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РЕЦЕПЦИЯ РОЛИ МАСС-МЕДИА В ЖИЗНИ ОБЩЕСТВА В СОЦИАЛЬНО-ФИЛОСОФСКИХ
И КУЛЬТУРОЛОГИЧЕСКИХ ТЕОРИЯХ XX СТ.

В статье рассматриваются социально-философские и культурологические теории XX ст., посвященные рецепции медиакультуры в жизни общества. Комплексное исследование влияния медиакультуры на социальную и культурную сферы исторического бытия дает возможность определить системоформирующие функции этого феномена, его трансформирующее влияние на человека, социальные группы и институты общества. В исследовании обосновано, что, отрицая коммуникативные формы предыдущей культурно-исторической эпохи, новые медиа снимают их элементы, синтезируя более сложные механизмы информационно-коммуникативной дельности и усиливая комплексное влияние на человека и общество, формуя новые системы общественных отношений, опосредствуя социокультурную сферу общества технологиями коммуникации.

Ключевые слова: информационное общество, масс-медиа, массовая коммуникация, медиакультура, массовое общество, социально-философские и культурологические теории, цивилизационное развитие.

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RECEPTION OF MASS-MEDIA ROLE IN THE LIFE OF SOCIETY IN SOCIO-PHILOSOPHICAL
AND CULTUROLOGICAL THEORIES OF XX ST.

The article deals with the socio-philosophical and culturological theories of the XXth century, devoted to the reception of media culture in the life of society. The comprehensive study of the influence of media culture on the social and cultural spheres of historical being reveals the system-forming functions of this phenomenon, its transformative impact on man, social groups and institutes of society. The research substantiates that, by denying the communicative forms of the previous cultural-historical epoch, the new media removes their elements, synthesizing more complex mechanisms of information and communication activity and strengthening the complex influence on man and society, forming new systems of social relations, mediating the socio-cultural sphere of society with communication technologies.

Key words: Information society, mass media, mass communication, media culture, mass society, socio-philosophical and culturological theories, civilization development.

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**TOTAL COMMUNICATION PHENOMENA AS A UNIVERSAL PATTERN
OF THE EXISTENCE OF THE INTERNATIONAL POLITICAL WORLD**

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Summary. Conceptualization of the phenomenon of interaction as a key model for the existence of an international policy of peace in the context of the doctrine of universal communication phenomena is carried out. Co-evolutionary strategy for interaction is presented as an idea of co-evolution, which provides for the harmonious condition of nature and society, for a stable development of environment, in which the person resides. While all the planes of this environment, each at its own level, are demonstrating the linkage with other planes. It is shown that universal communication is evident in the natural environment, but disunity is sometimes evident in the human social world. Co-evolutionary principle of the international community provides the opportunity for equivalent partnership and cooperation. Fragmentation is the result of purposeful destruction of the infinitely varied naturally fitted connections and relationships between people. This breaks the symmetry of the universal communication phenomena.

Key words: associated, disjoint, agreed, non-consensual, rambling, divided.

Statement of the problem

Historically, we can observe how the picture of complicated structure of international relations built, and rather multi-vectors device of politically, economically, financially, culturally, ideologically interrelated countries, regions, continents created. Multi-vector policy represents an integrated approach to political dialogue, resulting in lining up a constructive relationship between the countries in those or other strategically important areas.

The concept of "complex" (from the Latin "complex" is defined as a combination, communication; from the Latin "complexus" is defined as a link) is a system; the combination of anything joint together, having a common purpose, and meeting any particular common purpose [7, c. 182]. Thus, the presence of interaction as such due to the manifestation of logically built inside interlinks ages of multiple systems, subsystems, outside and between them that builds the infrastructure of the system. For example, in analyzing the various phenomena of nature, we can observe the evolutionary and co-evolutionary patterns of development of those or other organic and inorganic entities. Any changes in the Universe occur naturally, but social processes, in

particular the political, are represented as different governance models, which were created by people.

Analysis of studies and publications

This study presents the approaches of V. Vernadsky (noosphere approach), L. Gumilev (passionary approach), K. Tsiolkovsky (space approach), as well as the event management theory, the theory of sustainable development, the information theory, the communication theory of N. Wiener, C. Shannon and others.

The purpose of the article is the conceptualization of the phenomenon of interaction as a key model of the existence of an international world policy in the context of the doctrine of universal communication phenomena.

The main part of the article

Co-evolutionary principle of interaction is also used in the plane of international relations. Clarify that co-evolutionary strategy for interaction of nature and society is presented in contemporary philosophy as the idea of co-evolution, which provides for the harmonious development of nature and society, ensuring environmental sustainability. While all these planes of environment interact, and each at its level demonstrates the existence of a connection with other

planes. But if Nature is traced to the universal communication, the human social world can demonstrate the evident disunity. That is, the co-evolutionary principle of the life of the international community provides the opportunity for equivalent partnership and cooperation. Globalization of American-style, on the contrary, caused fragmentation and, often, geopolitical tensions in various regions.

Fragmentation is the result of purposeful destruction of the infinitely varied naturally fitted connections and relationships between people. This breaks the symmetry of the universal communication phenomena.

Universal communication phenomena are the most common pattern of existence of the world, which is the result and expression of a universal interaction among all subjects and phenomena. It expresses the inner structural unity of all elements and properties in each coherent system, as well as infinitely diverse and relations of the system with other systems or its surrounding phenomena [8, c. 81]. Categories of philosophy and logic of "single" and "common" reflect the essence of the universal communication phenomena, explain the meaning of "associated", "unbound", "agreed", "outstanding", "fragmentized", "broken".

The notion of "general" and "single" ("general" and "special") is relative. They have a strict meaning, if the class of objects is fixed. If you change this class common can become isolated, and universal can become special. In international politics the meaning of these concepts is often substituted. International alliances and blocks are represented as partner organizations created for the sake of the common good for all participants. But at the same time, they protect the special interests of political, economic, military, economic, and financial. They hide special marketing goals.

Along with dichotomous of signs on general, special, single, trihomous divisions are used. The notion of "universal" is a sign similar to the signs of all objects of the class. "General" is a sign of the object similar to sign at least one object of this class. "Special" is a sign similar to the signs of the same and other than the signs of other objects of any class, that is common but not a universal trait. "Special" is any universal sign. "Single" is a sign of the specific subject-matter, other than the signs of all items included in some fixed class [9]. "General", "special", "single" can be correlated with the concepts of "mankind", "personality", "individual".

Internal and external policy of the State, generally seeks to protect its own interests. Activities of a number of international political institutions are involved with formulating meaningful objectives and steps for the future of civilization. At least, all these measures are declared at the various summits, symposia and scientific conferences. However, the actions of individual States often give rise to multiple conflict situations. That causes a disproportion in the trihomous model of "General", "special", "single".

Object, which represents the unity of the single and common (special and general) signs, is referred to separate, individual, specific, particular. Sign is called individual if it is considered in abstraction from those relations similarities and disparities that make it single

or general. Relations of similarity or identity play a key role in all of these definitions. A common sign of the object is not similar with signs of other objects, and identical them. Not only signs, but also objects share on single and common. Object that consists only of single traits is called single, general is an object, consisting only of common signs. A single object is to be distinguished from the specific (individual particular). General specific concepts ("home", "man") say about general specific objects (home, man), general abstraction ("equality", "justice") say about the general abstract (Equality in general, Justice in general) [9]. In the political dialogue the subject of particular discussion (general) has key value for all and for every individual State negotiator (special). But such inter-State dialogue is impossible due to hidden particular intentions and policies that violate symmetry in the positioning of the partners in the international political world. Such concepts as: "disunity", "non-consensual", "rambling", "segmented" increasingly determine today the configuration of modern international relations.

Ch. Llewellyn Smith showed how to operate in the physical space of the obvious and hidden symmetries with twists and reflection, it is an operation in space, but objects can possess symmetry in relation to other transactions which are not spatial or are only partially [4, c. 97]. Disunity is logically and technically results in misbalance of any system.

Ch. Llewellyn Smith concluded that symmetry is an inexhaustible source of beauty and admiration [4, c. 97]. Therefore, the disunity in the international political world will disappear under the condition of forming equal relations between all participants in the political dialogue, if the diversity of approaches and positions will be taken into account.

There are also general concepts, for which we can't find indication of all elements of their volume and only them. Such notions of "with the volume, but without content" often form the core of science. This is, for example, the concept of "elementary particle": a fundamental trait that would be inherent in all elements of its length the same as the atomic number-all chemical elements, not yet discovered, known only to the similarities on specific grounds [9]. But the identity can also be regarded from the point of view of the philosophy of cosmism, co-evolutionary and noosphere approaches, but not in terms of gross physicals as a special spiritual particle, a kind of a brick constructing fair society.

Because of fragmentation and inconsistency, relations between States escalate to the limits, and any part of the world political system comes into a State of instability. Unlike the behavior of substances in nature, such as plasma, this condition for the human community is unnatural. L. Artsimovich showed that plasma is the natural state of a substance heated to very high temperatures; this dynamical system is an application of electromagnetic forces [1, c. 6]. But knowledge about Plasmas' properties can be used effectively for the benefit of human society, in the field of science and technology, production, business, life.

In this regard, N. Moiseev speculated that mankind is already visible in the future to overcome the extraordinary severity of global environmental crisis.

And the transition in the age of noosphere will not be smooth and painless [5, c. 9]. Today, indeed, the competition in the international arena in the field of new scientific developments (in medicine, military and space industry, industry of Cybernetics, as well as in design innovation) repeatedly intensified.

We have already talked about the laws of physics that can be described mathematically, meaning that we introduce a mathematical device in everyday life, in order to be able to improve current life and to simulate future as closely as possible. However, it is difficult to imagine how to operate the laws of goodness or morality, because they are spiritual constructions. E. Schrödinger remarked that orderliness, observed in the deployment of life processes, stems from different sources. It turns out there are two different "mechanisms" that can produce ordered phenomenon: a statistical mechanism that creates "order out of chaos" and a new mechanism for producing "the order of order" and Nature follows the first principle [10, c. 80-81]. The second principle describes also social environment, which makes possible the spiritual, intellectual, creative and other existences.

E. Schrödinger confirmed that it cannot be expected that "laws of Physics", based on this principle, were sufficient to explain the behavior of living matter, the most amazing features of which, apparently, largely based on the principle of "the order of order" [10, c. 81]. But society is easily managed by people and laws. Experience of modern "color revolutions" introduces an artificial mechanism of transformation of existing orders in more loyal to external influences "new orders". Thus "color revolution" is possible due to the use of mathematical models; it is the introduction of a certain number of techniques.

Mathematization occurs in each segment of human activity as well as in political existence, and on the plane of international politics. L. Kudryavtsev has identified mathematization as characteristic of modern science and technology. In this case, knowledge of the natural sciences is made precise only when its description manages to use as a mathematical model [3, c. 24]. That is, the author affirms that in order to build meaningful mathematical models in economics or biology we need knowledge of economic, and respectively biological laws, we first of all need meaningful economic or biological hypothesis [3, c. 27]. Today, in the context of globalization, economic laws determine vectors of world politics.

L. Kudryavtsev introduced a mathematical model as a logical structure, which describes a number of relations between elements; mathematics is slender and deep body of knowledge about mathematical models with their problems, with their own development paths, arising from internal and external causes and challenges [3, c. 30]. The author says that the notions of «mathematics» and «mathematical model» are profound philosophical notions. He focuses on practical application in various areas of social life.

In turn, S. Jahodzinsky noticed that mathematization of scientific knowledge once and forever linked science with the production and thus it was evolved into a productive force of industrial society [11, c. 40]. The main questions are: what will be

in future society? And in what way information and spirituality will correlate?

Let's agree with the approval of Z. Bahturidze that in the second decade of the 21-st century became evident that those principles, categories and criteria that were previously based on political science now are not relevant and not adequate to the prevailing realities. The crisis, which now resides the science of international relations, makes conditions for the inevitable formation of new concepts and paradigms [2, c. 46]. Today Western values in the context of migration policy are reviewed, and leading countries of the West and their democratic institutions demonstrate inconsistency and fragmentation in their positions on the world political scene.

Z. Bahturidze rightly observed that, above all, unpredictability is a unique characteristic of the new world, which minimizes attempts to predict the prospects for the evolution of international relations, as well as the availability of integration and disintegration processes which in the framework of synergetic and self-organizing systems can be called natural phenomena of post-bipolar world. Given these trends in world development, it is very important to understand some definitions, which has undergone some changes. In this context, it is very interesting to look on details of the category of space. On the one hand, space is a property of reality in terms of its length, structure, coexistence and interaction of its parts. According to the same basic thesis of geopolitics, the space is not quantitative, but qualitative category and the structure of space predetermines the structure of history (particularly, it is political history). Thus, the processes of globalization and fragmentation structure the space of world politics. It is obvious that the world policy attempts to structure the space, provoking those or other processes, the system responds with another crisis state [2, c. 47-48]. The concept of universal communication phenomena confirms the idea that all elements of the international political system interact, so any constructive or destructive effect on any of its plot, one way or another, affect the system as a whole. Co-evolutionary approach as one of the models of universal communication phenomena provides exactly the constructive development of the society.

E. Ryabova argues that the co-evolution of society and nature is an alternative to the controversial developments in society when economic, political, intellectual inequality between individuals, social groups, regions and countries, conflicts between States had reached its final. We have a question about fundamental change of orientation in the development of society as a result of social, economic and environmental changes directed to the search for new alternative models and future ideals [6].

Conclusions

Universal communication phenomena are possible provided the existence and functioning of one or other simple or complex support systems at different levels of the current existence. All of these levels are presented as a coordinated integrated infrastructure, which hierarchically built various fragments of our complex world. These areas are developing in their individual

rules and laws, and they are designed as a matrix providing different variations of relationships. The plurality of these variations contributes to further development of systems. As a consequence, elements and components of these systems interact intensively or extensively, reflecting the dynamics of their development. The same interaction sets measure the viability of the system. Such a tremendous system is the international political world today.

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ВСЕЗАГАЛЬНИЙ ЗВ'ЯЗОК ЯВИЩ ЯК УНІВЕРСАЛЬНА ЗАКОНОМІРНІСТЬ ІСНУВАННЯ МІЖНАРОДНОГО ПОЛІТИЧНОГО СВІТУ
Здійснюється концептуалізація феномена взаємодії як ключової моделі існування міжнародного політичного світу в контексті вчення про всезагальний зв'язок явищ. Коеволюційна стратегія взаємодії представлена як ідея коеволюції, що передбачає гармонійний розвиток природи та суспільства, забезпечує стабільний стан навколишнього середовища, в якому перебуває людина. При цьому всі площини цього середовища, кожна на своєму рівні, демонструє наявність зв'язку з іншими площинами. Показано, що, якщо в навколишній природі простежується всезагальний зв'язок, то саме в людському соціальному світі проявляється дисбаланс. Коеволюційний принцип життя міжнародного співтовариства забезпечує можливість рівноцінного партнерства та співробітництва. Дисбаланс виникає внаслідок цілеспрямованого руйнування різноманітних зв'язків та відносин між людьми, що неперервно встановлюються природним шляхом. Це порушує симетрію всезагального зв'язку явищ.
Ключові слова: зв'язане, незв'язане, узгоджене, неузгоджене, розсіяне, розбалансоване, міжнародний політичний світ.

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ВСЕОБЩАЯ СВЯЗЬ ЯВЛЕНИЙ КАК УНИВЕРСАЛЬНАЯ ЗАКОНОМЕРНОСТЬ СУЩЕСТВОВАНИЯ МЕЖДУНАРОДНОГО ПОЛИТИЧЕСКОГО МИРА

Осуществляется концептуализация феномена взаимодействия как ключевой модели существования международного политического мира в контексте учения о всеобщей связи явлений. Коеволюционная стратегия взаимодействия представлена как идея коэволюции, предусматривающая гармоническое развитие природы и общества, обеспечивающая стабильное состояние окружающей среды, в которой пребывает человек. При этом все плоскости этой среды, каждая на своем уровне, демонстрирует наличие связи с другими плоскостями. Показано, что, если в окружающей природе прослеживается всеобщая связь, то именно в человеческом социальном мире проявляется разобщенность. Коеволюционный принцип жизни международного сообщества обеспечивает возможность равноценного партнерства и сотрудничества. Разобщенность возникает вследствие целенаправленного разрушения бесконечно устанавливающихся естественным путем разнообразных связей и отношений между людьми. Это нарушает симметрию всеобщей связи явлений.

Ключевые слова: связанное, несвязанное, согласованное, несогласованное, бессвязное, разобщенное, международный политический мир.

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ПРИНЦИПИ ФУНКЦІОНУВАННЯ ГЛОБАЛЬНИХ ІНФОРМАЦІЙНИХ МЕРЕЖ: СОЦІАЛЬНО-ФІЛОСОФСЬКИЙ АСПЕКТ

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Анотація. Досліджуються принципи соціального програмування та конструювання в просторі глобальних інформаційних мереж. Обґрунтовується ідея можливості маніпулювання суспільною свідомістю за допомогою методів розподілених паралельних обчислень та алгоритмів К.Петрі. Встановлено, що впровадження Grid-систем руйнує концептуалізацію Інтернету як диверсифікованого, рівноправного, універсального простору, який позбавляє соціальні інститути економічних, політичних, культурних й інших видів суперечностей. Визначені базові принципи розгортання соціальної інформаційної інфраструктури, до яких віднесені принципи когерентності та рекурсії інформаційних мереж.

Ключові слова: глобальні інформаційні мережі, глобальна мережева архітектура, інформаційна рекурсія, інформаційна когерентність, соціальне програмування.

Вступ

Репрезентуючи себе у ролі гравця комунікативних дій, нині соціальні мережі виражають настрої,

прагнення, інтереси, зв'язки в соціальному просторі та соціальному часі. За їхнього посередництва відбувається своєрідна дифузія віртуального середо-