

4. Bazylevych, Viktor and Volodymyr Ilin. 2015. *Ekonomiko-filosofska dumka suchasnoho svitu [Economic and philosophical thought of the modern world]*. Kyiv: "Znannya".

5. Zvieriakov, Mykhailo. 2022. "Ukrayinska ekonomika pid chas voyennoyi agresiyi RF i v period pislyavoyennogo vidnovlennya" ["The Ukrainian economy during the military aggression of the Russian Federation and in the period of post-war recovery"]. *Ekonomika Ukrainy, Ukraine economy* 8: 3–19.

S. Sinjakov

ACTIVITY OF CONSCIOUSNESS IN THE IMPLEMENTATION OF ECONOMIC PROCESSES

Introduction. An important economic aspect of the problem of the ideal is the study of the interaction of the ideal and material components in economic processes. Moreover, this problem is not theoretical, but has a practical meaning, a substantive field of application. **The aim** of the study is to substantiate the need to expand ideas about the objects of economic science by including them in a deeper area of culture, thinking style, worldview, habits, and traditions. The task is to analyze the content of the activity of human consciousness as a source of economic actions. **Research methodology** is a systemic and interdisciplinary approaches.

Research results. The economic environment includes thinking and acting people, as well as a significant number of values, goals and norms of behavior. The economic behavior of people is always determined by a number of sociocultural factors, the main of which are psychological, political, sociological, religious, worldview and other ideological ideas. Each system of economic relations can be connected with different ideological ideas. They can coexist in a single economic space or, having arisen in a certain historical sequence, exert mutual influence. Ideas are not only a passive reflection of the social environment, they have a transformative character. The ideal component in the economic process can be defined as a historically established system of fixed economic relations, developing forms of economic interaction. Emphasizing the projective essence of ideas in economic consciousness, one should find out how such a feature of them as goal-setting contributes to the solution of economic problems.

Discussion. Pluralism in economic research and methodology of science is much more profitable, fruitful and perfect than monism. It raises the level of scientific culture and the effectiveness of theoretical research. Economics is a way of looking at those phenomena that may be studied by other social and natural sciences, so an alternative approach to the analysis of various social and economic phenomena seems to be actual and effective. **Conclusions.** Today, a new globalized economy has emerged, in many respects different from the previous one - the financial system, which has brought other principles of management. All this required a new scientific understanding. New forms of knowledge do not have a strictly defined subject, and a specific research methodology; they do not always rely on the old scientific traditions. But the main thing has happened: the demarcation from the old system of knowledge, which necessarily causes the generation of new ideas in science, leads to heated discussions among scientists, representatives of different fields of knowledge.

Keywords: *ideal, economic consciousness, economic philosophy, economic entities, irrational economic behavior, deductive-rational method.*

6. Taler, Richard. 2022. *Povedinkova ekonomika. Chomu lyudi diyut irracionalno i yak otrimati z cogo vigodu [Behavioral finance. Why people act irrationally and how to benefit from it]*. Kyiv: Nash format.

7. Fukuyama, Frensis. 2020. *Identichnost: Stremlenie k priznaniyu i politika nepriyatiya [Identity: The demand for dignity and the politics of resentment]*. Kyiv: Alpina Publisher.

UDC 316. 159

Ju. Kharchenko

IDENTITY IN THE "POST-GLOBALIZATION" OF THE NEW SOCIETY AS "HOMO SPIRITUS IN UNIVERSUM CONCENTUS": EPISTEMOLOGICAL AND ONTOLOGICAL APPROACHES

Volodymyr Vynnychenko Central Ukrainian State University
kharchenkojv@gmail.com

Abstract. "Post-globalization" is presented as a new phenomenon, considered in the perspective of history, what actualized the definition of the place and role of the individual in the new state of society. The goal of the study was the conceptualization of the phenomenon of personality in the "post-globalization" of the new society based on epistemological and ontological approaches. The key task of the research made it possible to verify whether "post-globalization" is one of the ways to preserve the life of the globalized world. As a result, the "end of globalization", the world's entry into a new state under a different name, and the impact of these processes on the individual were confirmed. Meta-ontology has shown, that personality appears as universality in the system of "universe – society – man" relations. It was shown that the new model of society can serve as a basis for the coming world formation. Personality is presented as the basis of a complex system. The proposed model of "Homo Spiritus in Universum Concentus", considering the acceleration of time, is the most optimal in the future.

Keywords: personality, post-globalization, society, globalization, person, morality.

Introduction

Post-global societal architectonics has not yet been fully established, but its outlines are already beginning to emerge at various levels - civilizational, cultural, political, economic, and, most importantly, personal-psychological and emotional. "Post-globalization" is a new phenomenon that needs to be considered in the context of history, so defining the place and role of the personality in the new state of society is extremely relevant. "Post-globalization" has a rather negative connotation in view of the fact that the globalized

world is as it was masked, hiding behind a screen of new patterns of discourse.

There is also a certain complexity in terms of capturing "post-globalization". On the one hand, one could argue that it is already there as the initial new stage of societal development and formation. On the other hand, "post-globalization" does not seem to exist, because the deep and structural transformation of the world is a highly complex process "stretched out" in time and space. In addition, globalization, at first sight, has not yet exhausted itself as a world political-

economic, financial, cultural project. At least that is the case in the Western world.

It is possible to observe a gradual retooling of political and economic systems. The causes of the various changes are numerous risks: crises of various kinds (natural, economic, energy, etc.); local and regional conflicts; temporality and uncertainty in various aspects of life (lack of housing, work, even family relations), total digitalization and virtualization of society (substitution of reality with "profanity").

That is, "post-globalization" as something distinct from globalization, an opposite reality to it, is felt more at the level of emotional expectation and intuition, as something essentially necessary, personally meaningful, directed towards the individual. This raises questions: Is it possible to continue to live the old way? Do most people want to live this way? Sociology cannot always answer these questions because of the huge number of respondents, but the existence of these questions indicates the relevance of "post-globalization" as a state of society distinct from globalization, as the coming historical stage of world formation.

The aim of this study is to conceptualize the phenomenon of personality in "post-globalization" of a new society transformed into a state of "*Homo Spiritus in Universum Conventus*" based on epistemological and ontological approaches. **The key tasks** of the research are devoted foremost to testing whether "post-globalization" is one way of keeping the globalized world alive, or whether it is the "completion of globalization", entering a different state under another name, and its effect on personality.

Research methods

The author uses ontological, epistemological, structural methodological principles in this study. The modern theory of personality is formed in the context of social ontology. Thus, the systems of social relations and various spheres of social life are subjective and determined by human goal-setting activity. At the same time, personality as an active principle, being under the influence of any social relations, itself influences them, changes and develops them. The basis of personality is not only genetic, biological, physiological (structural) features, as well as sociocultural, but to a greater extent is a transcendent part – spirit, soul, and consciousness.

B. Vos underlines that structuralize approach represents the relation between a model and physical system as a relation between two mathematical structures. However, since a physical system is *prima facie* not a mathematical structure, the structuralist approach seemingly fails to represent the fact that science is about concrete, physical reality. The researcher takes up the problem of lost reality and suggests how it may be solved in a purely structuralist manner. B. Vos starts by briefly introducing both the structuralist approach and the problem of lost reality, and discussing the various (non-structuralist) solutions that have been proposed in the literature. Following this, he decomposes the problem into the ontological mismatch and specification problems. In response to the former, the thinker presents a meta-scientific dissolution argument, according to which the difference between mathematical structures and physical systems poses no deep obstacle to the structuralist approach. By way of

conclusion, B. Vos argues that the meta-scientific dissolution argument paves the way for a solution to the specification problem as well (Vos 2022, 519).

Social epistemology conventionally distinguishes anthropological concepts such as "person", "individual" and "personhood", and connects different models of reality – ontic and ontological (e.g. physics and the "pure model").

P. Lauer believes that contributions to the philosophy of the social sciences have motivated ontological and epistemological commitments using appeals to the social sciences (naturalized social ontologies). These arguments rely on social scientific realism about the social sciences, the view that our social scientific theories are approximately true. P. Lauer applies a distinction formulated in meta-ontology between ontologically loaded and unloaded meanings of existential quantification to argue that there is a pragmatic approach to naturalized social ontology that is minimally realist (it treats existence claims as true or false) but that is ontologically austere. He argues that the extant arguments may be construed in terms of this pragmatic approach. The result is an approach to social ontology that is deflationist about naturalized social ontology (Lauer 2022, 419).

The problem of personality is one of the most multifaceted. Each of the sciences understands the nature and essence of personality in its own way, and this approach is common to all sciences: cultural studies, religious studies, pedagogy, psychology, political science, sociology, law, history and other social-humanitarian sciences. These sciences interpret the personality based only on the subject matter of their own research. Philosophical meta-ontology studies personality as a universality in the system of "universe – society – man" relations. Personality is the measure of human, the measure of his individuality and personhood.

E. Wallach considers social ontologies and epistemologies as referring, at most, to present constructs. These antirealists about the past are not, however, antirealists or skeptics about time or chronology. They accept, among other things, that present traces can be dated and statements about their temporal provenances are referring and truth-apt. The author posits that an antirealist who accepts that at least some of the present traces can be truth-aptly dated while holding that these traces do not support knowledge about past events and circumstances commits herself to a radically skeptic stance. Otherwise, he would be diluting his position so that it will be hardly distinguishable from realism. This problem could be avoided if antirealists concerning the past would extend their antirealism to estimates of the age of present traces. Such a position, however, would imply a very drastic form of scientific antirealism. E. Wallach concludes that the past's inaccessibility is insufficient to support antirealism about the past, either as a part of moderate scientific antirealism, or as a stand-alone position (Wallach 2022, 539).

"Post-globalization" as the present system of social relations and the future society in the image of "*Homo Spiritus in Universum Conventus*", within which the developing personality and the inner essence of the personality that will eternally develop, are dialectical, but not static. In this temporal past-future dual process, a

system of feedbacks determined by existing being will be at work. Personality in this case is the historical type of human being who is capable of self-reproduction and creativity on the basis of an object-oriented goal-setting.

Research results

The personality as such is incapable of living fully in a globalized society in which everything is "blurred" and becomes unimportant. The personality, as a subject of relations and conscious activity, is no longer the highest value. The stable system of socially relevant traits that characterize the personality as a constructive and creative driving force in society is no longer a priority. The concept of personality should be distinguished from the concepts of "individual" (a single representative of the human race) and "individuality" (the totality of features that distinguish a given individual from others). Personality is defined as one of the key concepts of philosophical anthropology. A personality of human being is unique and exists not only in the material world, but also in all possible worlds. Only a human being with a deep spiritual personal core is able to keep harmony in the relationship between the two worlds in which only it is capable of existing, the "microcosm" and the "macrocosm". The essence of the philosophical triad "universe – society – man" is revealed in a new way in the "new world", in which the natural world and society are different, although not antagonistic, and preserve the diversity of individual differences.

However, firstly, we need to understand whether "post-globalization" is the "second breath" of globalization, one of the ways to keep the globalized world alive, or whether it is the "completion of globalization", entering another state under another name. We believe that the second option is more plausible in terms of constructive interaction between the personality and society, or rather the survival of the personality as such.

In view of the author of the research, society in the foreseeable future is expected to move to the state of "*Homo Spiritus in Universum Conventus*" and understood in this form as "man, the spirit of the universe". Or, the author of the research offers to consider this construction even more broadly as "Homo Spiritus in Universo Concordiae Socialis". Then it can be interpreted as "spiritual man in a universe of social harmony" resides.

Thus, a "post-globalized world" will in any case differ from former globalized society. There is a reason why the issue of "post-globalization" is acute today. There are several signs of the coming changes: firstly, the globalized society is anti-human in principle on systemic and structural levels; secondly, there is no (or imaginary) freedom for diversity, but the value and meaningful uniformity prevails; thirdly, the logic of the historical process emerges at a certain stage in the formation of civilization and, in this, history begins to develop on its own, regardless of the ideology of globalization. It is impossible to foresee how history will behave at any given time.

It follows that "*Homo Spiritus in Universum Conventus*" can serve as the basis, the inspiration for the coming historical stage of world formation, for the current and further planetary transformation. This will be the only opportunity for: self-reproduction of personality and creativity; reproduction of the deep

archetypes of ethno-cultural and religious diversity in social relations; preservation of the natural programs conditioned by the biological features of the human being.

A. Kretzschmar and others seem to confirm the author's idea that the other substantially related character strengths are assigned to humanity (kindness and social intelligence), justice (teamwork, fairness, and leadership), temperance (forgiveness and humility) and transcendence (appreciation of beauty, gratitude, and spirituality). This finding suggests that the personality-intelligence relations extend to diverse character strengths, and not that only specific character strengths assigned to the virtue of wisdom and knowledge are associated with fluid intelligence (Kretzschmar et al. 2022). Spiritual concentration, to which all precepts of the spiritual life call, can be ambivalent in its results. It gives spiritual strength and independence from the tormenting multiplicity. The post-global world is also shaped by the fact that there is a kind of protest against globality because it also provides for boundaries. The personality itself as a phenomenon has a dual, often contradictory nature.

Personality or "persona" indicates the fact that it is not just a natural organism, but manifests itself in its human spiritual quality. Everything that has to do with it is personal, private. The natural state of the personality is a dualistic being, accommodating body and soul, the rational and the irrational, the conscious and the unconscious, the light and the dark, the good and the evil. J. Fichte calls this thesis and antithesis of the inner-self and the outer-self, the opposition of the self to being (Fichte 1801). He also points to the dualism between the self and the non-self (Fichte 1846). The constructive component of personality depends on the quality of the social system, its moral guidelines, and the aspiration for "*Homo Spiritus in Universum Conventus*". Otherwise, the personality will be presented not as a "mask" or "acting", which is natural for a person to choose a social role, a profession, but as a "guise" that hides his dark nature.

"Post-globalization" reveals negative trends in politics, economics, culture, medicine, everyday life, and the virtual sphere. The period of the Covid-19 pandemic has shown the increasing role of many states, national regional entities that protest against globalization, as most of the globalised world community with weak economies have not coped with the crisis, have not received quality skilled care. The result has been that everyone survives singly and medicine is not affordable in the XXI century.

In the post-global world, the existence period of any ideas and objects is short-lived. The new foundations cannot compete with the old traditions, the principles, the proportions, the foundations, which remain resilient and indestructible. But they only appear to be traditions, and their meaning has been changed.

The architectonics of the "digital virtual world" is also not conducive to the effective life of the personality in the "*Homo Spiritus in Universum Conventus*" model. In the virtual world, time is different, accelerated, compressed, so there is no time to think, to comprehend, and so being does not exist at all. A person is withdrawn, localized, isolated in own imaginary world, living an unreal life, and its pictures in social networks contain no

personality traits. Digital architects create meta-universes, meta-cities, meta-homes for every taste.

The "*Homo Spiritus in Universum Concentus*" model, on the other hand, assesses the personality primarily in terms of its spiritual manifestations. Of course, social and physiological markers are also taken into account. Furthermore, the personality also represents itself in its activities, its civic positioning, its political attitudes and its free will. Its open position directly determines the quality of various social phenomena and processes.

Personality is also the bearer of general social characteristics, which are a reflection of his specific characteristics: this includes communication, speech, culture of behavior, intelligence. Moreover, there are mental traits that determine the spiritual values of a people, formed historically and closely linked to its social essence. In this case, personality can be not only something individual, but also a collective phenomenon.

Every personality is unique because it has its own views, opinions and judgments, which will always contain its own unique 'inner self', expressed through the 'outer self'. Personality is the holder of social uniqueness and distinctiveness: it has its own ideals and habits, social functions and certain abilities, specific skills and knowledge, a selective circle of communication, a unique set of professional qualities, and its own assessment of what is happening in the world and its own perspective on it. Personality is a measure of a person's individuality.

Discussion

The personality is also presented as the basis of a complex system of social relations according to a multitude of social spheres, system-forming institutions. The personality is an active social actor who can change the environment. The depersonalization of nature and utilitarian approach to nature and to the human being can generate ecological rhizomes.

L. Drotianko emphasizes that in the context of understanding and overcoming the ecological crisis, caused by uncontrolled actions of society in the natural environment in the XXI century, philosophical understanding of the transformation of human nature, that is, the person himself as a biosocial being in the system "human-nature" in the historical development of society, becomes extremely important. In the process of searching for and using more and more new natural materials and types of energy, there are biological changes in the most of human beings. As a biological being, human began to react differently to the geomagnetic state of the Earth, activity of the Sun, force of wind and World Ocean (Дротянко 2022, 6). In today's globalized world, under dictatorship of the minority and the domination of the subjugated majority, it is unlikely that an opinion of the personality will have a valued expression. However, in an individual case, the personality does demonstrate a personal stance that corresponds to his understanding of reality as crisis-ridden and unstable.

E. Gerasimova fairly argues that the process of formation of life strategies of globalized society becomes a kind of independent branch of worldview research, and the sphere of economic relations is formed and developed according to certain rules in each nation, starting from the influence of the geographical factor and ending with native

eschatological ideas. In its turn, philosophical science theoretically solves universal problems of being through the prism of national approaches, and thus directly provides a universal connection of economic science with knowledge in general. It is necessary to notice that all nations, in spite of their peculiarity, naturally pass such a historical way, where they face the same or similar problems, which are actual for all people without exception. But there is no philosophy of economic and economic relations common to all nations (Герасимова 2021, 8). Therefore, the collective-personal in different cultures should have a reciprocal influence on each of them according to their individual characteristics and traditions, values, intellectual resources and experiences.

Yu. Kharchenko, S. Kharchenko draw attention to bifurcation tendencies that arise in such a period of development of the international legal system or a separate national legal system, when the previous stable, linear, and predictable path of development of these systems becomes impossible. At a certain critical moment, the instability of global legal institutions grows, as a result the entire system of international law is rebuilt and follows one of the possible paths of further development, and that is, a certain phase transition occurs (Харченко Ю., Харченко С. 2021, 36). The period of societal transition from "post-globalization" to the state of "*Homo Spiritus in Universum Concentus*" can therefore be called a bifurcational moment in history.

L. Kotlova also points out that human life today is too contradictory: on the one hand, there is an actualization of spiritual and moral values in the manifestation of planetary thinking, globalization, recognition of the need for peace, stability, humane relations, tolerance, unity, mutual understanding, professional competence, responsibility ethics, and, on the other hand, the socio-political and economic situation provokes such immoral phenomena as conscious deception for profit, misinformation in the media, etc. The problem of honesty, morality in general, moral consciousness and self-awareness has its roots in Antiquity. Already in the primitive communal system, people tried to build their relations on the basis of a peculiar idea of justice, on the basis of conscience and honesty. The struggle between good and evil has been present throughout history. This theme is reflected in the Bible, and subsequently much attention has been paid to it by thinkers of all times and peoples (Котлова 2019). Personality encompasses all being as a unity; it is not identical in its pure form with nature and the social environment. In the society "*Homo Spiritus in Universum Concentus*", which is being formed, the personality is regarded as a special and unchanging spiritual entity, a "supreme psychic being". In psychoanalysis, for example, as well as in "harmonic psychology", personality is treated as a totality of irrational unconscious drives. And in the paradigm of behavioral psychology the problem of personality did not exist at all, as it had no place in the mechanical stimulus-response scheme. In theology, personality is represented as the divine self of the soul.

Conclusions

Personality, therefore, is understood as a moral and ethical phenomenon. It constitutes the basis and unity of goal orientations, intensely and harmoniously directed towards other personalities, which in turn constructively influence the personality itself. Such unity, however, can

form in an almost ideal social environment. The author of the research has proposed a "*Homo Spiritus in Universum Concentus*" model of sociality, which is just beginning to take shape, although the time frame may be uncertain. However, in view of accelerating time, we will be able to observe the outlines of such a model.

Every personality (in the metaphorical sense of the word "face" or "countenance") is, in turn, dual. It exists as a dyad of the 'inner self' (the centre of the self or soul) and the 'outer self' (the core of society). The multitude of social roles gives rise to the illusion of a "split personality", but the free, constructive, creative nature of the personality is revealed in the supreme art of acting. At the same time, "split personality" is not destructive. In a harmonious and fair society of "*Homo Spiritus in Universum Concentus*" a personality may not only enjoy a social role acquired upon entering the profession if it has chosen its occupation correctly. But society can help a personality by correctly directing the professional choice according to one's abilities and talents. The main condition is free choice and equality for all individuals.

There are functions that reflect a person's professional activities, as well as those that are conditioned by the abilities and needs. A person, involved in society throughout life in family, school, university, company, enterprise, and so on, at each stage of life plays a certain social role. The way people behave changes according to their position and status in society. The personality is presented, therefore, as a role substratum of a particular social institution with its inherently different functional attitudes.

Literature

1. Character strengths and fluid intelligence Kretschmar A. et al. *Journal of Personality*. 2022. № 90(6), P. 1057–1069.
2. Fichte J. Die Bestimmung des Menschen: dargestellt von Johann Gottlieb Fichte, In der Vossischen Buchhandlung, 1801. 234 p. URL: <https://hdl.handle.net/2027/uiuo.ark:/13960/t2m61f71c>
3. Fichte J. The Purpose of Man: tr. from the German by Mrs. Percy Sinnett. London, Chapman, 1846. 128 p. URL: <https://hdl.handle.net/2027/coo1.ark:/13960/t12n5q04r>
4. Lauer R. The motivation for a pragmatic approach to naturalized social ontology. *J Gen Philos Sci*. 2022. № 53, P. 403–419.
5. Vos B. Structuralism and the Search for Lost Reality. *J Gen Philos Sci*. 2022. № 53, P. 519–538.
6. Wallach E. Time will tell: Against anti-realism about the past. *J Gen Philos Sci*. 2022. № 53, P. 539–554.
7. Герасимова Е. Соціокультурні особливості господарсько-економічної діяльності в життєвих стратегіях глобалізованого

суспільства. *Вісник Національного авіаційного університету. Серія: Філософія. Культурологія*. 2021. № 2 (34). С. 5–9.

8. Дротянко Л. Трансформація людської природи в контексті системи «людина – природа». *Вісник Національного авіаційного університету. Серія: Філософія. Культурологія*. 2022. №1 (35). С. 5–10.

9. Котлова Л. Етико-філософські передумови психології чесності. *Теорія і практика сучасної психології*. 2019. №1 (3). С. 61–66.

10. Харченко Ю., Харченко С. Причини біфуркації основ правового дискурсу (синергетичний і філософсько-лінгвістичний підходи). *Вісник Національного авіаційного університету. Серія: Філософія. Культурологія*. 2021. №1 (33). С. 36–40.

References

1. Kretschmar, Andre, Lisa Wagner, Fabian Gander, and Jennifer Hofmann. 2022. Character strengths and fluid intelligence. *Journal of Personality* 90(6): 1057–1069.
2. Fichte, Johann Gottlieb. 1801. Die Bestimmung des Mensche. In der Vossischen Buchhandlung. <https://hdl.handle.net/2027/uiuo.ark:/13960/t2m61f71c>
3. Fichte, Johann Gottlieb. 1846. *The Purpose of Man*. London: Chapman. <https://hdl.handle.net/2027/coo1.ark:/13960/t12n5q04r>
4. Lauer, Richard. 2022. The motivation for a pragmatic approach to naturalized social ontology. *J Gen Philos Sci*. 53: 403–419.
5. Vos, B. 2022. Structuralism and the Search for Lost Reality. *J Gen Philos Sci*. 53: 519–538.
6. Wallach, E. 2022. Time will tell: Against anti-realism about the past. *J Gen Philos Sci*. 53: 539–554.
7. Herasymova, Elvira. 2021. "Sociokulturni osoblivosti gospodarsko-ekonomichnoyi diyalnosti v zhitt'yevih strategiyah globalizovanogo suspilstva" ["Socio-cultural peculiarities of economic and social activity in the life strategies of a globalized society"]. *Visnyk Natsionalnoho aviatsiinoho universytetu. Seriya: Filosofii. Kulturolohiia, Proceedings of the National Aviation University. Series: Philosophy. Cultural Studies* 2: 5–9.
8. Drotianko, Liubov. 2022. "Transformatsiia liudskoi pryrody v konteksti systemy "liudyna – pryroda" [Transformation of human nature in the context of the "human-nature" system]. *Visnyk Natsionalnoho aviatsiinoho universytetu. Seriya: Filosofii. Kulturolohiia, Proceedings of the National Aviation University. Series: Philosophy. Cultural Studies* 1: 5–10.
9. Kotlova, Liudmyla. 2019. Etiko-filosofski peredumovi psihologiyi chesnosti [Ethical and Philosophical Preconditions of the Psychology of Honesty]. *Teoriya i praktika suchasnoyi psihologiyi, Theory and Practice of Modern Psychology* 1(3): 61–66.
10. Kharchenko, Yuliia, and Serhii Kharchenko. 2021. Prichini bifurkaciyi osnov pravovogo diskursu (sinergetichnij i filosofskolingvistichnij pidhodi) [Reasons for bifurcation of the legal discourse basis (synergetic and philosophicalinguistic approaches)]. *Visnyk Natsionalnoho aviatsiinoho universytetu. Seriya: Filosofii. Kulturolohiia, Proceedings of the National Aviation University. Series: Philosophy. Cultural Studies* 1: 36–40.

Ю. В. Харченко

ОСОБИСТІТЬ У «ПОСТГЛОБАЛЬНОСТІ» НОВОГО СОЦІУМУ ЯК «НОМО SPIRITUS IN UNIVERSUM CONCENTUS»: ЕПІСТЕМОЛОГІЧНИЙ ТА ОНТОЛОГІЧНИЙ ПІДХОДИ

Вступ. Постглобальна архітектоніка соціуму не вибудувалася до кінця, але її обриси проглядають на цивілізаційному, культурному, політичному, економічному, а також особистісно-психологічному та емоційному рівнях. **Метою дослідження** стала концептуалізація феномена особистості в «пост глобальності» нового соціуму, що трансформується у стан «*Homo Spiritus in Universum Concentus*». **Ключове завдання дослідження** полягає у здійсненні перевірки того, чи є «постглобальність» одним зі способів збереження життя глобалізованого світу. Використано такі **методологічні принципи**: онтологічний, епістемологічний. **Результати дослідження.** «Постглобальність» представлено як нове явище, що й актуалізувало визначення місця та ролі особистості в новому стані соціуму. Визначено, що «постглобальність» має радше негативну конотацію з огляду на те, що глобалізований світ маскується в нових зразках дискурсу. Підтверджено, що сучасна теорія особистості формується в контексті онтології соціуму. Показано, що базисом особистості є не тільки генетичні, біологічні, фізіологічні (структурні) особливості, соціум і культура, але й більшою мірою трансцендентна її частина – дух, душа, свідомість. Соціальна епістемологія умовно розмежує антропологічні поняття «людина», «індивідуум», «індивідуальність», а також з'єднує різні моделі реальностей – онтичну та онтологічну (фізику та «чисту модель»). Філософська метаонтологія показала, що особистість постає універсальністю, всезагальністю у системі відносин «універсум – соціум – людина». Підтверджено, що запропонована автором модель «*Homo Spiritus in Universum Concentus*» може слугувати підґрунтям для прийдешнього історичного етапу формування світу, в якому жовливе: самовідродження особистості, її творчості; відтворення глибинних архетипів етанокультурного та релігійного різноманіття у суспільних відносинах; збереження природних програм, зумовлених біологічними особливостями людини. **Обговорення.** Особистість подано як активно діючий соціальний суб'єкт, який може змінити середовище свого

існування. Знеособлення природи, утилітарний підхід до природи та до людини породжують ризоми. **Зроблено висновки**, що особистість – це морально-етичний феномен, який представлений як єдність цілепокладань, інтенціонально та гармонійно спрямованих на інші особистості, які, своєю чергою, конструктивно впливають на неї саму. Така єдність може сформуватися в майже ідеальному соціальному середовищі. Тому запропонована модель соціуму «*Homo Spiritus in Universum Concertus*», зважаючи на пришвидшення часу, у майбутньому є оптимальною.

Ключові слова: особистість, постглобалізація, соціум, глобалізація, людина, мораль.

УДК 37.01+316(045)

М. А. Абисова

ВПЛИВ НЕФОРМАЛЬНОЇ КОМУНІКАЦІЇ НА РОЗВИТОК ПРОЄКТНОГО МИСЛЕННЯ В КОНТЕКСТІ РОБОТИ НАД СОЦІАЛЬНИМ ПРОЄКТОМ

National Aviation University;
e-mail: mariia.abysova@npp.nau.edu.ua; ORCID: 0000-0002-6461-7769

Анотація. Стаття присвячена потенціалу неформальної комунікації для розвитку проєктного мислення як форми випередження соціальної дійсності. Актуальність теми дослідження обумовлена необхідністю пошуку нових комунікативних технологій для проєктивно-інноваційної діяльності організації в соціокультурних умовах, що змінюються. Проєктне мислення завжди спрямоване на виявлення того що може і має бути в майбутньому. Перспективно-орієнтаційна та нормувальна складові проєктного мислення мають перебувати у діалектичній єдності, уникаючи перетворення проєкту на утопію, а також застерігаючи від інших крайнощів, пов'язаних з його надмірною формалізацією. Неформальна комунікація як ненормативні соціальні зв'язки стимулюють пошук розкриття творчого потенціалу співробітників, апробацію нововведень із подальшим закріпленням у формальній структурі внаслідок створення умов саморегуляції взаємин у колективі, в яких учасникам простіше обмінюватися ідеями, думками, знаннями.

Ключові слова: неформальна комунікація, соціальний проєкт, проєктне мислення.

Вступ

Актуальність дослідження зумовлена прискоренням темпів наступу та збільшенням масштабів незворотних наслідків діяльності людини з проєктування та перебудови власного буття. Раціональне проєктування та вибудовування соціальними суб'єктами власного буття породжує ефект, названий А. Тоффлером «future shock» (Toffler 2022): соціум незворотно змінюється, ставить перед людиною нові вимоги, погрози та виклики. Зміни захоплюють сфери господарства, економіки та політики, а також впливають на фундаментальні основи відтворення людини як соціокультурної істоти. Як зазначає науковець Т. Д. Суходуб: «... нинішнє суспільство характеризується зіткненням протилежних принципів: монолізму та діалогізму, єдності та плюралізму, ідеології та традиції, міфологічного (архаїзованого) та проблемного (критичного) мислення» (Суходуб 2021, 65).

Учасники проєктів, взаємодіючи між собою та оточенням, мають постійно адаптувати тактику виконання до умов, що змінюються, щоб як результат досягти стратегічної мети – реалізувати проєкт. Визначальним чинником успіху стає проєктний тип мислення, а також умови, що сприяють його розвитку, зокрема комунікації між учасниками, оскільки в будь-якому окремо взятому проєкті навряд чи можлива ситуація, коли у всіх зацікавлених осіб та учасників збігатиметься думка щодо досягнення та оцінки результатів. У цій ситуації актуалізується необхідність у філософсько-антропологічному осмисленні феномену проєктного мислення, його трансформації за комунікативних умов соціально-проєктивної діяльності.

Мета дослідження – осмислення ролі неформального спілкування у розвитку проєктного мислення в контексті соціального проєктування.

Для досягнення мети дослідження передбачено виконання таких завдань:

- 1) розкрити специфіку проєктного мислення;
- 2) дослідити специфіку проєктування соціальних об'єктів;
- 3) проаналізувати потенціал неформальних відносин для розвитку проєктного мислення у процесі роботи над соціальним проєктом.

Методологія дослідження має міждисциплінарний характер. Публікації, присвячені проблематиці дослідження, доцільно систематизувати за кількома групами. Першу групу утворюють публікації, присвячені теорії комунікації. Це класичні роботи, що заклали основи біхевіористського, інтеракціоністського, екзистенціалістського, персоналістського підходів до комунікації, а також дослідження, написані в дусі розуміючої соціології або технологічного детермінізму (Ч. Кулі, Б. Скіннер, Дж. Вотсон, Дж. Мід, М. Маклюєн, Г. Шіллер, А. Шюц, Ф. Дене, К. Ларсон, Ф. Вебстер, Д. МакКеуейл та ін.).

Другу групу робіт склали дослідження, присвячені аналізу специфіки сучасних організацій простору соціальної взаємодії. До творів цього напрямку слід віднести як роботи суто теоретичного плану, що претендують на методологічну інтерпретацію інституту як середовища взаємодії індивідів, і ті, які завдяки емпіричним матеріалам розкривають аспекти внутрішньоорганізаційних комунікацій (М. Вебер, Б. Мак-Келві, У. Пауелл, Н. Норія, Дж. Томпсон, Дж. Ялес та ін.).

До третьої групи робіт належать публікації, присвячені неформальним комунікаціям як особливому соціальному феномену, а також роботи, в яких розглядаються різноманітні прикладні аспекти управління неформальними комунікаційними потоками. Можна виділити Е. Мейо (вплив людського фактора на продуктивність праці), Т. Пітерса та Р. Уотермана (неформальні