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S. Sinjakov

POST-METAPHYSICS AS PART OF SOCIAL AND HUMANITARIAN KNOWLEDGE

Introduction. The article discusses the concept of postnatural metaphysics. It analyzes the philosophical and epistemological aspects of the problem of the correspondence of the cognitive means of research into a humanitarian reality that is metaphysical in nature. The necessity of further overcoming of scientism and naturalism in the social and humanities sciences is substantiated. **The aim and tasks.** The article presents and investigates an actual worldview and methodological task: the identification of ontological prerequisites and the development of appropriate cognitive tools, based on the application of which the further growth of social and humanitarian knowledge is possible. The author makes an attempt based on the concept of post-scientific metaphysics as a theoretical-methodological base of humanities and social sciences to discuss the prospects for an adequate solution to this problem. **Research methods**. The methodological basis of the analysis is an interdisciplinary approach and transdisciplinary research in the field of modern philosophy of science. Comparative and hermeneutic methods and axiological and historical approaches were also used, thanks to which it was possible to substantiate the phenomenon of social and humanitarian knowledge, its specificity, and significant differences from natural knowledge. **Research results**. Turning to the metaphysical way of knowing means going beyond science, and scientific knowledge into the area of metaphysical space, where two types of knowledge are combined: on the one hand, reliable, rational, and justified knowledge, on the other hand, intuitive, hypothetical and even mystical knowledge. Metaphysical judgments, therefore, cannot be wholly valid, objective, and rationally justified. This is their difference from scientific statements, although the latter, in turn, also often remain only assumptions and hypotheses for some time. **Discussion**. Speculative metaphysical thinking does not break with traditional social and humanitarian knowledge but rather incorporates its results into own research successes. The post-scientific nature of today's metaphysics in no way means a complete rejection of the humanities on its part, its considerable achievements in the phenomenal and factual knowledge of being, including its hidden part, especially since much of what science has achieved to one degree or another merge with metaphysics as such. **Conclusions**. The presence of immanent metaphysical properties and characteristics in the objects of the humanitarian world suggests a much greater presence of a metaphysical component in the structure of the methodology for studying society.

Keywords: post-metaphysics, social and humanitarian world, transcendent, metaphysical thinking, reflective philosophy, methodology of post-scientific metaphysics

Ju. Kharchenko

"VIRTUUM" AS AN INNOVATIVE SPHERE IN THE "DIGITAL CIVILISATION" (PHILOSOPHICAL-EPISTEMOLOGICAL AND ONTOLOGICAL ASPECTS)

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It is confirmed that virtuum is entirely artificial and its space-time is an antinomy. This means that while virtuum is limited by current technological possibilities, it is not limited by imagination and fantasy. Virtual reality is just one of the multiple manifestations of virtuum, which is a special innovative environment reflecting the transformation of modern knowledge in the rapidly changing reality of the "technical body." This transformation occurs at the "collision" of a multitude of "logics," "rationalities," "simulacrums," and "phantasms," all of which are visualized in this reality. The phenomenon of virtuum as a special innovative environment, where the transformation of modern knowledge takes place, is conceptualized. By analyzing the mechanism of vergence, which is a factor that provides synchrony of processes and phenomena in imaginary and actual realities, as well as a point of intersection of divergent and convergent processes, it is possible to understand the "third," middle state of virtuum as a complex "digital" system.

Keywords: modern knowledge, innovation space, vergence, digital civilization, digitalization, "smart human," "smart society."

Introduction

The phenomenon of virtuum is a kind of "reflection" and even "projection" of the everyday reality, formed, among other things, through a huge "technical body" that overlays the real "social body." At the same time, it is presented as a product of modern civilization, as an embodiment of innovative scientific ideas, as an experience of "young" bold scientific practices of cybernetics, medicine, and cosmonautics in their synthesis with ancient philosophy, ethics, aesthetics, and art.

Virtuum, on the one hand, is a completely artificial entity that exists outside the usual characteristics of space-time. In any case, the space-time of virtuum is

an antinomy: virtuum is limited by the possibilities of modern technology and is not limited by imagination and fantasy. On the other hand, virtuum is also not limited to only one virtual reality, being only one of its multiple manifestations.

As a special innovative environment, virtuum expressively reflects the transformation of modern knowledge and the rapidly changing reality of the "technical body" at the "collision" of a multitude of "logics," "rationalities," "simulacra," "phantasms," which are visualized in this reality. In the habitual reality, the virtuum "lives" in the neighborhood of natural "living" ideas, which human introduces into everyday practice "when the time comes." That is, natural space-time is subject to the laws of being, which we cannot yet control.

Virtuum represents the inconsistency of ontological and innovative dimensions of social reality, which is positive rather than negative as it prevents unexpected results or results that do not agree with the moral code of mankind. Consequently, the ontological aspect in the new symbiosis of "digital" and "natural" societies, "digital" and "natural" individuals is defined as "the universal principle of moral self-control of being."

The scientific and technological revolution has brought radical changes to our world at the turn of the XX and XXI centuries, and created new artificial digital worlds. However, it raises important questions such as: how many worlds can our imagination create? Can technology and innovation solve all pressing ontological dilemmas? Can virtuum become a compromise in the relationship between real, digital, and imaginary ontos?

The following philosophical questions are also actualized: How do virtual objects exist? How to distinguish a virtual object from a real one? What are the criteria for the truthfulness of judgments about real being or is it also virtual? Where does a person disappear when immersed in virtual worlds? How should real society react to coexistence with virtual reality? Can a person return seamlessly from virtual to real, or does he or she turn into a digital copy of himself or herself? Where does virtual reality itself disappear when the computer is switched off and is it one of the moduses of imaginary reality? Should we doubt the existence of objective reality or is the transition to a digital civilization inevitable? What is virtuum?

The aim and tasks. This study aims to conceptualize the phenomenon of virtuum as a special innovative environment in which the transformation of modern knowledge takes place. Also, based on ontological and epistemological approaches, we analyze the mechanism of vergence as a factor providing synchrony of processes and phenomena in imaginary and actual realities, as well as a point of intersection of divergent and convergent processes or the "third," middle state of virtuum as a complex "digital" system.

Research methods

On the one hand, virtuum, as we have already stressed, involves the use of technology and is aimed at the evolution of computer systems, modelling of global computer networks, and constructing computer virtual realities. On the other hand, virtuum can be understood as multimodus being, or a being that allows for the existence of an infinite number of variants and scenarios of virtual digital events and real innovative events in the external society.

N. Wiener observed that at the intersection of cybernetics, informatics, digital technologies, and human sciences one of the most fundamental epistemological problems emerges, namely the problem of the correlation between human and machine thinking, the conflict between "living intelligence" and "artificial intelligence" (Wiener 1966, 29). N. Wiener showed that the human brain acts like an electronic computer with a binary number system (Wiener 1966, 29). That is, the brain itself is capable of digitizing any images of natural reality, and thus a human being writes music, paintings, creates aircraft and spaceships. Consequently, a human being is not only a constructor of the virtuum, a carrier and producer of ideas, but also partially its "body".

The definition of cybernetics is similar to that of politics, both being understood as the art of management. However, while politics is based on the management of society and people, cybernetics creates self-managing, electronically controlled machines. Cybernetics can be used to study epistemological systems of any nature that can perceive, store, transport, and digest information for any management purpose.

Cybernetic modeling, artificial intelligence, and neuro mathematics are related not only to mathematical modeling, although, at first glance, cybernetics primarily uses the method of mathematical modeling, but also to ontological approaches that allow us to analyze and synthesize the studied systems, to consider them on the scales of ethics and religion, philosophy and art. A human being can also perceive the world in the form of a mathematical construct.

The virtual reality created by humans is a natural work for human perception. Although it is an artificial world, it still imitates human senses like sight, hearing, touch, and smell. It imitates both exposure and reactions to exposure. To create a convincing set of reality sensations, computer synthesis of virtual reality properties and reactions is performed in real-time.

In today's world, digital civilization has created a new quality of society – twofold and imaginary (or virtual) and real. It has become a normality where people cannot think of their activities outside of a computer and the Internet.

Virtual reality objects are often difficult to distinguish from similar objects in the real world. The laws of physics apply to virtual worlds just like they do in the real world. However, in-game environments and cinema, virtual worlds are presented as products of pure fantasy, where even unthinkable actions are possible – like magic, superpowers, and eternal life. Augmented virtual reality introduces artificial elements into the perception of the "technical body" of the virtual world as more and more real. So, in a certain mental state, it is impossible to distinguish between them, even though it is a "pure" simulation.

Digital civilization is constructed as a consequence of the global "synchronicity" of permanent networks and people represented as avatars, and the modernization of

networked computers. R. Bartle described it as "an automated, shared, persistent environment with and through which people can interact in real time through the virtual ego" (Bartle 2003, 421). Digital reality systems are technical devices that, compared to conventional computer systems, simulate interaction with a digital environment or immersion in a digital environment by acting on a person's senses.

Digital civilization is moving into a new ontological state, becoming an increasingly simulated and immersive environment facilitated by networked computers that provide millions of avatar users with various communication mechanisms as well as various services, including public services, through which they can act and interact in real space-time.

Cl. Shannon states that regardless of the purpose of computer virtual reality, the following properties can be distinguished in it: generativity (virtual reality is produced by another, external to it reality); actuality (exists actual, at the moment of observation, "here and now"); autonomy (has its own laws of being, time and space); interactivity (can interact with other realities, nevertheless, possessing independence). At the same time, computer reality is today the reality created by the computer itself (Shannon 1949, 659).

Immersive reality is becoming a natural state for representatives of modern digital civilization, but the perception of reality that creates the effect of immersion in an artificially created environment is one-sided. Such reality is a simulation, visibility, pretence, imitation of some physical process by means of an artificial (e.g. mechanical or computer) system by means of simulation modeling.

J. Baudrillard understands simulacrum (similarity, copy) as a key term of postmodern philosophy, which means an image, a copy of something that does not exist. In his opinion, simulacrum becomes relevant in the process of transformation of culture and politics, as it continuously copies the form of the original sample. Simulacrum can refer to any kind of thing and meaning. Simulation of reality leads to the total semiotization of existence up to the point where the sign sphere acquires the status of the only and self-sufficient reality (Baudrillard 1981, 67). Thus, the total digitalization of the virtuum leads to the loss of its key quality – multifacetedness, which provides balance, synchrony, and vergence of the imaginary and the real. Universal immersion in the digital world allows external forces that create and program this reality to control even the sphere of fantasy, imagination, and creativity, which affects the spiritual side of the personality. The so-called "Imaginarium of Doctor Parnassus," a fantasy film directed by Terry Gilliam, is created similarly. The plot is a parable about a wizard who has made a deal with the devil and is trying to break it.

Engaging with various forms of art such as cinema, painting, and architecture can help individuals avoid the one-sidedness of immersion in the digital imaginary world. Art has no spatial or temporal limitations, which promotes creativity and knowledge in a more diverse and well-rounded manner. Similarly, fields such as philosophy, religion, psychoanalysis, and science, which are not limited by any particular idea, can contribute to the development of an innovative environment. Science,

in particular, provides a means of enhancing the creative abilities of individuals, and the "technical body" of the virtual world serves merely as a tool to support human creativity.

Research results

There is no universally accepted definition of digital civilization, but most of them suggest that the digital world is already established and tends towards sustainability and totality. In other words, such a world should continue to exist even after the user leaves it, and changes made by the user should be preserved or traces of their presence should be preserved to make it better and easier to control. Digital civilization or "smart society" is an artificially created world, built through programming, based on computer technology, allowing millions of individuals to be moved into an online environment for widespread control of personal data and the creation of universal tracking systems.

The idea of digital civilization is often presented as something separate from its technical embodiment. The digital environment can be interpreted as a set of model objects whose content and form coincide with digital copies of real processes. The existence of modeled objects as digital copies is comparable to reality but is viewed separately from it. Digital objects exist, but not as substances of the real world. In the context of the dominance of innovative technologies, they act as a "new reality." Digital civilization as a digital imaginary, contingent reliability is also established concerning the conditioning of "core" real civilization as a dominant feature of contemporary life.

The virtuum in the digital innovation environment acts as an infinite number of virtual realities "nested" one into another. When modeling processes are completed, virtual realities disappear only as a "technical body." However, virtuum continues to exist in the "main" reality as a "kaleidoscope" of scientific ideas, fantasies, and creative research, which allows constructing and changing the outer contour of existence – life in the real world.

A digital innovative environment is an artificial organism, a substitute system, and a control system for the construction of universal mathematical models of life-based on the maximum commonality of laws and principles of coexistence of millions of people. The use of cybernetic modeling as a universal tool for managing the "real" society indicates the formation of a special epistemological phenomenon – the "cybernetization" of scientific knowledge.

Cybernetic modeling of digital innovation environment is used in various fields of knowledge, and the scope of its application is continuously expanding. This principle is used in astronautics, human and social sciences, neurodynamics, art, technical sciences, philosophy, and genetics. Analysis of biological systems with the help of cybernetic modeling is associated with the need to explain the actual mechanisms of their functioning. A digital model or "copy," being an analog of the studied phenomenon, can never reach the degree of complexity of the "real phenomenon."

The use of cybernetic research as a new innovative epistemology influences the choice of new objects. These are not only phenomena of animate and

inanimate nature but also phenomena of "artificial" nature – virtual realities, "smart society," and "smart-human." Machines, artificial intelligence, and digital communities of various scales (both individual social groups and global communities) are also becoming relevant for research.

Digital civilization reflects 1) the level of interaction between different social groups; 2) the quality of management of the digital environment; and 3) the effectiveness of control of the human mental state, emotions, and reactions of large and small social groups. P. Jackson observed that digital civilization gives rise to a new world community as an alternative site of politics, significantly different from the mainstream international world, and creates its logic of communication, mobilization, and action (Jackson 2000, 16). Thus, the "smart-human" is no longer subject to natural laws or legal norms, but also to general cybernetic laws.

In the digital reality of virtuum, any cybernetic system consists of a control object and a control program. The object performs actions specified in the program to achieve a given goal. This goal can be self-modification of the object, execution of a given sequence of actions, or impact on other objects. The control process acts as a transmission by the program of a direct command to the object, implementation of a given action by the object, sending back to the program data about the action, and the program's reaction to the received data in the communication model "machine-machine."

Discussion

The systemic development of digital society is possible if the vergence of offline and online interactions, and the synergy of the virtuum's "technical body" and the natural "social body" is established. N. Luhmann argues that in the digital world, the sphere of communication is the focal point that ensures the "operational closure" of society. He presents society as a system of communications (virtual and real), in which the end of one is a condition for the emergence of another one (Luhmann 1984, 218). Digital civilization is perceived organically in everyday life because: it is quickly integrated into the natural environment; it introduces rules for virtual life; it saves time for communication and professional activities; it increases the speed of decision-making; it provides access to information, entertainment; it provides the possibility of self-development (the possibility of virtual visits to theatres, foreign excursions, exhibitions). There is a total rationalization of life.

D. Bell defined modern reality as a society of scientific knowledge and compared the post-industrial society with the information society, emphasizing the overlapping bases of the former and the latter (Bell 1980, 545).

Digital reality also has a direct impact on the physiology of millions of modern people. At the same time, the human being is also part of the information system. As a living organism, it acts as a self-organizing, self-regulating, self-governing system. It is also prone to self-programming, because as a living system, it receives any information in two ways – rationally and irrationally, through thinking, consciously, and through the senses.

However, it is not fully understood how concrete physical processes are transformed into mental images, fantasies, and scientific ideas.

Smart-human resembles a simulacrum, as he/she is attributed non-existent qualities: quick judgment, super activity, super success, and trendiness. He/she is faster in extracting, analyzing, and transmitting information than the older generation (even if the age difference is 5 years). For example, every decade the speed of searching, extracting, and transmitting information increases. That is, a smart human should rather resemble a computer. He/she is assigned a special digital code. This is a unique, unchangeable, lifelong, and posthumous digital name that is inseparable from the person. As a consequence, he/she becomes as controllable an object in the digital reality as a computer.

But, at the same time, the "living" person, the keeper of the virtuum, the cosmic creator and designer of its "technical body," is lost. It is such a person who ensures synchronization of all dimensions of the virtuum and keeps its state vergent (Kharchenko 2023, 18).

Smart society is also a simulacrum of real society, a set of continuous, displayed, virtual, and often unimportant virtual events. M. Castells believes that all societies of the information age are indeed permeated with varying intensity by the ubiquitous logic of the network society, whose dynamic expansion gradually absorbs and subordinates pre-existing social forms" (Castells 2009, 112). It can be argued that there are threats to real society and real state systems in this area.

Many countries impose restrictions on the Internet as part of their public policy, political regime, and ideology, despite supporting digital technologies (Yalkin et al. 2014, 271).

J. Habermas considers the key problem of our time to be the expansion of the "system-world," integrated by money and power, and its invasion into the "life-world" sphere, integrated by communicative means (Habermas 1968, 66). He considers the interactions between human beings and information space as the basis and mechanism for the emergence of new social institutions (Habermas 1968, 66). Structural schemes of control of human perception and computer systems appear to be similar in functionality and construction of interrelations of separate elements. However, computer systems, with which living organisms and man are being compared, are a product of human creativity. Initially, the concept of construction and control of these systems was based on that experience and those perceptions, which are available only to human consciousness.

Conclusions

Digital civilization creates limitless conditions for the development of the human ability to exist in a complex cosmic virtuum.

In the process of research, we came to some new formulations of virtuum.

Firstly, virtuum is the sum of all possible alternative worlds that human imagination creates. The virtuum is a combination of natural experience (direct and mediated) and various extra-experiential states.

Secondly, virtuum is society as an ontic-ontological environment created by a human being, who constructs deep or ersatz meanings. It is a simulacrum environment, a spiritual-transcendental world.

Thirdly, virtuum is both "reality" and "imaginary reality," a rational-irrational construct.

Fourth, the new model of society as a social virtuum implies the expansion of human knowledge and communication; improvement of human health and physical abilities; increase in the effectiveness of collective activity; modernization of national security instruments; and union of science and education.

Fifth, virtuum is a new state of social ontos that begins to exist in technological and innovative contexts.

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«ВІРТУУМ» ЯК ІННОВАЦІЙНЕ СЕРЕДОВИЩЕ В «ЦИФРОВІЙ ЦИВІЛІЗАЦІЇ» (ФІЛОСОФСЬКО-ГНОСЕОЛОГІЧНИЙ ТА ОНТОЛОГІЧНИЙ АСПЕКТИ)

Вступ. Віртуум є цілковито штучним утворенням. Простір-час віртууму – антиномія, оскільки віртуум обмежений можливостями сучасної техніки і не обмежений уявою та фантазією. Віртуум також не обмежений лише віртуальною реальністю, оскільки вона – один із його множинних проявів. Як особливе інноваційне середовище, віртуум відображає трансформацію сучасного знання, причому у швидкісній мінливій реальності "технічного тіла" за "зіткнення" безлічі "логік", "раціональностей", "симулякрів", "фантазмів", що візуалізуються в цій реальності. **Метою дослідження** є концептуалізація феномена віртууму як особливого інноваційного середовища, в якому відбувається трансформація сучасного знання. Ключове **завдання** дослідження дало змогу на підставі онтологічного та гносеологічного підходів здійснити аналіз механізму вергенції як чинника, що забезпечує синхронію процесів та явищ в уявній та дійсній реальностях, а також як точку перетину дивергентних та конвергентних процесів або "третього", серединного стану віртууму як складної "цифрової" системи. **Методологія дослідження.** Використано онтологічний, гносеологічний методологічні принципи. Віртуум як онтологічна конструкція передбачає використання техніки та націлений на еволюцію комп'ютерних систем, моделювання глобальних комп'ютерних мереж, конструювання комп'ютерних віртуальних реальностей. Віртуум розглянуто як багатомодусне буття, що допускає існування нескінченної кількості варіантів і сценаріїв розвитку віртуальних цифрових подій та реальних інноваційних подій у зовнішньому соціумі. Системами "цифрової реальності" є технічні пристрої, які імітують взаємодію з цифровим середовищем або занурення в нього шляхом впливу на органи чуття людини, що дає змогу говорити про цифрову цивілізацію як гносеологічну подію. **Результати дослідження**. Загальноприйнятого визначення цифрової цивілізації не існує, але припускають, що цифровий світ уже сформувався і тяжіє до стійкості та тотальності. Цифрова цивілізація або "smart-суспільство" – це штучно створений світ, побудований за допомогою програмування, на основі комп'ютерних технологій, що дає змогу перемістити мільйони індивідуумів в онлайн-середовище з метою повсюдного контролю персональних даних і створення універсальних систем стеження. **Обговорення**. Smart-людині як симулякру приписуються неіснуючі якості: швидкість суджень, суперактивність, надушність, трендовість. Структурні схеми управління сприйняттям людини і комп'ютерною системою виявляються схожими за функціональністю та побудовою взаємозв'язків окремих елементів. Однак комп'ютерні системи, з якими порівнюються живі організми та людина, є продуктом творчості самої людини. Зроблено **висновки**, що віртуум – це сума всіх можливих альтернативних світів, які створює людська

фантазія. Віртуум – це поєднання природного досвіду (безпосереднього й опосередкованого) та різних поза-дослідних станів. Віртуум – це онтико-онтологічне середовище, що його створює людина, яка конструює глибинні або ерзац-сенси, це симулякрове середовище, духовно-трансцендентальний світ.

Ключові слова: сучасне знання, інноваційний простір, вергенція, цифрова цивілізація, цифровізація, "Smart-людина", "Smart-суспільство".

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PUBLIC OPINION IN MANAGEMENT RELATIONS: COMMUNICATION ASPECT

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Abstract. The article is devoted to identifying the conditions for the formation of public opinion on the democracy grounds within management relations. The degree of independence, manageability, and dialogicity (monologicity) of public opinion as a set of generally recognized and customary ideas, assessments, and judgments regarding socially significant phenomena, events, etc., is determined by the political regime and traditions of the state. Public opinion in a democratic society is a necessary system element of all-pervasive social communication, which must be taken into account in management activities. The model of deliberative democracy makes it possible to include alternative positions in the public discourse and seek consensus, instead of making decisions monologically. Despite the model of deliberative democracy affirms the inclusiveness, publicity, argumentative nature of public discussions, the requirement of acceptability of the result for all parties, the openness for further revision, etc., it has been criticized. The alternative model of meaningful dissensus instead of the consensus has been offered. The leading principle of dialogue in the formation of public opinion is emphasized. In case of rejection of dialogue, communicative democratic practices, forming public opinion, show similarities with the discursive features of non-democratic regimes: either by approving the majority's opinion in search of consensus, or by contributing to the growth of fundamentalism in the polyphony of dissensus.

Keywords: democracy, dialogue, communication, public opinion, social management.

Introduction.

The effectiveness of management in social organizations of various types is primarily determined by the intensity, completeness, and quality of information circulating in the structure of the management process. The information richness of management activities contributes to both informed decision-making and successful implementation. Modern practice shows that subjects of management activities are increasingly turning to public opinion. They not only study the public opinion but also shape it to a certain extent. The global informatization of social space is the primary factor driving the increasing role of public opinion in modern society. The development of operational systems for receiving, storing, processing, and distributing information of different kinds leads to a qualitative transformation of the channels for the dissemination of public opinion, an expansion of the issues discussed, and a significant change in the structure of the opinion production. Therefore, in the current situation it is necessary to consider public opinion more attentively, which should become an effective mechanism for managers to improve their work and contribute to building a democratic society.

The aim of the study is to identify the conditions for the formation of public opinion during management decision-making in a democracy context.

To achieve this goal, it is necessary to perform the following research **tasks**:

1) clarify the characteristics of public opinion as a socio-political phenomenon;

2) to characterize the basic principles of forming public opinion to optimize management activities on the path to the development of democracy.

Research methods.

The systemic approach is used to analyze public opinion as a system that includes some interconnected elements. The activity approach is used to define social subjects in the role of bearers of public opinion and management activity. The result of the use of formational and civilizational approaches is the study of the process of formation and functioning of public opinion, depending on the nature of the relationship between the state and civil society.

Research results.

The problems of the essence, formation, definition of the role, and place of public opinion in society's political and cultural life began to be thoroughly investigated only in the XIX century. However, the works for its scientific research have a centuries-old history and appear as early as Antiquity in the works of Protagoras and Aristotle.

Since Antiquity, scientists have been constantly interested in the problem of the relationship and mutual influence of power, management, and public opinion. Throughout history, two contrasting views on the role of public opinion have emerged. The first one, as espoused by Plato, sees public opinion as a tool for controlling and manipulating the masses. The second view, championed by Protagoras, views public opinion as a means of influencing and shaping government policies based on the will of the people. N. Machiavelli, J.-J. Rousseau, G. Hegel, and D. Salisbury raised the question of taking into account the sentiments of the masses in public administration. Issues of the formation and functioning of public opinion are being considered in classical (M. Weber, K. Marx, E. Durkheim, etc.), modern philosophy and science (G. Lebon, W. Lippmann, T. Luckman, N. Luhmann, S. Moscovici, P. Sorokin, G. Bloomer, P. Bourdieu, E. Giddens, R. Merton, E. Noel-Neumann, F. Allport, X. Ortega y Gasset, J. Habermas, A. Schutz and many others).

The concept of public opinion is quite ambiguous. Theoretical models of public opinion can be divided