the “Start” key (without changing the options defined by the programme “by default”) and select the most frequent keywords. It should be noted that the *Word List* tab is connected with the *Key Word List* tab, i.e. when changing the list of stop words/preference words and/or lemma lists, the automatic renewal of the issue of the *Word List* tab is not performed. According to the old frequency list, the scales are calculated without accounting for changes. To avoid this, one must restart the *Word List* tab.

Interpretation of the Most Frequent
Keywords as Indicators of Registering
Intertextuality in English New Testament
Texts Based on the Results
Obtained of AntConc Corpus Manager

AntConc helped define the most frequent keywords that function as indicators of intertextuality in English New Testament texts. They are *God* (1372), *Jesus* (989), *Man* (908), *Lord* (728), *Christ* (571), *Will* (555), *Son* (422), and *Father* (370), *Spirit* (299), *Heaven* (256). The following examples will help us illustrate the intertextuality based on the abovementioned keywords.

The keyword **God** is the leitmotif of all biblical texts (Old and New Testaments), and it is the most frequently used token among other keywords. It is represented 1372 times in the New Testament texts. For example, the Gospel of John begins with words in which the word **God** is mentioned three times: *¹In the beginning was the Word, and the Word was with God, and the Word was God.* *²The same was in the beginning with God* (King James Bible, n.d., John 1:1-2). The last words of the quote as mentioned above are the beginning of the book of Genesis of the Old Testament, confirming the intertextual links of the biblical texts of the Old and New Testaments: *In the beginning, God created the heaven and the earth* (King James Bible, n.d., Genesis 1:1). Another book of the New Testament is The Book of Hebrews, where **God** intertextually echoes the New and Old Testament texts: *¹God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets,* *²Hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds* (King James Bible, n.d., Hebrews 1:1-2). The following examples of the keyword **God** in The First Book of John testify to the internal intertextual links of the New Testament texts, such as *⁷Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God.* *⁸He that loveth not knoweth not God; for*

God is love (King James Bible, n.d., 1 John 4:7-8), as well as in the following verse: *This then is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all* (King James Bible, n.d., 1 John 1:5). The last example has intertextual links with the text from The Second Book of the Corinthians: *For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ* (King James Bible, n.d., 2 Corinthians 4:6).

Jesus is the second most frequently used keyword in the New Testament. It has been observed 989 times. The name of our Lord Jesus Christ is used in the texts of the four evangelists, in The Book of Acts and The Epistles of the Holy Apostles, and in the Apocalypse. The first chapters of the Gospel of Matthew and Luke have the same intertextual sources, which contain references to well-known events related to the Nativity of Jesus Christ, namely the revelation to the righteous Joseph about the Incarnation: *And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins* (King James Bible, n.d., Matthew 1:21) and Annunciation of the Blessed Virgin: *And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS.* (King James Bible, n.d., Luke 1:31). Traditionally, the author of the third Gospel and the author of The Book of Acts is considered to be the Apostle Luke, as evidenced by the compositional and intertextual unity of these texts. For example, using the opening words of The Book of Acts, the author recalls the events of Nativity, life, preaching, suffering and the Resurrection of Jesus Christ, described by him in the third Gospel. The Apostle Luke uses the name Jesus, which is certainly a keyword in New Testament texts: *¹The former treatise have I made, O Theophilus, of all that Jesus began both to do and teach,* *²Until the day in which he was taken up, after that he through the Holy Ghost had given commandments unto the apostles*

whom he had chosen (King James Bible, n.d., Acts 1:1-2).

Man is the third most frequent keyword (908 times), which carries an intertextual link between the New Testament texts. The intertextual source for the use of this word deals with the event of the Incarnation, birth, baptism, suffering and Resurrection of the Godman – Jesus Christ, which runs like a red thread through all the New Testament texts, such as the Gospel of John: *This is he of whom I said, After me cometh a **man** which is preferred before me: for he was before me* (King James Bible, n.d., John 1:30) or: *Then Jesus came out, wearing the crown of thorns and the purple robe. And Pilate said to them, “Behold the **Man!**”* (King James Bible, n.d., John 19:5). The use of the word **Man** by the rest of the evangelists is similar, as in the Gospel of Mark: *And when the centurion, which stood over against him, saw that he so cried out, and gave up the ghost, he said, Truly this **man** was the Son of God* (King James Bible, n.d., Mark 15:39) or in the Gospel of Luke: *Said unto them, Ye have brought this **man** unto me, as one that perverteth the people: and, behold, I, having examined him before you, have found no fault in this **man** touching those things whereof ye accuse him* (King James Bible, n.d., Luke 23:14). Moreover, in these examples, the word **Man** has a direct intertextual link with both the New Testament texts and the Old Testament texts, for example: *And God said, Let us make **man** in our image, after our likeness* (King James Bible, n.d., Genesis 1:26). An intertextual parallel can be seen between the first man, Adam, through whom sin and death came into the world, and the New Adam, Jesus Christ, through preaching, crucifixion, and resurrection, justification and reconciliation with God: *Wherefore, as by one **man** sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned. ...For if through the offence of one many be dead, much more the grace of God, and the gift by grace, which is by one **man**, Jesus Christ, hath abounded unto many* (King James Bible,

n.d., Romans 5:12, 15).

The keyword **Lord** appears 728 times in New Testament texts. The intertextual links are registered in the Gospels of Mark (12:36), Luke (20:42-43) and Matthew (22:43-44); the apostles quote the Prophet David the Psalmist, King of Israel: *For David himself said by the Holy Ghost, The **LORD** said to my **Lord**, Sit thou on my right hand, till I make thine enemies thy footstool.* (King James Bible, n.d., Mark 12:36) or: *And David himself saith in the book of Psalms, The **LORD** said unto my **Lord**, Sit thou on my right hand, Till I make thine enemies thy footstool.* (King James Bible, n.d., Luke 20:42-43), as well as: *He saith unto them, How then doth David in spirit call him **Lord**, saying, The **LORD** said unto my **Lord**, Sit thou on my right hand, till I make thine enemies thy footstool?* (King James Bible, n.d., Matthew 22:43-44). In addition to the evangelists' quotations, a similar text is found in The Book of Acts: *For David is not ascended into the heavens: but he saith himself, The **LORD** said unto my **Lord**, Sit thou on my right hand* (King James Bible, n.d., Acts 2:34). The intertextual source text of the New Testament quotations above is the Old Testament Psalm of David: *A Psalm of David. The **LORD** said unto my **Lord**, Sit thou at my right hand, until I make thine enemies thy footstool* (King James Bible, n.d., Psalm 110:1).

One of the most frequent keywords that functions as an indicator of intertextuality in English New Testament texts is the word **Christ**, which is used 571 times. As it was mentioned earlier, the name of our Lord Jesus Christ is used in all New Testament texts and it shows the events described in the Gospels, which confirm the importance of the word **Christ** as an indicator of intertextuality: *There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in **Christ** Jesus* (King James Bible, n.d., Galatians 3:28) or: *For **Christ** sent me not to baptize, but to preach the gospel: not with wisdom of words, lest the cross of **Christ** should be made of none effect*

(King James Bible, n.d., 1 Corinthians 1:17). If in the first examples the word **Christ** has a generalizing character of the New Testament texts, then in the second ones it contains allusions to well-known gospel events from the life, death and Resurrection of Jesus Christ. Moreover, the keyword **Christ** has intertextual links not only between the New Testament texts but also with the Old Testament texts, for example, in the Gospel of John (1:41): *He first findeth his own brother Simon, and saith unto him, We have found the Messiah, which is, being interpreted, the **Christ*** (King James Bible, n.d., John 1:41; King James Bible, n.d., John 4:25): *The woman saith unto him, I know that Messiah cometh, which is called **Christ**: when he is come, he will tell us all things.* (King James Bible, n.d., John 4:25). In both examples, we trace the relationship between the New and Old Testament texts, as the New Testament name **Christ** is a translation of the Old Testament – the Messiah, the latter mentioned in The Book of Daniel in the Old Testament: *Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the **Messiah** the Prince shall be seven weeks, and threescore and two weeks: the street shall be built again, and the wall, even in troublous times* (King James Bible, n.d., Daniel 9:25).

The keyword **Will** is used 555 times in the New Testament texts. In biblical texts, the word **Will** is intertextually related primarily to God's will; for example, in the Lord's Prayer, The Gospel of Matthew: *Thy kingdom come. Thy **will** be done in earth, as it is in heaven* (King James Bible, n.d., Matthew 6:10). A similar example is found in the Gospel of Luke: *Saying, Father, if thou be **willing**, remove this cup from me: nevertheless not my **will**, but thine, be done.* (King James Bible, n.d., Luke 22:42)

Furthermore, in The Book of Acts: *And when he would not be persuaded, we ceased, saying, The **will** of the Lord be done* (King James Bible, n.d., Acts 21:14). However, the idea of God's will has not only deep intertextual links between

the texts of the New Testament but also traditional New Testament texts references to the Old Testament: *And all the inhabitants of the earth are reputed as nothing: and he doeth according to his **will** in the army of heaven, and among the inhabitants of the earth: and none can stay his hand, or say unto him, What doest thou?* (King James Bible, n.d., Daniel 4:35).

The word **Son** is used 422 times among the keywords of the New Testament. This word refers to the Son of God, Jesus Christ, who is a key figure in the entire New Testament. The intertextual significance of the word **Son** is of great importance in New Testament texts and has its intertextual origins in the prophetic books of the Old Testament. Here are some examples of the intertextual connection of biblical texts with the keyword Son: *Behold, a virgin shall be with child, and shall bring forth a **son**, and they shall call his name Emmanuel, which being interpreted is, God with us.* (King James Bible, n.d., Matthew 1:23). This example is an intertextual reference to Isaiah's prophecy about the birth of the future Messiah from the Old Testament The Book of Isaiah: *Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a **son**, and shall call his name Immanuel.* (Isaiah 7:14). In addition, the New Testament texts repeatedly mention facts witnessed by the apostles and testify to the divine nature of Jesus Christ, that is, to his sonship to God the Father, for example, in the Gospel of Luke: *And the Holy Ghost descended in a bodily shape like a dove upon him, and a voice came from heaven, which said, Thou art my beloved **Son**; in thee I am well pleased.* (King James Bible, n.d., Luke 3:22) or in The Second Book of the Corinthians: *For the **Son** of God, Jesus Christ, who was preached among you by us* (King James Bible, n.d., 2 Corinthians 1:19).

Of course, the above-mentioned word **Son** is related to the next keyword – **Father**, because the Holy Trinity is the name of the Living God, who is One in Three Persons, hypostases (the Father, the Son and the Holy Spirit). The key-

word **Father** is used 370 times in New Testament texts, and it represents intertextual relationships in biblical texts of the Old and New Testaments. In particular, the well-known Trinitarian formula: “In the name of the Father, and of the Son, and of the Holy Ghost. Amen” is used in the Gospel of Matthew: *Go ye therefore, and teach all nations, baptizing them in the name of the **Father**, and of the Son, and of the Holy Ghost* (King James Bible, n.d., Matthew 28:19). The following example from the Gospel of John testifies to the internal dialogue between the three hypostases, which confirms the uniqueness of the preaching of Jesus Christ and which has an intertextual source of the word of God the Father: *Believest thou not that I am in the **Father**, and the **Father** in me? the words that I speak unto you I speak not of myself: but the **Father** that dwelleth in me, he doeth the works.* (King James Bible, n.d., John 14:10). Semantic duplication of the previous example, and, consequently, evidence of the manifestation of intertextuality, is given in the following sentence from the Gospel of Matthew: *All things are delivered unto me of my **Father**: and no man knoweth the Son, but the **Father**; neither knoweth any man the **Father**, save the Son, and he to whomsoever the Son will reveal him* (King James Bible, n.d., Matthew 11:27). The following example from The Book of Acts is full of reminiscences and allusions to well-known gospel events, where we observe the use of the keyword **Father**: *Therefore being by the right hand of God exalted, and having received of the **Father** the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear* (King James Bible, n.d., Acts 2:33).

The previous examples show that the Third Person, or the Hypostasis, the Holy Spirit, also appears repeatedly in biblical texts. However, in our version of the King James Bible translation, it is often replaced by the word Ghost, however, in later versions it was changed to the word Spirit. Using the AntConc Corps Manager, it was determined that the keyword **Spirit** is used 299

times, such as the Gospel of John: *Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the **Spirit**, he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the **Spirit** is **spirit*** (King James Bible, n.d., John 3:5-6). The above fragment has an intertextual connection with other New Testament texts, in particular with verses (King James Bible, n.d., John 8: 5-11) from The Book of Romans: *For they that are after the flesh do mind the things of the flesh; but they that are after the **Spirit** the things of the **Spirit**. ...But ye are not in the flesh, but in the **Spirit**, if so be that the **Spirit** of God dwell in you. Now if any man have not the **Spirit** of Christ, he is none of his. ...But if the **Spirit** of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his **Spirit** that dwelleth in you.* (King James Bible, n.d., Romans 8:5, 9, 11). Moreover, the above New Testament passages have intertextual connections with the texts of the Old Testament, namely, in The Book of Ezekiel, there is a similar text, which turned out to be a prophecy in the New Testament verse: *A new heart also will I give you, and a new **spirit** will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh* (King James Bible, n.d., Ezekiel 36:26). Similarly, in the Old Testament psalm, the Prophet David the psalmist, uses the word Spirit: *Create in me a clean heart, O God; and renew a right **spirit** within me* (King James Bible, n.d., Psalm 51:10), which confirms the deep internal intertextual connections of the biblical texts of the Old and New Testaments.

Among the 10 most frequent keywords that function as translators of intertextuality in English New Testament texts, the word **Heaven** is used the least – only 256 times. However, this keyword has intertextual connections with the Old and New Testament texts through the generalizing idea of the presence of God in the Kingdom of Heaven. We illustrate the use of the

Heaven keyword in the following examples. In the King James Bible, n.d., Gospel of Luke (11:2) and in the King James Bible, n.d., Gospel of Matthew (6:9-10), the apostles quote the words of the Lord's Prayer from the words of our Lord Jesus Christ: *And he said unto them, When ye pray, say, Our Father which art in **heaven**, Hallowed be thy name. Thy kingdom come. Thy will be done, as in **heaven**, so in earth* (King James Bible, n.d., Luke 11:2); *After this manner, pray ye: Our Father which art in **heaven**, Hallowed be thy name. Thy kingdom come. Thy will be done on earth, as in **heaven*** (King James Bible, n.d., Matthew 6:9-10). Similar ideas are found in King James Bible, n.d., The Book of Acts (1:11), which is a reminiscence of the gospel event of the ascension of the Lord Jesus Christ to heaven 40 days after the Resurrection (see, for example, King James Bible, n.d., Mark (16:19-20) or King James Bible, n.d., Luke (24:50-53)): *Which also said, Ye men of Galilee, why stand ye gazing up into **heaven**? this same Jesus, which is taken up from you into **heaven**, shall so come in like manner as ye have seen him go into **heaven***. (King James Bible, n.d., Acts 1:11). Also, in another King James Bible, n.d., Gospel chapter of Matthew (23:9), there are similar words: *And call no man your father upon the earth: for one is your Father, which is in **heaven*** (King James Bible, n.d., Matthew 23:9). Note that similar ideas with the keyword **Heaven** are common in Old Testament texts, such as the Psalm of King David: *But our God is in the **heavens**: he hath done whatsoever he hath pleased* (King James Bible, n.d., Psalm 115:3), as well as in The Second Book of the Chronicles (2 Paraleipomenon): *And said, O LORD God of our fathers, art not thou God in **heaven**? and rulest not thou over all the kingdoms of the heathen? and in thine hand is there not power and might, so that none is able to withstand thee?* (King James Bible, n.d., 2 Chronicles 20:6).

Conclusions

Thus, the triad intertextuality > keywords >

interpretation has been determined from different perspectives (Multidisciplinary Studies (Linguistics, Philosophy, etc.), Corpus Linguistics, Cognitive Studies), which helped to prove the following hypothesis set: keywords as language means serving as indicators of registering intertextuality in English New Testament may be interpreted according to the results (frequency of use) obtained from AntConc corpus manager.

It has been found out that the most frequent keywords that function as indicators of intertextuality in English New Testament texts are God (1372), Jesus (989), Man (908), Lord (728), Christ (571), Will (555), Son (422), Father (370), Spirit (299), Heaven (256). So, it can be stated that registered keywords in the New Testament texts in English confirm the deep intertextual links between the biblical texts of the Old and New Testaments because the keywords mentioned above are used in all texts of the New Testament and are broadcast in a collapsed form by famous Christians intertextual links between texts of the New Testament, but also traditional for New Testament texts references to the Old Testament.

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Nataliia STEFANOVA,
Svitlana KHRYPKO,
Olesia STOLIARCHUK,
Alla ISHCHUK,
Oksana SERHIEIENKOVA,
Marina KOLINKO

MONEY PHENOMENON AS A VALUE-BASED SELF-IDENTIFICATION: SPEECH SEMANTICS, COMMUNICATIVE CULTURE, PHILOSOPHICAL MEANINGS

Abstract

The article deals with the value-based vector of psycho-philosophical understanding of the money phenomenon and its role in modern society.

Developing Georg Simmel's ideas, money is considered not only as a solely economic phenomenon but also as a social one. Money originates from the world's cultural development with the gradual formation of money culture as a space of economic and social interaction. The nature of the individual's economic activity, values, and life orientations are formed under the influence of the money culture of a particular historical period. Modern money culture is usually called a financial civilisation. The article examines the features of modern money culture and identifies its main features and problems.

The article analyses the issue of the constructive and destructive attitude of the individual to money via a description of the personality typology based on clinical observations and interpreted through the prism of psychoanalytic theory.

The study highlights the concept of money from the point of view of a socio-psychological approach. It also discusses the theoretical foundations of the influence money has on the decision-making process and human behaviour.

Keywords: money, monetary culture, philosophy of money, monetary relations, linguocultural identity, psycholinguistic meaning of the word, semantic-cognitive motivational structure.

Introduction

Money is a phenomenon that a priori will never lose its relevance and interest as an object of scientific research or as a matter of everyday experience. The postmodern world only places new accents and value-based priorities regarding the interaction of the human factor and financial culture.

In the XXI century, money permeates all spheres of human existence, shaping so-called monetary culture (or financial civilisation). The

latter is characterised by the penetration of the "economic" sense into all levels of sociocultural reality. It is impossible to imagine the modern world without money – one of the most important factors of our time. Almost anything can become an object of purchase and sale. Moreover, the value of things, cultural achievements, and even human relationships is determined by money as a universal value. Money has evolved from a means of meeting needs to the primary tool for the person's and society's development.

Money in the modern world is becoming a

source of formation of everyday consciousness and, consequently, social behaviour. The attitude to money significantly affects the formation of morality and educational culture. It also works as a mode of forming a hierarchy of values. The nature of the social role of money is changing. Its prime social function is to construct a particular cultural and social space in which money and a modern individual co-exist. A particular type of money culture is being formed, defined as a financial civilisation. Studying the peculiarities of the formation of modern money culture will help understand the place and role of money in the human conscience, making such a study relevant and interesting for research.

Eastern and Western cultures are based on different value dominants. Thus, the East preserves the value system of the traditional type of culture with its mythological genetics. Meanwhile, the West asserts individual freedom as the essential value that generated the idea of political freedom and the principles of creative freedom. The study of American sociologists Sitaram and Cogdell's "Foundations of intercultural communication" (1976) thoroughly analyses cultural and behavioural models and stereotypes of the representatives of different cultures and demonstrates differences in their value priorities. Such utilitarian values as money (wealth) – as the scholars observe – belong to the first-order dominants in the hierarchy of values in the western linguoculture; in Muslim linguoculture, among other value categories, they take the place of the second-order dominants; and in the eastern linguocultures, they lie within the third-order dominants.

The financial component naturally entered the everyday life of a person. The amount of money an individual possesses determines this individual's capabilities and desires. Money means opportunities: its possession opens a whole world for a person. Financial wealth makes almost any desire real. Money is an object of envy, a value that people hold on to because it helps to determine the place of a person in society and his in-

fluence. The path to power and knowledge is paved with money (creating elitism). The immanent essence and greatness of the money phenomenon sign-semantic affiliation to human nature are emphasised by the Ukrainian researcher Mariana Simkiv (2015), who claims that *"money is an integral part of human existence. It appeared simultaneously with the development of civilisation and became a huge achievement of humanity. Initially, it is a purely economic phenomenon with economic functions such as a measure of value, a means of turnover, payment, and accumulation, and the universal equivalent of the cost of goods and services. However, during society's development, money has also acquired social and psychological characteristics (which certainly affects many spheres of society and people). Penetrating all spheres of society, it makes its adjustments and undoubtedly influences the development of the economy, politics, culture, etc."* (p. 191).

Money is traditionally studied from the point of its economic essence. Nevertheless, scientific approaches to studying the problem of money have gone beyond economic ones. Interacting with money, a person develops a subjective attitude – money attitudes. In addition, money plays an indirect part in the interaction process. Semantically, interaction (from Latin *inter* + *activus* (active)) means direct interpersonal exchange of symbols; the essential feature of such an exchange is a person's ability to take on the role of another, thus acquiring socio-psychological characteristics. Modern life reflects a different, more versatile idea of money – despite the conventional opinion that money is an exclusively economic phenomenon. Therefore, it is relevant to study money with the help of philosophical, psychological, and linguistic tools, which will help create a holistic idea of this phenomenon and the mechanisms of its impact on a person. Philosophy has already referred to studying the money phenomenon, but its versatility leaves room for new research.

The discourse of our concern represents the

following:

1. economic theories mainly proceed from the inauthenticity or 'similarity' of money. Psychologists, on the contrary, believe that any amount of money is the object of psychological evaluation, and it has a substantial impact on the functioning of this particular amount.
2. various aspects of understanding the money phenomenon are demonstrated in the works of G. Simmel, A. Tocqueville, F. Tönnies, W. Sombart, M. Weber, F. G. Jünger, S. Moscovici, and others.
3. the study of money culture and its elements were carried out by such researchers as V. Ilin, Z. Skrynnik, Z. Abramova, N. Zarubina, M. Shkrebet, G. Sillaste, O. Drobnitsky, and others.
4. Ukrainian psychologists mainly focused their attention on the problems of economic socialisation of the individual and the entry of children into the economic space (V. Moskalenko, I. Zubiashvili, G. Averianova, N. Dembitska); psychological features of the property understanding (N. Dembitska); research of attitudes to money and money attitudes (I. Zubiashvili); features of economic behaviour (V. Mialenko). It should be noted that there is still no single logically consistent theory or study of this problem in economic psychology in Ukrainian research (except for V. Sokolinsky's works on the financial psychology of income and savings and research on the mentality of the population in western European countries).

Money creates a particular cultural and social space, the sphere of its functioning and the sphere of human existence. It is a money culture, or monetary civilisation, that guides people's lives and creates conditions for their activities, mastering values and norms of behaviour. In the context of money culture, a person becomes aware of self, and therefore social self-identification receives a money dimension. At the same time, the problem of human identity in the context of money relations is underexamined. More-

over, in the modern world, money is the basis for identifying a person. A person forms their own self-esteem, gets an idea of prestige and status, higher and lower social strata, and identifies with them based on the ownership of money. Financial wealth creates a particular type of identification. For example, some representatives of the upper strata of society may be called silver-spooners, gilded youth, etc., while people with a small income get names like losers, beggars, etc. This highlights the urgency of the actualisation of commerciality issues in the context of identity.

The purpose of the article is a philosophical consideration of money as a product of social relations and values that can influence a person's self-identification.

The methodological basis of the research is the general principles of scientific analysis and synthesis, the application of which makes it possible to form a holistic view of the concept of money as an essential element of social relations and the nature of money in general.

The comparison method helped identify common and distinctive features between sociocultural processes, phenomena, and objects and identify and compare philosophers' views who directed their theoretical interest to the money phenomenon.

The structural and functional analysis contributes to a deep study of social systems, their elements, and connections between them, within which a person's self-identification occurs under the influence of material values.

Results and Discussion

Money (or its equivalent) a priori will never leave the sphere of human existence and human curiosity. Finance, money, budget estimate, savings, and monetary culture appear as economic and social phenomena examined by economic science, social economics, political economics, psychology, philosophy, and linguocultural studies. Money becomes a matter of particular interest in philosophical insight as a value symbol.

Studying money as a value and a means of self-identification of a person requires to outline the features of the money phenomenon in modern research.

The category of value can be considered a specific semantic-cognitive motivational structure, in which the motivator is the biological, social, and individual needs. These needs are of interest and determine their significance both for society and each of its individuals according to their place and role in the life of each linguoculture and individual. It is also vital to consider their favourable or unfavourable impact on society and a person. For this purpose, we should define the money concept, the sources of money origin, money significance in society, and some language features of the money concept.

At the beginning of the XX century, Wilhelm von Humboldt's linguophilosophical system, where he emphasised the continuity of the concepts of language and people, language and thinking, language and culture, became of significant importance. Humboldt was convinced that it was possible to fully experience all the richness of the world only with the help of language. Language acts as a way to record, preserve, and transfer knowledge. The structured models of representation of knowledge reflected and stored in the human mind are the worldview (conceptosphere) or the value-based worldview (value conceptosphere and axioconceptosphere).

Lexicographic etymological sources indicate that the lexeme *money* appeared in the middle of the XIII century (*monie*) with the meaning "funds, means and anything convertible into money" (Money, Online Etymology Dictionary, n.d.), and its primary meanings go to the Proto-Indo-European root *men- (1) with the meaning "to think", has a connection with Sanskrit *manas-* "mind, spirit", *matih* "thought", and also Gothic *gamunds*, Old English *gemynd* with the meaning "memory; conscious mind, intellect" (*men- (1), Online Etymology Dictionary, n.d.). We can assume that the commented etymological versions contained certain moral (value-

based), mental, and even business abilities of a person, which contribute to the accumulation and the sensible management of financial assets to achieve the goals set to realise the individual potential.

The contemporary dictionaries of economic terms define money as "a medium of exchange and store of value" (Black, Hashimzade, & Myles, 2013). Money works as a general equivalent for the value of any goods. Money is a particular commodity that all people accept in exchange for other goods and services, both tangible and intangible. Money is a measure of things, a means of mutual designation of goods. With the help of money, people may save and accumulate part of their income in the form of savings.

The analytical discourse of money research represents an extraordinary value-based diversity of focus. Z. S. Katsenelenbaum (1928) notes that the word "money" traditionally means three different things.

First, money means wealth or a set of economic benefits that a particular person owns. When determining the property status of a particular person, it is common to say: "He has a lot of money", "He has little money", etc.

Secondly, money is a loan capital, that is, a money capital given as a loan and brings the owner income as the interest on the loan.

Furthermore, money is understood as bills and coins, monetary notes exchanged for goods during purchases and sales, and are in constant circulation.

These three opinions about money are often mixed both in the research of specialists and in ordinary people's ideas about money.

Money is a unique product that contains all other products. At one time or another, different peoples used different products as money: cattle, fur, salt, ivory, grain, etc. However, gold and silver took this role over time almost universally.

It should be noted that in addition to the lexicographic meaning, *there is another type of meaning – the psycholinguistic meaning of a*

word as an ordered unity of all semantic components that are indeed connected with a certain sound vehicle in the minds of native speakers. Psycholinguistic meaning is structured according to the field principle, and the components that form it are built hierarchically according to the brightness of actualisation in consciousness” (Popova & Sternin, 2003, p. 97).

To determine the degree of reflection of the ideas about the semantic-cognitive motivational structure in the minds of carriers of a certain linguoculture, the most effective, in our opinion, is the technique of psycho- and sociolinguistic experiment, namely, one of its types – a free association experiment. A free association method is a diagnostic tool that can be used to reconstruct the unconscious deep layers of the human psyche.

Such an experiment was conducted among representatives of British and Ukrainian linguocultures in the framework of the research “Ethnosemiometric parametrisation of the axio-conceptosphere in the British and Ukrainian linguocultures” (Stefanova, 2020). In one part of the survey, respondents provided their reactions to the proposed motivating stimulus of INTEREST. As a result, the lexeme *money/groshi* was found among the participants’ reactions to the experiment. In the association fields of the Britons and Ukrainians built with the STIMULUS computer service, the specified lexeme is located in different parts of the field. Thus, the number of British reactions (brightness index 0.2039) forms the core of the associative field of INTEREST, which is explained by the mood of the British respondents that have been dominant in the society recently. It indicates the dissatisfaction of the British with financial and economic interactions within the European Union and a significant contribution to the overall budget. This is what caused the country’s exit from the European Union. The Ukrainian associate *groshi*¹ (brightness index 0.0045) turned out to be an isolated reaction located in the extreme periphery

of the associative field. It indicates that material values (money) are not dominant for the Ukrainians.

Money appears due to the development of society, which goes hand in hand with the expansion of social communication and the formation of diverse interactions between societies and their members in various spheres.

At the early stages of society’s development, there was an exchange of products of labour. People, as a result of their activities (agriculture, cattle-breeding, hunting, etc.) – as Aristotle notes in his “Politics” – received surpluses of some products and at the same time had a shortage of others. That is why excess products became the subject of exchange and caused retail trade (Jowett, 2022). However, product exchange was not a way of enrichment. It enabled a person to use objects that another person possessed. Anyone who owned surplus products used them both for their purpose and the exchange. At first, there was an exchange of only the most necessary items between members of a separate settlement. With the development of society, people’s needs increased, which forced them to look for new opportunities for the exchange. People began to exchange with other settlements. That is when demand for a coin arose because it was faster and easier than transporting primary commodities. Then people agreed to give and receive in mutual exchange something valuable (Jowett, 2022).

The evolution of economic relations in society and the differentiation of labour necessitated the improvement of material values and information exchange. It was clear that it was inconvenient and sometimes dangerous to make payments with metals. Thus, the emergence of money seemed a pretty natural process, but it was impossible to determine its origin and nature. Regarding the interpretation of the origin and nature of money, researchers fall into two groups with two concepts of the origin of money:

- the logical-rationalism or state theory (Aristotle);
- the genetic-evolutionary or commodity-evo-

¹ Money (in Ukrainian)

lutionary theory (Karl Marx).

Of course, these two theories do not go beyond all sides of such a complex phenomenon as money.

Philosophical thought reflects all the trends of the world. Each stage of human development had relevant issues for philosophical thought and research. The problem of money also fell into the sphere of interest of philosophers.

Georg Simmel (Simmel, Frisby, & Bottomore, 2004) states that “every area of research has two boundaries marking the point at which the process of reflection ceases to be exact and takes on a philosophical character” (p. 51). Therefore, when the issue of money goes beyond the competence of economic science, there is a need to consider it by other sciences, in particular philosophy.

From the point of philosophy, the essence of money is the inner content of an object (in this case, it is money) expressed in the unity of all the diverse and contradictory forms of its existence. So, the forms of existence of money may be diverse and contradictory, but their essence (internal content) must remain unchanged. Otherwise, we will deal with the essence of another concept that cannot be called money.

The value of money originates from social relations and is a way of determining the value of individual objects. Money connects human values and acts as a measure of their comparison. They create new relationships between people mediated by money, that is, money relations. Philosophy faces the problem of defining the essence of these relationships by describing and comparing them with other human relationships. Money makes it possible to move, concentrate, combine, and combine resources accumulated by previous work and also contributes to the influx of new resources and uses them with maximum efficiency. Thus, a person can create the necessary conditions for all forms of life with the help of money (Akhiezer, 1998, p. 143).

At the beginning of the XX century, the study of money as a sociocultural and philosophical

phenomenon became widespread. Georg Simmel was the first European researcher to put money at the centre of philosophical reasoning. Simmel’s work “The Philosophy of Money” (published in 1900) was devoted to revealing the role, nature, and essence of money. He does not examine money only as an economic category but also as a real phenomenon, the main function of which is to mediate the economic exchange. Simmel justified the need to consider money by philosophy. Philosophy, in his opinion, begins where the competencies of any natural science end. The transition to a philosophical consideration of any question already indicates that factual knowledge on a particular issue is no longer enough to fully comprehend the subject of research and correlate knowledge with a complete picture of the world. In fact, philosophy serves to find the place of existing knowledge from a particular area among the rest of the people’s array of knowledge and ideas about the world. Therefore, the philosophy of money must exist outside of economic science. As a separate domain and a specific research method, philosophy can demonstrate the presupposition that “situated in mental states, in social relations and the logical structure of reality and values, give money its meaning and practical position” (Simmel, Frisby, & Bottomore, 2004, p. 52).

Simmel suggests considering the historical origin of money based on feelings of value, practical use of things, and people’s relationships as a presupposition for this phenomenon. All this will eventually determine the impact of the money phenomenon “upon the vitality of individuals, upon the linking of their fates, upon culture in general” (Simmel, Frisby, & Bottomore, 2004, p. 52). Creating abstract concepts and identifying the content of phenomena, philosophy forms a more holistic view of human existence, which natural sciences cannot thoroughly study.

The philosophical approach reveals a relationship between different phenomena. Thus, considering money as a social value helps to identify the role of money in the process of self-

identification. Money, in this sense, is considered outside of economic science, which helps create a clearer vision of its impact on human life. Moreover, while considering money as a means of self-identification of a person, new aspects of understanding this phenomenon are formed. According to Simmel, money is only a means, material, or example of depicting the relationships that exist between the external, realistic, random phenomena and the ideal potencies of being, the deepest currents of individual life and history. The meaning and purpose of philosophy, in this case, is to “derive from the surface level of economic affairs a guideline that leads to the ultimate values and things of importance in all that is human” (Simmel, Frisby, & Bottomore, 2004, p. 53). Money itself is indifferent since all its intended purpose is not in itself but in transformation into other values. Thus, money gets its value and content only by reflecting real objects and fundamental values.

Having outlined the philosophical aspects of money’s nature, we consider it reasonable to define the features of money as a sociocultural phenomenon. Studying the social nature of money is essential for developing a general idea of money since this phenomenon occurs only in society and serves its purposes. Scholars mainly view money as a social value associated with communication, globalisation, and transformation, indicating its methodological aspect and functionality in postmodern society. According to Abramova (2009), money is the basis of any society, and it appears even before the formation of a country. Only the establishment of money lays the foundation for a country. Money creates the foundation for building a system of social relations and provides an opportunity for daily interaction and unity of people. In this sense, money is initial. At the same time, money is multifunctional, and many of its economic, social, and cultural functions are contradictory. This society’s value system determines the predominance of some money functions in a particular society. It is necessary to define the systemic role of monetary rela-

tions for any society and suggests identifying a particular area of sociological knowledge – the sociology of money (Abramova, 2009, p. 135).

Money as a sociocultural phenomenon demonstrates itself in the functions it performs. Silaste (2004) identifies the main features of money as a social phenomenon. Since its origin, money has been of social value. It was and still is not only a means of owning the results of its activities in a format that guarantees its protection. Money allows postponing consumption for any period, and the accumulation of money is a general form of capital that is stored and not spent. The main manifestations of money are its variability and stability. Silaste (2004) identifies six main social functions of money:

1. The traditional function of money is *historical and cultural*. In the context of globalism, national characteristics are being erased in all spheres of public life, including money turnover. This is one of the negative aspects of globalisation, which erases the traditional social function of money – the historical and cultural one. From a social point of view, this is a path to eroding the mass patriotic consciousness and replacing it with a cosmopolitan one. Semenov (2011, p. 21) notes that this function reflects people’s national identity.
2. *The status marker function* reflects money’s influence on a person’s social status as an integrative indicator of the position in society and specific spheres of life. Money has always broadly defined a person’s position and social capabilities. The amount of money determines the status and significance of an individual to society.
3. *Socio-stratification* reflects the influence of money on the steady social differentiation of society in terms of income and quality of life, which leads to social polarisation between the poor and rich. This phenomenon has been defined as a social fault.
4. *The regulatory and behavioural* social function of money regulates social and interpersonal relations between people depending on

their level of prosperity. Also, it determines the individual's choice of a model of economic behaviour. This function is reflected in the type of "economic person", precisely, in his savings behaviour. At the same time, money can also encourage a person to spend on the contrary. When money provides a change in the financial position, a person will try to take advantage of the new opportunities.

5. The specific social function of money is *conflictogenity*. Money causes social tension and conflict situations in society, becoming social conflicts.
6. The *moral* function of money has two sides. Money provokes people's shallow feelings: greed, avarice, profit-seeking at any cost up to the crime. This causes corruption and large-scale criminalisation of society. On the other hand, money serves as an incentive for economic freedom and economic activity, labour, the basis for an individual's moral and psychological comfort and self-confidence. Various moral personality types can be distinguished depending on the moral and ethical principles that guide a person in determining basic life values.

An essential contribution to understanding money as a sociocultural phenomenon is made by Natalia Zarubina (2011). She consistently determines the value which money has in society and the functions it performs. In her opinion, money is essential for social integration. Virtually the only real social integration force stands in the processes of exchange and money as their means. Money turns out to be the basis of society and its essence, turning a group of separated individuals into a social whole. The exchange processes that constantly happen in society are both a reflection and a reason for this integration.

The exchange also reveals another social quality of money. It mediates the interaction of a person and the objective world. Money establishes a person's bond with the objective world in market-oriented societies, leaving out its sociocultural identity. A world where connections

are mediated by money is much broader and more diverse than a world based on natural, interpersonal, or ideological relations. The traditional community only consumes what is produced within it; with the introduction of market relations, people gain access to everything money can buy – goods, services, and information. Money has become a universal means of communication. The language of money is clear to everyone and everywhere. According to Zarubina (2011), only with money that does not have its qualitative determinacy "it is possible to bring to a common standard and compare those things that are otherwise incomparable and senseless to each other – professional skill, business success, religious salvation, etc." (p. 24).

We can notice the objective diversity concerning money as a social reaction to the transformation of modern society and "a change in the public consciousness of perception and attitude to the country's monetary problems" (Garkusha, 2018, p. 40).

Multi-vector studies of attitudes to money, monetary paradigms, and socio-psychological characteristics of income and expenses made it possible to distinguish money personality types. P. F. Wernimont and S. Fitzpatrick (1972), using a modified semantic differential, selected 40 adjective pairs to identify values and perceptions about money that dominate the economic consciousness of the individual. They distinguished the following seven factors, or, as they call them, "dimensions of meaning", of money:

1. shameful failure;
2. social acceptability;
3. pooh-pooh attitude (i.e. money is nothing essential);
4. comfortable security;
5. social unacceptability;
6. conservative business values.

Scholars believe that the most common values of money are security, power, love, and freedom. Herb Goldberg and Robert T. Lewis (1978) developed types of people using these values as core psychological principles. This classification

assumes that dependence on people and the world around them in the initial period of life is considered a threatening experience. This typology is based on clinical observations and is interpreted through the prism of psychoanalytic theory. According to the researchers, people who perceive money as a symbol of security are divided into four types (Goldberg & Lewis, 1978):

1. The compulsive savers see their primary task as saving money: limiting their spending, they gain a sense of security. "To the compulsive saver, the "sin" of wasting money on vacation is compounded by the "sin" of also wasting time in nonproductive activity. Compulsive savers agree with Benjamin Franklin that "Time is money." And time not spent in making money is time wasted" (Goldberg & Lewis, 1978, pp. 104-105).
2. The self-deniers enjoy demonstrative poverty and spend less than they can actually afford. "They resist indulging themselves in any way and seemingly try to put off inevitable financial disaster as long as possible" (Goldberg & Lewis, 1978, p. 109).
3. The compulsive bargain hunters do their best to outsmart those who buy goods at a full price. "Unless the situation is exactly right, money is fiercely retained, but once the bargain hunter spots a chance to buy something cheap, there is no holding that person back" (Goldberg & Lewis, 1978, p. 111).
4. The fanatic collectors spend money on collecting things (sometimes valuable like paintings, sometimes worthless like buttons or old clocks) that save them from loneliness and bring them a sense of security. "People may find pleasure in the object they possess or in power associated with possessing it; perhaps both. Regardless of what other values collected items may have, for the fanatic collector, there is almost always a monetary value" (Goldberg & Lewis, 1978, p. 115).

Money is also a symbol of power. You can become in someone's favour or get control over people if you have money. "The power grab-

bers" fall into three types: the manipulators, empire builders, and the godfathers. The first type manipulates others to feel less helpless and frustrated. They use people's pride and vanity to get a profit. The empire builders, denying their dependence on other people, try to make others dependent on them. Godfathers use the money to control others "through a system of financial rewards and punishments" (Goldberg & Lewis, 1978, p. 143).

Money is often used to buy love, loyalty, and self-esteem. Goldberg and Lewis identified three types of people who consider money a symbol of love.

- The love buyer feels deprived of love and tries to avoid this feeling (or being rejected) by demonstrating their generosity.
- The love sellers promise others love and affection that appeals to their self-esteem.
- The love stealers crave love but feel that they do not deserve it; they tend to have superficial relationships. They take what they do not own. For example, "love-stealing bosses can pretend to care for their employees and can trade on the affection they get in return to induce their workers to put in more effort for less pay" (Goldberg & Lewis, 1978, p. 173).

Another value of money is freedom. Those who consider this aspect of money value the most significant are called the autonomy worshippers. There are two types of people who see money to achieve personal autonomy: the freedom buyers and the freedom fighters. The former believe money can help get rid of the rules and responsibilities that limit their independence. The latter reject money and other material values because they enslave people. Friendship for them is the primary reward in the fight against money.

Norm Forman (1987) connected studying attitudes to money with analysing neuroses. He believed that money neurosis occurs more often than any other neurotic behaviour. It is based on the unsolved conflict along with fear and anxiety, which may cause inadequate behaviour. Forman described five neurotic personalities.

- The miser constantly accumulates money and is very afraid of losing it. However, the misers do not know how to use or simply enjoy the money they possess effectively.
- The spendthrift tends to have impulsive purchases, especially in moments of depression, loneliness, or rejection. The spendthrift feels satisfied when spending money, but it is a short-term feeling, which is often transformed into guilt.
- The tycoon believes that the best way to gain power and approval is money. The more money they have, the better (or happier) they are because it makes them feel they have control over their life.
- The bargain hunter always tries to make a bargain, which brings him satisfaction and a feeling of superiority. Also, the bargain hunter feels frustrated whenever there is a need to pay full price.
- The gambler feels excitement and satisfaction in the situation of taking chances. It is difficult for gamblers to stop even in failure cases because of the sense of power they feel when winning.

Carrying out their empirical research, M. Argye and A. Furnham (1998) demonstrate the following attitudes to money. Money can be considered as:

1. an element of the value system and motivator;
2. an object of fanatical accumulation (irrational attitude);
3. a reward for work productivity;
4. a source of power (and security);
5. an instrument of financial control (especially in household allocation system);
6. a source of negative emotions (guilt, anxiety, tension).

In general, money can be interpreted and represented as a social value, an indicator of prestige and superiority, a social assessment of labour, a form of power, and a source of negative emotions.

The money discourse includes other psychological findings. David Merrill and Roger Reid

(1981) based their classification of personal styles on Carl Jung's psychological types. They discuss four types that reveal unique psychological features of financial behaviour:

1. The Amiable Type: Relationship Oriented – they are sensitive, nice people yet impulsive and undisciplined. They consider money harmful to relationships and therefore try to avoid it.
2. The Driving Style: Action-Oriented – they are realistic, independent, and determined, but they can also be violent and harsh. They are determined and demanding when it comes to financing, but they tend to overestimate their own abilities.
3. The Expressive Style: Intuition Oriented – ambitious, enthusiastic, but impulsive and undisciplined. Optimists in financial matters.
4. The Analytical Style: Thinking Oriented – they are persistent, demanding, but indecisive and rigid. They tend to play it safe in financial matters and delay making and implementing decisions; their priority is security.

Analysing the above typologies of attitudes to money, which were obtained empirically (by the method of the semantic differential and factor analysis), we believe that they cannot act as scientifically well-grounded classifications. There is no clear differentiation between types, which means that almost all of them can be inherent in one person at once.

So, monetary relations are considered a component of an integral system of relations of the individual. They reflect an individual, subjective-evaluative, selective approach to money as an object of reality. These relations are an internalisation of the experience of handling money and interacting with other people about money in a specific sociocultural situation.

Monetary relations of the individual are characterised by relative stability and generalisation.

Money as a value is a strong belief that the availability of money is always preferable to its absence. Money does not belong only to a group of material values. It can also be a means of

achieving social and spiritual goals.

Monetary need is the objective need for money expressed in the desire to get or possess it. Monetary need is a quasi-need that can satisfy many other needs: material, social, and spiritual needs can be met with the help of money.

Monetary satisfaction is a disposition that expresses a positive attitude to monetary abundance as a factor of life, financial conditions of life as a result of the pleasure that is repeatedly felt from receiving money and guarantees (as the subject sees it) this pleasure in the future again.

Monetary social attitudes are formed due to learning how to handle money and interact with other people about money. This group of social attitudes is associated with the hierarchy of individual needs, with the conditions in which a person acts and satisfies monetary needs.

A combination of the desire for having money with another goal (education, professional and personal development, training, creative activities, etc.) may positively affect a personality. Thus, money will lose this evil connotation it is often labelled with (Tang, 1992).

If we agree on the variability of monetary representations and financial behaviour, then, first of all, we will focus on money obsession. A lack, or a fade, of this trend includes the following characteristics: a person believes that constant thinking about money and concerns about finances are not necessary; money cannot be the only thing someone can rely on, and it does not solve all problems; such a person does not find himself lower than people with more money.

The apparent visual expression of this kind embodies the opposite characteristics: a person constantly feels the need for money and is ready to do anything within the law for the sake of increasing its amount; a person constantly worries about his financial situation and often fantasises about what he can buy with money; he believes that his income is less than deserved in his position, and so he finds himself lower than those with a higher income; such a person thinks that money is the only thing he can rely on, and it can

solve all his problems. This person believes that no matter how much you save, it will always be insufficient. Thus, they prefer weekly wages and try not to lend money.

Another phenomenon is money as the embodiment and demonstration of power. If people do not identify money with power, then they obviously do not use money as a 'weapon' to influence other people. Money is not a matter of pride for this person, and he does not believe that money gives him an advantage over those who have less.

If people consciously or unconsciously identify money with power, they see money as an instrument for influencing others and achieving personal goals. They can use the money to guide, intimidate, and "buy" people with their generosity. They are proud of their financial success and try not to borrow money.

Money also reflects frugality. With a low level of frugality indicators, people are not inclined to save and accumulate money. They also do not hide their income from family and friends and do not always know exactly how much money is in their wallets and bank account.

The apparent nature of financial frugality embodies the following features: a person always tries to save money and is proud of this skill, often restricts himself in purchases, tries to buy long-term items, always thinks about the price, and constantly feels the need to argue about the price of the products he buys. This person always knows the exact amount of money he has and pays his bills on time to avoid fines. This person finds it necessary not to disclose information about their income and believes that it is disrespectful to ask people about their salary.

Financial non-identity (non-equivalent behaviour) is expressed in inappropriate behaviour with money. Financially sound people have control over their financial situation and behave adequately with money; they make decisions about their purchases easily, buying only what they need and not feeling guilty when they spend money.

Financial discomfort or monetary inadequacy is expressed in the condition of buying unnecessary things (the purchase is emotional – because of current fashion trends or discounts available). Making a shopping decision comes as a challenge. So, people rather spend money on others but are very reluctant to purchase things for themselves. They feel guilty after spending money yet cannot feel comfortable until they spend everything. So, a representative of this group has poor control over personal finances and believes this cannot be changed.

Conclusion

Money is a necessary attribute of the economy functioning in the modern world. When effectively performing its essential functions (a measure of value; a means of circulation, accumulation, and saving; world money; a means of payment), money stimulates economic and social progress. The diversity of money as a factor in determining abstract interpersonal processes of economic exchange makes it a psychologised and culture-forming phenomenon.

Despite the increasing relevance and applied importance, money's psychological, cultural, and philosophical aspects are still underexplored. On an individual level, money becomes the subject of its own rhetoric. The philosophical attitude to money and derivative phenomena (wealth, poverty, extravagance, financial illiteracy, property stability, etc.) is gradually becoming one of the core priorities of human existence.

The value dimension of monetary relations is manifested in the fact that money is the universal means of exchange – it can be exchanged for any value. It is also an expression of any value and can turn into tangible and intangible objects. In the modern world, everything is an object of exchange, starting with human labour, for which an individual will receive an equivalent number of monetary units.

Works of art, books, music and leisure activities are exchange objects. All material and spir-

itual culture objects are values that should be evaluated accordingly in monetary units. However, the value of money has more than just an economic dimension. It also has a social value. Money itself, just as other things, is value-neutral. The value-based attitude to money occurs only in a particular social aspect, i.e., as a result of interaction between a person and an object, in which the positive or negative meaning of the object for the person and surroundings is determined. Of course, each object occupies a particular place in the hierarchy of human values, which reflects the subjective assessment. Each person values something more and something less. This attitude forms a hierarchy of values for every individual. Approaching to and distancing from the object of assessment is essential in value formation. It is possible to form a particular value perception of an object only after its loss and the desire to retake possession of it. This is the mechanism of forming a subjective value.

In the monetary culture, money appears to symbolise such social values as power, stability, and independence. Furthermore, the more symbols it represents, the more value it has for people. The rejection of money as a symbol of a particular value in society will lead to a decrease in its social significance. Money symbolises a person's ability to meet their own psychological needs for security, reliability, love, and power. The criteria for the value of objects are their necessity, rarity, quality, and potential utility.

In the context of self-identification, people form their attitude to money. Often, two extreme theses are shown concerning money. Money can occupy a prominent place in a person's life. It does not depend on the kind of assets this person has – both poor and rich people can make money the meaning of their lives. Others, on the contrary, refuse to consider money a value, but the lives of such people also largely depend on money. Any member of modern society merely cannot give up money. Otherwise, this individual will be excluded from social existence and remain beyond social interaction. Not only is mon-

ey becoming a universal value, but it is also a universal means of communication. Any human activity receives a monetary characterisation: human labour, creativity, and social activity either begin to provide money and become a value or are lost to the society. Furthermore, owning money allows changing social status, yet it does not entirely determine it.

Money is seen as a means of self-identification and identification of a person. Money evaluates not only human activity but even people: clothing, style, behaviour, tastes, preferences, and interests define a person and how much money this person possesses. Money can buy an identification. A person with money can choose how to be seen by others. At the same time, money satisfies people's needs and wants. Status-based and prestige consumptions are the ways to identify or maintain identity. These types of consumption are quite similar. Each of them consists in buying things that either mislead other people and make them identify a person as the one that belongs to another, better stratum (status consumption), or reflect and maintain the current position of a person in society (prestigious consumption).

In the course of the research, the main features of money as a social phenomenon were identified, money's influence on social interaction was studied, and money attributes were determined as a means of self-identity and personal identity. Given that money and identity are complex and diverse phenomena that various scholars have studied for a long time, it is necessary to conduct further research to tie together all aspects of these concepts.

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Arief BUDIONO,
Yogi PRASETYO,
Kelik WARDIONO,
Wardah YUSPIN,
Khudzaifah DIMYATI,
Dewi IRIANI

LEGAL CONSCIENCE AND THE PRESSURE OF THE FORMAL LAW SYSTEM

Abstract

Society has concerns when there are actions that are not according to the law. Law enforcers must develop legal mindsets to fill the legal void in society by providing legal practice or legal rationing through legal interpretation. This paper aims to analyze: (1) What is the role of logic and legal rationing in achieving justice? (2) Describe the legal condition and the image of the pressure of formal law in society! And (3) What roles do judges have in justly enforcing the law? The results of the study found that (1) A just decision with a conscience will result in quality decisions. They are progressive as opposed to blindly following formality, (2) In reality, the law no longer represents high virtues, but rather, it represents political interests to sustain some people's domination. The positivist legal system should develop a new alternative structure that is less rigid, (3) Judges have the freedom to choose the best and most accurate alternative in reaching a just decision. In conclusion, judges must be able to make decisions based on conscience without ignoring the formal law to fulfil society's need for justice.

Keywords: law, legal rationing, justice, conscience.

Introduction

Law enforcers resolve various issues concerning conflicts between legal objectives, namely conflicts between justice, legal certainty, and law enforcement in society. Legal cases in society are often assessed based on their actions. A just legal process is usually based on scientific logic and intelligence (Grossi & Rotolo, 2012). In Indonesia, not only is the normative law applied, but there are also socialist and empirical schools of thought. It is hoped that the law can be accepted and enforced maximally in society (Darmodiharjo & Shidarta, 2002). A balance between legal thoughts that emphasize equality between constitutive efforts and formal logic is desired in resolving legal cases. Thus, good legal rationing is

crucial in providing good feedback to resolve the ever-complex legal cases.

The law is a norm that regulates and binds all social components. Apart from holding on to the normative law that usually becomes the foundation for success in undergoing certain actions, it is hoped that people consider using conscience (Warasih, 2005). This is because, in law, we must not only see from one side, but we must be able to comprehend a case as a whole. We must think critically with good legal rationing. We must not just see the laws and regulations but also how the law develops and lives in society as a concrete unity. The law has been embedded in the local cultures, norms, and customs in certain places. Thus, good legal argumentation and logical rationing will help resolve legal issues. This

will be different if we only regard the statute aspect (Weruin, 2017).

Thus, this paper aims to analyze: (1) What is the role of logic and legal rationing in achieving justice? (2) Describe the legal condition and the image of the pressure of formal law in society! And (3) What roles do judges have in justly enforcing the law?

Research Method

This paper employed the empirical approach. Law enforcement in Indonesia is still low, as it upholds the legal positivism system as the formal law that regulates society. Law enforcers tend to be inflexible. They comply with and submit to the formal law. Thus, the practical law in society falls behind. Many courtly decisions of judges fail to fulfil people's demands for the law to see the truth in the field (Dimyati & Wardiono, 2004).

Such a condition will become a boomerang for the law as society loses its trust in the law and the law enforcers. There needs to be a collaboration in normatively and empirically combining the law so that the law is neutral without ignoring the law's aim to find justice. Justice is crucial as society views the law as a regulation for the society that is free from any influence (Ridwan, 2021).

Results and Discussion

A. The Role of Logic and Legal Rationing in Achieving Justice

Logic is a basis for determining a framework of thought. It is a way to determine a rational action. Logic can determine how to act and how to appropriately study and apply the law (Haryadi & Suteki, 2017).

Logic and legal rationing emphasize seeking the legal basis of legal phenomena or legal actions. Philosophical and critical thinking in legal rationing demands responsibility; thus, they must be carried out carefully. Logics are important in

philosophical thinking, and this must be considered by law enforcers. Law enforcers must understand how the law lives in society rather than strictly bowing down to the constitution. Legal processes will grow well according to their objective when conscience and logical thinking are involved (Cindawati, 2014).

Unfortunately, the Indonesian laymen tend to negatively perceive the law. Places with low legal enforcement regard the law as having a bad track record, even though the law is a reference in the stately life and to maintain structure and order. In paying attention to the law's urgency and objectives, logic needs to be considered as it is one of the central things in legal rationing (Dimyati, Absori, Wardiono, & Hamdan, 2017).

Logic is a rule that concludes consequences, legal regulations, and other rationing. It is an interpretation to construct the meaning of the legal expression, for instance, in laws that are commonly known in society. It also functions to contradict legal regulations and to factually determine the environment, that the law must not only submit to formal government-made regulations but also acknowledge that the law lives in the Indonesian society. Logic sees empirical facts without ignoring formal regulations (Arifin, 1994). In a thought process, logic mediates the truth or the wrongness behind a particular thing. This can be carried out through induction or deduction methods (Rasjidi & Rasjidi, 2004). Induction and deduction are actually opposites. But the researcher can choose and apply one of the two, considering that both are choices of methods. The choice is taken based on the data, conclusion, and classification. The former concludes a specific thing from general things, whereas the latter interprets special things to find a general conclusion (Scharffs, 2004).

Legal rationing functions in becoming a basis for deciding upon a legal case. This must be considered apart from the formal law. This is important to achieve justice as a legal objective. It also functions to analyze laws, to know the urgency of the law and how the law was made.

Logical thinking and rationing function to obtain a profound insight into law so that law enforcers understand the essence of law as opposed to blindly following it.

Logic does not only function to achieve good legal roles, but it is an integral part of legal philosophy (Gunawan, 1990). It is part of practical philosophy that can be applied in society. Legal rationing and legal argumentation require critical thinking to see from the perspective of logic. It functions to examine the law's accuracy and to justify hidden meanings of laws. Thus, legal professionals such as judges, lawyers, attorneys, legal activists, and legal practitioners need rational logic and legal argumentation (Ridwan, 2017). This cannot be separated from their activities in inductively or deductively concluding laws (Salma, 2016).

Rational logic guarantees legal objectivity and impartiality so that legal logic does not depend on other considerations or interests outside of logic with its objective of certainty. It must be based on a logical proportion, and it must be formulated objectively using the proportion of an accepted or a rejected thing. The law is a guideline of behaviour that has been formulated proportionally. It is a tool to control social behaviours as some actions may violate the law. This proportion may be contradictory if placed holistically in a context. There must be a breakthrough or an alternative through the action of that proportionate decision. This consequence is a logical model that is implicit in the government and is written in law. The good relationship between legal argumentation logic and legal rationing is something in a critical perspective on the law (Dimiyati, 2010). This is important concerning the legal understanding and legal perspective that tries to manifest the meanings of legal regulations. It is relevant as logical criteria may be used to determine the direction of an opinion or a decision. Good rationing will also open to scientific and reflective thoughts. It is an effort to lengthen the series of legal rationing and to resolve complex issues with the practice of critical

thinking. People will know and analyze mistakes quickly in the effort to achieve the law obtained from a good thought framework, and also certainly produce a legal bias that is in line with the legal objective (Sutanto & Werson, 2016).

A just decision with a conscience will result in quality decisions. Such innovations uphold justice values. They are progressive as opposed to blindly following formality. These decisions need to be appreciated to create a jurisprudence that is followed by other Indonesian judges, as upholding justice is more important than strictly referring to formal laws.

The positive law oftentimes fails to follow the current development or to fulfil the sense of justice in court. The judicial power is deemed independent, but in practice, some courts are still influenced by executive power. Thus, judicial legal products should become a fierce facility of innovation to achieve a just society.

This justice must be present in the law. The law's crown is in the form of courtly decisions. Thus, in essence, courtly decisions are justice according to law. It does not only depend on positivism or laws as a basis. It creates judges that are funnels of those laws. Judges should be able to apply laws that create justice based on logical ratios, including based on the examination of the present evidence.

Before deciding upon a case, a judge will bring materials such as values, principles, or theories as well as evidence to the court. This is to fulfil the objectives of legal justice, benefit, and certainty. Without its fulfilment, legal certainty will be violated. It also violates a sense of justice and conscience; thus, people will no longer trust the law. Good judicial decisions that are according to society's feelings will substitute for the weaknesses of laws.

There are two types of judges in Indonesia, namely practical and progressive ones. It is difficult for practical judges to leave the law that was developed by Dutch colonials. Thus, they resolve issues based on positive laws or laws on courtly decisions. Meanwhile, progressive judges dig

into constitutional texts. This requires good and scientific legal rationing through scientific methods.

The scientific method is an objectively, rationally, and empirically correct method. It encompasses laws that can be logically or generally accepted, just like the Criminal Code that follows scientific ratios or requirements and several empirical laws whose implementation follows the existing legal reality. Then, the non-scientific method is rationing which does not always use the requirement of positive law, but it is beyond that. This method may not be rationally accepted, but it is necessary to resolve cases that cannot be resolved scientifically. This method is often deemed inappropriate to be used as it is difficult to determine the standard of legal certainty.

No scientific knowledge can yet explain the validity of values derived from non-scientific legal rationing. But, conscience is used to create just policies and laws in some cases in Indonesia. It is not only about legal positivism, but conscience is needed to resolve certain cases, for instance, when an old lady stole firewood or when a farmer is accused of copying corn-planting methods, etc. Such cases do not always have to follow the positive law, as the background of the case must first be analyzed.

B. The Legal Condition and the Image of Formal Law's Pressure on Society

Legal positivism is known as the set of explicit constitutional regulations. This makes it easy for law enforcers to apply it linearly according to the mechanism. A characteristic of modern law is that legal objectives must be achieved through determined stipulations. Thus, modern law has become highly instrumental. It is as if the authorities, law experts, and law enforcers in Indonesia have engineered the people's lives through the law. Instrumentally, the law aims to achieve its own goals. But perspectively, the law that is applied in Indonesia is repressive. Repressive law is used by repressive power to have unlimited authority. Thus, the state of politics is

inseparable as highly related instrumental aspects (Dewantara, 2018).

Positivism has a strong influence in Indonesia, shown by the desire to unify or codify the law. But if we see the society, legal certainty is more important than unification. This causes resistance in certain areas. The domination of legal positivism shifts certain customs or cultures. Society has a plural sense of law. It is not the only law that exists in society, but it aims to provide the goal of the law. It is not enough for law enforcers to just become the funnel of the law; but they must listen to and see society before making a decision. In the empirical-inductive perspective, the law implementation is not only legal-formal, but it also lives in a society which has complex and diverse local wisdom that requires acknowledgement in that society. The law is not understood normatively as merely written rules to be complied with, but it is an integral part of the holistic life in society. A law that holds too strongly to positivist law and ignores conscience and legal rationing will cause issues. Progressive law desires to find the truth from the holistic legal system. Human life loses its meaning as modern legal studies fail to touch the inner virtues that are necessary to find the essence in laws (Salma, 2016).

The critical paradigm developed by the formal law influences people's perspective on legal studies as a representation and a holistic reality. The law does not only run with textual certainty, but it needs a disuniformity for a systematic understanding and critical subjection. This approach is crucial as legal certainty and order are inseparable from social relations. In rationing, there is a link between ethics and morality that is not only understood from one aspect, but it is more than that. These values can be dialogued with the development of legal, social studies and the culture of thought that emphasizes the value and meaning behind that law. Thus, transcendental thought starts to direct to irrational things such as emotion, morality, and spirituality in understanding science.

An issue that has become a topic of critical legal studies is the reality that the law no longer represents high virtues, but rather, it represents political interests that use the law to perpetuate some people's domination and hegemony. Critical legal studies can criticize the existence of laws and moralities that it contains. The positivist legal system should develop a new alternative structure that is less rigid. Here, morality is understood as the spirit of human existence that has the role of maintaining the sustainability of the universe. Morality places the human existential dimension as a high virtue and further determines the virtue of human creation. Legal morality is not free from value, and it is filled with the value of legal advocacy. Morality is born from a framework that sides with values of divinity and humanity. Such a law has a wider perspective. It does not differentiate groups of people, but it strives to guarantee the sustainability of humanity's nature. This contains an important point on humanization, which is a basis for the substance of the legal order that humans must undergo their responsibilities to people and the environment. Good or bad is based on rationality that is guided by conscience. The legitimization and validity of legal regulations must not only be according to the order in authority, but it is a form of the existence of norms that is used as a substantial basis of morality. It means that each creation or witness to action basically does not limit human freedom. Further, the legal spirit guarantees and aims so that humans may be protected from the potential of authority's arbitrary actions that may injure their existence. Thus, the law applies a procedural framework to help form a law based on spiritual values. There is a tendency for legal morality to insert legal values as an axis for the legal development system. The existence of morality in law and mentality is inseparable from humans as legal agents. These moralities are attached to human existence, wherein social beings and individual also acts as a legal subject. Law and morality have long been developed, but discussions still roll out. This regards issues that

become the basis for the unclarity of the concept of morality, namely the development of that legal thought that purely applies religious values, legal rationing, and conscience. There can be a reconceptualization of morality through a profound meaning in the existing religious texts and contexts.

Indonesia's law enforcement still holds on to positivism. There is also modern philosophy with the legal philosophy school of thought with positivism as the formal law. Positivism cannot be progressive, but it is merely an instrument. Laws, articles, clauses, and jurisdictions are currently farther from justice. Thus, there must be a new paradigm in law enforcement. Law enforcement feels tasteless and flawed when law enforcers only mechanically apply regulations without conscience, good legal rationing, or morality. To create a good legal system, formal law and legal rationing (with religious values) must be included. In Indonesian law enforcement, there is a loss of the transcendence spirit as the positivist paradigm and religion are deemed separate. Transcendence is a basis for humanist law enforcement, as it orients to achieve social welfare at the legal level with good implementation. Thus, Indonesian law enforcement must be constructed through a different methodology with abstract laws which deliver ideological laws. The law enforcers must be transformed into objects. This is because there is no synchronization between legal theory and the implementation of law in society, as law enforcement is far from just moral or ethical values. Thus, the authorities must be courageous in creating policies that enliven the law that is an inseparable part of society and the environment, based on religious values that will strengthen the unity to create justice and to achieve the best legal objectives (Sutanto & Werson, 2016).

An issue of law enforcement in Indonesia is the imbalance of the dynamic interaction. The weak law enforcement is visible from the various unresolved cases. Not many perpetrators have legally been punished. The law is weak to the top

and strict to the bottom. From the reflection of legal philosophy, there are some strange things in law enforcement. Law enforcement has not reached the common ideal of achieving justice. Thus, society is unsatisfied, and they distrust the law. People have negative perceptions or assumptions about the law.

Many people were not liberated by legal decisions. Thus, the law's dignity decreases in society. Legal experts have tried to fix this, as negative public assumptions on law may decrease the dignity of judges. Thus, individual judges must repair this to create the practice of law enforcement based on the principle of justice. Another issue is the misuse of authority in a case in court. Law-bearer may stop the investigation without concrete reasons. This is odd for the legal system in Indonesia. From the public perspective, judges decide upon a case according to their interest in obtaining income. Society knows of the legal practice under the authority of the law enforcers. This loses the public trust in the law and justice. This cannot be ignored. There must be efforts to save the dignity of the law so that judges have better track records.

Seeing the legal positivism paradigm, the law is an arrangement that explicitly contains a complete law that applies a linear mechanism as a basis to resolve cases according to the legal ideal. Unfortunately, legal positivism sometimes places judges as hostages of the law. This certainly influences the court into an institution that inhibits social development. This contradicts the condition wherein the perspective of sociological jurisprudence, judges have the ability and the authority to resolve cases by truly considering their condition apart from applying formal legal values. This is how to create the best decisions, and these decisions have a big role in the development of Indonesian society. Judges do not always use positivism in resolving a case without considering other things that have causality that may support the determination of a decision. The weakness of the formal law that absolute normative truth will encourage people to show law

that falls behind humanity's objectives. The theory should be critical so that legal studies are not based on the devotion to interests but beyond that. In legal decisions, judges must think logically to find the best, most accurate, and most just decision. This cannot be achieved without theories outside of the formal law. With the development of law, theories outside of the formal law must also touch on social humanity.

C. What Roles Do Judges have in Justly Enforcing the Law

A justice institution is a place for the public to obtain justice, but in reality, it is far from the people's expectations. It is hard for low-class society to obtain justice as there is systematic manipulation carried out by the court mafia that happens in almost all layers of legal development. There is manipulation in police forces, judges, attorneys, law clerks, and advocates, though not all of them are like that. There are conflicts in court in manifesting justice. There are often conflicts between legal certainty and justice. There must be efforts to eliminate this conflict to manifest the desired law. Legal positivism or formal law is deemed as an inarguable truth. This results in the understanding to maintain formal legal certainty in which its output is procedural justice. The positivist paradigm can be seen from the actions of law enforcers that fail to undergo progress and empowerment. It becomes an instrument with interests in an arena of power that refers to the concrete laws and articles it contains. Meanwhile, the law that lives in society is marginalized, and it starts to disappear. Worse, the law enforcers underwent actions without any moral basis. But rather, they do so for individualistic objectives (Salma, 2016).

Indonesia is a legal state, but it has serious issues with democracy that results in violence and discrimination. The law enforcement crisis in Indonesia is an impact of the paradigm product that only depends on the type of traditional continental law. Thus, this law is orthodox as the state institutions have dominant roles in deter-

mining the direction of the law in society. The essence of the legal objective lies in legal justice. This cannot be separated from Pancasila (the Five Principles) as a state ideology and the basic principle of Indonesia. It is an ideological and conceptual basis. Its principles are interrelated and inseparable. As one of the law enforcers, as stipulated in the 1945 Constitution and Law No. 4 of 2004, judges have the function of enforcing law and justice. Thus, they should become role models in law compliance. Their job has a wide scope; they must justly formulate laws. It is a noble yet difficult job, as judges are normal human beings that have advantages and weaknesses in deciding the right actions. A judge will be noble if she can decide according to her knowledge and position as a law enforcer and create social justice. In this case, judges are free to decide without the influence of the government or other influences.

Judges must fulfil society's expectations as an enforcer of justice. They have double roles: they are officials that must apply the law to concrete cases, and they are law enforcers that must understand and acknowledge values in society to bargain the law and to decide professionally. As a courtly element, judges must discover, follow, and understand the legal values and justice that society must obtain. This should motivate them to increase the quality of their job based on the law to achieve public satisfaction. They should be professional. Personal interests should not be brought to court as they may influence judicial decisions. In resolving a case, judges must pay attention to some stages, as they are demanded to be more careful in making decisions. This is because judges know an instrument to resolve an issue (Egziabher & Edwards, 2013).

The mandate given to the judge should inspire and motivate them to grow and uphold the law. Law enforcement must be according to the legal objectives. The legal certainty aspect can result in a safe and orderly society. Without certainty, one cannot know what to do. This certainty aims to bring benefits to society. It protects

society to strive for justice enforcement. It is the obligation of the aspects of legal certainty, legal benefit, and legal justice to be consistent in enforcing the law to achieve benefit and justice.

Here, law enforcement does not only regard how to apply the law. What's more important is how to spread justice to society and how to realize it holistically. Law enforcement is a common responsibility between courtly institutions and society's important roles. Just law enforcement is a human right. From legal politics, it is known that one of the causes of the multidimensional crises that happen in Indonesia is the suboptimum law enforcement. Society desires clean, just, courageous, and committed law enforcers as opposed to evil and impure ones that emphasize personal interest. Unfortunately, law enforcement is still far from society's desires. There are still strong interventions from political interests in various legal issues. When the law is provoked by political interests, it will open the potential for contaminated judicial decisions that are controlled by political interests. Law enforcement is closely related to law enforcers' integrity and morals. To enforce the law well, there needs to be a balance between a good legal rationing system and the enforcement of regulations and consequences of law violations. This is because the law was created to strive for humanity's missions. So, it must be liberated from the influences of people with certain interests. Judges also have ethical codes that include the intellectual aspect and the moral aspect. These two aspects often become issues in judicial decisions. Thus, the judicial profession in the positive law and the Islamic law obtain special attention. It is difficult to become a judge as the decisions they make must be accounted for even up to the Hereafter. This profession is full of risks if a judge fails to show her performance professionally and proportionally. Thus, the logical consequence is obtaining bad perspectives from society. Certainly, there are temptations and challenges in the profession. The development of theoretical law is the action of using the mind to obtain intellectual

mastery and scientific, legal understanding. Meanwhile, the development of practising law is when legal functionaries empirically drive the law in life (Adonara, 2015).

The judicial profession works based on the law as the organization of power they are responsible for. Thus, the legal profession may be defined as a profession that has the rightful power to act and behave according to the law. Thus, this development obtains the power legality to act with limitations. It is a value-free profession rather than an exclusive one. It concerns and intersects with values that live in society. The judicial ethics in upholding the law is crucial in Indonesia. These ethics do not only contain functions and roles that must be carried out or avoided by judges, but further, it instructs on how judges become individuals with good morals and conscience that comply with the rules as human beings. The professional judicial ethics are stipulated in the joint decision between the Indonesian Supreme Court and the Head of the Judicial Commission on the judicial behaviours as follows:

1. Justice

Judges must act justly, meaning placing things according to the proportions and the rights. This is based on the principle that legal certainty is true and everyone is equal in law. The most fundamental demand from justice is giving everyone the same treatment and opportunity. Thus, people in the judicial profession have the responsibility to enforce the law justly.

2. Honesty

Honesty is absolute, and this is the key for judges to not side with certain parties. She must be brave in differentiating between truth and wrongness according to their beliefs. Honesty will encourage the formation of an individual who is aware of the essence between the truth and the wrongness.

3. Independence

Independence is the ability to act alone without intervention or influence from other parties or other people. This attitude brings a judge to be

fiercer in upholding principles and beliefs on truth according to the applicable morals and stipulations.

4. Wisdom

Judges do not only side with the law as legal positivism, but they must act according to the religious, decency, and customary norms in society. Thus, a judge can harmonize people's beliefs. This encourages judges to have good insight, high tolerance and care. They prioritize the mission to become professional and capable judges.

5. High Integrity

Integrity means someone has wisdom and is not easily swayed. Integrity will be created when one is loyal and strongly holds on to values or regulations. This high integrity will encourage a person to emphasize truth and to think with conscience in reaching justice. A person with integrity will not be monopolized by parties who want to sway his decision.

6. Responsibility

A judge must be willing to become the best individual who is capable of undergoing his job. He must have the courage to accept all consequences that emerge from applying his authority. This responsibility will prevent one from misusing his profession. It helps one become loyal in upholding the truth.

7. High Discipline

Discipline is crucial in life. For a judge, discipline is a noble calling in undergoing his mandate and in accommodating the public trust in seeking justice. This discipline will create an orderly and sincere individual who is undergoing her job and who will become a role model wherever she lives and socializes.

8. A Professional Attitude

A professional attitude is crucial in all sectors, especially for law enforcers. This attitude is based on the willingness to undergo the profession with the seriousness that is supported by legal competence and expertise. This attitude encourages the formation of a person who maintains and increases the quality of his job.

Judicial decisions and justice in Indonesia are essential. Unfortunately, not many understand this. Some legal experts *a priori* state that a sense of justice based on the judges' conscience is subjective. They suggest that if judges resolve cases based on conscience, the decisions will cause uncertainty of the law, thus resulting in social injustice and chaos. This is why judges reject making decisions based on their conscience and reject formal constitutional stipulations. This is often debated by law experts, as the two are interrelated but also sometimes contradictory. Concerning this perspective, it can be said that the conscience is that which is according to the social interests rather than personal interests or protecting the interests of those with access to power. The conscience means the conscience that is reflected in the social spirit that is always aware of the responsibilities in society. A judge is empathetic to the social concerns that arise due to the law that is under the power of the authorities or political groups. Meanwhile, the judge is the right hand of that powerful group. He is used as an instrument to support their own interests. Thus, judges are part of the social figures that must always place themselves in the most extensive position. They must have extensive insights and perspectives to understand and listen to social concerns. Thus, they will create decisions that are according to the social ideals (Syamsudin, 2012).

Apart from upholding justice, judges also have the job of reinforcing violated legal stipulations. Here, these violations may be defined narrowly (i.e., the violation of written laws) or extensively (i.e., the violation of written and unwritten laws). This is closely related to the principle of legality, which is a principle in law. In essence, a judge has the job of reinforcing the violated constitutional regulations. This is not as easy as imagined. Many factors influence this, for instance, the relevance with the reality in society. If the judges force herself to determine or to apply a regulation towards a concrete event, there is a great chance of injustice. This is why in reenforcing violated laws, judges cannot be con-

strained to the sound of the Article or clauses written in the laws. But, they must create law through their decisions or the law created by the judge herself (Haryadi & Suteki, 2017).

Apart from that, the judge's main task that cannot be forgotten is the role of creating a law or determining a law. The judicial power has great authority to determine decisions that will be taken in adjudicating a case faced by the said judge. Because of that, some things need to be described. One of them is what is the basis for the judicial thought; thus, they need to act as the law creator and what are the methods carried out to create these laws. It cannot be denied that the perfect or complete laws also have weaknesses. The law has two main potential weaknesses. First, it is not always pure and relevant to the reality in society. This is because the formulation process is incomplete, unclear, and not concrete. Second, in the aspect of the material contents, they are not always relevant to the reality in social life. This law originated from different periods and different cultures. Thus, it can be deemed as sediment from past things. They are relics of past thoughts that are no longer relevant to the current situation. A legal construction requires time rationing to further develop the law no longer holds on to mere articles but by still considering the legal requirements as a legal system. As a legal state, it cannot be denied that the principle of legality is highly fundamental in constitutional regulations. It expects violations to be clearly stated. It also rejects the analogy of the opinion that a criminal program cannot work retroactively recede (Haryadi & Suteki, 2017).

Judges have the freedom to choose the best and most accurate alternative in reaching a just decision. Thus, as great humans that have the freedom to determine their actions and decisions, judges can make decisions without ignoring the law. These two things can run simultaneously. Further, on judge's independence or courtly independence, it is to prevent the misuse of power and authority by state officials. Judicial freedom or independence is hoped to legally control state

power, apart from preventing the misuse of authority. The constitution has regulated and guaranteed the independence of judicial and courtly powers where they are free and neutral. These stipulations are deemed to have weaknesses as there are still two institutions that organize developments for judges. In principle, judges have the power to undergo their tasks and professions. Based on the legality, a judge must uphold the law. But in practice, this is not an absolute thing to be held by the judge. A judge cannot be bound by anything or pressured by anyone if she wants to create a well-developed law, as judges have individual and existential freedom (Egziabher & Edwards, 2013).

The implementation of the judges' principle of freedom in deciding upon a case is so that they are free from judicial intervention, both from executive and legislative power. Judges have the freedom to give orders and adjudicate to be able to think critically and to use good legal rationing in determining a decision without intimidation from any parties. This is because judges have extensive insight and knowledge in creating a just law. The mindset with good and logical legal rationing will then form a legal system that is relevant to social activities or cultures and even the customs that grow in society. It cannot be denied that sometimes judges do not produce jurisprudence that is according to the situation in society. This may be because there is a lack of relevance between the law-making officials with society as subjects or objects of that law.

Conclusion

Legal positivism has a strong influence in Indonesia. This is marked by the desire to unify or codify the law. But if we see the society, legal certainty is more important than unification. This causes resistance in certain areas. The domination of legal positivism is shifted with certain customs or cultures. Thus, the sense of law in society is plural. It is not the only law that exists in society, but it aims to provide the goal of the

law. It is not enough for law enforcers to just become the funnel of the law.

As a legal state, it cannot be denied that the principle of legality is highly fundamental in the constitutional regulations that desire that violations are stated clearly. It also rejects the analogy of the opinion that a criminal program cannot work retroactively recede. Judges have the freedom to choose the best and the most accurate alternative in achieving a just decision, as humans have the freedom to determine their actions and decisions.

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Ihor KOVAL,
Alona ROMANOVA,
Farouq Ahmad Faleh AL AZZAM,
Mueen Fandi Nhar ALSHUNNAQ,
Dmytro SMOTRYCH

PHILOSOPHICAL AND LEGAL FOUNDATIONS OF THE FORMATION OF THE LEGAL CONSCIOUSNESS OF AN INDIVIDUAL IN THE CONDITIONS OF TRAINING A LAWYER

Abstract

The study's primary goal is to determine the philosophical and legal foundations of the formation of the legal consciousness of an individual in the conditions of training a lawyer. Modern society is changing, transforming into a European-style society, and rethinking the laws of life is necessary for every person. Awareness of the changes in society, the role, place and significance of legal norms determine the changes in a person's consciousness, and therefore the issue of legal consciousness of a person arises especially acutely. The study of the phenomenon of human legal consciousness has significant scientific and practical value since it will solve several issues related to the development of the state, the further formation of European society and the participation of citizens in law-making will contribute to solving problems related to legal education and provision. As a result of the study, the main aspects of the philosophical and legal foundations of the formation of the legal consciousness of an individual in the conditions of training a lawyer were identified.

Keywords: philosophy, philosophical foundations, legal consciousness, philosophy of law, training of a lawyer.

Introduction

In our opinion, the implementation of a philosophical and legal analysis of the category of legal consciousness is advisable since it is from the position of philosophical and legal thinking that one can find out the effect of factors that influence the behaviour of subjects of law. This is necessary to develop a strategy for the legal development of a new model of Ukrainian society with a high level of legal culture and legal consciousness. Many scientists and philosophers studied the phenomenon of legal consciousness in different eras and periods. These studies cannot be considered entirely exhaustive because society is constantly transforming, especially at the

present stage, given that the issue of human legal awareness is becoming quite acute, arousing extraordinary interest.

In modern conditions of super-rapid development, when the world becomes difficult to predict, such a "loss of meaning" is felt especially acutely. Therefore, the problem of legal consciousness as their source and carrier acquires a new colour in this context. It becomes especially relevant in a transitional society, where the coercion system has created a particular type of citizen for decades, one who does not take risks and is accustomed to various social benefits. Democratic transformations and an increase in the degree of social risk cause acute social tension and the unwillingness of the majority of the popula-

tion to make new sacrifices for the sake of democracy. At the same time, to establish the latter in Ukrainian society, it is necessary to become a component of the moral traditions of society, a common ideal accepted and shared by the majority.

Legal awareness is a multifaceted concept and therefore requires close attention from scientists. Yes, it is defined as a complex of rational and psychological components that not only reflect the awareness of legal reality but also affect it, contributing to the individual's readiness for legal behaviour. At this stage of social development, the role of law and education is growing because society seeks to consolidate universally recognized European values, in particular, such as freedom, justice, and equality, the provision of which is impossible without analysis, understanding and observance of legal norms by each member of society. Pluralism, both political and ideological, contributes to the development of citizens' legal activity and allows the implementation of previous models of political and legal participation of citizens, which manifests itself in the form of legal nihilism and legal passivity.

In our opinion, legal consciousness serves as a source of legal behaviour and, above all, prepares a person to understand the necessary and meaningful behaviour, exercising control and management of human behaviour. Therefore, it is impossible to consider the phenomenon of a person's legal consciousness outside of social life because it is this that forms the legal consciousness of a person and society as a whole. Human legal awareness is not only aimed at regulating relations but also designed to help preserve the integrity of society. Thus, this phenomenon can be defined as a complex of legal feelings, emotions, ideas, views, assessments, attitudes, and ideas of a person about legal norms expressing his attitude, on the one hand, to current law, legal practice, rights, duties of citizens, and with the other - to the desired legal phenomena.

The path of an innovative, European devel-

opment society determines the transformation of our state's upbringing, training and education system. Its goal is to form a conscious and educated young generation capable of professionally solving the pressing problems of modern life and effectively responding to the present challenges. A comprehensive and integrative study of the problems of the formation of the legal consciousness of an individual, taking into account the above, is a fundamental condition for the creation of legal foundations for the formation of a modern citizen, which will be based on the principles of humanism, justice, comprehensive protection of human rights and freedoms. This will provide a scientific basis for forming a system of the philosophy of law and a system of legislation in our state that meets the objective needs of the current stage of development of civil society.

Legal awareness as a complex philosophical and legal phenomenon is formed under the influence of several interrelated factors: social, spiritual, economic, legal, political, national, moral, cultural, etc. Taking them into account should form the basis for implementing a set of measures for the structural reform of the national education system.

The study's primary goal is to determine the philosophical and legal foundations of the formation of the legal consciousness of an individual in the conditions of training a lawyer.

Methodology

The study determines the philosophical and legal foundations of the formation of the legal consciousness of an individual in the conditions of training a lawyer based on fundamental concepts of epistemology, ontology, phenomenology, hermeneutics and the concepts of philosophy and sociology of law. The methodological basis of the work is made up of modern achievements in the theory of knowledge. A complex of interrelated general scientific and primarily scientific methods was applied, particularly the dialectical method of cognition. The reliability and argu-

mentation of scientific results were carried out based on philosophical, general scientific and special-scientific methods, in particular, the interpretation-analytical method, with the help of which the following were carried out: hermeneutical and theoretical analysis, synthesis of philosophical, legal and pedagogical works, regulatory documents, textbooks with generalization theoretical and methodological foundations.

Research Results and Discussions

The professional legal consciousness of lawyers is a form of legal consciousness acting as a system of legal views, knowledge, feelings, value orientations and other structural elements of the legal consciousness of people professionally engaged in legal activities that require special educational and practical activities.

Professional legal consciousness is characterized not only by formal knowledge of this or that action of the proposed norm, understanding of the purpose, tasks and application of the law, and accurate ideas about the conditions for the emergence of the norm. What is the specialization of legal knowledge?

Firstly, the knowledge of lawyers is characterized by detail and concreteness, i.e. That is, unlike the increase in legal awareness, they cannot be limited to general legal ideas. For them, penetration into the content of legal norms is necessary; clear ideas about the detection, when the onset of the norms comes into effect, about the legal consequences come in the presence of the conditions provided for by the norms (Susan, 2015).

In each specific area of a lawyer's practice, special attention is required to specific rights and legislation. Some areas of this activity generally require universal protected legal institutions of all rights, for example, implementation activities.

Secondly, the specialization of professional knowledge is manifested in their consistency. This is primarily due to the system nature of the law itself, with the fact that the rules of law are

not used (Riskin, 2012).

In our opinion, a high-quality and timely legal education of the human person acquires philosophical significance to form a proper legal culture. Such upbringing aims to provide a person with the necessary legal knowledge for active participation in the life of society, fostering respect for the laws and sustainable rejection of antisocial and illegal behaviour. It can be defined as a constantly operating and purposeful process of influencing a person's legal consciousness with the help of a set of education measures, prevention and state coercion. At the same time, legal knowledge, being the central element of the model of a person's legal consciousness and an essential element of legal education, is information of a legal nature about law, legal phenomena, and legal reality and is one of the conditions for her lawful behaviour.

One of the indicators of the level of organization of legal education and legal culture in society is the embodiment in the minds of its members of a philosophical and legal concept, the essence of which is that the commission of any offence entails not only penalization, but also requires satisfaction for a person who has become a victim of these actions... The legal culture of a person characterises the level of legal socialization of a member of society, the degree of assimilation and use of legal knowledge in state and social life, the Constitution and other laws. The legal culture of an individual means not only knowledge and understanding of the law but also legal judgments about it as a social value and, most importantly – busy work on its implementation in the field of strengthening the rule of law and the rule of law. In other words, the legal culture of an individual is a positive legal consciousness in action (Adams & Steadman, 2004; Bix, 2010; Carlsmith, 2008).

The process of personality formation is a purposeful influence on an individual in order to assimilate the rules of behaviour necessary for integration into society. Thus, it is quite complicated because family, school and society (repre-

sented by the state, government bodies and civil society institutions) participate in it. This process is complex, lengthy and requires interaction between its subjects.

There are many approaches to defining family and family relationships. This testifies to the complexity of these philosophical and legal categories. First of all, this is due to “the complex nature of the family as a social formation, the consequence of which is the presence of various methodological approaches to its study.” Indeed, in social, legal and philosophical doctrines, there is a significant number of these concepts, often differing in their essence and content (Kryshtanovych, Golub, Kozakov, Pakhomova, Polovtsev, 2021).

It should be noted that one of the goals of the process of forming the legal consciousness of the individual is socialization, that is, the adaptation of the individual to the conditions of the functioning of society. In this context, socialization should in no way be equated with the concepts of “training” and “education”. In a broad sense, education is the process of acquiring knowledge, and education is the process of mastering the norms of legal behaviour in society. Socialization is the implementation of an individual into the mechanism of functioning of society with the help of traits, knowledge and skills formed during these processes, thanks to which a person becomes a full-fledged member of it.

Legal consciousness reflects legal reality. In this regard, through the analysis of legal consciousness, its development and specifics, it becomes possible to understand how law functions in society, how society as a whole and individual citizens perceive the law, relate to it, recognize or do not recognize the values enshrined in it. Norms, principles, ideas, etc. Considering this, consideration of various problems of legal consciousness, many of which are still controversial, is of paramount importance in the system of philosophical and legal knowledge (Cushman, 2011; Duff, 2010).

The content of legal consciousness is deter-

mined by the conditions for the formation of thinking about social reality as legal and the perception of the phenomenon of law in society as such. This process is primarily influenced by legal ideas, including awareness of the law, sense of law, legal ideal and legal reality. The system of legal concepts produced by a given society significantly impacts the content of legal consciousness. These include concepts that characterize the structural properties of law (law, duty, legal norm, legal requirement, legal status, etc.), functional properties of law, legal assessment, legal regulation, lawmaking, legal education, etc., reflecting the value properties of law (freedom, justice, equality, public good, legality, responsibility, etc.). Legal consciousness is a complex systemic formation containing various elements that form its structure, the consideration of which is essential in connection with the changes that have befallen modern legal reality. The breakdown of the established stereotypes in philosophical and legal science and the radical reform of the legislative framework became the factors that changed precisely the idea of the elements of legal consciousness. The number of elements of legal consciousness and their interrelation are interpreted by different authors ambiguously. This question is debatable to this day.

In our opinion, legal consciousness has a multicomponent character because it reflects a set of qualities inherent in the processes and phenomena of the legal branch of society. It integrates directly into its specific legal knowledge, value and ideological principles, emotional and volitional legal attitudes, legal traditions and norms, institutional forms, etc., necessary to achieve legal goals. The following elements can be distinguished in their structure: rational-ideological, emotional-psychological, and attitudinal-behavioural. The rational-ideological element of legal consciousness represents the knowledge and ideas prevailing in society about various aspects of the legal life of society; the legal system and its specific universities; mechanisms of state and management; making legal decisions and their

implementation. In other words, the rational-ideological legal consciousness stereotypes legal consciousness in all its forms and manifestations.

The emotional and psychological component of legal consciousness is made up of sensations and experiences that social subjects have in connection with their participation in legal relations and are formed based on legal knowledge and ideas about the norms of law, legal rights and obligations, as well as legality, lawmaking and law enforcement activities and related to perception and assessment of legal phenomena. These feelings and experiences include, for example, confidence in the fairness of legal norms and regulations and impatience with their violation. Emotional feelings and psychological experiences are integral to legal consciousness and behaviour. Accompanying almost any manifestation of the legal activity of the subject and directing it towards the achievement of vital goals, emotions and feelings are one of the main elements of the mechanism for regulating legal relations. A developed legal consciousness presupposes the formation of stable stereotypes among its carriers in the field of emotions, feelings and experiences. The emotional and psychological element of legal consciousness also includes irrational factors in the consciousness and behaviour of people, complex, not always amenable to a simple causal explanation and conditioning the motives of human actions. Such factors are manifested in the form of legal myths, which are nothing more than people's belief in this or that "bright", "wonderful" legal future (Flanagan & Hannikainen, 2020; Hart, 1994; Knobe & Nichols, 2017).

In the philosophical and legal literature, ordinary legal consciousness is also divided into several forms:

- legal feelings associated with the sphere of personal, subjective psychological experiences, memories, and premonitions about situations and events that a person has encountered or may face;
- legal skills: the ability and ability of a person

to perform external actions and behaviour necessary for legal communication (selection of a specific contract, the conclusion of a deal, exchange of benefits, receipt of a fee, compensation for damage, etc.) as approved stereotypical techniques.

The phenomenon of consciousness has been and remains one of the most challenging topics in science and philosophy. In essence, consciousness is the central theme of philosophical and religious thought since it is here that the question of the death or immortality of a person is raised. Comprehension of the nature of consciousness allows us to solve all the fundamental questions of human existence, to find the meaning and purpose of the existence of man and humankind. The founders of Marxism understood this well, having reduced the central question of philosophy to two of its aspects: the relationship between consciousness and being and the knowability of the world. Having understood what is primary - consciousness or being, whether we know the world or not, a person acquires absolute truth. However, the problem is precise. The absolute truth, apparently, is not available to us; a person will never be able to understand the origins and meaning of the universe entirely. Marx and Engels decided for themselves this question in favour of the primacy of being and the knowability of the world. However, one cannot overlook the obvious: their chosen position is just a hypothesis, although a set of particular facts confirms it. The position of the idealists is no weaker: although it may contradict ordinary consciousness, it ultimately also rests on speculative ideas and value attitudes.

Statements about the primary or secondary nature of consciousness and being, about the knowability or unknowability of the world, are equally valid and false. They are equal in their unsubstantiation. It is impossible to reliably establish the primary or secondary nature of consciousness and being and to assert with certainty the knowability of the world. In this respect, materialism and idealism are equally metaphysical

constructions since they are based not on factual data but on speculative fiction, theoretical assumptions, and value preferences. The final point of all discussions about the primacy of consciousness and being and the knowability of the world inevitably comes down to the question of the existence of God. Just as it is impossible to prove the existence of God with the help of reason, so it is impossible to solve the fundamental question of philosophy. Thus, the question of the nature of consciousness is akin to the question of the existence of God: it cannot be resolved scientifically. Turning to hypotheses and faith is inevitable. Throughout its history, humankind has tried to solve the mystery of consciousness and, with it - the mystery of the existence of God. For a long time, the problem of consciousness was considered the theme of the immortality or mortality of the human soul. As science develops, consciousness becomes the subject of attention, and natural and social sciences study it. At the same time, consciousness's nature remains a mystery today, just like many millennia ago. The essence of consciousness is inaccessible to us, and we can only establish its manifestations.

The behaviour of people (mass and individual) makes it possible to reasonably accurately establish the content of consciousness and its main logical moves. Thirdly, consciousness manifests itself in material and spiritual culture. The morphology of culture is a system of signs created by consciousness. The most important among such systems is language, with the help of which thought and consciousness find their external expression. It should be emphasized that the forms of manifestation of consciousness are not its very essence; through forms, we can establish the fact of consciousness and its content but in no way its nature. Consciousness, thought is something completely immaterial and therefore not amenable to experimental observation and establishment (Krasivskyy, Mazi, Krasivsky, Kotygorenko, & Zhukova, 2021; Machery, 2017; Nadelhoffer & Nahmias, 2007).

We learn much more about consciousness

when we translate it into the plane of the psyche or information. In both cases, we are talking about the ability of consciousness to reflect on the surrounding world, to generalize and increase knowledge about it. Consciousness in the form of mental and intellectual activity creates a model of reality, more or less adequately reflecting it. Here cognition appears as one of the modes of consciousness, and knowledge is identified with consciousness. This understanding of consciousness has good reason since consciousness is primarily the ability to think to perform logical operations that reflect reality. Being appears for a person only in his consciousness; through consciousness, comprehension of being simultaneously means comprehension and consciousness, formulated by Hegel (the identity of being and thinking). Being represented in consciousness is a human being, although it objectively exists. In this sense, consciousness can be considered a condition of proper human existence. In the materialist interpretation, human existence is a fact of the universe, where consciousness can be considered its element. Since consciousness constantly expands a person's idea of being, human being themselves expands. Hegel's idea of the identity of being and thinking, although based on speculative fiction about the unity of the world, is a fully working hypothesis about the ability of consciousness to reflect the world around us objectively. Thus, consciousness appears to us, as a rule, in the form of a body of knowledge about the universe, i.e. predominantly in the content aspect, the very ability to think, i.e. the nature (cause) of consciousness is inaccessible to us.

The interpretation of legal consciousness, given in the context of the theory of reflection, often suffers from one-sidedness and vulgarity. Figuratively speaking, the sense of justice is compared with a huge mirror, reflecting the political and legal reality. If we follow this analogy, legal consciousness and political and legal reality appear in the form of two planes, weakly connected with each other (after all, there is a very indirect connection between the reflection in the

mirror and its original). Meanwhile, the simple and obvious truth is forgotten here: the bearer of legal consciousness and the subject of political and legal activity is a person who is one; he is not divided into political and legal reality and consciousness. In goal-setting activities, people possessing consciousness and will create their human world, including the state and law. The political and legal reality is both a process and a result of social practice. In the history of the philosophy of law, the state and law are often presented in the form of some kind of impersonal force that has its own interest, its own inertia of development and is opposed to society and individuals. This view is fully justified; in this sense, legal consciousness can be fully represented as a reflection of the political and legal reality that exists in some autonomy from society. At the same time, the state and law are a realized model that has formed in the public legal consciousness and, in this capacity, serves as an ideal framework for political and legal reality. In this case, the state and law reflect legal consciousness, and its primary political and legal reality is its materialized hypostasis (Struchiner, Almeida, & Hanikainen, 2020).

Since legal consciousness (like any other form of social consciousness) is ideal in nature, it is impossible to establish the fact of its existence empirically. Legal consciousness appears to us only in the form of its objective manifestations: lawmaking, law enforcement, law enforcement activities of the state, in the sources and forms of the implementation of law, behaviour and psychology of people, in symbols of material and ideal nature (coat of arms, flag, anthem, religious buildings and objects, myths, legends, religious texts), political and legal knowledge, etc. The practical activity of the state and law is apparent confirmation of the existence of public legal consciousness. Although legal consciousness has an exemplary character, it is an objective or ideal reality. The objectivity of this ideal reality is confirmed by the fact of the existence of the state and law as empirical phenomena. Legal con-

sciousness as a kind of “pure consciousness” is fiction with no meaning. Legal consciousness as an ideal reality is possible either as a reflection of political and legal practice or as a way of its existence. An attempt to imagine legal consciousness outside the phenomena of state and law is devoid of any heuristic potential. Thus, the objectivity of legal consciousness is confirmed by two things: firstly, legal consciousness is an ideal reality in the sense that it objectively reflects political and legal practice on the whole; secondly, legal consciousness is a way of ideal existence of the state and law.

It is possible to draw the line between legal consciousness and political and legal reality only with a great deal of convention. If we consider legal consciousness as a reflection of a given reality, then such a border seems to take place, but if legal consciousness is understood as the way of its existence, then the border almost disappears. We repeat that the state and law consist of two inseparable parts - the ideal (legal consciousness) and the material; only their combination, their unity, gives life to the state and law. At the same time, we can discuss a certain autonomy of each part. The activity of legal awareness presupposes at least two aspects. First, the activity of legal consciousness can be understood in an idealistic spirit as the creative force of an ideal source. So, in Plato's philosophy, the world of ideas gives life to the world of things, and the idea of the state precedes the phenomenon of the state. Philosophers in the dialogue “State” are therefore in power because they see the world of ideas, which means they can realize them in reality. In this case, the ideal beginning, through philosophers, actively influences the political and legal reality, changing it according to its own patterns. We find a similar situation in the metaphysics of Aristotle, in which form has an active principle, matter - a passive one. He gives the example of a copper ball, where copper is a passive matter, and the shape of the ball is an active principle. The question of the state is solved similarly: the active principle is the form (idea) of

the state, and the passive principle is matter in the form of people and other material objects. When form and matter, the idea of the state and its physical substratum are combined, a real state arises (Sytsma & Livengood, 2015).

Secondly, the activity of legal awareness can be viewed as the ability of people to influence the state and law. The political and legal reality is an objective thing that develops due to the influence of numerous factors. All norms, values and institutions associated with the formation and functioning of state and law, although they pass through the consciousness and will of people, act as an objective reality as opposed to society. Society and its social groups can have their idea of the current political and legal reality, they can desire its changes and strive for them, but from this, the reality itself remains the same and continues to live according to its laws. No matter how it evaluates itself and the existing state and law, public legal consciousness is a fact of reality, which has its force of inertia and is not prone to rapid changes. At the same time, legal consciousness, possessing a certain autonomy, is capable of acting as an active transforming force.

Thus, the content of professional legal awareness of lawyers is characterized by several features (Nikoryak & Dneprov, 2019):

- implies a respectful attitude to the law, the law, to the practice of its application;
- is practical, i.e. lawyers not only know the basic principles and rules of law but also use them in their activities;
- there is a conviction in need for strict observance of the letter of the law;
- readiness to take active lawful actions to protect the rights and freedoms of citizens;
- interconnected with public and individual legal consciousness;
- has a significant impact on various spheres of life;
- From the level of knowledge of legal reality, other qualitative characteristics are different from the legal consciousness of citizens.

Conclusion

Legal consciousness is a multifaceted concept, defined, in particular, as a set of rational factors that not only reflect the awareness of legal reality but also affect it, forming the readiness of an individual for legal behaviour, have always attracted special attention from thinkers, philosophers, legal scholars and other prominent personalities in the history of the development of society.

The development of knowledge and general theory in the field of a philosophical and legal vision of the formation of the legal consciousness of an individual in the context of the transformation of the educational process consists in expanding and deepening the arisen conceptual schemes for describing problems, establishing their relationships with other conceptual schemes, identifying, describing and fixing the results of studying general and individual characteristics

Legal consciousness is not just a reflection in the individual consciousness of the content and nature of laws already in force; in the sense of justice - an active temperament most adequately manifests itself precisely when the subject of law criticizes and corrects the laws in force in the spirit of ideal justice. A person must learn to respect someone else's and defend his right, assert justice's primacy over regret, law and order over simple order and civic honesty over other worthy virtues.

Summing up, it should be noted that the results of the study of the philosophical, legal and psychological dimensions of the phenomenon of legal consciousness should be carried out in the following forms: interpretation (official and unofficial), the results of which support, reproduce or change contradictory or hegemonic structures of legal norms; studying the signs of legal consciousness by observing the behaviour of different segments of the population, their stories about their personal experience of communicating with law enforcement agencies (court,

police, customs, tax authorities, etc.); joining social movements in support of the rule of law or the rule of law.

As a result of the study, the main aspects of the philosophical and legal foundations of the formation of the legal consciousness of an individual in the conditions of training a lawyer were identified. Further research requires the question of determining the practical problems of the legal consciousness of an individual in the context of the transformation of the educational training of a lawyer, taking into account the basic norms of the philosophy of law.

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CHARACTERISTIC OF FEATURES OF THE PHILOSOPHICAL AND LEGAL PARADIGM OF CONTROL IN THE CONTEXT OF THE PHILOSOPHY OF LAW

Abstract

Social order and stability depend on many social factors, among which social control occupies an essential place as a means of self-regulation of society, the purpose of which is to streamline social relations. This problem is especially acute in the legal plane, where control is used together with other social and legal means as a decisive factor in forming the legal order. A philosophical and legal study of control and its impact on the rule of law requires a detailed examination of these concepts in historical retrospect through the prism of their value-based content. The study's primary purpose is to determine the main features of the philosophical paradigm of control in the context of the philosophy of law. The primary methodology was several historical and theoretical methods of analysis and research, which made it possible to achieve the set goals. As a result of the study, the critical elements of the philosophical and legal paradigm of control in the context of the philosophy of law were identified.

Keywords: philosophy, philosophical paradigm, control, order, philosophy of law.

Introduction

Throughout the history of the development of society, there have been numerous attempts by various means to overcome the undesirable types of behaviour of people, as well as to encourage them to act socially helpful, or at least not to violate the requirements of social norms. For these purposes, each society created a system of social (public and state) control, which included various means that made possible the existence of a legal order. The philosophy of control, therefore, was to minimize the violation of established social norms and the social values enshrined in them. At the same time, each society produced its system of means of control, which included beliefs, prescriptions, and prohibitions, as well as incentives, recognition, and rewards, which

made it possible to bring people's behaviour to the requirements of social norms. It should be emphasized that control, as one of the essential functions of managing society, the purpose of which is to maintain the established social order, is based on a system of values that form the basis of social organization. Therefore, the analysis of control in its relationship with the rule of law seems possible to carry out through the prism of fundamental values dominant in society, embodied in social principles and norms.

Control has existed since the formation of human society and has as many manifestations and forms as there are forms of life and the possibilities for a person to perceive social control, as well as the possibilities of influencing him from the side of society. Control in its various manifestations was known to humankind from

the beginning of its creation and the formation of the first social institution - the family. He was always involved in the concept of order. Order in society implies the regulation of individual and group behaviour, the assimilation and acceptance by individuals of norms, values, and models of lawful behaviour. Such a process is a philosophical catalyst for implementing the rules of a society, state, or social group and is provided by appropriate social mechanisms and institutions. This whole process is closely related to control.

The study's primary purpose is to determine the main features of the philosophical and legal paradigm of control in the context of the philosophy of law.

Methodology

Research methods are selected based on the tasks set in the work, considering the object and subject of research. The general scientific methods of studying the philosophical paradigm of control to ensure the legal order include analysis, synthesis, abstraction, idealization, generalization, induction, deduction, analogy, and systemic method. The historical approach to the study helped to establish the evolution of the development of views on the importance of the philosophical paradigm of control in society. Among the non-classical approaches, the following were used: the axiological approach (the historical stages were highlighted, in which those values were found that were inherent in law and order and control in a particular historical period).

Research Results

In the religious mass consciousness of the Ancient East, there was a particular mystical attitude towards power, royalty, and the ruler. The recognition of the highest divine authority organically flowed from the existing world order. This also gave rise to unlimited despotic powers of the ruler, which were the main element of Eastern religious ideology. A characteristic feature of the

law of Ancient Egypt was that it was utterly oversaturated with control and regulatory functions due to the dominance of the administrative command of the tsarist apparatus. At the same time, the order was based on the philosophy of the status of the pharaoh as a god-like autocrat.

In old Egypt, the order was tightly controlled within the country to merit. The control functions were carried out by the overt and secret police, border guards, special security detachments that monitored the safety of canals and other essential structures, and finally, the guard service of the pharaoh and high dignitaries (guards). However, even though the state exercised total control over the life of society, the Egyptians not only were not burdened with it but also associated their well-being with the state (and above all, with the face of the king). Order in Mesopotamia was associated primarily with the position of the king in the system of relationships between gods and people. Tsarist power was not considered to be something peculiar to human society at first, and therefore the connection between gods and people was maintained without a king. Only later did the gods recognize the king as the primary means for effectively implementing these ties. Thus, the gods simplified and centralized the mechanism of their interaction with people, concentrating it around the figure of the king in order to better ensure social order. The sacred texts emphasize the task assigned by the gods to the king to ensure human social order.

In the countries of the Ancient East (Egypt, Mesopotamia, India), the basis of the philosophy of control was the control and regulatory functions and powers of the ruler and the administrative-command apparatus. Social control was carried out through a detailed system of a religious worldview based on social stratification. An effective means of social control was punishment, which was considered inevitable. As a conclusion, it can be argued that social control in the period of the Ancient East: had a one-sided character, exclusively as an instrument of the state; it had a tough despotic character; the control appa-

ratus was developed.

The social order was personified with philosophy by the law that enshrined social inequality. At the same time, the laws were established by the rulers or the ruling elites, who were considered the personification of the gods. The social and legal order was based on statist values; that is, the problems of governing the state, community and clan family were primary and led to strict regulation of a person's entire life. Along with this, the value basis of order was justice, which was consolidated: religious and moral norms (*maat*) in Egypt; the inscriptions of the Babylonian kings; in the law of Karma, regarded as the universal law of justice in India.

The formation of the theory of social order in the philosophy of Ancient China deserves special attention, the doctrinal basis of which was not mythology or religion but ritual as the basis of heaven and earth. A developed sense of obedience characterizes this philosophy to the authorities, the father in the family, elders, and ancestors. The legal ideology of this state was characterized by increased pragmatism and was focused on the search for practical management tools capable of ensuring harmony and order, which led to the free coexistence of various moral and legal teachings. The Chinese state-legal doctrine established under the influence of four traditional teachings for China: Confucianism, Taoism, Moism and Legalism. Ancient China was torn apart by social contradictions, dynastic wars and popular uprisings; therefore, all four teachings aimed to create a practical theory of an ideal harmonious society and lead a huge empire to internal harmony and order.

The social order has become, as it were, a continuation and reflection of the universal order created by Heaven. The main philosophical idea of Confucius is the idea of harmony as the primary condition of the general cosmogonic order, balance in the world, and, consequently, people's happiness. It follows that order depends on harmony between people and nature, harmony between people themselves, expressed in their be-

haviour, which must correspond to the "natural order", that is, virtues and morality.

We find a reflection of the philosophy of control as a function of the state to establish order in the philosophy of the Legistov school: "The law is an expression of love for the people. A state that is delayed in restoring order will be dismembered... If you teach people with justice, it will corrupt them, and when people are corrupted, the order is destroyed, and where there is no order, people suffer from what they hate. What I call punishments is the basis of justice, which, in our century, is called justice is the path to violence".

According to the teachings of the philosophy of Taoism, the basis of order was defined as Tao, the natural, lawful order of things, independent of the divine will or will of the ruler. Tao personified the highest virtue and natural justice, before which everyone is equal. In this interpretation, Tao acted as a natural right. The emperor must build up the administration in such a way that order is carried out by itself and does not even require instructions, and everyone would know his job and carry it out flawlessly. The adherents of this doctrine believed that order, like everything else in life, is determined by the existence of a "way" (Tao) that operates outside people's will. A person is not able to understand this path, and therefore the best way is not to make mistakes: to be inactive in governing the state, that is, to refuse active intervention in a predetermined course of historical events.

The peculiarities of the relationship between control and order in the philosophy of law of Ancient China are considered in the corresponding schools:

1. Confucianism. The management of society should be organized based on self-regulation because in order to order and harmonize human life, one should understand the heavenly will and the good order of things that it has established. Self-government based on formal rules and standards of social control was recognized as the key method of social manage-

ment.

2. Moism. A contractual theory of order was proposed. The lack of government was recognized as the cause of chaos, and a wise ruler was considered the guarantor of order, an example of virtue and justice. The rule of order was possible on the basis of a moral standard, which was interpreted as philanthropy and a proper attitude towards people.
3. Legalism. Order was understood as the result of the rule of the laws of the state. The law embodied the control that the Legalists tried to extend to all occasions, which could be filled with any necessary content. The absence or inadequate quality of laws was considered to be the reason for the lack of social order.
4. Taoism. The Tao was recognized as the basis of order, the natural, natural order of things, personifying the highest virtue and natural justice, before which everyone is equal. The value basis of social order and control in Taoism was justice and equality. It was believed that for the rule of order in society, a person must be virtuous and constantly exercise self-control.

In theoretical and cognitive terms, the genesis of order and control took place through the gradual rationalization of the original mythical ideas. The philosophical foundation of social control and order arose among all ancient peoples on the basis of mythological origins. The myths were characterized by the identity of the informative (messages about the events that took place and the significant actions of the gods) and the imperative. According to mythological consciousness, the earthly order was inextricably linked with the global, cosmic order, which had a divine origin (Fuller, 1956; Kazanchian, 2020).

Ancient myths' main idea and theme was the primary divine source of the existing social and legal order. However, among the ancient peoples, one can find different mythical versions of how the questions about the method and nature of the connection of the divine principle with

earthly relations should be resolved. Each myth, in its own way, reflected the originality of that system and socio-political order, the ideological justification of which was fixed in it. So, the myth was, at the same time, the basis of the origin and legitimation of order, the justification of its existence and eternal, unchanging preservation, and the principle and norm of its functioning. The myth endowed the highest authority and sanctioned the corresponding order (Finnis, 2014; Slyvka, Harasymiv, Levytska, Kolyba, & Panchenko, 2021; Zakhartsev & Salnikov, 2021).

The philosophy of ancient Greece viewed order through morality as a blessing, and the law was perceived as a norm opposing chaos, anomaly and evil. The culture of that time demonstrated the competitiveness and subordination of a person to the norms of customary law on the basis of legal equality, which ensured the orderliness of social relations. The man was viewed as contradictory, based on two principles (Apollonian - creative and Dionistic - destructive). The mythologeme of the Apollonian beginning was understood as order and harmony, morality and law (Sokolovskyi, Kobetiak, Melnychuk, & Chaplinska, 2021; Herdegen, 2013). The mythologeme of the Dionistic - as chaos, destruction, crime. Since the confrontation between order and chaos was recognized as universal, it was perceived as the ontological beginning of being, in which the unity and struggle of opposites declare themselves as a source of development.

It should be agreed that the philosophy of law of Ancient Greece was characterized by the following features of the understanding of order:

1. the institutional basis of order was made up of laws that provided equal opportunities for the implementation of every free citizen of the polis;
2. the stable power of the democratic majority, which operated both in peacetime and in wartime;
3. there was an institution of harmony between the rich and poor strata of the city-state,

which included traditions, moral norms based on mutual trust;

4. laws determined the stability of order;
5. the value structures of the order were diverse (they regulated property relations and interpersonal relations, which made it possible to identify the individual's consciousness with the established norms and laws of the polis community).

It should be agreed that the ancient Greek thinkers were sure that the world order (harmony) affected the legal order and had the opposite effect. In their opinion, violation of laws, rituals and traditions entailed a violation of world harmony, which entailed inevitable punishment of the gods. They considered God's judgment in two dimensions: the deformation of the actually normative tissue and the deterioration of the present life of society. In the minds of ordinary citizens, fear of punishment from higher powers was seen as a strong guarantee of order. Equally, the idea that the gods establish the legal order of a particular country was transformed into the thesis of divine world order as a reason for giving rise to at least some kind of state and legal order (Rist, 2008; Rawls, 1971; Radzivill, Shulzhenko, Golosnichenko, Solopenko, & Pyvovar, 2020). This entailed a detailed regulation of the behaviour of all members of society and the expulsion or physical destruction of those considered potential enemies of the established religious and legal order.

In the early stages of the formation of ancient philosophy, the justice category was contained in a more general, syncretic concept showing the world order as a whole. In relations between people, the proper rule of law criterion was the degree of observance of justice. Eternal justice was identified with law. Consequently, the specificity of social control and order concepts is primarily fixed in the specificity of ancient sociality. The ancient world invented an entirely new social order: a polis or city-state, a community of full-fledged citizens united in protecting their rights against foreigners, incompetent citizens

and enslaved people. In the ancient world, a completely new person appeared – a free citizen who was not in Eastern societies and states. The limits of a citizen's freedom were determined by law, but at the same time, these were also the limits from state interference in his private life. That is, in the ancient East, a person has always been a part of a social whole, which is always indebted to society and everything that was the basis of the social order. The law, the custom that regulated its status within the whole, determined different duties for people. A citizen of the ancient polis was obliged to society to act according to the established law, and the legality or illegality of the requirements of the society-state, he could discuss and decide in court before other free citizens (Escobar, 2020; Pavlenko, Utuizh, El Guessab, & Veliiev, 2020).

Antiquity, having discovered the autonomy of the human spirit, led to a change in the paradigm of spirituality and worldview, which led to the transformation of the understanding of the meaning of life-based on Christianity from the material to the spiritual. The ancient culture, which divided the sensual and rational world, was replaced by medieval culture, which consolidated the domination of the spiritual, seeing in it the transcendental, eternal, unchanging and perfection of the world.

The development of society took place within the framework of a religious worldview, and control over members of society was exercised by religious methods, which were the basis of Christian doctrine. The main feature of the philosophical teachings of that time was their theocentric nature, that is, the assertion of God as the centre of the universe.

The next stage in the development of the philosophy of the relationship between social control and legal order was the Renaissance, which was an era of profound social upheavals, the revival of ancient culture, the growth of the socio-political role of cities, the formation of a class of the bourgeoisie and the intelligentsia, directly related to the entry into force of science and art.

In such conditions, a new system of values was formed based on the principle of individualism, which led to a revision of questions about man's position in the world, the essence of man, and his relationship to God and nature. The issue of human dignity, the meaning of his earthly existence and his place in the world were actively discussed. Thus, the foundation of the philosophy of the Renaissance was anthropocentrism, under which the recognition of the central position of man in the world was established on the basis of the affirmation of the consubstantiality of God and man. The new culture was based on the ancient heritage, which was closer and understandable to humans than the theological-scholastic culture. Instead of a religious explanation of state and law, the new concepts proceeded from the premises about the natural character of these phenomena. At the same time, the recognition of man as an individual has led to new searches for substantiating the essence of order through the prism of its humanistic direction.

In the philosophy of law of the Renaissance, man appears in the centre of an infinite world, capable of realizing his greatness and transforming the world. At the same time, the following took place: the destruction of feudal and early capitalist relations, a critical rethinking of religious teachings, an increase in the authority of the bourgeois strata of society, a decisive shift towards secularization, and the development of secular culture. The ideology of the Renaissance was based on ideas about the state, law, order, and law from the treasury of the spiritual culture of an ancient civilization. The main idea of the humanistic direction was the need to assert the self-worth and autonomy of the individual, to ensure the conditions for its free development, and to enable a person to make decisions on their own (Kryshtanovych, Chubinska, Gavrysh, Khl-tobina, & Shevchenko, 2021).

The concept of the relationship between social control and the legal order had undergone rapid development in the modern era, when such essential concepts for the philosophy of law as,

for example, the theory of social contract and natural human rights, were developed. Researchers have expressed the opinion that since the modern era, control over the observance of inalienable human rights is increasingly taken over by the state, and control over the actions of the state is taken over by civil society. Since then, the disclosure of the social order has been based on human nature, expressed in natural law and natural rights, primarily in the human right to life and the right to equal human-human communication.

Representatives of the philosophy of law of this time considered social control and legal order in unity and close interaction. The primary purpose of social control was to create and maintain a social order, which is possible only if the person's behaviour becomes typical and acceptable to society. At the same time, the main emphasis was placed on individual freedom as a value, thanks to which a person can make a free choice in favour of social norms and values. It was believed that only a free person is capable of improvement, socialization, integration, etc. Along with this, there was a transformation of philosophical and legal views from rational to irrational, which entailed considering the influence of such factors as solidarity, conscience, and responsibility to ensure the legal order.

Discussions

Social order and stability depend on many social factors, among which social control occupies an important place as a means of self-regulation of society, the purpose of which is to streamline social relations. This problem is especially acute in the legal plane, where social control is used together with other social and legal means, as a decisive factor in the formation of the legal order (Kelman, Kristinyak, Andrusiak, Panchenko, & Kelman, 2021; Ortynskyi, Slyvka, Scotna, Levytska, & Shcherbai, 2021; Kryshtanovych, Golub, Kozakov, Pakhomova, & Polovtsev, 2021). A philosophical and legal study of social control

and its impact on the rule of law requires a detailed examination of these concepts in historical retrospectives through the prism of their value-based content. It has been proven that in the countries of the Ancient East, the basis of social control was the control and regulatory functions and powers of the ruler and administrative-command work (Malakhov, Lanovaya, & Kulakova, 2021). Control was exercised through a detailed system of a religious worldview based on social stratification. An effective means of control was punishment, which was considered inevitable. Social control of that time: had a one-sided character, exclusively as an instrument of the state; it had a tough despotic character; the apparatus for the embodiment of social control was developed. The historical aspects of the formation of the relationship between social control and legal order in the philosophy of Antiquity with two ideological periods are reproduced: mythological and rational-reflective understanding of social control and legal order. It has been established that the philosophical concept of the value foundations of social control and legal order in Ancient Rome and Ancient Greece should recognize freedom, equality, and justice. The main ideas that formed the legal order include the following: the order had a divine character; state and order were identified; the common good was recognized as the essence of the legal order; The purpose of law and order was to protect private property.

It is concluded that in the Middle Ages, social control and legal order were viewed through the prism of religious consciousness. Medieval culture took a big step in returning from the material to the spiritual, focusing on the transcendental, divine world based on Christianity. The normative basis of social control in the Middle Ages was: religious (Christian) norms (canon law), and the primary subject of its implementation was the church (interdicts, encyclicals, indulgences); corporate (group) norms, which were the normative basis for social control within social groups; legal norms, for the most part, reflected the content of feudal legal customs,

which were the primary source of law. Their gradual systematization took place, as well as the reception of Roman law, in particular, through the activities of glossators. It is stated that the Renaissance era introduced the values of anthropocentrism and humanism into the development of the relationship between social control and the legal order, which were based on the principle of individualism (human dignity, revealing the essence of man and his central place in society and the world based on consubstantiation with God).

Conclusions

Control, as one of the essential functions of managing society, the purpose of maintaining the established social and philosophical-legal order, is based on the system of values that form the basis of social organization. Therefore, it is advisable to analyze control in its relationship with the rule of law through the prism of fundamental values dominant in society, embodied in social principles and norms. It is proved that in the entire history of the development of society, there have been numerous attempts by various means to overcome the undesirable types of behaviour of people, as well as to encourage them to act in a socially beneficial way, or at least not to violate the requirements of social norms. For these purposes, each society created a system of social (public and legal) control, which encompassed various means that made possible the existence of a legal order. With this in mind, the goal of control from a philosophical point of view was to minimize the violation of established social norms and the social values enshrined in them. In historical retrospect, each society has developed its own system of means of social control, which included beliefs, prohibitions, and rewards, which made it possible to shape people's behaviour in accordance with the requirements of social norms.

As a result of the study, critical elements of philosophical and legal paradigm control in the context of the philosophy of law were identified.

In the future, attention should be paid to the study of the philosophical paradigm of the essence of control in the current conditions of the development of the philosophy of law.

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THE PROBLEM OF STATE UNDERSTANDING AND PARADIGM BASES OF ITS TYPES

Abstract

It is essential to develop an adequate specificity of the historical time reference point of scientific knowledge for the theory of the state, its strengthening by creating, introducing as a subject of study such a category as “state understanding”, designed to become a system-forming element of state studies, a place of application of forces associated with ontological, epistemological, methodological and typological research.

This category of state studies is identified, determined and justified as part of the analysis. Types of state understanding (theological-static, anthropocentric-mechanistic, positivistic-historical, systemological-alternativeist) are formulated and substantively disclosed as semantic models of state cognition, including theoretical construction, subject and method corresponding to individual types of scientific concepts characteristic of a particular stage of human civilization development. The basis of their evolutionary dynamics is established in the form of a paradigm shift of scientific rationality. The idea of a legal study of the state, its genesis, development, and essential functional characteristics are being actualized at present, post-non-classical stage of the development of science utilizing synergetic methodology, taking into account its subject adaptation. The foundations of a new derivative of the specifics of the modern systemological-alternativeist type, the synergetic concept of state understanding, are determined.

Keywords: state understanding, paradigm, methodology, typology, synergistic concept.

Introduction

Analysis of the state of modern civilization allows us to conclude that there is a total problem associated with the actualization, optimization and functionalization of the idea of statehood, which has been an essential organizational tool for the development of humanity for several thousand years.

So, modern science is faced with a large-scale task connected with the search for effective means of knowledge and understanding of the essential foundations of the increasingly complex and accelerating processes of the public-state level, creating a universal doctrine ensuring the predictability and controllability of these processes.

In this regard, it is essential to develop an ad-

equately specificity of the historical time reference point of scientific knowledge for the theory of the state, its strengthening by creating, introducing as a subject of study such a category as “state understanding”, designed to become a system-forming element of state science, a place of application of forces associated with ontological, epistemological, methodological and typological research.

So, we would like to define the concept of state understanding that interests us as follows. State understanding is a set of conceptual views on the essence of the state, the causes and ways of its emergence and development, the form of organization, structure and functioning of state power, its role in the life of society, its connection with the law, which is determined by the type of scientific rationality that has developed in

legal and political theory.

It is important to note that the problem of state understanding is inextricably linked to the question of the concept of the state itself, which, being the cornerstone of legal science, is open and relevant to this day. The complexity of this issue, the polyvariance of its solution in different historical eras by individual thinkers, is due to the complexity of knowledge and description of the phenomena of public, political and state power, which, being organizational phenomena of social reality, are multidimensional and dynamic.

Taking into account the scientific heritage and thousands of years of historical experience, in the context of the idea of state understanding, we will try to fundamentalize the theory of the state, establish the principles and vector of its development in conjunction with the nature of the evolutionary transformations of the systemic relations between the state and society, thereby revealing the guidelines and possibilities of modern science.

The substantive basis of state understanding is revealed in a special typology designed to classify individual types of state understanding as semantic models of state cognition, including theoretical construction, subject and method of the related concepts.

Substantiating this, it is possible to identify the following types of state understanding:

1. Theological-static;
2. Anthropocentric-mechanistic;
3. Positivistic-historical ;
4. Systemological-alternativeist.

The name of each specified type reflects a variant of the cumulative concept of the state as a civilizational phenomenon based on the synthesis of ideological and practical attitudes characteristic of a particular stage in the development of society and science - the ideological paradigm of scientific rationality (classical, non-classical, post-non-classical), reflecting the original conceptual scheme, model problems and their solutions, research methods, dominant during a spe-

cific historical period in a scientific community.

(Starting to analyze, we indeed take into account the fact of a certain methodological lag, due to considerable conservatism, of the socio-humanitarian sciences (primarily legal science) from the natural sciences).

Theological-static Type of State Understanding

Conscious of the fact of the state form of organization of society, the formation of views and ideological attitudes regarding the nature and purpose of the state, in a period of time longer than the period of the history of science (political and legal science), it is necessary to pay attention to the area(s) of the history of the development of civilization, which is peculiar non-scientific (pre-scientific, near-scientific) rationality, and correlate the fruits of her knowledge of the surrounding reality with a certain type of state understanding.

So, it is customary to single out such relict forms of knowledge as mythological, religious, ethical, as non-scientific knowledge.

From the time of the most ancient civilizations up to the 16th century A.D., the dominant role in the description and interpretation of state-legal phenomena has been played by religious and ethical teachings, which scholastically explain the nature of the state and law, directly or indirectly synthesize the ideological basis of the inviolability of the existing state system as an inert form of organization of society. Here, the state is represented by God's given human coexistence led by the choice of God and, by virtue of this, sovereign ruler. Theoretical thought is aimed at idealization, revealing an exceptional standard of political organization in society. The possibility of comprehending the root causes of the state form is questioned as much as the possibility of comprehending the divine plan. The status of the human person, determined by descent, is formed on the basis of the principle of predetermination, humility and modesty, which

ideology is ideally defined by the immutable canons of behaviour under the auspices of the restriction of sinning.

It seems that this type of rationality can be correlated with the theological-static type of state understanding, the characteristic features of which will be the following:

1. the period of genesis - 2nd millennium B.C. – 16th century A.D.;
2. the determinant type of rationality – unscientific, quasi-scientific, proto-scientific:
 - a) reflection of knowledge – super-object;
 - b) object of knowledge – given-perceived, whole-static, idealized; unidirectional structural hierarchy, unable to be comprehended in full;
 - c) subject of knowledge is limited, self-limited by virtue of custom, tradition, faith, quasirational, fatalistic; logically adjusted to the object;
 - d) method of knowledge – scholastic;
3. relevant political and legal conceptual positions:
 - a) Zarathustra – the state is an embodiment of the heavenly kingdom, where the monarch, as a protege and servant of the one God, is a protector of citizens from evil and a source of virtue;
 - b) Confucius – the state is a large traditional family based on class inequality (dependence of the “younger ones” on the “older ones”), united under the authority of the emperor (“son of heaven”), called upon to rule on the basis of virtue;
 - c) Plato – the state is a class organization which is a manifestation of the aspirations of the human soul, originating in the realm of ideas beyond the heaven, must be governed by the wise men involved in the eternal good;
 - d) Aurelius Augustine – the state is a consequence of the sinful nature of man, a faith-based means of human survival in the world of mortals, an intermediate stage before entering the city of God;

- e) Thomas Aquinas – the state is like the world created and governed by God, established, managed and personified by the monarch organization, based on the law of God in the name of the common good.

Thus, in the context of the stated type of rationality, the understanding of the state can be expressed in the form of an unconditional, given, closed system of the political organization of society, having a unidirectional structural hierarchy with an exceptionally significant functionality of individual elements.

Throughout human history, many generations of scientists, lawyers and philosophers have been studying the prospects for the existence and development of the state. Depending on the level of development of human culture, ideas about society and the state, the principles of their functioning and development changed, and new conceptual structures emerged.

Anthropocentric-Mechanistic Type of State Understanding

Following the declared logic of presentation, we turn to the so-called “classical” type of scientific rationality and its inherent specificity of state understanding.

Thus, classical science, the science of the Renaissance and Enlightenment, is “genetically” associated with the heritage of ancient natural philosophy and ethics (in the context of interest to us, primarily with the teachings of Aristotle, Polybius and Cicero), having a long period of development, revealed to the world its own dogmatic arsenal of knowledge about nature and man.

The conceptual image of the mechanical system was dominant in the science of the 16-18th centuries and even the first half of the 19th century. The world seemed to be arranged like a clock, which the “creator” once wound up, and then they go according to objective laws. The philosophy of mechanism was intensively developed, which, in essence, determined the categorical

apparatus for describing small systems. As a simple mechanical system, not only physical but also biological and social objects were considered.

So, T. Hobbes described the state as a mechanism, the gears of which serve the citizens of the state. The world is a set of elements subject to the laws of mechanical movement. He also reduces the spiritual life of animals and man to movements and efforts. They are complex mechanisms entirely determined by external influences. He denied the objective nature of the qualitative diversity of nature, considering it only a product of human perceptions, which are based on mechanical differences of things.

P. A. Holbach (1963) substantiates the laws of classical mechanics, and elevates them to the rank of universal philosophical laws. With their help, he tries to know all the phenomena of the world, including psychic phenomena, social life, etc.

Characteristically, the categories of classical science here are automatically transferred to the description of social processes. Of course, any analogies have their limits, but at the same time, they allow us to clarify a lot and find new ways of understanding them.

Objectivity and subjectivity of scientific knowledge in classical science is achieved only when everything that relates to the subject and the processes of his cognitive activity is removed from the description and explanation. The ideal was to build an objective picture of nature. Special attention was paid to the search for obvious, evident, "derived from experience" essential principles, on the basis of which it is possible to build theories explaining and predicting experimental facts. The man was understood as a force of opposing nature, invading its processes, transforming objects of nature into the necessary objective forms.

If we find some subjective moments in the process and results of cognition, this cannot but indicate that the subject has ceased to be reduced to an a priori unit, that he has transformed no less

than the subject of study, and that we are no longer dealing with the classical paradigm of science, but with something else. Therefore, if a scientist, a philosopher wants to remain within the framework of the classical paradigm of science, he should not accept the position associated with the subjectivization of the object of study and, accordingly, of scientific knowledge. If a step towards this methodological model is made, then little remains of the classical science of modern times since this step is fraught with very serious consequences associated with an understanding of truth, objectivity, causality, historicity, etc. (Markova, 2003).

Nature was viewed as a huge conservative deterministic system in which causal relationships can be predicted or traced to any point in time, both in the past and in the future, if the initial conditions are precisely known. It is a simple resource of human activity, a kind of working material, allowing the unlimited possibility of human intervention, alteration and transformation in the interests of man, who, as it were, opposes natural processes, regulating and controlling them (Lektorsky, 2001).

Thus, the anthropocentric worldview, in contrast to the monotheistic, scholastic, creates favorable conditions for scientific research, which, however, was destined to exhaust itself in the search for the laws of nature and social reality.

The world seemed to be rigidly connected by cause-and-effect relationships. For causal chains, the course of development can be infinitely calculated into the past and the future. Development is retraceable and predictable. The present is determined by the past, and the future is determined by the present and the past.

As A. Koyre wrote about classical science, Modern science has destroyed the boundaries that separated the sky from the Earth, united and unified the Universe. But at the same time, A. Koyre writes, that it has replaced for us the qualitative world of sensory perceptions, the world in which there is a place for everything except the man himself. "It is true," A. Koyre (1968) con-

tinues, “that these worlds every day, and even with time more and more, are interconnected by the practice. And yet in the realm of theory, they are divided by an abyss” (p. 103).

The classical approach to the management of complex social systems was based on a linear idea of their functioning. According to this view, the result of external control action is an unambiguous and linear, predictable consequence of the applied efforts, which corresponds to the “control action – the desired result” scheme. However, it turns out that many efforts are in vain or even harmful if they counter their own tendencies in the self-development of complex social systems (Budanov, 2006).

So, let us objectively relate and connect the above-described classical type of scientific rationality with the previously announced anthropocentric-mechanistic type of state understanding. As characteristic features of this type of state understanding, we highlight the following:

1. the period of genesis - the 16-mid – 17th centuries;
2. the determinant type of scientific rationality – the classical:
 - a) reflection of scientific knowledge – the object;
 - b) object of knowledge is rationally arranged, mechanically ordered and linearly developing according to the causal laws in force in it; a separate phenomenon, a simple static (cyclically closed) system that exists “by itself”, which is a mechanical set of its elements;
 - c) subject of knowledge is eliminated by virtue of natural equivalence; a carrier of pure abstract knowledge, distanced from the object of knowledge;
 - d) method of knowledge – ontological;
3. relevant political and legal conceptual positions:
 - a) Aristotle (*it is indicated regardless of the declared period due to the most important role of the teachings of Aristotle as a methodological basis for the humanities of*

Modern times) – state – determined by order of government, a form of political communication of people, consisting of many elements.

- b) N. Machiavelli – the state is a political state of society; determined by the cynical relations of power and subordinate organization;
- c) J. Bodin – the state is an exercised by the supreme (sovereign - indivisible) power management of multiple owners, households and their common property;
- d) H. Grotius – the state is a defined by the social nature of man, a perfect union of free people concluded for the sake of observance of the law and the common good;
- e) T. Hobbes – the state is an artificially created by equal people, through self-restriction of their own freedom to ensure peace and well-being, mechanism with absolute sovereignty;
- f) J. Locke – the state is a set of people in order to ensure freedom, equality and protection of property, established the form of collectivity, empowered to issue laws and ensure their implementation through special bodies for the common good;
- g) Ch. Montesquieu – the state is a designed to ensure the regime of the legality of organization of management (a product of the historical development of society), characterized by order of formation and the level of functional autonomy of the authorities, which has a specific form of government due to the quality of the “spirit” of a particular nation predetermined by geographical factors;
- h) J.-J. Rousseau – the state is a created by the general will of the people, primary source and carrier of sovereign power, political organism designed to ensure civil rights and freedoms;
- i) T. Paine – the state is an organization created on the basis of a social contract with an approved people possessing supreme

power, a form of government;

- j) I. Kant – the state a contractual, subject to legal laws, the association of people (individual subjects of moral consciousness) designed to ensure civil liberties by harmonizing the constitution with the principles of law (“categorical imperative”);
- k) G. Hegel – the state is the highest goal of the individual, a means of imperious harmonization of civil society (ensuring freedom, security, property), ideological and political national unity functioning in the regime of legality.

Thus, in the context of the stated type of rationality, the understanding of the state can be expressed in the form of a property produced by rational thinking, mechanically ordered, linearly developing, the rigidly determined system of political organization of society, which is equal to the sum of properties of its elements (institutions) existing by themselves.

Positivist-Historical Type of State Understanding

Next, moving along a given vector of argumentation for the evolution of state understanding, let us turn to the analysis of the following – the non-classical stage of development of scientific rationality.

Since the second half of the 19th century, the “linear” paradigm of ascending social development (progress), taking into account the objectification of the research of the real historical process, had begun to raise certain doubts, which later led to its consistent criticism.

The changes that occurred in various areas of scientific knowledge - in physics (creation of the theory of relativity and quantum mechanics), in cosmology (concept of a non-stationary universe), in chemistry (quantum chemistry), in biology (synthetic theory of evolution), the emergence of cybernetics and systems theory played a crucial role in the formation and development of non-classical science.

The categorical apparatus of classical science has ceased to satisfy the methodological requirements associated with the effective study, as it turned out, of complex, self-regulating natural and social systems. It became customary to differentiate these systems into relatively autonomous subsystems, in which, at their own level, stochastic (randomly chosen) interaction of elements takes place. Integrity, as the quality of the state of the system, has become determined on the basis of the presence in it of a special control unit and direct and inverse connections between the complete system and its subsystems. Within this framework, complex systems are seen to be homeostatic (self-balancing) phenomena. It is assumed that they have a “functioning program” that determines the control commands and adjusts the behaviour of the system based on feedback.

In complex self-regulating systems (as opposed to simple ones), the interrelation of parts and the whole acquires new content. The whole is no longer exhausted by the properties of the parts; a new systemic quality of the whole arises. The part inside the whole, and outside it has different properties.

Causality in self-regulating systems does not have a fatal connection with “Laplace’s determinism”; it is mainly associated with “probabilistic” and “target” conditions of existence. The first characterizes the behaviour of the system, taking into account the stochastic nature of the interactions in the subsystems, and the second - the action of the self-regulation program as a goal ensuring the reproduction of the system.

In the studies of complex self-regulating systems, new meanings arise, which are expressed in their spatial-temporal descriptions; the genesis of these processes is bound to develop such areas of scientific thought as cybernetics, information theory and systems theory.

Through the theoretical-methodological principles developed within the framework of non-classical science, a different image of natural science and social science was formed, in which the

ideas of pluralism dominate another (rather than classical) type of scientific rationality.

In contrast to classical epistemology, the truth can be interpreted not as a reproduction of an object in knowledge but as a characteristic of the method of cognitive activity with it. Since there can be many such methods, pluralism of truths is possible, and, therefore, a monopoly on one truth is excluded.

Non-classical science does not detract from the great achievements of classical science. The logical and historical significance of classical scientific rationality and the existence of certain invariants of the evolution of science are recognized. As in the case of classical science, a true understanding of science as such was achieved; when the science of each historical era is not cancelled by subsequent development, it coexists with all previous and subsequent scientific activities.

However, projects and constructions of historical development, built, in particular, by the political and legal thought of classical science, lose their dominant status, which requires new approaches. These approaches are connected with the concepts of non-classical science in the field of research on the socio-historical evolution, formation and development of society and the state.

So, in particular, G. Spencer considers social evolution (the evolution of the state as a social organism) as an automatic, unavoidable process. "The process of social development as a whole is so predetermined," he wrote, "that its successive stages cannot be indicated in advance; therefore, no doctrine and no policy can accelerate it above the known rate, which is limited by the rate of organic changes in man, but it is quite possible to upset and slow down or disrupt the course of this process... Growth and development processes can be, and very often stop, or get upset, but cannot be improved artificially" (Spencer, 1896, p. 291).

According to A. Comte, as well as other sociologists-positivists, social development is subject

to the same laws that govern the development of all-natural systems. "The main character of positive philosophy," wrote A. Comte (1912), "is expressed in recognition of all phenomena subordinate to the unchanging natural laws, the discovery and reduction of the number of which to a minimum is the goal of all our research, and it seems to us that the search for the so-called causes, both primary and final, is inaccessible and meaningless" (p. 6).

The formational approach developed by K. Marx and F. Engels is associated with the recognition of the following position: the history of mankind has unity in the sense that it obeys the same laws that have been in force throughout history. K. Marx argued that the understanding of the real history of mankind begins from the moment it discovered its dialectical materialistic laws. In accordance with these laws, the world community of people goes through the historical path of progressive development and goes through certain stages in this development called formations. However, N. V. Ustryalov (1998) gave in his work "The Problem of Progress" convincing criticism of this progressive approach to the ideological attitude concerning the pre-determination of the development of human civilization. There, he poses two fundamental questions about the historical progress in society: what is the progress and is the progress a historical reality?

The progress, according to N. V. Ustryalov, is not in an unbroken linear "rise" but in increasing beingness in a growing wealth of motives. At the same time, it is not at all necessary that the subsequent motive, by all means, be "more perfect" than the previous one. But it always adds "something" to what has been before. Only in this conditional understanding can the idea of "general", "absolute" progress be assimilated: it postulates a common connection, in the actual reality of which disparate empirical facts are interpreted as moments of becoming a higher unity" (Ustryalov, 1998).

In the second half of the 19th century N. Ya.

Danilevsky, exploring the features of the formation and development of the Russian and Western European cultures as socio-historical types of evolution, in his work "Russia and Europe" (1991), introduced the concept of "cultural and historical type". Cultural and historical types, according to N.Ya. Danilevsky, like living organisms, are in a continuous struggle with each other and with the external environment, and also as biological species pass through certain stages: maturity - decrepitude - inevitable death. Cultural and historical types evolve from the ethnographic state to the state and from it to civilization.

We find the most developed non-classical concept of human history in the works of A. Toynbee, which he called the "theory of the cycle of local civilizations". World history, according to A. Toynbee, is a collection of histories of individual, unique and relatively closed civilizations. The basic principle of A. Toynbee's concept is the explicitly expressed idea of multi-variant and alternative human history, which transforms the political and cultural outlook doctrinally, demonstrating the emergence of a new approach to the study of state-social development, anticipates the development of a post-non-classical science methodology.

Next, focusing on the substantive correlation of the indicated features of a non-classical scientific approach with the previously announced positivist-historical type of state understanding, let us single out the characteristic features of the latter:

1. the period of genesis – 2nd half of the 19th – mid-20th centuries;
2. the defining type of scientific rationality – non-classical:
 - a) reflection of scientific knowledge – means-object;
 - b) object of knowledge – relative to the research activity (the type of scientific description), changeable, dependent on the conditions of existence, involved in a network of interrelated events; a complex of

phenomena, an element of the world of complex self-regulating systems;

- c) subject of knowledge - included in the object of knowledge, involved in the process of obtaining knowledge as an experimenter and interpreter;
 - d) method of knowledge – epistemological;
3. relevant political and legal conceptual positions:
- a) A. Comte - the state is social cooperation of people and social groups endowed with functional rights and duties necessary to achieve a common goal, having political power, the quality of which evolves (progresses) over time through the moral and economic improvement of social relations;
 - b) G. Jellinek – the state is a normative ratio of the wills of the ruling and subordinate based on the psychological acceptability of domination of power, the recognition of the legitimacy of the functionally satisfying power;
 - c) G. Spencer – the state is a product of the evolution of a social organism, determined by its interaction with the environment, historically undergoing functionally determined transformations;
 - d) Karl Marx – the state is based on the economic structure of society (industrial relations that do not depend on the will of people, which correspond to forms of public consciousness), form of organization of political power of the economically dominant class, historically evolving, able to respond to a crisis of basic relations with revolutionary changes;
 - e) N. Danilevsky – the state is defined by the cultural-historical type of human society, cyclical in its development, political form of existence of the people;
 - f) O. Spengler – the state is a condition of the historical movement of the people, as a national-cultural community, the form of which is changeable and definable only in a specific period of time;

- g) A. Toynbee – the state is a local civilization (cultural-spiritual) phenomenon, taking into account possible alternative development, going through pre-established stages of life.

Thus, in the context of the above type of rationality, the understanding of the state can be expressed as depending on the conditions of existence, a complex (multidimensional) evolving system of political organization of society based on the principles of cooperation and predetermined by historical and temporal factors.

Systemological-Alternativeist Type of State Understanding

Having defined the methodological problem of the state of understanding, having considered a part of its types (theological-static, anthropocentric-mechanistic and positivistic-historical), following the declared logic of the statement, we shall address the analysis of the following modern, post-non-classical type of scientific rationality.

It is necessary to say that modern civilization is faced with many global problems. In addition, as the analysis shows, at present, the development of the world community has entered the mode in which unpredictability and alternative-ness has become crucial for further evolution.

For the highly condensed, eventful historical time, the time of rapid qualitative change, large-scale technological innovations, social, national crises and conflicts, global shifts and upheavals accompanying the formation of a multipolar world - this is a whole new era, which E. Laszlo called the “era of bifurcation”. Instability, variability, and bifurcation (alternative development) – the most stable characteristics of modernity. There is an intensive transformation of social institutions, a change in the entire socio-cultural environment of a person and in parallel with his views on the meaning and purpose of being.

At present, the transition of the majority of

fundamental scientific disciplines to the study of a new type of objects - self-organizing and self-developing systems has been completed. The results of the study of complex systems capable of self-organization led to a radical transformation of mechanistic ideas about nature and society.

The development of the theory of self-organization and the ideas of synergetics is connected with the philosophical understanding of the results of natural science research of irreversible, open thermodynamic processes and the worldview and methodological principles of mastering and comprehending the world that is unfolding (Chernavsky, 2002; Haken, 1980; Knyazeva & Kurdyumov, 1992; Kochesokov, 2010; Prigogine & Stengers, 1989; Ruzavin, 1995).

So, sociosynergetics, its conceptual foundations (principles of self-organization of complex systems: homeostasis, hierarchy, openness, non-linearity, randomness, instability, emergence, irreversibility, universality, etc.) open up new opportunities in the study of problems of social development, demonstrate non-trivial interdisciplinary scientific results, methodologically applicable in the process of researching socio-political systems, state organization.

The synergetic worldview setting and the corresponding methodology of social cognition lead to the formation of a theoretical model of socio-political development that understands society and the state as evolving integrity, which is characterized by determinism and randomness, stability and instability, organization and disorganization, mutual transitions of dynamic chaos and dynamic stability at the micro and macro levels.

Here, time, as a measure of historical development, is a conventional unit of the systemic transformation of energy.

In turn, the will of an individual is seen as the primary source of energy of state-legal matter - the primary element - a particle of the “quantum field” of social relations. Summing up (actualizing) the energy of individual wills (in full accordance with the law of conservation of energy)

has a synergistic (self-organizing) effect on matter, manifested in its system-structural ordering and transformation - state-legal formation and reform. Further and further, fixing informationally, one (achieved) system of relations, becoming an object of reflexive-volitional processes that generate the movement of matter, is replaced by another, demonstrating, thereby, the global principle of development.

Thus, the knowledge of the process of state formation involves the study of not only the conditions for the formation of the most ancient systems of the state-like organization of society - the primary examples of organizational culture, fixed by the memory of generations in the form of a "genome" responsible for the form of collective coexistence but also the study of the general laws of the emergence of all that have ever existed in the past and present states.

With regard to the problem of state genesis, it is heuristic to use the idea of self-preservation (dynamic stability) as a system-forming factor, which reflects the essence that determines the mechanisms and patterns of emergence, the formation of a system (system genesis). The considered mechanism (correlated with the principle of the hierarchy of the Universe) underlies the state organization of society, both at the dawn of mankind and in the modern period, and is the essence of its systemic development.

The state here appears to be a universal self-organizing political system, a product of social evolution that has arisen (produced) as an institution that is able to ensure self-preservation for a certain contingent of people - carriers of the will of attractive goal-setting, and developing in the form of a speculative-organizational form of systemic stability, periodically undergoing adaptive-situational transformations.

Further, it is worth saying that the patterns of development of the state system can be grouped into two main structure-forming trends, corresponding to the processes of the birth of a new socio-political order and the processes of maintaining this order, corresponding to two different

types of behaviour of social systems (the basis of the typology of states): the first – open, dynamic, far from equilibrium, generating a complicated structure; the second is self-isolating, oriented towards static, close to equilibrium, generating a simplified structure.

These two basic psychodynamic trends are due to different types of reactions of socio-political systems to external and internal system trends and ways of processing these trends (adaptation to them). The change in these forms of behaviour of social systems at different stages of their evolutionary development demonstrates a hidden pulsating mechanism of the wave development of society in the context of the corresponding state system, which is characterized by the cyclical processes of emergence (spontaneous generation), relatively stable existence (preservation) and decay (restructuring).

Power, as a category, is understood as a systemic phenomenon, considered as a property of a social system, as a will-producing activity order; it is embodied in the structuring of relations between people, coordination and direction of their actions in a single channel of the resulting, goal-setting volitional vector (attractor), which, forming system of values, determines the order of the hierarchical correlation of elements depending on their functional purpose, and the functional value itself is determined depending on the place occupied in this system.

State power is the basis of the processes of evolution of socio-cultural reality, evidence of their irreversibility. It is she who sets the vector of the historical development of society, which is based on the genesis of the mechanism of power. The process of self-organization in society goes through the accumulation, selection and transformation of information and its structuring. On the basis of this process, the emergence of new structures is carried out, i.e. organization of disciplinary spaces pre-establishing a certain order of thinking and behaviour. Power, thus, is associated with the internal self-organization of the system. The result of the exchange of activity,

information, and energy is a differentiated and hierarchically organized structure of state-public relations, as well as the produced order of relations through which, whatever its specific appearance (democracy, monarchy, oligarchy, tyranny, etc.), human society is constituted as an association of united individuals.

In a synergistic context, public administration is seen as a process of self-organization originating in a multitude of micro-level formations of the social space. Spontaneously arising in the process of overcoming a crisis situation or at the moment of choosing an alternative development, order parameters coordinate private and general interests in a particular community and acquire the meaning of arranging (organizing) or guiding and regulating (managing) movement, which, in turn, determines the nature of the connection, the type activities of the components of the state system, the next and next organizational levels, optimizing the process of solving basic state tasks. Social changes make adjustments to the structural and qualitative characteristics of the subjects and objects of management while not opposing but synergizing the subject-object relations. The purpose of management is not to maintain a static order that has taken place but to maintain self-organization, manifested by the ongoing process of state formation, i.e. dynamic organization.

Thus, the systemic state crisis is considered not only as of the apogee of disorganization but at the same time as the emergence of a new organization struggling with the emerging disorganization, in the unity of the meanings of the destructive and constructive movement. This concept of management takes into account the alternativeness of social evolution and the peculiarities of behaviour in the critical range of system parameters that impose significant restrictions on external control actions. Speaking about the problem of strategies and tactics of public administration and its relation to crisis (transitional) states and processes, it is emphasized that there can be no such external influences that could "impose" a mode of behaviour that is not

characteristic of the potential structure of the state system.

In turn, the synergetic approach to the analysis of the mechanism of legal regulation, and its action, is carried out in the context of a theoretical setting that involves taking into account the understanding of the relationship between the categories: society, power and law, through their correspondence to the correlation of fundamental concepts: matter, energy and information, where matter (society) is the carrier of movement, energy (power) is the amount of movement, information (right) is the quality of movement.

The description of the quality of the connection between the state and the law, in which the law is represented by the condition of the coherence of wills, a function (non-linear function) of the system of the state organization of society, can be mathematically expressed by the following formula: $y = f(x)$ (y - state regulation; f - law; x - public relations), where by f we mean the rule according to which a given value of x is associated with a certain value of y ; f is the symbol of some transformation that x must be subjected to in order to obtain y .

The dynamic nature of the links between the elements of the mechanism of legal regulation is the factor that determines the self-improvement of both the links themselves and the mechanism itself as a whole, which, acting as a synthesizing component of the co-evolution of a person, society and the state, confirms the provisions of synergetics that the processes of self-organization the essence is always the result of the interaction of microsystems, manifested at the macrolevel.

It should be noted that man, as a rational subject, is not an epiphenomenon of natural processes but their complex product - the embodiment and carrier of the concentrated experience of metagalactic co-evolution, and the state-like organization of human society, the transition of its state (transformation and development), is a structural element and result (continuation) of the immanent process of evolution of the Universe.

Thus, universal evolution, in relation to the

systemic form of organization of the state, is presented as a sequence of regularly changing qualities of the matter of political relations in society, serving as its content. In the process of this evolution, each subsequent quality of the indicated matter is born in the depths of the previous one and passes through certain phases in its development. Any state system already at the moment of its inception bears the rudiments, those qualitative characteristics that subsequently serve as the cause of its collapse (degradation, self-destruction). The transitional period, prepared by the phase of the crisis, is a moment of self-development - the replacement of an outdated form of development with a new one, more functionally corresponding to the moment in time, capable of ensuring the viability of the social system here and now.

The state as a system moves to a new stage of development, choosing one of the options that are close to this choice. However, the latter does not represent the “best” variant of the possible and cannot take into account the further development prospects, and it is carried out mainly due to internal processes. The selection system is constantly evolving; the selection rules become more complex, multiply and evolve themselves, which naturally causes uncertainty in the vector of system development.

The transition status of the state is such a form of self-fulfilment of social being, which serves as a means of actualizing a potential political structure and represents a change from one type of orderliness and balance to another type of social stability in the process of choosing one of the alternatives leading to morphogenesis, there is a space for deploying potential being, constructing or recreating organizational forms that ensure the viability of the social system.

It seems relevant that as an ideological guideline, it is necessary to have an alternative modelling method that is capable of speculatively reproducing a meaningful, developing, evolving Universe that preserves free will for a person as a condition for the immanence of the formation

and transformation of state-political matter. So, for the possibility of constructing the causal fabric of reality, it is necessary to allow a plurality of causes and consequences of events, where the minimum possibility is the creative triad for any event. Here, events form grid nodes (there are two inputs and one output in a node, or two outputs and one input), along which you can move ambiguously and come to the same result in different ways, or vice versa. This generates many scenarios for the development of events, pluralism of opinions and diversity of our world, its ambiguous future and possible past.

So, correlating the above-described post-non-classical type of scientific rationality with the previously declared systemological-alternativeist type of state understanding, let us pay attention to the characteristic features of the latter:

1. the period of genesis – the 2nd half of the 20th – the beginning of the 21st centuries (the present time);
2. the defining type of scientific rationality – post-non-classical:
 - a) reflection of scientific knowledge – subject–means–object;
 - b) object of knowledge – relative to the subjective (value-willed) features of understanding, an open, complex, non-linear, self-organizing system; interdisciplinary, represents a single systemic picture of reality;
 - c) subject of knowledge – indivisible with the object of knowledge, the condition for the evolution of scientific knowledge, the condition of the anthropic principle, the bearer of social goal-setting;
 - d) method of knowledge – methodological;
3. relevant political and legal concepts – are currently in their infancy (in particular, a synergistic concept, the elements of which will be presented below).

In general, according to the paradigmatic provisions outlined above, the concept of a state is assumed to be as follows: the state is a non-entropic phenomenon of social reality, a self-orga-

nizing system of political relations aimed at ensuring the viability and sustainability of the goal-oriented development of a spatially defined social community characterized by the non-linear (alternative) evolutionary dynamics of its functional structure and form due to external and internal order parameters which are interconnected with the volitional attitudes of individuals and their groups by means of subject-objective reflection of consciousness.

Thus, in the context of the stated type of rationality, the understanding of the state can be expressed in the form of a complex, open, non-linear, dynamic system(s) of the political organization of society based on the principles of global evolutionism, the laws of self-organizing development, including the law of synergetics of the entire elementary composition, where a separate subject acts as the primary goal of systemic content and form.

Conclusion

In conclusion, we would like to emphasize once again the importance of the formulation and development of the theoretical basis of state science, including by drawing the attention of science to the category of state understanding, which can become a fertile basis for developing an approach adequate to the realities of modern civilization, an approach to the place and role of the state in the life of man and society, an approach to the principles of its development (co-development (self-development)) and functioning, with a further exit to the level of strategic recommendations on the practice of political-legal optimization.

Summing up, we would like to focus on the designated problem of state understanding and its actualization in the modern world. As part of the analysis, this category of public studies has been identified, defined and justified. Types of state understanding (theological-static, anthropocentric-mechanistic, positivist-historical, systemological-alternativeist) are formulated and

meaningfully disclosed as semantic models of state cognition, including theoretical construction, subject and method corresponding to various types of scientific concepts. The basis of their evolutionary dynamics has been established in the form of a change in the paradigms of scientific rationality. The idea of research of the state, its genesis, development, and essential functional characteristics are actualized at present, post-non-classical stage of science development by means of synergetic methodology, taking into account its subject adaptation, the fundamentals of a new derivative of the specificity of the modern systemological-alternativeist type - the synergetic concept of state understanding are defined.

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Vachagan GRIGORYAN,
Ara ARAKELYAN,
Naira ISKANDARYAN,
Anush KOSYAN

INTERPRETATION OF FATE AND GUILT IN ARMENIAN AND EUROPEAN EPICS

Abstract

The subject of the current article is that, for the first time in the study, the issues of the relationship between fate and sin in European-Armenian heroic epics were analyzed using historical, comparative methods.

Perceptions of both fate and guilt are quite different in French, German, Spanish and Armenian epics. This approach examines the works of epic heritage, not so much external plot similarities and differences but internal worldview perceptions.

The purpose of the study is to reveal the internal commonalities and peculiarities between European and Armenian epics.

As a result, the authors put forward the thesis that, in European epics, fate is alienated from a person and is personified in “Sasna Tsrer”, it originates from the individual and returns to him and is not personified. As a result, in European epics, guilt is seen as a consequence of an act; in “Sasna Tsrer”, guilt is a state that turns into a national destiny.

Keywords: “Sasna Tsrer”, epic fate, sin, state, sin and freedom, personalized fate.

Introduction

The study of European-Armenian epics is mainly carried out by the methodology of comparative literature. More attention was paid to the commonalities of folklore works. The revelations are based on the similarity of the plots and the characters of the acting heroes. In this case, the starting point of the analysis becomes the discovery of external qualities of phenomena. In this study, the examination of European-Armenian heroic epics is conducted in the context of Western-Eastern worldviews. It is not so much the events that are analyzed but the worldview qualities related to the relationship between fate and sin. Since the European-Armenian heroic epics were largely completed in the Middle Ages, and the latter existed under conditions of di-

vine supremacy, the examination of the issues takes into account the views of Eastern and Western theologians on the perception of fate and sin.

The epic “Sasna Tsrer”, as a work of wide coverage of the time, becomes a set of perceptions representing the East, a highly valuable work representing from mythical times to the Middle Ages.

The Perception of Fate and Sin in the East and in the West

Perceptions of guilt are relatively stable cultural categories. They are independent concepts, endowed with rich semantics, with the possibility of different interpretations, or from the religious-philosophical point of view, they can be considered together as necessary, accidental, cause, and

backlinks of the dialectical chain. Examples of their interpretation can be found in both Eastern and Western religious and philosophical texts, from Indian karma to the Greek moirai and the Roman fortunes.

Hegel's (1971) arguments are relevant in this respect, especially as they relate to epic literature: "...in epic, not in drama, as it is usually considered fate rules. The dramatic character decides his own fate... And for the epic character, on the contrary, fate is chosen... Everything that is set to happen is happening, and it is like that, not something is happening out of necessity" (p. 452).

According to the philosopher, necessity-fate predetermines the course of the hero's actions. Every action brings him closer to a fatal solution. Being free in actions, the epic hero is not free at the same time because, by his actions, he also becomes a reality, the problem of national fate. Sin, or rather an epic sin, in this sense, is an accidental or necessary event that contributes to the resolution of fate.

The interpretation of this dilemma of the inseparable connection between the cause and the past is given by H. Ibsen. In one of the plays, his hero says: "It is true that evil newcomers rule the world, but their power is nothing if they do not find helpers under our own breast" (Ibsen, 1971, p. 258). In other words, the issue is related to the freedom of the hero, from which fatal guilt is not far off.

The connection between freedom and sin, of which Sophocles still speaks, is paradoxically recorded by later thinkers (Fichte, Schelling, and Kierkegaard).¹ In the 20th century, P. Ricoeur (2002) wrote: "The root of all evil is in freedom" (pp. 522-523).

The above-mentioned religious-philosophical problems are expressed in many ways, especially in works of art, especially folklore.

Thus, continuing the ancient Christian traditions, the German peoples give a unique interpretation

of fate. In the Anglo-Saxon "Beowulf", in the Scandinavian "Senior Edda", in the German "Song of the Nibelungs" - in a number of other works, one can often meet different spirits who predict the future, control the fate of heroes or talk about the end of the world. In Scandinavian mythology, the so-called Norns² and valkyries appear instead of the ancient parcae and moirai. The latter, unlike norns, control only the fate of the warriors. The "Old Edda" ("Volva Divination") introduces three Norns who live near the roots of the world tree, Yggdrasil. Yggdrasil is the tree of fate. The eagle sits on top of it, the snake bites its roots, and in the middle, the deer feeds on its leaves. The three Norns control the well of fate and water the tree. They engrave runic letters on the boards to determine the length of each person's life (Gurevich, 1994, pp. 148-149).

We find the motives of fate in the German heroic epic ("Song of Hildebrand", "Song of the Nibelungs", "Kudrun").

In Nibelungs, this motif is depicted in two episodes. The first story tells the story of Kriemhild's mysterious dream (two eagles swallow the heroine's loving hawk), which reveals Siegfried's tragic fate.

In the second episode (Incident twenty-fifth), the fate of the Burgundies leaving for their homeland is predicted by three mermaids swimming in the waters of the Danube.

In the Armenian-German epics, when talking about the motives of fate's sin, the problem of the curse arises. In "Song of the Nibelungs", the curse of the treacherously killed Siegfried is fulfilled as an expression of fate ("Let the one who is to descend from you be cursed come into the world", Incident 16), and in "Sasna Tsrer" David's curse on his son Pokr (Little) Mher ("Sweet God, Let him be immortal, barren") (Sasna

¹ See details about this in (Gaydenko, 1997, pp. 208-253).

² It can be assumed that the name "norn" is comparable to the Armenian "nar" particle. It has in common with the name of the goddess of water, sea, rain in the Armenian mythology Nar (Tsovinar) (1985, p. 114). There are "Nereids" - sea mermaids in Homer's "Iliad" (1987, Song Eighteen, Vol. 39).

Tsrer, 1979, p. 45). The Agravaqar (Crow-stone) is a symbol of immortality, but it is also a symbol of inheritance.

The above-mentioned folklore works, as well as all Greco-Roman thought and fiction (Homer, Aeschylus, and Euripides), are imbued with an understanding of fate. The gods are even subject to fate. Zeus is unable to save his favourite hero, Hector, from the doom that predestined him (Homer, 1987, pp. 170-180).

Later, Hovhannes Tumanyan (1969, pp. 25, 334, 339, 399) considered William Shakespeare's service like the fact that he took world literature out of the influence of Greek fate.

Yeznikn Koghbatsi's (1994, p. 41) approach to the above-mentioned examples shows that in the West, fate is personified (*parcaes* and *moirai*) by an alienated individual, and according to the Armenian worldview, fate has an individual nature, it originates from an individual; it is not personified.

Koghbatsi's observation is entirely correct because such examples of the personification of fate, as we see in Western culture when fate plays the role of separate heroes, are absent in the Armenian reality. It becomes a symbol of more time.³ In the middle Ages, Frick (1978) united the Charkh (wheel) Falak as the spirit or deity of fate, which is subject to God, The Creator (pp. 105-107).

In the legendary conversation, Pokr Mher is locked in the rock of Van, "The soot becomes Falak, that is, the wheel of the people of the world or of the earth", Mher keeps looking at the wheel when "the soot stops", Mher will go out into the world (Srvandztyants, 1974, p. 88). "So, the wheel of fortune, which symbolizes time, just one day stop spinning" (Srvandztyants, 1974, p. 89).

Fate is in a dialectical connection with sin, which has different manifestations in Western

and Eastern cultures and is more complicated in nature. Since the Armenian-European epics were mainly based on the medieval god-centred (Christ-God) philosophy (Edoyan, 2009, p. 13), the issue should therefore be examined in light of biblical requirements.

In general, Christianity distinguishes three sins that have their subspecies. In this case, it refers to different spheres of human existence - a primary sin that stems from the imperfection of human nature; it arose from the sin of the ancestors, a personal sin that is an act of conscience against the commandments of God, and racial sin; this is submission to the passion of one's own ancestor. And in general, in Christianity, the conscious, unconscious sins that lead to the death of the human soul are defined as deadly sins (Zarhin, 1996, p. 234).

A study of the Eastern ascetic manuscripts leads to the conclusion that sin can mean a criminal act, a passion, a state of mind, an inner disposition (Theophan, 1985, p. 163) and in Western traditions (as noted by Western scholars) "sin" means an act (Shpidlik, 2000). The west is closer to the tradition of the apostle Paul, where sin is personified. "Sin entered the world through man" (Bible, 2018, Rom. 5:12), and The East follows the tradition of the apostle John, who sees sin as a condition. Not only is the human separate, but the "world" is in sin (Bible, 2018, John 1:29).

The West distinguishes between *intentional* and *arbitrary* sin, while in the Eastern tradition, voluntary and involuntary sins are required "because we are responsible for" purifying "the state of our heart. Emotions show the right way to repent" (Peshkov, 2009, p. 318).

Nerses Shnorhali (1828) says, "Everything that one once confesses, loses, be it sin or virtue" (p. 45).

The West emphasizes individual responsibility, which is why no one is guilty of our sins and "Sin is always the consequence of our freedom. Oppose, and you will not fall".

³ Moirais, the goddesses in Greek mythology are the goddesses of fate, the daughters of Zeus and Themis. Cloton spins the thread, Lakesis carries it through all the misfortunes of fate, Atrope cuts the thread and interrupts life (Walter, 1985, p. 161).

In the most general way, we can say that sin is a consequence of an individual's will, that he has a crime in him, and that retribution is inevitable.

On this occasion, Grigor Tatevatsi (1741) states: "All the sins committed by humans are the result of the deception of evil, the weak and easy-going will of man" (p. 212).

Sin is viewed in the West as an act, in the East as a defect, a state. Just as fate is perceived in Armenian culture as a state but not considered as an act. Accordingly, sin has completely different nature in the epic works of nations.

Sin as a Duty

The French "Roland Song" is an expression of the cultural philosophy of the Middle Ages. Christ is the monarch of Heaven, and on earth, Carlos the Great. To defend, to serve the king means to serve Christ. Roland, as a historical individual, is the bearer of not only the first sin of mankind but also his own sinful birth. According to Yarkho's (1934) hypothesis, Roland is not the cousin of Carlos the Great but his son because of his relationship with his sister Gisla. But the poem does not speak of original sin, where the hero is not guilty and does not bear individual responsibility. The events become dramatic when the hero realizes his own guilt.

In the 139th tirade, it says: "Barons, your death is my fault. Neither did I protect you, nor saved you" Roland's guilt is an act that is a duty. He was not only obliged to defend his homeland but also to preserve the lives of the knights who resisted the Moors (Yarkho, 1934, p. 23).

Sin is seen as an act in the Spanish epic. Since the first part of the epic has not reached us, we do not know the reason for Sid's deportation. But the following has been recorded in history.

Alfonso had a brother named Sancho, who ruled in Castile, and he Leon. The brother killed Sancho, and the latter's vassal, Sid, demanded that he swear by the public that he had not killed his brother. The problem here is not that the rea-

son for the deportation is revealed but that the guilt is seen as something behind it.

Passion as a Sin

In the previous two epics, women have no important role. Moreover, the woman is absent in the French "Roland song", as it could bring certain personality themes, which would weaken the boundless love for "sweet France". In this sense, the German "Song of the Nibelungs" is the opposite to the French. The driving force of events is the whirlwind of passions, along with revenge (Edoyan, 2009, p. 36).

The whole song is a process of human passion. Siegfried, as a "man of old", is destroyed, appearing in the new world, "in the whirlpool of passions". Passions, as a sin, dominate the consciousness of people, the whole inner world. The consequences are catastrophic; people are being destroyed. Siegfried's guilt is epic in nature, as its consequences are fatal for many.

Sin as a State

In "Sasna Tsrer", all the branches were formed on the basis of myths. Sanasar and Baghdasar are connected with the water element; they take their weapons and armour from the bottom of the sea. At the base of David's branch is the ancient myth of the thunder battle, which personifies the cosmic hero with a fiery horse and lightning sword. At the core of the branches of the Mets and Poqr Mhers are the mythical themes of Mihr, the god of the sun of the ancient Armenian and Indian celestial light (Sasna Tsrer, 1979, p. 66).

But "Sasna Tsrer" differs from all the above-mentioned epics in the whole volume of time coverage; each branch of the epic is a separate time. It is here that the problem of epic "sin" becomes possible in the sense of perceiving different time cycles.

The realization of guilt as such does not exist in the "Sanasar and Baghdasar" branch. Man is

in harmony with himself, with nature. In his essence, there is no duality. This time is a struggle between the idolaters and the believers. In the versions, Sanasar and Baghdasar fight against the caliph of Baghdad against the infidels; they are able to avoid the status of “victim”, build their fortress, and get married. They do not experience internal contradictions.

Sin as a Consequence of Ignorance

Sin, as a reality or phenomenon, appears in the second branch when Mets Mher goes to Msir in order not to violate the agreement made with Melik. But the problem is not the result of individual motivation, pure desire but the result of not ignoring each other's condition.

The opponent uses Mher's ignorance. Elder Melik has a clear goal, Mher does not realize it. “It was the lack of his mind which transferred the seed of Joch (great) Mher to his tribe; it would fade its power in that way” (Abeghyan, 1890, p. 440).

And that Mher's guilt is more a result of ignorance. The environment is not sharply opposed to his undertaking, but the outcome will be difficult for generations because Melik will constantly keep Sassoon under control, so Mher's guilt is also epical taking into consideration the inclusive nature if its consequences.

Suffering as a Sin

In David's branch, sin changes its nature. Mher eventually lost his life due to an agreement with Melik, preparing a not-so-good future for future generations. David became Mher's heir and continued to fight in new conditions for the freedom of the homeland and his independence; he is the one who continues the traditions of Sasna house. In general, it can be said that the time of the Mets Mher mainly reflects the time of the poem, when the element of the myth is severely reduced, but to a large extent, the influ-

ence of the cosmic force on human fate remains.

If Mher, with Melik's prior consent, was to keep his wife after him, which resulted in the birth of little Melik, then David's behaviour is more like deception. Whether he was engaged to the Sultan of Chimshik before he married Khandut, it does not matter; David is obsessed with her beauty or is deceived by Chimshik Khatun.

False Oath as a Sin

In one version, this sin is just a defect; David, hearing the praise of Khandut from the troubadour, goes to Kaputkogh. On the way, David is deceived by the mistress of Khlat. David's guilt is double; the torment darkens his consciousness, and he is deceived by the enemy because he is consciously unable to resist the temptation of a woman (Davit from Sasun, 1981, p. 32).

In the versions, the episodes of the hero being killed due to a false oath are often repeated. He tries to use cunning, but every time he makes a mistake. As a result, his cross or half of his body sags, and David realizes that he has forgotten about his oath to go back in time, to fight with this or that hero. Time has passed, and punishment is inevitable for David. And he is well aware of this circumstance, but even with a delay, he goes to the appointed place, where he is killed by a blow received from behind.

As a result of a false oath, David loses his former power.

On the other hand, David repeated Mher's mistake, but the consequences were more severe. If, in the case of Mets Mher, his tribe got an epic enemy, then in the case of David, the tribe lost its former power. Repeated sin became a fate for his successor.

Sin as Fate

It is obvious that Pokr Mher, as an individual, bears the guilt of his predecessors as a fate. He is now alone in the face of all the “epic mistakes” made by his father and grandfather. Hence

Mher's lonely, abandoned, neglected condition. Mher is the only one in "Tsrer" who realizes his own tragic situation. But it is not so much an individual behaviour, but a psychology-behaviour formed due to the time and life experience of the ancestors. He punishes all those who, in one way or another, came in contact with the heroes of Sasna.

"They said the Ghlat killed your father
Why did you kill his people?
Why did you shed his people's blood?
He said 'my father originated from Kakhzvan
Because of Abas Mirza
That's why he was killed.
Msir is our big enemy,
I killed him in that a way.
Keri (uncle) Toros used to say:
The waters of Kaputkogh are very powerful,
It can cause damage to many people:
That's why I killed them.
The Ghlat was Chimshik Khatun,
She tempted my father and called to herself,
That's why his heir was born and killed him,
I killed the people of Ghlat, and only a single cat remained.
The cat rose to the top of the tree,
Mher hit and took it down"⁴ (Sasna Tsrer, 1979,
pp.198-199).

The epic "Sasna Tsrer", according to the genius prediction of the Armenian people, includes the large, cosmic dimensions of time, where the people anticipated the whole tragedy of a man.

Mher does not solve the revenge of his ancestors as much as he fights against the order adopted by the previous ones.

The fourth branch of the epic is the story of Mher's persecuted life. Times have changed. If David was fighting against Bab Frank, Shebgan Khorasakan, Ajmu Shapuh, Misra Melik, Poqr Mher is fighting against Kozbadin's grandchildren. There were more people, of course, and there were more enemies too; they spread like a weed; they damaged the environment and time.

People have not done evil, but it turns out that Mher's goal is not only the inhuman behaviour of people, as a result of which he is not the rejecting his own way of working but the rejection of the whole world order. In this sense, Mher's sin is cosmic in nature.

The image of Mher, which condenses the whole philosophy of "Sasna Tsrer" and brings a unique conclusion to the experience of human history, could not be evil or demonic, as presented by M. Abeghyan (1890, p. 228) or T. Avdalbekyan (1929, p. 121). The latter writes in both "Mihr in the Armenians" that "Here, too, demonization becomes the embodiment of darkness, a god-fighting evil demon..." (Avdalbekyan, 1929, p. 121).

Gr. Grigoryan (1960) supposes that "Mher is the developing, invincible new one, the 'hero making the fate (of the word G. Srvandztyan) with whom the people have connected the ideal of their social freedom'" (p. 387). This is an interpretation based on ideological demands. The ideal of social freedom is largely linked to the image of David. Why was this demand repeated here? At the same time, the end of the epic was adapted to this demand.

It is not accidental that Av. Isahakyan (1952) took Mher out of Agravakar, meaning the revolution and the "fair society" (p. 44). Pokr Mher of Y. Charents (1987) came out of Agravakar and brought Ohan's evil cousin "The final fall, death is inevitable" (p. 30). But, of course, no one believed the good and forced news of the hero leaving Agravakar. There was an unspoken word until the end. Everything revolved around the spheres of life, while it was more about the centuries-old thinking of the people, the problems that have been rooted for centuries in the sphere of their intelligence. In this sense, Leon Khechoyan approached Poqr Mher's essence with comments free from ideological constraints (Grigoryan, 2019, pp. 336-411).

Meanwhile, Mher is against the whole world order. He fights against the seven angels sent by God and rebels against God; in Tovmas Sargs-

⁴ Literal translation by Anush Kosyan.

yan's story, an angel of God punishes Mher. "Let there be no death for you, and you dared to compete with God" (Harutyunyan, 1977, p. 617).

Mher becomes the bearer of the cosmic sin of mankind; he becomes the mythical hero announcing the end of a great cycle of cosmic time, the beginning of a new one. He needs a completely new cosmos, completely different from the existing one.

Mher must atone for the millennial sins of mankind in the solitude of the centuries. Undoubtedly, the commonality between Mher and Christ is obvious. Pokr Mher, Artavazd, Indian Shia, and Christ (with the Second Coming) is the deities who destroy the material world at the end of the cosmic cycle.

Pokr Mher's undertakings as manifestations of individuality (he is opposed to the whole accepted tradition) are related to the issue of freedom. Here sin and freedom become complementary bases for human existence. Mher finally chooses the individual way of survival. He had to choose between the "own essence" of the age-old tradition. The hero chooses the second way, which is the only way to achieve freedom.

Conclusion

The article examines the comparative analysis of European and Armenian epics based on certain concepts. In the context of West-East relations, different aspects of the perception of fate and guilt are revealed in French, German, Spanish and Armenian epics. In Western folklore, fate is personified and alienated from the individual; in the East, fate originates from the individual and returns to him.

If in the West sin is perceived as a consequence of a separate act, in the East, it is seen as a defect, a state. The image of the hero of the last branch of the "Sasna Tsrer" epic, Pokr Mher, is especially used as the culmination of the philosophy representing the East. Mher is the bearer of the sins of all mankind, who ultimately becomes

a deity who rejects the order of the material world.

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HISTORY OF PHILOSOPHY

GAME IN PHILOSOPHY OF JEAN BAUDRILLARD: LIMITS OF UNDERSTANDING

Abstract

This paper analyzes the essence of the phenomenon of the game in the philosophy of J. Baudrillard. The conceptual core of the study consists of the following aspects: game as a sign of reality, game as a game, in reality, game with reality through the media, and game as a postmodern carnival. The study led to the following conclusions: the game is an integral part of the leading concepts and themes in the philosophy of Baudrillard, such as implosion, apotropa, singularity, hyperreality, simulacra, etc.; the interpretation of the essence of the game in the philosophy of the French philosopher changes depending on the plane of the research; the game escapes definition, fitting into the various contexts of the topics raised, being a phenomenon with an ambiguous status; the game has conceptual boundaries within various themes, but acts as a transgressive phenomenon.

Keywords: game philosophy, gamic, reversibility, transgression.

Introduction

Arguing about any concept in the work of philosophers of the postmodern era, you will certainly come across a huge number of questions that arise about the meaning of certain concepts. So it is with the phenomenon of the game in the work of J. Baudrillard, a philosopher of his time. Analyzing the game in view of such main themes of his work as simulacrum, simulation, virtual reality, temptation, and illusion, it is quite difficult to determine the status of the game as such. In other words, answering the question: "What is the game of J. Baudrillard?" is very difficult. Therefore, it is obvious that there are many other questions about the essence, meaning, significance, and what is important: the presence of conceptual boundaries and the phenomenon of the game. Without setting the task of creating the concept of the game, as, for example, J. Huizinga, R. Caillois, L. Wittgenstein, etc., did, most modern philosophers have sub-

jected the game to serious modifications, which was partly the result of the total gamification of the whole era. And this is not a metaphor since playing within the framework of modern philosophical discourse most often means shifting boundaries, moving from one perspective to another, and producing a variability of meanings.

The proposed study is based on the assertion that Jean Baudrillard was one of the most influential and controversial intellectuals of his time. However, the study of his legacy is usually based on a certain, well-established style of reading and interpreting popular concepts and ideas, which is not justified, and, moreover, acts as a kind of limiter, narrowing the significance and value of those wonderful concepts in the legacy of the philosopher. One of such concepts is the game in which Baudrillard himself was involved.

The game is a kind of password that leads into the world of ideas, into the world of signs of the philosophical heritage of J. Baudrillard, which lets the author demonstrate his own reality

to the world. However, the confirmation of the proposed position is complicated by the definition of the boundaries of the game and the definition of demarcations, by which it would be possible to argue that the game in the system of views of J. Baudrillard has clearly defined boundaries. Of course, there is no denying that Baudrillard's game is integrated into the contexts of certain themes. However, this does not prevent the game from undergoing a variety of appeals, from succumbing to transgression both within individual topics and the legacy of the philosopher as a whole. That is why the consideration of the game as a phenomenon with an uncertain status does not lose its relevance, which is connected with the formulation of the topic of this study. In this paper, an attempt is made to analyze the essence of the game and discuss whether the phenomenon of the game in the philosophy of J. Baudrillard has limits.

While conducting such a study, it is necessary to take into account the following: the phenomenon of play is often a "cross-cutting" element of many works of the philosopher, characterized by multivariate interpretations; the game, closely intertwined, is built into other conceptions of the author, which makes it difficult to isolate or separate it from other philosophical concepts; J. Baudrillard did not set himself the task of creating a full-fledged, logically designed concept of the game. Given the above positions, one way to study the game, in this case, is to use the method of context analysis, which allows you to isolate the game from the philosophical heritage of the philosopher, in the search process, to delve into the content of other concepts, since the way and manner of J. Baudrillard's writing, in some works, can be characterized with ambiguity and polyvariate interpretations, as many texts of representatives of postmodernity. At the same time, one of the leading methods in the proposed study is a retrospective analysis aimed at studying the stages of the formation of the concept of the play, with the possibility of comparing the phenomenon of the game by Baudrillard with the

concepts of other philosophers. Of course, the study of the role of any significant concept in the creative heritage of a famous person is impossible without referring to the hermeneutic method, which, in this study, is the basis for interpreting the meaning that Baudrillard puts into the phenomenon of the game. Also, when discussing the existential nature of the game and exploring its ontological foundations, an appeal to existential methodology is inevitable. In addition, the existential methodology makes it possible to set a certain starting point in search of answers to questions such as: "Is Baudrillard's understanding of the game still relevant today, more than 10 years after his last characteristics of the game?" or: "And how would Baudrillard interpret all those changes in the sphere of playing reality today?". Thus, the proposed study is based on a comprehensive methodological basis. The authors are also sure that Jean Baudrillard is such a complex and multifaceted personality that the methodology of monism simply does not stand up to criticism regarding the study of his heritage.

A well-known researcher of his work, Gerry Coulter (2004), argues that Baudrillard's notion of "reversibility" has, among other things, a connection with challenge strategy. Based on this, suppose that J. Baudrillard challenges the game as well.

Literature Review

A lot has been written about the work of J. Baudrillard in versatile types of literature, which only emphasizes the versatility of the directions of his research. Thus, the researchers Richard G. Smith, David B. Clarke and Marcus A. Doel (2011) state that the topology of Baudrillard's work is a double spiral, in which conditions and criticism are superimposed on each other. A.V. Dyakov (2008), A. A. Gritsanov and N. L. Kat-suk (2008), in their research, appeal to the strategy of radical thinking, which is based on ambivalence, which allows ambiguous perception of the

creative heritage of the French philosopher. R. Abbinnett (2008) suggests approaching the reading of J. Baudrillard as an “evil genius” of the simulation era, as a person who haunts the systemic modelling of directions, themes, and ideas in general. G. Genosko (2011) dwells on the need to parse Baudrillard’s reading strategy.

There are not many studies devoted to the comprehensive analysis of the phenomenon of the game in the philosophy of J. Baudrillard; most of the development of aspects of the game turns out to be related to the themes of virtuality, media and simulation (Sogorin, 2015; Wilujeng, 2018; Hulsey, 2016). Separately, it is necessary to highlight the study “Radical Illusion (A Game Against)” by A. R. Galloway (2007), which argues that play is a term that describes the ontological plane of being, that game is a generic concept for J. Baudrillard, which refers to large complex transformations within reality.

The game as a Sign of Reality

In the philosophical heritage of J. Baudrillard, in particular in such works as “The Consumer Society” and “Passwords”, we find an approach to the game as a sign of contemporary reality for the author. In “The Consumer Society”, the game is an integral part of market relations; in particular, it is characteristic of the process of choosing one or another product the buyer plays while choosing. The very dominance of the game principle in post-industrial society is conveyed by the author through the example of gadgets as the brainchild of modernity and the special game behaviour associated with it. Thus, Jean Baudrillard extrapolates the attitude towards the gadget to the whole public attitude towards purchases, which very often lose the principle of expediency, and utility, turning either into a game of chasing fashion trends, and sales, or into a relaxation game, as a way to get rid of negative psychological state.

In this work, the game already turns out to be tightly connected with the medial reality, the re-

ality of signs, that transfers from which are dominant in the consumer society, in particular in the aspect of the formation of a pseudo-event such as “a game without players” (Baudrillard, 1998, p. 113). Media in the “social game” (the author himself calls the game) by J. Baudrillard is represented by means of symbolic consumption, which become a kind of codes of communication between people, the media “load” signs with all sorts of connotations, regulating the media network of events.

Criticizing contemporary culture, stating that the media, along with other signs, in the consumer society form a simplified gaming culture. This implies the influence of various media on people in general because, according to the French philosopher, the message from modern media is not the translated images but new ways of attitudes and perceptions, acting as markers imposed by them. Such signs of consumption are an integral part of the social game, in which the consumer, as a social player, experiments with his own personalization, “moving” from one media content to another. The concept of objective information is thus simply reduced to a simulacrum.

Accordingly, in work “The Consumer Society. Myths and Structures”, the category of the game is closely included in the concept of the existence of modern society, being an element using which the author reveals trends in the development of social processes. The game puts on a sign, becoming an element of the sign reality in a consumer society, functioning according to its own rules.

The game is a sign of the modern policy of double standards, in which modern society is forced to live in conditions of double morality. The moral sphere and the market sphere arrive at different poles. Game in this symbolic antagonism is relegated to the realm of the “imposing”, which does not reckon with the moral or the immoral. Mass immorality is equated by Baudrillard with the field of gameplay. “There might be said to be a moral sphere, that of commodity ex-

change, and immoral sphere, that of play or gaming, where all the game itself advent of shared rules” (Baudrillard, 2003, p. 11). Baudrillard’s game has the character of chaos and hypersensitivity, in a view of which Baudrillard believed that in the future, we would face an exaggerated development of the virtual. In this case, Baudrillard most likely meant the ever-increasing involvement of the world in virtual reality, as in work “The Gulf War Did Not Take Place”. This is confirmed by one of the latest studies by the author, “Carnival and Cannibal” (Baudrillard, 2011).

The representation of the game as a sign of reality practically negates the clear definition of its boundaries, perhaps only within the framework of the proposed concept, and then with difficulty, since acting as a sign of modern society, the game turns out to be scattered in various planes of sociality. In each element of the social system, the game appears differently - refracting and transgressing, modifying its form and meaning, which is embedded in its understanding. The game, in the context of the reality of signs, is placed by Baudrillard into the ethical, moral plane. More precisely, using the category of the game, the philosopher speaks of those tectonic shifts that occur with the concepts of norm and anomaly in the modern world. The function of the game in this situation turns out to be dual. On the one hand, the game, acting as a sign of reality, penetrates into various spheres of life, smoothes, and facilitates the social transition to new norms - the norms of life perception and consumption. On the other hand, it turns out to be the basis, the foundation, of a new “normality” in the life of society, a tool for carrying out various manipulations in the sphere of public opinion, the formation of significant events in the life of society or their levelling.

Reality as Game of Reality

“Reality has passed completely into the game of reality” (Baudrillard, 2016, pp. 94-95). In the

work “Symbolic Exchange and Death”, the French philosopher focuses on the fact that modern society is a society of simulacra and simulated reality, in which game takes its place and functions according to its own rules.

In modern society, the third-order simulacra dominate, and according to J. Baudrillard (2016, p. 94), this means that we no longer live in reality (“Today reality is hyperreality”). However, simulacra in our reality are not just elements of a game or certain social relations, and they are endowed with powerful authorities that contribute to building a game in a simulated reality.

The concept of a game is associated with the simulacra of different orders. So, in a simulacrum of the first order - a counterfeit, the game consists in the desire to imitate nature itself through the game in architecture, fashion, and art. That is, the essence of the game in simulacra of the first order aims at playing out social norms, ideas, statuses, and an imitation. Here the game can be understood as a kind of mirror of reality. In simulacra of the second order, the process of play is complicated by the fact that within its limits, reality without an image arises. It is no longer possible to find differences; here, the game unfolds in a copy. Here the relationship between the simulacrum and the original changes; they acquire not the status of opposition but the status of analogy and reflection. The game itself within these limits lies in identity, turning, along with a simulacrum, into reality itself. Thus, within these limits, the game acts as a part of reality, an attempt to distort reality, beating it.

At the present stage of the formation of a simulacrum, hyperrealism replaces reality itself. The latter becomes aleatory and acquires a gaming character. During the reign of the third-order simulacra, there are no longer any questions about the difference between the original and the copy. The replacement of reality with a simulacrum is relevant here. There is no reality - there is a game of reality present in everything. Also, it should be noted that the simulacra themselves in modern society carry out another game directed

against the person himself - a mimicry game, i.e. the game, the substitution of reality itself by its conventional similes.

The current thesis about reality as a game of reality found its further confirmation in the work "Simulacra and Simulation". In particular, here, the game turns out to be directly related to the concept of hyperreality; more precisely, the game is the simulation that makes up the hyperreality itself.

In the era of hyperreality, the game continues to manifest itself through the prism of architecture, culture and other elements of social life, based on simulations and emptiness as works of contemporary art. Today, the game turns out to be not a part of simulacrum or reality - it is an integral component of simulated hyperreality, within which simulacra function as universal signs of reality.

Game is now not only the basis or space of something; the game is now the foundation that connects the eclectic mosaic of modern sociality. The modern hypermarket is "a game of splitting in two and doubling that closes this world on itself" (Baudrillard, 1994, p. 76). In general, the current idea of a "hypermarket of culture" characterizes the general state of the decadence of sociality. And since the game is now a full-fledged part, if not all, of social reality, it can be assumed that the ideas of the French philosopher, in the context of changing views on the game as such, relate to the game as an integral part of the existence of formal and informal institutions of society. Baudrillard's enactment of the ontology of the game comes to the fact that practically all structures of society are filled with a "game phenomenon", which is demonstrated by the author in his studies "The Gulf War Did Not Take Place" and "The Spirit of Terrorism".

Within the framework of the analysis of the game as an element of the thesis about reality as a game of reality, it can be assumed that game is a phenomenon with an ambiguous status, dissolved among the main ideas of the French thinker, such as hyperreality, aleatoriness, simu-

laca, etc. And this ambiguous position of play complicates the possibility of carrying out its clear boundary outline even within a certain subject. The game eludes meaning, infinitely integrating itself into new contexts of the topics raised. In general, it can be assumed that the concept of reality, which has become a game, is reflected in the context of the Covid-19 pandemic when most of the usual, everyday things for mankind were simply forced to put on their simulated copies. Life during the pandemic in most countries of the world has turned into a simulated virtual reality that cannot be touched and has no materialization. So, for example, the authors of this work tend to consider as a game reality in a pandemic - the process of obtaining an education without real interaction of all participants in the process, a forced total transition to electronic payments when there is no tactile contact with banknotes, and other things have become elements of simulated reality. Of course, in the post-pandemic world, some processes and phenomena will receive their materialization back, and some will already remain in the form of a simulacrum.

Game With Reality Through Media

J. Baudrillard, in his "Requiem for the Media" (Baudrillard, 1981), demonstrates to the reader the media reality, included in the game of social - media play with us through a monopoly, one-sided presence in our life, on the one hand. On the other hand, there is an expansion of the boundaries of the meaning of media in modern society, with an emphasis on the variability of interpretations of the concept of an event. This, in turn, leads to the construction of its own game of models of meaning in society. The oversaturation of the medial space leads to slipping away, the disappearance of the whole image of reality. J. Baudrillard comes to the conclusion that the influence of the media in the context of the game of the social can have the opposite effect, the so-

called effect of negative communication (Baudrillard, 1983). It is obvious that playing with reality and playing in real life leads to the absolutization of games in virtual reality, where the game, in the overwhelming majority of cases, is a means of manipulation, suppression and deception.

The transformation of views on play in the medial space is associated, in many respects, with a change in views on other concepts in the philosophy of the French philosopher. So, in the study "Simulacra and Simulation", we find the following: "The media are producers not of socialization, but of exactly the opposite, of the implosion of the social in the masses" (Baudrillard, 1994, p. 81). Obviously, in this case, the author proposes to perceive implosion not only as an explosion directed inward but also as drawing reality into virtuality, which is reflected in the trend towards a decrease in the level of awareness, on the one hand, and dependence on communication means, on the other. There is a blurring of the very boundaries of the media space, and it merges not only with the environment but also with the subject.

J. Baudrillard, using the example of analyzing one of the most frightening phenomena of our time - war and terrorism, reveals to the reader the entire construct of the influence of the game model of media on people. "We are all hostages of media intoxication" (Baudrillard, 1995, p. 25) or "terrorism would be nothing without the media" (Baudrillard, 2012, p. 24). In particular, this aspect of media games is related to the topic of violence through the media since society turns into hostages of information. The game is revealed in full in the context of the function of social control, in conditions when the media content claims to have absolute or maximum knowledge of the event, controls the life of certain segments of society, speculating on their "involvement" in the process of covering events. Games of media and games of media agents become dangerous to reality because cinema is approaching reality, becoming commonplace, which inevitably

leads to the loss of certain functions. Cinema is deprived of the imaginary. The flirting of events, themes, and incidents in media hyperreality, inevitably leads to the disappearance of events and themes in reality. The media not only "talk about" most of the problems and topics, but they also form the viewer and the user a habit of something that is impossible to get used to in real life. J. Baudrillard, reasoning about this, sets the example of a television project associated with Auschwitz. The pervasiveness of a virtual reality game has to do with position - in order to become an event, and you need to become a media event.

Within the limits of the theory of hyperreality, there is no longer the imperative of obedience; now, people themselves are becoming models in the media space. Media are no longer localized models; they are practically an integral part of our life, in which people always find themselves on the other side of the screen. The media are playing a game of apotropy - a game of deterrence, intimidation, a game of dissuasion.

The game with reality through the media can go to extreme limits, leading to the disappearance of social instances through the invasion of the game into discursive social practices and the realm of values. In other words, according to J. Baudrillard, the aleatory nature of the game space dominates in modern society, with the uncertainty and unpredictability of the development of the game according to the rules. Even the rules of the game are singular for each particular case. The field of game of modern society is the field of singularity (Baudrillard, 2004).

Speaking in the words of J. Baudrillard, it should be noted that the implosion of the game in modern times is no longer possible - it has nowhere else to expand. We are all hostages to the game of hyperreality.

Thus, in the context of this thesis, the game turns out to be associated with the concepts of implosion, apotrope, the process of communication as such, as well as the phenomenon of singularity. The above makes it possible to assume

that the phenomenon of the game in medial reality in the views of J. Baudrillard is a multifaceted concept, with the help of which the author demonstrates the consequences of the influence of various media on modern mankind.

Playing with reality through media is probably the most popular aspect of demonstrating the essence and role of the game in the philosophy of J. Baudrillard. Based on the analysis of this provision, one can come to the conclusion that the very phenomenon of hyperreality in the modern world is directly related to Baudrillard's game. Probably, it would be worth putting an equal sign between the concepts of game and media. However, the most important thing in this aspect is the provision on who and how manages this game with modernity. Indeed, according to Baudrillard, a virtual game is only a type of game; the media themselves, in the broadest sense as means, act as means of the game for Baudrillard in the context of globalization.

Game as a Postmodern Carnival

Formulating the thesis on the relationship between play and carnival, I would like to draw your attention to the fact that in this sub-clause, the concept of carnival partially included what M. Bakhtin (1990) once put into it, namely: carnival as a value space of the game, carnival as a space for the anti-structure, ridiculing the elements of the official order, as a place of the game's other being, as a game in life.

Game as a postmodern carnival finds its realization primarily in the work "Seduction" (Baudrillard, 1990). Gerry Coulter (2004) believes J. Baudrillard challenged the real world through the symbolic, associated with reversibility. This reversibility is central to "Seduction". This assumption, most likely, is based precisely on the multidimensionality of the phenomenon of play, and its representation in the context of various themes of "Seduction". The space of seduction is the space of boundless meaning and boundless

symbiosis, the space of implosion of meaning.

The game is an integral part of the frustration and charm simulation. The connection between game and seduction, according to J. Baudrillard, can be characterized as follows: seduction is inherent in any game. Later, J. Baudrillard will express himself about the seduction as follows:

"Seduction is not so much a play or desire as a playing with desire. It does not deny it, nor is it its opposite, but it sets it in play" (Baudrillard, 2003, p. 22).

The concept of the game is based on the opposition to rule and law. J. Baudrillard defends the idea of free play, apparently because of its totality. Thus, in Baudrillard's game, people are freed from the rule of law, but this does not make them completely free since failure to comply with the rules brings them back under the law. At the same time, the rules of the game, as the French philosopher believed, do not restrict the subject since the participants in the game are spared the requirement to transgress it, as is the case with the law. Game is a territory of freedom, and its rules are nothing more than the possibility of playing a game as a social practice.

Also, in this work, attention is drawn to the author's focus on the ability of the game to transgress. In fact, J. Baudrillard calls the transgressive forms of games sublimated, under which game practices as interdisciplinary categories fall. Baudrillard's game is a transgression, not absolute, but limited, one that violates the boundaries within the space allotted to it. Playing in modern society, according to Baudrillard, means shifting boundaries, moving from one perspective to another, and producing a variety of meanings.

The game has undergone a huge evolution from the simplest games to a large-scale palette of various games of our time. J. Baudrillard calls the universe playful, which is cause for concern. "What is more serious is the cybernetic absorption of play into the general category of the ludic." (Baudrillard, 1990, p. 159). The gamic, as a new way of interpreting the game, connotes the

polyvariety of the aleatory combinations of the games of our time.

Based on the analysis of the presented game in “Seduction”, it can be assumed that it is not possible to outline the limits of the game and understanding of it since J. Baudrillard questions the very idea of the social, using for this the category “The degree zero of seduction” (Baudrillard, 1990, p. 155). It is this zero degree of seduction (a concept that brings J. Baudrillard and R. Barthes (2001) closer to each other) aimed at removing the rigid opposition “game-non-game”. This spread, mixing of the game with the non-game, like the interpenetration of opposites, removes the idea of binary oppositions, which are familiar to classical philosophy, and in this case, makes it possible to talk about the infinity of the game, at least about its interpenetration with the space of “non-game”, which complicates the study of the game as a separate concept in the philosophy of J. Baudrillard. Perhaps an attempt has even been made here to bring the game to its zero degree.

From the above analysis, it follows that the idea of a zero degree of seduction makes it practically impossible to limit the scope of the game, to separate it from reality. It can be considered the fact that the game in the modern world has undergone many transformations, mutations and modifications. “The ludic is everywhere, even in the “choice” of a brand of laundry detergent in the supermarket” (Baudrillard, 1990, p. 159).

Galloway, A. R. (2007) argues that the concept of the game towards the end of Baudrillard’s life “metastasized” so much that the game became simply a synonym for the world itself or life, or an ontological plane in itself. Of course, the game as part of the postmodern carnival received its greatest realization in the work “Carnival and Cannibal”. As part of this work, the game passes through the cannibalism of power, carnivalizing, and repeating farce on a global scale. Thus, J. Baudrillard associates the globalized world with the “great parade of cultures” (Baudrillard, 2011), engaged in self-devouring.

Dr Gerry Coulter, characterizing the recent studies of the French writer, calls this work “Baudrillard after Baudrillard” (Coulter, 2011) because, in this study, J. Baudrillard does not offer a way out of the picture of the world presented by him, does not offer reversibility, demonstrating to the readers only a game of reversibility, the game as a vicious circle of the existence of the modern globalized world, self-devouring itself in the form of a total masquerade.

So the game as a phenomenon of postmodern carnival turns out to be a concept for J. Baudrillard, which escapes structuring, and despite the negative attitude of the French philosopher to the phenomenon of the transgression of game, the game presented by him becomes transgressive, reversible in its manifestations as a game-non-game. In other words, it is not possible to determine where the game ends in the universe of aleatoriness.

Discussion and Conclusion

The game itself can be interpreted in completely different ways - in the direction from the complete non-recognition of its place in postmodern discourse to the extreme absolutization of the game, with a claim to a new paradigm, which is based on the transformation of an established meaning formation. But for sure, the presence of a game in philosophical discourse is an indisputable fact, as evidenced by the already well-established concepts of studying the game in postmodernism: “game of structures”, “language game”, and “media games”, etc.

The philosophical heritage of J. Baudrillard is so diverse and great that many of its facets are still subject to careful revision within the framework of the historical-philosophical, socio-philosophical discourse. Just as J. Baudrillard revised his views several times, for example, on simulacra, adding to them, later, simulacra of a different order. J. Baudrillard’s study of the last years of his life, for example, G. Coulter, is largely considered a revision, a reassessment. The same thing

happens with the concept of a game. Baudrillard treats it differently in different periods of creativity.

Although J. Baudrillard set the task of creating a full-fledged concept of the game, the role assigned to it in many works of the philosopher allows us to draw some analogies with other concepts of the game. So, for example, their concept of the game by Huizinga also allows you to question the limits of his - Huizinga's understanding of what the game is. Ontology of the game in his work "Homo Ludens" (Huizinga, 2014) is revealed through various spheres of human life, such as poetry, philosophy, science, war, everyday life, and customs, which speaks of its diversity and the complex process of establishing boundaries between the game and its absence. This position turns out to be quite close to the limits of Baudrillard's understanding of the game, where the game, as shown in this paper, has a wide field of application. Also, Baudrillard and Huizinga are similar in their opinion about the game as a territory of freedom. However, in Huizinga's works, this provision finds the realization of the culture-forming function of the game, where culture itself is a space for free play. For Baudrillard, however, a free game is bound by social practices carried out according to the rules. However, Huizinga (2014) himself was convinced that modern culture is losing its gaming tradition, the gaming element in it is decreasing, and such processes contribute to the destruction of culture, which is losing its aesthetic moment, which is directly related to the reproduction of spiritual values. The very role and the presented variability of the existence of games in Baudrillard's studies speak of a refutation of Huizinga's thesis.

Perhaps the essential difference in the understanding of Huizinga's and Baudrillard's game lies in the different starting points of the study. So Huizinga substantiated the space of the game, while Baudrillard used the game to substantiate his social concepts.

Also, if we draw analogies between Baudrillard's views on the game and, for example, Caillois, then we can find that Baudrillard's position will differ significantly from his. R. Caillois, recognizing the ambiguous nature of game instincts, warns against prejudice regarding the realization of game moments in non-game reality. R. Caillois is an adherent of the idea of the isolation of the game and insists on a separate or parallel co-existence of the game and reality (Caillois, 2001). In Baudrillard's works, on the contrary, the game, often the game rules themselves, are the basis for the existence of most social practices, being a sign of reality.

Of course, it is quite difficult to draw direct analogies about the essence of the game between Baudrillard and the authors of the developed game concepts. Therefore, it makes sense to talk about the tendentious similarity of some positions of postmodern representatives in the game. Thus, J. Deleuze's opinion that the mixing of different games leads to new meanings (Deleuze, 1995), that in the modern world of simulacra, there is a deep game, a game of difference and repetition (Deleuze, 1998) is consonant with Baudrillard's ideas about the game of simulacra in hyperreality, that the penetration of certain types of games, the game model of perception, into real life, into the sphere of consumption, for example, changes the meaning of the entire process of acquiring the necessary goods.

Also, Baudrillard's ideas about reality as a game into a reality, the dissolution of the game in various concepts, borders on the question of the ontology of the game by J. Derrida (1995), who connects the game with naming something a game. This leads, in turn, to the fact that the game has a unique opportunity to disappear or dissolve into ontological structures, according to Derrida.

The idea of simulacra games is also similar to the position of J. Bataille (1997), who presents the game as part of a person's inner experience, as a project of simulated reality.

The indicated positions of modern philosophers only emphasize the complexity of the development of the stated topic and the relevance and necessity of studying the issue of the limits of understanding the game in the modern space. Also, the outline of these issues suggests that the limits of J. Baudrillard's understanding of the game are wide, diverse, and are revealed in the styles of postmodernist traditions of presentation. The game problems raised by him, although they do not have a conceptual design in the classical sense, are deeply rooted in the most important themes of his work. Baudrillard's game does not have a negative connotation but is only part of his way of characterizing the world and is part of his social theory.

A. R. Galloway (2007) argues that J. Baudrillard's games are capable of transcending, going beyond the world through the establishment. The analysis, in turn, gives grounds to supplement the thesis put forward above with the provision that game in the philosophy of J. Baudrillard appears as a transgression that changes its ontological status, the form of its existence, undergoing "reversibility". Baudrillard's limits of the game are a vivid example of modelling in non-classical ontology, where the game is a way of being, characterized by opposite tendencies: rooted in discourse and escaping from its structures.

Based on the positions presented in the analysis of the game in the philosophy of J. Baudrillard, the following can be noted. The presented position that the game is a sign of reality, Baudrillard may have proceeded from the fact that the game, which is the basis of human goal-setting, is capable of influencing the processes of managing social processes in the modern world. And this is the great merit of Baudrillard, his contribution to the interpretation and justification of the entire "playing" XXI century. By demonstrating the essence of the game as a game of reality, J. Baudrillard significantly supplements his theory of modern sociality as a game, subject to widespread manipulation, speculation and flirting with cultural norms and ethical concepts,

reality. Furthermore, media in the modern world has moved from the means of communication to practically a condition for the normal life of mankind, and Baudrillard also demonstrates this through the game.

It was in the present study, among other things, that an attempt was made to imagine what a sociality would be "stretched" through the implosion of the game. Of course, the authors of this study are aware that many of the topics discussed here, associated here with the game, are connotative in nature and can be perceived as debatable, which is the norm when trying to interpret the ideas of postmodernists as such.

It is obvious that the phenomenon of the game in the philosophy of J. Baudrillard occupies a special place. This is due to the fact that the game acts like a conductor, a password for the disclosure of more and more facets of his work. What is more, the French philosopher himself remained involved in a double game: the game of ontology in the modern world and the game of interpretations which was offered to his readers. Therefore, conceptually the game by J. Baudrillard has limits - the limits of the existence of ideas, hypotheses, and problems, of which it, the game, acts. On the other hand, it is worth considering whether such phenomena as hyperreality, aleatory, and reversibility, in the understanding of J. Baudrillard, have limits. The game and the gamic are a part of the latter.

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(Dexter & Attenborough, 2013, Table 3, row 5, p. 34)

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However, results from another study suggested significant differences... (Smith, as cited in Jones, 2012).

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AUTHORS

Ruben AGHUZUMTSYAN - PhD, Professor of Chair of Psychology of Management at Public Administration Academy of Republic Armenia, Yerevan, Armenia.

ORCID iD: <https://orcid.org/0000-0003-4933-4776>

E-mail: rvaghuzumtsyan@list.ru

Farouq Ahmad Faleh AL AZZAM - Assistant Professor of Law, Jadara University, Irbid, Jordan.

ORCID iD: <https://orcid.org/0000-0002-7817-9704>

E-mail: alazzamfarouq@yahoo.com

Mueen Fandi Nhar ALSHUNNAQ - Dr. of Science in Law, Jadara University, Irbid, Jordan.

ORCID iD: <https://orcid.org/0000-0002-4488-1220>

E-mail: abu_alahmadshunnaq@yahoo.com

Khairul AMIN - Bachelor of Religion, Master's Candidate at the Department of Philosophy at Universitas Gadjah Mada, Indonesia.

ORCID iD: <https://orcid.org/0000-0001-8575-7851>

E-mail: khairular1996@gmail.com

Pinto ANUGRAH - Lecturer at the Indonesian Literature Department of Universitas Lancang Kuning, Indonesia.

E-mail: pinto@unilak.ac.id

Ara ARAKELYAN - PhD, Dr. of Science in Philology, Yerevan State University, Gavar State University, Yerevan, Armenia.

E-mail: arakelara1@gmail.com

ORCID iD: <https://orcid.org/0000-0002-5360-7602>

Ardiya ARDIYA - Lecturer at the Faculty of Education at Universitas Muhammadiyah Riau, Indonesia.

E-mail: ardiya@umri.ac.id

Hadjrah ARIFIN - Expert Social Antropology, Lecturer at Universitas Muhammadiyah Kupang, Kupang City, East Nusa Tenggara Province, Indonesia.

ORCID iD: <https://orcid.org/0000-0002-1150-4314>

E-Mail: hadjraharifin1971@gmail.com

Hrant AVANESYAN - PhD, Dr. of Science in Psychology, Professor, the Head of the Chair of General Psychology and Scientific Centre of Psychology at YSU, Yerevan, Armenia.

ORCID iD: <https://orcid.org/0000-0002-5987-7830>

E-mail: avanesyanh@ysu.am

Ruzanna BAGHRAMYAN - English language Lecturer at Armenian State University of Economics, Yerevan, Armenia.

ORCID iD: <https://orcid.org/0000-0001-9056-0842>

E-mail: rouzannabaghramyan@gmail.com

Luis BASCO - PhD, Professor of Avignon University, Teacher Department of Information and Communication Sciences, Avignon, France.

ORCID iD: <https://orcid.org/0000-0002-8812-8185>

E-mail: louis.basco@univ-avignon.fr

Natalia BOBER - PhD in Philology, Associate Professor of the Department of German Philology at Borys Grinchenko Kyiv University, Kyiv, Ukraine.

ORCID iD: <https://orcid.org/0000-0002-9639-0562>

E-mail: natashabober@gmail.com

Svitlana BOIKO - PhD in Philosophy, Head of the Original Pedagogical Novelty Sector, Department of Innovation Activity, Research and Experimental Work, State Scientific Institution "Institute of Education Content Modernization", Kyiv, Ukraine.

ORCID iD: <https://orcid.org/0000-0002-4999-4603>

E-mail: boyko-svitlana@ukr.net

Arief BUDIONO - Lecturer in Faculty of Law, Universitas Muhammadiyah Surakarta, Surakarta, Indonesia.

ORCID iD: <https://orcid.org/0000-0002-5284-5684>

E-mail: ab368@ums.ac.id

Yuliia BUTKO - PhD in Philosophy, Associate Professor at the Department of Philosophy, History and Social - Humanitarian Disciplines, SHEI "Donbas State Pedagogical University", Sloviansk, Ukraine.

ORCID iD: <https://orcid.org/0000-0001-9375-6015>

E-mail: Yuliia_alwe@gmx.net

Olesya CHERKHAVA - PhD, Dr. of Science in Philology, the Head of the Department of the English Language of the Translation / Interpretation Studies Faculty at Kyiv National Linguistic University, Kyiv, Ukraine.

ORCID iD: <https://orcid.org/0000-0002-4504-0992>

E-mail: olesya_marchenko@yahoo.com

Anna CHERNYSH - PhD in Philology, Doctoral Student at National Pedagogical Dragomanov University, Kyiv, Ukraine.

ORCID iD: <https://orcid.org/0000-0001-6183-7312>

E-mail: anna_chernysh@ukr.net

Khudzaifah DIMYATI - Professor in Faculty of Law, Universitas Muhammadiyah Surakarta, Surakarta, Indonesia.

ORCID iD: <https://orcid.org/0000-0003-4305-7229>

E-mail: kd255@ums.ac.id

Victoria DOVZHUK - PhD in Pharmaceutics, Associate Professor of the Department of Organization and Economics of Pharmacy at Bogomolets National Medical University, Pharmaceutical Faculty, Pharmacy Organization and Economics, Kyiv, Ukraine.

ORCID iD: <https://orcid.org/0000-0002-3491-018>

E-mail: dovika@ukr.net

Vira DUBININA - PhD, Dr. of Science in Philosophy, the head of the Department of Philosophy and Social Science, Poltava State Medical University, Poltava, Ukraine.

ORCID iD: <https://orcid.org/0000-0001-8024-9823>

E-mail: vera.dubinina777@gmail.com

Volodymyr FED - PhD, Dr. of Science in Philosophy, Professor, the head of the Department of Philosophy, History and Social - Humanitarian Disciplines. SHEI "Donbas State Pedagogical University", Sloviansk, Ukraine.

ORCID iD: <https://orcid.org/0000-0002-4786-1313>

E-mail: ddpudoc@gmail.com

Shushanik GHUKASYAN - PhD in Law, Lecturer at Yerevan State University, Faculty of Law, Civil Law Chair, Yerevan, Armenia.

E-mail: shushanik.ghukasyan@ysu.am

Alina GALSTYAN - Scientific Researcher of Chair of General Psychology and Scientific Centre of Psychology at YSU, Yerevan, Armenia.

E-mail: alina.galstyan@ysu.am

Srbuhi GEVORGYAN - PhD, Dr. of Science in Psychology, Professor, Rector of Khachatur Abovyan Armenian State Pedagogical University, Yerevan, Armenia.

E-mail: gevorgyansrbuhi@aspu.am

Shushanik GHUKASYAN - PhD in Law, Lecturer at Yerevan State University, Faculty of Law, Civil Law Chair, Yerevan, Armenia.

E-mail: shushanik.ghukasyan@ysu.am

Vachagan GRIGORYAN - PhD, Dr. of Science in Philology, Head of Armenian Language and Literature Chair at Gavar State University, Gavar, Armenia.

ORCID iD: <https://orcid.org/0000-0003-4669-8152>

E-mail: vachik_grigoryan@mail.ru

Naira HAKOBYAN - PhD, Dr. of Science in Psychology, Professor, Deputy Director on Research Affairs at the International Scientific Educational Centre of National Academy of Sciences, Yerevan, Armenia.

ORCID iD: <https://orcid.org/0000-0003-0753-2774>

E-mail: naira.hakobyan@isec.am

Taras HARASYMIV - Dr. of Science in Law, Professor of the Department of Theory of Law and Constitutionalism Institute of Law, Psychology and Innovative Education Lviv Polytechnic National University, Lviv, Ukraine.

ORCID iD: <https://orcid.org/0000-0002-4627-4774>

E-mail: pnult12@ukr.net

Armen HARUTYUNYAN - Master of law, PhD in Political Science, Associate Professor of Political Science Chair at Russian-Armenian University, Yerevan, Armenia.

E-mail: armenh88@mail.ru

Lusine HARUTYUNYAN - Dr. of Science in Philology, the head of the Chair of Languages at the Armenian State University of Economics, Yerevan, Armenia.

ORCID iD: <https://orcid.org/0000-0002-3499-4862>

E-mail: lusineharutyunyan100@yahoo.com

Armen HAYKYANTS - PhD, Dr. of Science in Law, Professor, Head of Civil Law Chair at Yerevan State University, Faculty of Law, Yerevan, Armenia.

E-mail: ahaykyants@ysu.am

Olena HERASYMENKO - PhD in History, Associate Professor of the Department of Philosophy and Social Sciences, Chernihiv Polytechnic National University, Chernihiv, Ukraine.

ORCID iD: <http://orcid.org/0000-0001-9613-6022>

E-mail: shadiki@ukr.net

Olena HONCHARUK - Associate Professor at Kyiv National University of Culture and Arts, Faculty of Musical Art, Department of Musical Art, Kyiv, Ukraine.

ORCID iD: <https://orcid.org/0000-0002-4067-4507>

E-mail: olenagoncharuk@ukr.net

Oleksandr HORBAN - Dr. of Science in Philosophy, Professor of Philosophy Department of the Faculty of History and Philosophy, Borys Grinchenko Kyiv University, Kyiv, Ukraine.

ORCID iD: <https://orcid.org/0000-0003-2321-5963>

E-mail: gorban_oleksandr@ukr.net

Larysa HORBOLIS - PhD, Dr. of Science in Philology, Professor of the Department of Ukrainian Language and Literature at Sumy State Pedagogical University, Sumy, Ukraine.

ORCID iD: <https://orcid.org/0000-0003-4775-622X>

E-mail: gorbolisspu@gmail.com

Ivanna HUZII - PhD in Education of the Department of Pedagogy and Innovative Education, Institute of Law, Psychology and Innovative Education, Lviv Polytechnic National University, Ukraine.

ORCID iD: <https://orcid.org/0000-0002-6886-6412>

E-mail: bvpjp0909@gmail.com

Dewi IRIANI - Associate Professor in Faculty of Sharia, IAIN Ponorogo, Ponorogo, Indonesia.

ORCID iD: <https://orcid.org/0000-0002-2462-8455>

E-mail: dewiiriani@iainponorogo.ac.id

Olena ISHCENKO - PhD in Philology, Assistant Lecturer at the Department of Journalism and Philology, Sumy State University, Sumy, Ukraine.

ORCID iD: <https://orcid.org/0000-0001-9274-8566>

E-mail: o.ishchenko@journ.sumdu.edu.ua

Alla ISHCHUK - PhD in Philosophy, Associate Professor of the Department of English Philology, Faculty of Foreign Philology at Dragomanov National Pedagogical University, Ukraine.

ORCID iD: <https://orcid.org/0000-0001-7825-4295>

E-mail: allaishchuck@hotmail.com

Naira ISKANDARYAN - Associate Professor of Philology at Russian-Armenian University, Yerevan, Armenia.

ORCID iD: <https://orcid.org/0000-0002-7914-7966>

E-mail: isnaira123456@gmail.com

Junaidi JUNAIDI - Dr. of Arts and Social Science, Rector of the Universitas Lancang Kuning, Pekanbaru, Indonesia.

E-mail: junaidi@unilak.ac.id

Oksana KALINSKA - PhD in Pedagogy, Associate Professor of the Private Institution of Higher Education "IT Step University", Ukraine.

ORCID iD: <https://orcid.org/0000-0003-2939-2071>

E-mail: ivanna02932832@yahoo.com

Yan KAPRANOV - PhD, Dr. of Science in Philology, Professor of the Professor I. V. Korunets Department of English Philology and Translation at Kyiv National Linguistic University, Kyiv, Ukraine.

ORCID iD: <https://orcid.org/0000-0003-2915-038X>

E-mail: skinner@ukr.net

Iryna KARPAN - PhD, Associate Professor of the Department of Social and Humanitarian Education, Communal Institution of Higher Education "Dnipro Academy of Continuing Education" of Dnipropetrovsk Regional Council, Dnipro, Ukraine.

ORCID iD: <https://orcid.org/0000-0002-1921-5373>

E-mail: irinakarpan2@gmail.com

Garik KERYAN - PhD, Dr. of Political Science, Professor at the Chair of Political Science at Yerevan State University, Yerevan, Armenia.

ORCID iD: <https://orcid.org/0000-0002-7538-3857>

E-mail: g.keryan@ysu.am

Anna KHACHATRYAN - PhD in Psychology, Docent, lecturer at the International Scientific Educational Centre of National Academy of Sciences, Yerevan, Armenia.

ORCID iD: <https://orcid.org/0000-0001-5761-8838>

E-mail: anna.khachatryan@isec.am

Svitlana KHRYPKO - PhD in Philosophy, Associate Professor of the Department of Philosophy, Faculty of History and Philosophy at Borys Grinchenko Kyiv University, Ukraine.

ORCID iD: <https://orcid.org/0000-0001-9426-4549>

E-mail: s.khrypko@kubg.edu.ua

Iryna KOLIADA - PhD, Senior Lecturer of the Department of Information and Educational Projects Management, Communal Institution of Higher Education "Dnipro Academy of Continuing Education" of Dnipropetrovsk Regional Council, Dnipro, Ukraine.

ORCID iD: <https://orcid.org/0000-0003-1355-4232>

E-mail: kolyada65@gmail.com

Oleksii KOLIEVATOV - PhD in History, Associate Professor of the Department of Philosophy and Social Sciences Educational-Scientific Institute of Economics, Chernihiv Polytechnic National University, Chernihiv, Ukraine.

ORCID iD: <https://orcid.org/0000-0001-9418-7897>

E-mail: aleksk79@ukr.net

Marina KOLINKO - PhD, Dr. of Science in Philosophy, Associate Professor of the Department of Philosophy, Faculty of History and Philosophy at Borys Grinchenko Kyiv University, Ukraine.

ORCID iD: <https://orcid.org/0000-0002-1043-2742>

E-mail: m.kolinko@kubg.edu.ua

Anush KOSYAN - YSU Master in Foreign Literature Department, Faculty of European Languages and Communication, Senior Admin Assistant in "European School in Armenia" Foundation, Yerevan, Armenia.

ORCID iD: <https://orcid.org/0000-0002-4150-4358>

E-mail: kosyananush97@mail.ru

Ihor KOVAL - PhD in Law, Associate Professor at the Department of Theory and Philosophy of Law, Constitutional and International Law of the Institute of Law, Psychology and Innovative Education of Lviv Polytechnic National University, Lviv, Ukraine.

ORCID iD: <https://orcid.org/0000-0002-5332-6958>

E-mail: mpnip55@gmail.com

Myroslav KRYSHYANOVYCH - Dr. of Science in Public Administration, Professor of the Department of Pedagogy and Innovative Education, Lviv Polytechnic National University, Lviv, Ukraine.

ORCID iD: <https://orcid.org/0000-0003-1750-6385>

E-mail: mf0077@ukr.net

Maryna KUSHNIEROVA - PhD in Philology, Senior Lecturer of the Department of Foreign Languages and Teaching Methodology, Oleksandr Dovzhenko Hlukhiv National Pedagogical University, Hlukhiv, Ukraine.

ORCID iD: <https://orcid.org/0000-0003-2922-1555>

E-mail: kushnyeryovamarina@ukr.net

Tatiana LOHVIYNIUK - PhD in Historical Science, Associate Professor of History and Culture of Ukraine and special historical disciplines of the Faculty of Historical and Socio-Psychological Education, Hryhorii Skovoroda University in Pereiaslav, Pereiaslav, Ukraine.

ORCID iD: <https://orcid.org/0000-0003-0892-2993>

E-mail: diamondstars@ukr.net

Olha LIASHKO - PhD in Philology, Senior Lecturer of the Department of English Philology at Kyiv National Linguistic University, Kyiv, Ukraine.

ORCID iD: <https://orcid.org/0000-0002-3071-2565>

E-mail: olyalyashko15@gmail.com

Iryna LYCHENKO - Dr. of Science in Law, Professor, Head of the Civil Law and Procedure, Institute of Law, Psychology and Innovative Education, Lviv Polytechnic National University, Lviv, Ukraine.

ORCID iD: <http://orcid.org/0000-0002-4838-3579>

E-mail: klochekl55@gmail.com

Tetiana LYSOKOLENKO - PhD, Associate Professor of the Department of Philosophy, Communal Institution of Higher Education “Dnipro Academy of Continuing Education” of Dnipropetrovsk Regional Council, Dnipro, Ukraine.

ORCID iD: <https://orcid.org/0000-0003-1545-8682>

E-mail: lusokolenko@gmail.com

Septiana Dwiputri MAHARANI - PhD, Dr. of Philosophy, lecturer at the Department of Philosophy at Universitas Gadjah Mada, Indonesia.

ORCID iD: <https://orcid.org/0000-0002-5404-5269>

E-mail: septiana.dm@ugm.ac.id

Yuliia MALIKOVA - Lecturer at the Department of Philosophy, History and Social – Humanitarian Disciplines, SHEI “Donbas State Pedagogical University”, Sloviansk, Ukraine.

ORCID iD: <https://orcid.org/0000-0001-9775-7381>

E-mail: malikova.jul@mail.ru

Ruslana MARTYCH - PhD in Philosophy, Associate Professor of Philosophy Department of the Faculty of History and Philosophy, Borys Grinchenko Kyiv University, Kyiv, Ukraine.

ORCID iD: <https://orcid.org/0000-0002-7755-4496>

E-mail: martichruslana@bigmir.net

Larysa MELESHKEVYCH - PhD in Philology, Associate Professor of the Professor I. V. Korunets Department of English Philology and Translation at Kyiv National Linguistic University, Kyiv, Ukraine.

ORCID iD: <https://orcid.org/0000-0002-6537-8683>

E-mail: larysa.meleshkevych@knlu.edu.ua

Nune MELKONYAN - Lecturer at the Chair of Diplomatic Service and Communication of the Faculty of International Relations at Yerevan State University, Yerevan, Armenia.

ORCID iD: <https://orcid.org/0000-0003-2775-4200>

E-mail: nune.melkonyan@ysu.am

Olga MELNYK - PhD in Philosophy, Associate Professor, Vice-Rector for Scientific-Pedagogical Work and Social Development, Chernihiv Polytechnic National University, Chernihiv, Ukraine.

ORCID iD: <https://orcid.org/0000-0003-3094-6123>

E-mail: 1747729@ukr.net

Leonid MOZGOVOY - PhD, Dr. of Science in Philosophy, Professor of the Department of Philosophy, History and Social - Humanitarian Disciplines. SHEI "Donbas State Pedagogical University", Sloviansk, Ukraine.

ORCID iD: <https://orcid.org/0000-0001-8236-0197>

E-mail: philosophy619@mail.ru

Yelena MURADYAN - PhD in Biological Science, Scientific Researcher at Scientific Centre of Psychology at YSU, Yerevan, Armenia.

E-mail: yelena.muradyan@ysu.am

Kseniia NIKOLENKO - PhD in Philosophy, Associate Professor Donetsk State University of Internal Affairs, Kryvyi Rih Educational and Scientific Institute, faculty №1, Department of Social Humanities and Legal Disciplines Kryvyi Rih, Ukraine.

ORCID iD: <https://orcid.org/0000-0002-2091-7823>

E-mail: Nikolenkoksenia985@gmail.com

Alla NITCHENKO - PhD in History, Associate Professor of the Department of Law Enforcement and General Law Disciplines Faculty of Law, Chernihiv Polytechnic National University, Educational-Scientific Institute of Law and Social Technologies, Chernihiv, Ukraine.

ORCID iD: <https://orcid.org/0000-0002-2141-8137>

E-mail: nitalla2014@gmail.com

Siti Syahida NURANI - Dr. of Science in Law, Dean of the Faculty of Law at Universitas Muhammadiyah Kupang, Kupang City, East Nusa Tenggara Province, Indonesia.

E-mail: nuranisyahida05@gmail.com

Oksana ONYSHCHUK - PhD in Philosophy, Associate Professor at the Department of Philosophy, Institute of the Humanities and Social Sciences, Lviv Polytechnic National University, Lviv, Ukraine.

ORCID iD: <http://orcid.org/0000-0002-8064-1953>

E-mail: oksana.v.onyshchuk@lpnu.ua

Emil ORDUKHANYAN - PhD in Political Science, Associate Professor, Director of the Institute of Philosophy, Sociology and Law of NAS RA, Yerevan, Armenia.

ORCID iD: <https://orcid.org/0000-0002-6610-8220>

E-mail: emil.ordukhanyan@gmail.com

Volodymyr ORTYNSKYI - Dr. of Science in Law, Director of the Institute of Law, Psychology and Innovative Education of the Lviv Polytechnic National University, Lviv, Ukraine.

ORCID iD: <https://orcid.org/0000-0001-9041-6330>

E-mail: drvel@ukr.net

Olesia PANKIV - PhD in Philosophy, Associate Professor at the Department of Philosophy, Institute of Humanities and Social Sciences, Lviv Polytechnic National University, Lviv, Ukraine.

ORCID iD: <https://orcid.org/0000-0003-2081-4792>

E-mail: olesia.v.pankiv@lpnu.ua

Varduhi PAPOYAN - PhD, Professor of Chair of General Psychology and Scientific Centre of Psychology at YSU, Yerevan, Armenia.

ORCID iD: <https://orcid.org/0000-0001-7534-6872>

E-mail: vpapoyan@ysu.am

Nataliia PAVLIUK - PhD in Law, Assistant of the Civil Law and Procedure, Institute of Law, Psychology and Innovative Education, Lviv Polytechnic National University, Lviv, Ukraine.

ORCID iD: <https://orcid.org/0000-0001-6108-9713>

E-mail: tul326@ukr.net

Laura PETROSYAN - PhD in Psychology, Associate Professor, head of the Chair of Psychology of Management, Languages and Information Technology at Public Administration Academy, Yerevan, Armenia.

ORCID iD: <https://orcid.org/0000-0002-0433-0715>

E-mail: petrosyanlaura@gmail.com

Yogi PRASETYO - Lecturer in Universitas Muhammadiyah Ponorogo, Ponorogo, Indonesia.

E-mail: yogiprasetyo@umpo.ac.id

Alona ROMANOVA - Dr. of Science in Law, Professor at the Department of Theory and Philosophy of Law, Constitutional and International Law of the Institute of Law, Psychology and Innovative Education of Lviv, Polytechnic National University, Lviv, Ukraine.

ORCID iD: <https://orcid.org/0000-0003-2858-3052>

E-mail: tetikoty@yahoo.com

Diana SARGSYAN - PhD, Associate Professor, Assistant of Chair of General Psychology and Scientific Centre of Psychology at YSU, Yerevan, Armenia.

ORCID iD: <https://orcid.org/0000-0002-3058-9069>

E-mail: dianasarghsyan@ysu.am

Oksana SERHIEIENKOVA - the Head of Psychology of Personality and Social Practices Department, Institute of Human Sciences at Borys Grinchenko Kyiv University, Ukraine.

ORCID iD: <https://orcid.org/0000-0002-1380-7773>

E-mail: o.serhieienkova@kubg.edu.ua

Nataliia SHAKUN - PhD in Philosophy, Associate Professor, Head of the Department of Philosophy and Social Sciences, Chernihiv Polytechnic National, Chernihiv, Ukraine.

ORCID iD: <https://orcid.org/0000-0003-2761-9965>

E-mail: shakunn@ukr.net

Levon SHIRINYAN - Dr. of Political Science, Professor, Head of the Department of Social Studies at Khachatur Abovyan ASPU, Yerevan, Armenia.

E-mail: shirinyanlevon19@aspu.am

Hisham Jadallah Mansour SHAKHATREH - Assistant Professor of Law, Jadara University, Irbid, Jordan.

ORCID iD: <https://orcid.org/0000-0001-8693-5744>

E-mail: dr.hishamshakhatreh@gmail.com

Viktoriia SLABOUZ - PhD in Philology, Associate Professor at the Department of Foreign Languages, SHEI "Donbas State Pedagogical University", Sloviansk, Ukraine.

ORCID iD: <https://orcid.org/0000-0003-1810-4054>

E-mail: queen_viktoria28@ukr.net

Dmytro SMOTRYCH - PhD in Law, Associate Professor, Institute of Law, Psychology and Innovative Studies, Lviv Polytechnic National University, Lviv, Ukraine.

ORCID iD: <https://orcid.org/0000-0001-5747-1354>

E-mail: so_oleksandr@ukr.net

Lyudmila SOHA - PhD in Historical Science, Associate Professor of Foreign Philology, Translation and Teaching Methods of the Faculty of Ukrainian and Foreign Philology, Hryhorii Skovoroda University in Pereiaslav, Pereiaslav, Ukraine.

ORCID iD: <https://orcid.org/0000-0003-1546-322X>

E-mail: megan-love-fox@ukr.net

Oleksandra STEBELSKA - PhD in Philosophy, Senior Lecturer at the Department of Philosophy, Institute of Humanities and Social Sciences, Lviv Polytechnic National University, Lviv, Ukraine.

ORCID iD: <https://orcid.org/0000-0002-7208-3197>

E-mail: oleksandra.i.stebelska@lpnu.ua

Nataliia STEFANOVA - PhD, Dr. of Science in Philology, Professor of Prof. O. M. Morokhovsky Department of English Philology, Translation and Philosophy of Language, Faculty of Germanic Philology at Kyiv National Linguistic University, Ukraine.

ORCID iD: <https://orcid.org/0000-0002-8699-9219>

E-mail: stefanova.nataliya2017@gmail.com

Volodymyr STESHENKO - PhD, Dr. of Pedagogical Science, Professor of the Department of Theory and Practice of Technological and Vocational Education. SHEI "Donbas State Pedagogical University", Sloviansk, Ukraine.

ORCID iD: <https://orcid.org/0000-0002-8183-3957>

E-mail: stesenko.volodymyr@gmail.com

Olesia STOLIARCHUK - Dr. of Science in Psychology, Associate Professor of the Department of Psychology of Personality and Social Practices, Institute of Human Sciences at Borys Grinchenko Kyiv University, Ukraine.

ORCID iD: <http://orcid.org/0000-0003-4252-2352>

E-mail: o.stoliarchuk@kubg.edu.ua

Hayk SUKIASSYAN - PhD in Political Science, Associate Professor, Scientific Secretary of the Institute of Philosophy, Sociology and Law of NAS RA, Yerevan, Armenia.

E-mail: hayk_sukiassyan@mail.ru

Alya Farah TAUFIQOH - Bachelor of Architecture, Research Assistant at the Department of Architecture and Planning at Universitas Gadjah Mada, Indonesia.

ORCID iD: <https://orcid.org/0000-0002-3474-0416>

E-mail: alyafaraht@gmail.com

Wahid Hasyim TRA BENI - Master of Sociology, Lecturer at Universitas Muhammadiyah Kupang, Kupang City, East Nusa Tenggara Province, Indonesia.

ORCID iD: <https://orcid.org/0000-0002-0654-7635>

E-Mail: wahidhasyimumpkupang@gmail.com

Tatiana VOROPAYEVA - PhD in Psychology, Associate Professor at the Center for the Ukrainian Studies Taras Shevchenko National University of Kyiv, Faculty of Philosophy, Center for Ukrainian Studies, Kyiv, Ukraine.

ORCID iD: <https://orcid.org/0000-0001-8388-7169>

E-mail: voropayeva-tania@ukr.net

Nataliya VYKHRUSHCH - PhD in Law, Assistant Professor of the Department of Foreign Languages for Sciences, Ivan Franko National University of Lviv, Ukraine.

ORCID iD: <https://orcid.org/0000-0002-8489-7964>

E-mail: v24natalka@yahoo.com

Kelik WARDIONO - Professor in Faculty of Law, Universitas Muhammadiyah Surakarta, Surakarta, Indonesia.

ORCID iD: <https://orcid.org/0000-0002-3461-9202>

E-mail: kelik.wardiono@ums.ac.id

Zainur WULA - Dr. of Science in Sociology, Rector of the Universitas Muhammadiyah Kupang, Kupang City, East Nusa Tenggara Province, Indonesia.

ORCID iD: <https://orcid.org/0000-0002-7822-9767>

E-Mail: zainurwula@yahoo.com

Wardah YUSPIN - Lecturer in Faculty of Law, Universitas Muhammadiyah Surakarta, Surakarta, Indonesia.

ORCID iD: <https://orcid.org/0000-0002-7475-4804>

E-mail: wy205@ums.ac.id

Laryssa ZYAZYUN - Dr. of Science in Education, Professor of the Department of Ukrainian and Foreign Languages and Literature Teaching Methods, Institute of Philology Taras Shevchenko Kyiv National University, Ukraine.

ORCID iD: <https://orcid.org/0000-0002-0046-6981>

E-mail: lyalya8@yahoo.com

Aleksey ZYRIANOV - PhD in Law, Associate Professor, Department of Theory of State and Law, Labor Law, South Ural State University, Chelyabinsk, Russian Federation.

ORCID iD: <https://orcid.org/0000-0002-6364-1812>

E-mail: zav-nauka@mail.ru

ՎԻՍՊՈՄ

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Լրատվական գործունեություն իրականացնող՝ «Խաչատուր Աբովյանի անվան
հայկական պետական մանկավարժական համալսարան» հիմնադրամ
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Համարի թողարկման պատասխանատու՝

գիտական պարբերականի գլխավոր խմբագիր Հասմիկ ՀՈՎՀԱՆՆԻՍՅԱՆ

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Ծավալը՝ 301 էջ

MARIA BAGHRAMIAN

The famous philosopher at University College Dublin (UCD), elected member of the Royal Irish Academy, member of the Steering Committee of the International Federation of Philosophical Societies (FISP) and its Committee on Gender Issues, member of WISDOM Editorial Board, Maria Baghramian visited the ASPU and was hosted by the Department of Philosophy and Logic named after Academician Georg Brutian.

The scientist's main domain of studies comprises philosophy of language, rationalism, American philosophy of the 20th century (Hillary Patnam, Donald Davidson, Richard Rorty and Willard Van Orman Quine), pragmatism, epistemology and epistemological studies.

The prospects of cooperation and implementation of potential projects in the field of philosophy were discussed during the meeting with the ASPU Rector and teaching staff representatives. Professor Maria Baghramian is confident that collaboration with the Pedagogical University can persist in different spheres. She expressed hope that Armenian philosophers will participate in the 25th World Congress of Philosophy in Rome in 2024, which she considers an exceptional event in global philosophy.

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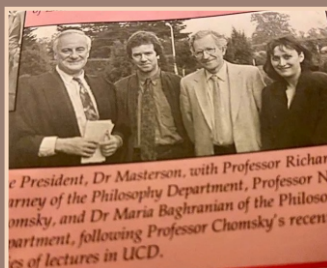
ASPU Hosts Professor of Philosophy Maria BAGHRAMIAN



With Paul Boghossian - Silver Professor of Philosophy at New York Institute of Philosophy Department, director of the New York Institute of Philosophy and Distinguished research professor at the university of Birmingham in the UK



Maria Baghramian has won a €3 million grant from the e-year research project on "the role of science in policy decision making and the conditions under which people should trust and rely on expert opinion that shapes public policy."



With Richard Kearney and Patrick Masterson at University College Dublin during Noam Chomsky's first visit to Ireland and UCD, May 1993



PERITIA conference on the Ethics of Trust and Expertise, Yerevan, The American University of Armenia, June, 2022

<https://www.facebook.com/mariabaghramian>

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Address: 17 Tigran Mets Ave., Yerevan 0010, RA

Phone: (+374 10) 59 70 65; Fax: (+374) 59 70 08

E-mail: wisdom.periodical@gmail.com

Official webpage of the Periodical: <http://wisdomperiodical.com>

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