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Long Term Immigrants as Teachers of New Immigrant Students

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This article deals with veteran immigrant teachers who integrated successfully into Israel's educational system and have been teaching immigrant students over the past few years. Their encounter with present (2018) new immigrants raises the following research question: How are patterns of integration into society reflected in the conceptions of veteran immigrant teachers in their work with immigrant students? The theoretical literature on which this study is based includes Berry's transnationalism model and the concept of hybrid identity. The results displayed affinity between the teachers' own migration stories and their educational conceptions regarding immigrant students. Patterns included both assimilation and integration. The conclusions declare that it is indeed appropriate to process the experiences and stories of veteran immigrant teachers because they transmit their conceptions to immigrant students and can serve as bridge builders within the educational system as former immigrants themselves.

Keywords: Transnationalism, hybrid identity, immigrant teachers, narrative paradigm, melting pot, multiculturalism

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Introduction

In an era of globalization and migration, more and more people are moving from place to place around the world. Theories of migration present the various stages involved and describe the integration of immigrants into the host society [Berry, 1992].

Today, global migration is not only a physical change of residence, but also a measure affected by political, economic, cultural and family factors. Transnational theory expresses the various characteristics and components of identity that people take from place to place and how they cope with it. It effectively enables people to preserve their previous culture

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while adopting a new one, to be *both*, as it were, by maintaining a hybrid culture. Literature on migration in the modern era refers to this phenomenon as well [Glick et al., 2004].

The educational system and teachers are major players in the process of integration into a new society. Teachers who are themselves former immigrants can exert a more significant influence as role models for immigrant students, especially because they understand the process of migration and all its implications from personal experience. Research on migration aspires towards having the teachers' room reflect the changing makeup of the population of teachers and students. Nevertheless, it lacks attention to the encounter between the former immigrant teacher and the immigrant student and the effects of this encounter on education itself, on the conceptions and actions of the teachers that originate in the experience and insights they accumulated over the years.

This study analyzes teachers of immigrant students who are themselves veteran immigrants from the Former Soviet Union (FSU), applying narrative analysis to identify the significance they ascribe to their own stories of immigration. It seeks to acquire information about the actual conceptions and actions of veteran immigrant teachers (VITs) when working with their immigrant students. The article was written according to the findings of interviews with VITs who came to Israel over 20 years ago – a feature that was brought up during interviews (none of the participating teachers were hired specifically as “immigrant teachers” by their respective schools). Work with immigrant students apparently reawakened their own immigrant experiences, leading them to think and act according to the significance they attach to them. Examination of the literature indicated that there are virtually no studies of VITs and the influence of their immigration on their conceptions and behavior. Hence our research question is: *How are patterns of integration into society reflected in the conceptions of veteran immigrant teachers in their work with immigrant students?*

Accordingly, the study uses Berry's model to learn about patterns of integration among teachers over the years. The research population consists of ten teachers, all of them women from the FSU, who moved to Israel during the 1990s at various ages ranging from childhood to their twenties. It is interesting to note the influence of immigrant students on the teachers, who essentially encounter their own immigration experiences through these students and find their unique identities more pronounced in the teachers' room and the entire school as speakers of their native languages and as mediators between immigrants and the school.

Theoretical Background: Immigration, Transnationalism and Hybrid Identity

Berry proposed a variety of options for describing integration of immigrants into host societies: *Assimilation* – those who do not want to preserve their original cultural identity but prefer adopting another; *separation* – individuals or groups who consider it important to maintain their original culture and seek to avoid interaction with and influence of others; *integration* – an individual or group interested in keeping the original culture but also interacting with members of other groups, wherein the original culture is preserved to a certain extent, along with a desire to be a partner in a broader social system that includes intentional interaction with the receiving community and *marginalization* – little interest in maintaining one's original culture, wherein whatever cultural preservation does exist is not ideologically motivated but random in nature and is barely concerned with relations with others from the receiving society because of physical/geographical, cultural, religious or

other distance, engendering some movement towards the margins by the individual or group [Berry, 1992].

Along this continuum, there are also options for combinations, originating in the idea that migration does not *obliterate* the previous identity but enables it to be maintained in parallel with another, as transnational theory claims. This theory developed as part of the study of migrants and migration during the post-colonialist era and considers migration not only a process of people moving from country to country but one in which political, economic, cultural and family factors are involved as well. The host countries, in turn must make accommodations for the various identities [Wald, 2008], while the transnationalist conception creates a new angle of vision on migration, integration and identity [Gold, 2002]. Technological developments and globalization facilitate transnationalism and preservation of a contact network with the community of origin – a measure perceived as wholly legitimate in a multicultural era [Dinnerstein et al., 1990; Pries, 1999]. Migrants in our own time keep up contact with their previous identities at varying degrees of intensity. Some maintain powerful transnational ties, while others carry on less intense contact with their former or current identities [Faist, 2000]. The identity and intensity of activity can change, as can the context (e.g., economic, social, cultural or religious). These changes led to the conclusion that one should explore the characteristics of migrants in a broader and more complex, multidimensional and multilayered manner [Levitt et al., 2003]. Even the immigrants themselves are not always motivated to maintain contact with the original culture [Waldinger, 2017]. This study also attempts to cope with the effects of parallel identities and to increase our understanding of the patterns of relations among the various identities and the extent to which they can coexist. Hybridism describes the encounter between two cultural identities – a phenomenon that is becoming more and more widespread in the global era of transnationalism. Literature on hybrid identity, like that referring to transnationalism, relates to a multicultural phenomenon from a new point of view. Theoreticians identified with such links have described various combinations among identities [Bhabha, 1994; Hall, 1992; Young, 1995].

In the cultural context, Bhabha presents the possibility of an identity in which different cultural characteristics can exist in parallel [Bhabha, 1994]. For example, he claims that colonial authorities and their subjects exert a reciprocal influence on shaping one another's identity: The colonial regime absorbs values and cultural features from the society it rules and also exposes the locals to another culture, enabling redefinition of their self-identification. In other words, one may be both, with reciprocal influences between cultures.

Attention to hybridity in the Israeli context appeared in studies that concerned the variety of identities and the ability of groups to maintain their original characteristics in Israel as well [Kimmerling, 1998; Shenhav, 2006]. In this study, transnational approaches and hybrid identities are connected to Berry's approach, which presents the model of integration between identities, the previous and the new, as a result of combination, without elimination or obliteration.

Teaching in an Era of Transnationalism and Hybrid Identities among Teachers

The immigrant teachers described in this study moved to Israel over 20 years ago. Even though they are Israelis and not defined as immigrants, they are still familiar with both societies and cultures. Hence the study will relate to their hybrid identity. Studies concerned

with the development of teachers' professional identity claim that it is based and dependent on four factors: Social, cultural, historical and political contacts; relationships with others; dynamic nature and attempt at coherence [Beijaard et al., 2000; Rodgers & Scott, 2009]. As part of the hybrid identity of teachers, we should also consider the context of language and bilingualism in its broader sense, both at the learning and emotional levels, as part of an identity component [Crawford et al., 2014]. Instruction in a transnational era also demands more varied attention to the different nations and cultures and to the emotional processes that affect the different communities [Warriner, 2017; Zembylas, 2012]. Studies on dual identity in the transnational era cope with the implications of the identity regarding civil conception of immigrants, claiming that one should develop a new and complementary analysis that also relates to nationalism with regard to origin, place of birth and sense of attachment [Bloch, 2017; Erdal&Sagmo, 2017].

What's Missing?

A review of the literature on policy towards immigrants in the educational system and on immigrant teachers shows that we lack attention to *veteran* immigrants and their encounter with immigrant students. The literature, as indicated, concerns the integration of immigrant teachers as part of the process of their assimilation into the host society and into their jobs and professions, as well as encounters between immigrant teachers and immigrant students, but not that of veteran residents who are no longer defined as immigrants by the establishment and school. In a society in which one third of the population consists of immigrants, there is a high probability that some teachers immigrated during their childhood. This study seeks to highlight the bond between the VITs migration stories in encounters with students and to claim that the teachers' personal experiences help shape their conceptions and their behavior with immigrant students.

The Israeli Context: The Education System's Approach and the Integration of Immigrant Teachers

The public educational system in Israel has undergone changes since the establishment of the state and thereafter, in parallel to the changes experienced by all Israeli society. During the early days of the state, the prevailing policy followed the melting pot metaphor and called for assimilation, as echoed by the educational system as well [Kimmerling, 1995]. Acceptance of immigrants in the educational system as of the late 1970s launched a new cultural era in which the idealism and patriotism that characterized the early days of establishing the state had since attenuated. In accordance with the changes affecting society, the educational system adopted an immigration policy accompanied by structural reforms, but these proved unsuccessful. During the 1980s, economic problems led Israel to follow global economic trends and enable broader adoption of the free market approach. The educational system, too, upheld more pluralistic conceptions: In 1980-2000, it underwent transition from uniformity to pluralism and its economic and social conceptions shifted towards liberalism and democracy, in the spirit of the capitalistic economic market. Freedom and individual rights took center stage as part of postmodern approaches and the post-colonialist spirit. In the educational system, schools and parental involvement therein were accorded greater recognition and room for autonomy [Israeli Ministry of Education, 2005].

The Research Paradigm – The Narrative Paradigm

Josselson and Lieblich define narrative research as “any study based on discourse or on people’s verbal accounts of their experiences. Such a story need not compose a complete autobiography; it may be short descriptive statements or narratives, formed in the teller’s personal language and style, in response to the researcher’s open-ended question” [Josselson&Lieblich, 2011: 326].

Expressing and Establishing Identity

The stories people tell about themselves enable us to learn about them and their conception of life. The story as a tool for understanding personal identity has become even more essential in an era in which the boundaries among populations, nations and other components of identity have become obscured.

Narrative – Constituting and Creating the Teller’s Identity

The stories that people tell about themselves to themselves and others express the manner in which they choose to remember and describe their experiences. The story also serves certain purposes or possesses some specific function(s) itself [Alasuutari, 1997]. A story is summed up by its *end point*(EP) [Gergen&Gergen, 1988] – the literary message, point or claim that the teller wants to transmit to listeners. To analyze the story in its many contexts, one should adopt a *holistic approach* that is a key part of narrative ontology. Holistic strategy includes five practical aspects referring to the EP – two that help identify it and three that attempt to understand why it was created as it was: The story as a whole unit and not as separate and isolated parts thereof; the content and form so expressed; the context (stories do not just fall from the sky) that is complex, essential and substantial; the analysis of life and the basic ontological assumption that they imitate one another and one does not exist without the other and finally the possibility of analysis through multidimensional and interdisciplinary lenses. We thus expand our vision within the framework of narrative analysis, with attention to the variety of dimensions and psychological, cultural and social influences that constitute a key challenge in narrative analysis [Spector-Mersel, 2011, 2014]. This paradigm suits the present study in which the interviewees, i.e., the teachers, presented their world views and activities with students through the story of their own immigration in the context of the migration processes they underwent. Narrative research describes an aggregate of features and life experiences wherein the identity of the interviewee is diachronic, historically deep and evolves over time, suiting research that examines “leaps” in life events: The teacher extracts memories of her own migration experiences to explain those of her students. Narrative research is tolerant of internal contradictions in human identity and in the story itself [Gergen&Gergen, 1988].

Method

The teachers’ stories were analyzed using Spector-Mersel’s six selection mechanisms through which people tell their stories, claiming that the mechanism is not chosen randomly but is intended to serve the EP [Spector-Mersel, 2011]. *Inclusion* – what is told, which facts and experiences are mentioned and the connections among them, if any; *sharpening* – the themes, periods and events that the teller chooses to emphasize and underscore in the story;

omission – failure to mention themes, periods or events perceived as irrelevant to the desired EP; *silencing* – failure to mention themes, periods or events perceived as contradicting or negating the EP; *flattening* – mentioning a topic superficially and minimizing its significance (saying something but also stating that it lacks importance) and “*appropriate*” *meaning attribution*—providing meaning to a certain period, event or fact of concern to the EP of the story, even without necessarily paying attention to its original significance.

Data Collection

Data collection was accomplished through narrative interviews, a method developed by German sociologist Fritz Schütze in which the interviewee seeks to talk about a certain experience. The Latin root *narare* means to report or tell a story. The chief principle of this idea is to enable the interviewee to present a spontaneous narrative/story without any intentional intervention on the part of the interviewer (unlike the question-and-answer interview schema) [Bruner, 1987; Flick, 1998]. The interviews took place at schools, each extending over a period of 1-1½ hours. Teachers were asked questions in two stages: During the first stage, a broad question was asked that invited them to speak freely about teaching immigrants: “Tell us about the experience of teaching immigrants.” Once she has finished talking about this topic, additional questions are asked in the second stage to solicit attitudes to various parameters defined for this study, namely the teacher’s attitudes towards language, relationships with parents, original and Israeli culture, military service and Jewish identity [Rosenthal, 1993]. The research proposal, that includes details of the procedure of referral to interviewees and of the questions, was approved by the ethics committee of the school at which the research took place.

Population and Participants

In-depth interviews were held with ten female teachers who were not born in Israel but moved there from countries that comprised the FSU. It should be indicated that we interviewed another five such teachers who came from Canada, Argentina and France and found similar patterns, but for the purposes of this study, we analyzed only interviews of teachers from the FSU, as most of the new immigrants at the schools involved indeed originated in FSU countries, according an outstanding advantage to teachers who speak their language. The teachers had come to Israel more than 20 years ago, some in their childhood and some in their adolescence. They studied and taught in regular classes throughout their careers but have been teaching immigrants for at least five years at four high schools in central Israel that have a sizable representation of immigrants (at least a quarter of the student body). We chose to interview teachers who have been teaching immigrants for at least five years because the study aspires to base itself on teachers familiar with teaching in general and teaching immigrants in particular who have had experiences in and long-term acquaintance with the field, so that the results do not consist only of the teachers’ initial reactions to working with immigrants. Most were trained as teachers in Israel and have had many years of experience teaching subjects such as English and other humanities. Some are also homeroom teachers, including one who serves in the capacity of immigrant student coordinator. Assignment of VITs to immigrant classes was the result of differences in matriculation examinations for regular and immigrant students, allowing the latter to be examined in their native languages. Consequently, immigrant

classes were set up with specific teachers asked to teach the special syllabus in the language of most Israeli students. The teachers assigned to these classes were not trained specifically for work with immigrant students and apparently began doing so because of their familiarity with the language (although not all immigrant students speak the same languages, most are indeed Russian-speaking). Besides teaching immigrants, they continue to teach their regular classes of native-born students.

Findings

The study's research question focuses on the meaning that teachers assign to the encounter with immigrant students, considering their own personal immigration experiences and based on Berry's model with regard to individual coping strategies applied when facing a new culture. Berry claims that there are two basic positions: Attraction to the culture of origin and consequent desire to preserve it (depending on the degree of significance that the immigrant ascribes to this culture) and attachment to the new culture (here as well, it depends on the degree of significance assigned to internalization of the culture as part of the immigration process)[Berry, 1992; 2003]. Narrative analysis of the findings, using story mechanism identification, revealed that the stories have two EPs, reflecting the different meanings that a given teacher accords to the encounter between her own immigration story and that of her students, combined with Berry's two conceptions of the integration process [Spector-Mersel, 2014]. This section of the study presents and explains the two EPs. The first expresses the buffer between cultures, conforming with the assimilation model reflected in the first part of the study's title, based on one teacher's remarks: "What I did was *toburn bridges*, not looking back or giving myself a moment to cry; whatever was – remains there," while the second conveys a declaration that one may maintain a combination of simultaneously present identities according to the integration model, also deriving its part of the title from a teacher's response: "*I know it is possible to be both Ola (Russian name) and Ayala (Hebrew name).*"

End Point 1: "What I did was to burn bridges, not looking back or giving myself a moment to cry; whatever was – remains there."

The central ideas expressed by the EPs originate in mechanism analysis:

Generalization. EP1 presents a look at "here" and "there" without connection to one another and even emphasizes detachment as an integration tool. The teachers who present such conceptions describe the vast difference between the two worlds, both their world as immigrants and the process of integration into Israeli society. At times, description of this disparity is overt (as in the explicit statement describing the EP: "What was there, remains there") and at times less unambiguous, although one may understand that the teacher is relating to these worlds as mutually exclusive. To be Israeli, one must cease being Russian: "In school, we spoke only Hebrew," to stress integration. The buffer they describe is not only between their original and Israeli cultures but also between the two periods of immigration, theirs and the students':

In our day it was different at school. Teachers did not speak Russian to us. Today, they hardly speak Hebrew at school...

Today's immigrants are running away from countries that are falling apart.

... Those who came from Moldova, Ukraine and Belarus came from places that today have no values. They allow students to copy from one another during examinations. The students had little to eat and did not identify or feel any affinity for their countries of birth. They were

a lost generation there as well. They are survivalists. They are not familiar with the flag and national anthem of Ukraine, observe no holidays and do not need to exchange one identity for another because they have no previous identity. When they say, "I am Ukrainian," they don't know what it means. In our day it was different. We left a place that was a great power. We left our pride behind.

In other words, the teachers encourage integration into Israel, but emphasize that today's students are not "leaving anything behind" because they come from places that have no national characteristics or values.

Attention to what they had "there" and what we have "here" and the disparity between them is expressed through stories in which the teachers mention their own experience in describing the absorption of immigrants today – a kind of generalization stating that every culture (Israeli and Russian) has its own characteristics and one must choose. One abandons a previous life and adopts a new identity in its stead, as in the following example:

The counselor, my (tenth-grade) student and I had a meeting. The counselor asked the student how her parents welcome her when she comes home. "Do they hug you? Kiss you?" She said no. I translated the conversation and the counselor said to me: "In Russian culture, there are no hugs and kisses." And as I translate, I say: "I'm 34 years old. My mother has not hugged me since I was ten. I hug my children all the time. I kiss them and make up for everything I did not get. Children need warmth and love, and the parents do not provide it. I give my children and my students what I missed." At the end of the meeting, I hugged and kissed her [the girl]. Hugging and kissing is Israeli, and I want them to become Israelis, just as I did.

Sharpening. In this story mechanism, teachers *sharpen* difficulties in their migration stories and/or those of their students, thereby emphasizing the EP's reflection of the vast disparity between the two cultures, between native-born Israelis and immigrants, transition from a foreign and different identity to an Israeli one, with no interim situation between them. The following example sharpens the cultural disparities and the place of the teacher – who shifts between "there" and "here" as though between two different and distant worlds – and the new immigrant student, who comes from one culture and is assimilated into another:

When the immigrants came to my class, they would not leave it. They could not communicate and had no Israeli friends. For them, Israelis were strange and different. They were always withdrawn among themselves. Even at school, they did not participate, they did not become involved.

In the same interview, this teacher described those immigrants who did integrate successfully:

Among them are girls who are motivated to integrate. They learned Hebrew, left the classroom, got to know new friends and even when their friends spoke to them in Russian, they responded in Hebrew at times.

One aspect of sharpening is emphasizing other stories of the teacher and students, with the teacher explaining that her experiences differ from those of her students, thereby sharpening the vast disparity in experiences typical of the two respective periods of migration.

... Life there was difficult because at the end, there was no longer any ideology. We had to cope with numerous difficulties concerning language, studies and work. We were five Russians. When we came to school, we always broke up and did not speak Russian so that people would not say: "Look! Here come the Russians." This is not the case among my students. They remain with people originating in their own culture – and there are a lot of them.

Omission. The teller omits sections of her story that she does not consider relevant to the main idea. Some of the teachers noted that they immigrated, but did not specify their experiences in a structured and extended manner. It was as if they wanted to convey the facts but not detail the experience itself. The teachers say that they immigrated and became Israelis but do not describe in detail how they preserved their original characteristics or speak about the process of leaving their previous identity behind. They emphasize their integration and socialization into the Israeli ethos. For example, one teacher speaks about the course of her life, providing few details about immigration and more about absorption in Israel:

I came here as a little girl and learned Hebrew at school rather quickly. The Ulpan (immigrant Hebrew course) did not really teach us Hebrew. I was a good student... After high school, I served in the army. I have a bachelor's and master's degree from the university... I tell my students: "If I can do it, so can you..."

Her description presents little about immigration but numerous details of her integration in Israel. Here, her omission expresses her desire not to talk about difficulties and not to introduce them into her immigration story. Her impulse to integrate, to stay strong and to perform activities that will contribute to social integration (military service, higher education) conforms to Berry's assimilation pattern.

Silencing and Flattening. This mechanism stood out in the teachers' stories, as they silence and/or flatten an entire period so that it does not "disturb" their integration in Israel. The gaps and schisms described by the teachers are not only between "there" and "here" but also between the story of their experiences and those of their students, that display some similarity yet also exhibit highly different characteristics, e.g.:

At our school, studies were different. We had order and discipline. We respected our teachers... We were used to different standards and other rules of politeness.

Appropriate Meaning Attribution. Such attribution concerns the meaning of a certain event or fact conforming to the EP. In this mechanism, I chose to relate to the physical and symbolic aspects that arose in interviews and transmitted the meaning of the EP in one sentence. The immigrants are different, the immigrant coordinator tells us: "No one wants to teach them. From the beginning of the year, their homeroom teacher was switched three times and five months have already passed since the term began." The issue of "them" as immigrants vs. "us" as Israelis arose in this pattern, as the image of the immigrants is not good ("they copy each other's exam answers," "they try to bribe us to get good marks," "they talk during class without raising their hands"). The teachers prefer not defining themselves by the same identity and also aspire to help the students undergo rapid transition to the Israeli ethos and bid farewell to negative generalizations applied to their culture of origin.

In summary, this pattern, with all its different manifestations, describes a schism between the identity of the Russian immigrant and that of the Israeli, identities that cannot coexist. It is a situation of a *non-hybrid* identity and of behavior according to Berry's assimilation pattern. In other words, I who "burned bridges" have already integrated as an immigrant and therefore I do not underscore or even limit or conceal my Russian origin in the story. He, the immigrant student, has not yet integrated and the teacher emphasizes his being an immigrant and a Russian and how different he is at the integration stages at school and in society, as she encourages him to undergo the process that she underwent as a strategy for optimal integration. Perhaps by describing the experiences of the immigrant student, the teachers will be able to review their own personal stories without telling them in the first person but

rather by describing them and perhaps experiencing them in discussions about their students and the challenges they face: "I know it is possible to be both Ola and Ayala."

End Point 2: "I know it is possible to be both Ola (Russian name) and Ayala. (Hebrew name)"

Generalization. In such cases, teachers *integrate their attitudes towards their previous and current identities and those of their students*. The teacher actually recreates her experience and reacts to it as she faces immigrant students (e.g.: "It was good for them to speak Russian or all the Russian speakers kept among themselves, so I speak Russian with my students and allow them to stay together). This pattern yields *integration between the identity of the immigrant as a Russian and an Israeli* and effectively emphasizes the possibility of manifesting two identities simultaneously. The student and teacher are both perceived as Russian immigrants and Israelis, leading to acceptance of a hybrid identity: I can be a Russian immigrant, an Israeli and a student. This point of view integrates identities and considers migration and transition to be more flexible and bidirectional processes. The teacher uses her past personal experience and those of her students – during their absorption and at present as immigrants – and also experiences the present as a veteran immigrant who helps students and provides them with examples of feelings similar to those that they experienced as immigrants, emphasizing that they remain in a dual position, even after years of life in Israel.

The teachers describe their life experiences as a source of information, linking them with what students are now undergoing by applying *generalization*:

When I came to Israel, I received so much assistance from the state. We were at an Absorption Center... I met the most charming people. Thanks to them, I am in the position I'm in today... They took me in hand and put us in an Ulpan and school. I am still in contact with my teachers from that time... I received so much and I want to give something back. It is not easy with my students today. Many single-parent families are also immigrants still at the adolescent stage of life, itself a complex period. Through them, I experience what I went through and am attempting to do what was done for me.

Another example of *generalization*:

At schools, there are children who want to go out and work and I understand them. I know that they have to do it for food. I know. It is *very, very* difficult. But you also need a high school matriculation diploma. I am trying to push them, to give them motivation. I try to show them the good, because it's hard for the immigrants to perceive while they are still undergoing difficult migration experiences. By contrast, I see them from the perspective of time and make life clearer for them.

Sharpening. In the following examples, the teachers *sharpen* and emphasize differences, underscoring their claim that they underwent a process similar to the one their students are now experiencing:

I describe a feeling about not being able to understand anything. When I first came to Israel, I went to Tel Aviv on Memorial Day. I heard the siren. Everyone stood still, but I had no idea what was happening. I returned to the kibbutz to which we were assigned and told my friends: "You won't believe what happened today in Tel Aviv. Someone took over people's brains for one minute." I purposely told it that way, so that they would understand that there were aspects of this society that I cannot comprehend to this very day. We don't know the names of the Prime Ministers and the popular singers that the Israelis know. Immigrants have to start building new stores of knowledge about *everything*, all at the same time.

Another example that *sharpens* differences but also provides a solution to the disparities is that of a teacher whose daughter was inducted into the army. She describes her lack of experience and familiarity with this process:

I was not in the army. My daughter was inducted into the army. I have no idea what the army is like in Israel. When she came home, I said to her: "I don't even know what to ask you. Tell me what I have to ask."

I have a feeling that Israeli culture does not have anything different from what you had there. Today, all you have there, like Facebook or Instagram, you have here as well. The gaps are not so wide and crossing them is a lot less dramatic than it once was.

Another one talks about the social context through the Internet in the same spirit:

They are not leaving their friends, language and culture behind because they always have contact via the Internet.

Recreating the teacher's immigration experience attests to her ability to contain the story of a person who underwent migration and who helps others with an identical process to this day. In this case, her *hybrid identity that reflects integration*: One may be absorbed into society without giving up one's identity and former systems of contacts. I can be both and my students can now be both, thanks to more open conceptions and to technology that enables preservation of transatlantic contacts.

Omission. As the description of the main idea is a continuum from there to here and a process of continuity that is interpreted as positive and productive, in which the identities integrate, the teachers flatten experiences of difficulty or mention that they happened and are over and that "Israeliness" was the answer to all problems. At times, they even begin speaking about difficulties and then suddenly stop. For example, a teacher telling her story said: "To this day, when we sit down at the Pessah Seder, I cry because all my family is not here..." Then, she cries and asks to stop recording. She allows some room for feelings of pain and yearning, but does not elaborate on them and maintains a description harmonious with both identities. She does not want to "spoil" her story with parts about difficulty.

Silencing and Flattening. Together with attention conducive to coexistence, one teacher reports that she told her class about Hebraization of names, but only mentioned it briefly and superficially (flattening). She wanted to be able to say that she raised the issue among her students, but did not discuss it in its natural contexts of identity, melting pot and multiculturalism:

In the lesson we had about names, I told my students that in the 1950s and even in the 1990s, they changed the immigrants' names, asking them what they thought about it. They said that it wouldn't bother them. One girl said she changed her name and had no problem with it.

The teacher apparently mentioned various contexts and views concerning names, pointing out a student who changed her name and revealing that she herself added a name to her original one. She did not judge or attempt to preach, thus effectively enabling choice and freedom to reinforce a dual identity – not as the result of coercion or anticipated placation but out of free choice according to what suits each immigrant.

Appropriate Meaning Attribution. In other situations, teachers describe the EP that emphasizes duality and even use their previous knowledge to help their immigrant students. That same teacher who spoke about names said the following in an interview about herself:

I did not change my name but added one. I can be both, both Ola and Ayala.

In other words, she does not give up her previous identity as manifested in the Russian name *Ola* but appended an Israeli name as well (*Ayala*), affirming that she can be both.

Appropriate meaning attribution is also evident in the following examples of the EP's meaning:

- a) Teacher writing to parents: "Parents appeal to me regarding issues unconnected with education – municipal taxes, rent, filling out forms and so on, so I help them."
- b) Teacher possessing a helping and mediating function regarding a draft notice, even though it is not part of her job: "I went with them to the Draft Board. I helped them with the language. It was lucky I came because there were no interpreters that day. In some cases, I had to call parents to obtain particulars."

The teacher thus helps families with language problems and in dealing with bureaucracy. Such functions are not part of her job description, but she perceives them as part of her job as a mediator who knows both languages and is familiar with the system in Israel, using her abilities to help recent immigrants. Note that she is not the slightest bit embarrassed about speaking Russian in the presence of Hebrew speakers, claiming that doing so in no way renders her less Israeli in anyone's eyes.

The above pattern underscored hybridity because through their immigrant students, the teachers discovered that some of their teachers' college classmates who are former immigrants from the FSU also became teachers of immigrant classes. They began sitting together in the teachers' room and speaking Russian among themselves. In general, it should be indicated that as of 2000, activities and programs through which immigrants from the FSU seek to maintain their original identity, culture, language and instructional style while living in Israel as Israelis are becoming increasingly relevant. Furthermore, for more than three decades, Israel has maintained schools and formal programs at schools in which Russian has a clearly defined place, such as the ShevachMoffet School in Tel Aviv. This study does not address such schools, but only State schools at which there is a significant representation of immigrants (about 25%) but not a majority, whose presence legitimizes demands for special treatment.

The findings are summed up in the following table:

EndPoint	ActualSituation	Assimilation or Split Identity and Integration	Non-Hybrid / Hybrid
Assimilation or Split in Identity: "What I did was burn my bridges"	A student's exaggeratedly Russian identity and an absorption experience that entails its abandonment. In isolated cases, it emerged that the teachers described themselves as one kind of immigrant and the immigrants of today as another (e.g.: "We did not become entirely Israeli, but also do not resemble today's immigrants"). Alternatively, some teachers note the similarity between them and even their shared distance from Israeli society.	Split identity or discrepancy between the students' and teachers' descriptions and a concomitant split between Russian and Israeli identities.	Non-Hybrid: Melting pot — I have integrated into Israeli society and as such I reject or limit attention to my Russian origin. Immigrant students have not yet integrated and the teacher emphasizes their Russianness, the difference between them and her and between them and native-born Israelis.

EndPoint	ActualSituation	Assimilation or Split Identity and Integration	Non-Hybrid / Hybrid
Integration in society and identity: “I know I can be both.”	Was life good for me as an immigrant or not? Yes. That is why I will help my students even with matters not pertaining directly to education (language, parents, culture, bureaucracy)	Integration between Israeli and Russian identities does not disturb me and even conforms to integration into Israeli society. I do things with my students that would have been good for me. I do not do anything that was not good for me. For example, my students and I are both Russian and Israeli.	Hybrid: I am both Russian and Israeli and so are they. This pattern enables combination among identities.

Although the conclusions are presented in clearly separated and discrete table format, the teachers' views and activities were actually situated along continua. Categorization may facilitate comprehension of patterns, but the actual continua range from integration to schism and from hybridity to partial hybridity. Realities are by no means as dichotomous as the table would imply. Hence our research emphasizes the mobility and flexibility of the immigrants' stories. The findings showed that the teachers' conceptions are patterns of intercultural (hybrid) integration and of schisms between cultures and identities (non-hybridity) that affect their approach to their immigrant students.

Conclusions

In this study, teachers were asked about their encounter with immigrant students and instructed to speak freely according to the spirit and conception of the narrative approach. In response to the question concerning their experiences teaching immigrants, the teachers brought up stories of an autobiographical nature without even being asked to do so. While recounting the stories, the teachers formed connections between them and those told by their immigrant students, as well as the students' experiences and how they cope with them. Each story and its ancillary connections enabled examination of the development of their identities [Riessman & Speedy, 2007]. The study found that teaching immigrants returned each VIT to her own immigrant experience as engraved in her memory. The manner in which the teacher recalled her immigration story and absorption experience became a point of departure from which she related to her immigrant students. The teacher's identity conception, migration process and the manner in which she constructed her memory is the context in which she acts in coping with her immigrant students. This is a holistic approach that enables examination

of each teacher's story as a totality, considering the connection between her job as a teacher of immigrant students and her status as a veteran immigrant herself. The teachers' stories leaped back and forth between descriptions of students to the process of their own absorption, between the students' experiences to their own. The connections thus formed reflected the meaning that teachers ascribe to migration events that they experienced and the interpretations they accord to them, that accordingly affect their behavior with their students [Spector-Mersel, 2014].

Some of the findings showed that two patterns stood out regarding the meaning that teachers accorded to the encounter between the two stories of immigration, of which the more prominent was *hybridity*, in which the teachers described themselves and their students as immigrants and as Israelis. The global and transnational era, combined with the weakening of the melting pot and assimilation conceptions and the rise in support of multiculturalism, provide an opportunity to expand the identity of teachers and students alike [Dinnerstein et al., 1990; Pries, 1999]. With the decline of the Sabra culture and the Zionist ethos of the early days of the state and after the wave of immigrants from the FSU during the 1990s and the broader public presence of different cultures, especially Russian, some teachers may have allowed themselves greater revitalization of their culture of origin. Subsequently, their identities were reawakened as a result of the encounter with immigrant students.

In the literary discourse concerning hybridity, Bhabha noted the reciprocity of instruction between cultures and of identity formation [Bhabha, 1994]. The present study focuses on the split identity of teachers. Studies of immigrant teachers emphasized their instructional function, indicating that they perceived themselves as bridging between school culture and immigrant family culture [Virta, 2015]. According to the hybrid conception, recognition that I am an Israeli but also have another national-cultural identity enables a broader variety of attitudes towards immigrants besides that of the melting pot. Even if formally rejected, the melting pot conception still serves as a covert or temporary tool in establishment and general hegemonic culture to integrate groups of immigrants [Sever, 2004, 2004]. A narrative analysis of interviews with teachers and an attempt to cope with the question of the teachers' identity led to the conclusion that there are two chief methods of expressing identities in stories – assimilation of Israeli values instead of maintaining one's previous identity and integration between identities.

Another conclusion concerns the changing conceptions in the educational system and *increased receptivity to multiculturalism and multilingualism in school space*. The availability and affordability of foreign travel in the global and transnational era may also lead immigrant families and the teachers themselves to visit their countries of origin, thereby preserving and maintaining contact even after moving to Israel [Vertovec, 2004]. A complex cultural, linguistic and sometimes also religious identity is legitimate, with its own place in society, often evoking an open-minded and positive attitude among the public [Levitt et al., 2003].

Implications and Practical Conclusions: Immigrant Teachers as Bridge Builders

This study proposes that immigrant teachers undergo examination of their transition between identities during immigration and of the effects of their experiences on their educational conceptions. Once immigrant teachers are aware of the patterns that typify them, we will be able to use them as *bridge builders* towards absorption of immigrant students – not

(only) as an informal contribution and helpful act within the school itself, but as a *key tool* in terms of culture, society, pedagogy and education, forming ties between student and teacher, between teacher and family and between family and school community. So far, policies and schools have paid no attention to the unique contribution these teachers represent because of their personal experiences. The literature recognizes *the importance of analyzing the teacher's identity* in social, cultural, historical and political contexts only within the framework of their job as teachers [Rodgers & Scott, 2008]. Attention to the experience and conception of immigration among immigrant teachers is required as part of their work with immigrant students. As teachers, their personal conception of immigration is not only an individual experience but one that accompanies new immigrants into Israeli society, confronting them in an intensive initial encounter. Consequently, they should become part of an educational system resource through recognition of their experiences, enabling them to assist with planning, preparation and creative thinking regarding the absorption of immigrant students.

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Territory of Agon. Civilian Perspective in a Besieged City in the Computer Game *This War of Mine*

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In 2014, the Polish studio 11 Bits Studio produced the computer game entitled This War of Mine. The concept of this game was based on the course of the siege of Sarajevo. This production has changed the way of representation of war in video games. The main characters are not soldiers, but civilians, whose main aim is: to simply survive the war. Starvation, cold, lack of sleep and psychosomatic problems turn out to be more dangerous than the enemy's army. Survival is possible, but forces the player to make ethically ambiguous decisions. The aim of the paper is to determine how the creators of the game presented the perspective of the civilians. This analysis will be based on the plot and mechanics of This War of Mine, on the historical context (war in the Balkans: the siege of Sarajevo) and with regard to virtual war schemes (topic of war in video games). The paper will also propose a concept of the game about war as an agon: the territory of not only a conflict, but also competition and a war spectacle.

Keywords: computer games, war, Sarajevo, representation

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Introduction

In 2014, the Polish studio 11 Bit Studios released the computer game *This War of Mine*, which differs from previous games that represent wars in video games: it differs from construction of earlier war games in terms of elements such as construction of the plot and heroes, and the purpose of the game. This case study aims to show what changes in the virtual representation of wars took place in *This War of Mine*. First of all, point to the feature outline and characteristic elements of the game related to the mechanics of operation in the virtual world of the game. Next, I will briefly refer to the real conflict that inspired its creators, which is the siege of Sarajevo. In third part I will use the agon category, which Roger Caillios used in his work about the games [Caillios, 1997], and which — based on *This War of Mine* — can be extended and redefined, taking into account the ambiguity of the term agon.

Before discussing these specific issues, it should be noted that war game is not a genre: this wording means rather a war-themed game that can be implemented in various genres: e.g. in strategies (*Warhammer*), role-playing games and actions (*Call of Duty*) or simulations (*Silent Hunter*). In the case of video games, the genre is not related to the theme, but to the category “characterized by a specific set of challenges, regardless of the scenery or content of the game world” [Adams, 2011: 110]. Depending on the specific genre, a set of rules governing the game world or goals will be shaped differently. Basically, however, war-related games have a specific story convention — a conflict between soldiers of hostile armies, accompanied by planning and taking tactical actions to lead to victory by reducing enemy forces. In *This War of Mine*, the player does not direct soldiers, but civilians, who do not have to deal with enemy troops, but more often with hunger, illness, coldness, and depression. The goal of the game is not to beat the opponent, but... just to survive.

The plot and mechanics of *This War of Mine*

The game randomly decides how many days the war lasts: usually thirty to forty five days. The game offers two main areas of activity closely related to time: shelter (day) and ruins of a besieged city (night). The entertainment mechanism may seem simple: during the day, the player-led heroes improve their shelter to help the group survive. At night, risking their lives, they go to the besieged city in search of building materials, food or medicine. The player manages a group of people who are initially strangers — they use a common shelter, but they did not know each other before the siege. Everyone, however, feels responsibility not only for themselves, but also for others. As a result, the game leads to the creation of a community for which the only chance to survive is acting for the benefit of the common good [Duda, 2012: 53]. Radosław Bomba states that the survival of the war in *This War of Mine* requires precisely the creation of a work-based community that benefits all members of the group: “It is also somewhat the idea of homeostasis, a balance based on specialization and symmetry of needs, which are to be a remedy for large and small conflicts” [Bomba, 2015: 92].

These small conflicts are quarrels within the group, which can lead to e.g. incompatibility of characters, but also frustration caused by starvation, sleep deprivation, and depression. However, any such conflict leads to negative consequences. Cooperation is the only chance to survive. Miłosz Piotrowiak, discussing *This War of Mine*, points out that the soldier’s drill and tactical order of war operations do not reflect the chaos of civilian life in a besieged city: “The randomness of human fate, differences in character, mood swings lead to explosive moments and uncontrolled behavior, blur the plot transparency of the war adventures and multiply conflicts” [Piotrowiak, 2017: 57].

Bomba recognizes that the game is a life simulator and calls it “the Sims upside down” [Bomba, 2015]. This is a reference to the famous Electronic Art games, in which the player manages avatars, satisfying their basic needs, determined by such indicators as: “hunger”, “sleep”, “hygiene”, “fun”, “comfort”, “energy”, “companionship”. In *This War of Mine*, the player must keep individuals alive, which is not easy in the world without food and water. When a person’s condition worsens, notifications informing about its condition are displayed: e.g. “hungry”, “very hungry”, “tired”, “injured”, “sick”, “sad”. It is worth emphasizing the importance of the latter, mental parameter: survival requires not only feeding the characters, but also maintaining them in the right mental condition. A sad character can become depressed — then the player can no longer control it. In extreme situations, when we lose control of a character, he may even commit

suicide “by himself”. The mood can worsen as a result of making a difficult moral choice, e.g. robbing a lonely old man to get food for the household. “Unlike typical war games, in which the player, as a commando, kills more enemies without any consequences, in *This War of Mine*, such behavior affects the character’s condition” [Bomba, 2015: 93]. If one of the inhabitants dies, his death is felt by the others, who are in a state of mourning for some time, which in other war-themed games is rather unusual. The survivors have to work through the loss of a person who — although initially completely stranger — in the face of common problems became close to them.

Unlike classic war action games, the challenges posed to the player in *This War of Mine* are also peculiar. In war “shooters”, challenges are based primarily on speed and reaction time as well as accuracy and precision, necessary for, for example, firing an accurate shot. In the game discussed here, however, the player face conflict-based challenges and economic challenges [Adams, 2011: 326]. The primary goal of the conflict-related game is survival, which is the reverse of a game based on reducing your opponent’s strength. The task in the area of economic challenges is to take care of living beings — this goal is related to economics, because achieving it requires proper organizing the means: food, water, medicines, as well as cigarettes and alcohol, which can temporarily improve the mood of the character or serve as a currency exchanged for food when trading with soldiers.

Historical background

The creators of the game admit that the inspiration for them was the war in the Balkans, and in particular the siege of Sarajevo. This is demonstrated by the trailer entitled *The Survivor*. In this short video, Emir Cerimovic talks about the siege of Sarajevo, which he survived as a little boy. His story is interspersed with scenes from *This War of Mine*. But in the game we do not come across clear indications of these inspirations (maybe except for the Slavic-sounding names of the characters, such as Pavle or Cveta). Paweł Miechowski, responsible for PR of the developer, directly points to the Balkan inspiration. He recalls the autobiographical tale *One year in hell*, whose author described the siege of Sarajevo:

For example, he described that when winter came, it was necessary to chop all the doors in the house to light the fireplace, or collect rainwater in the barrel, because the nearby river was contaminated by decaying corpses. You could only go out to the city at night, because during the day there was too much danger from the prowling bandits. The most terrible moments in the story were the times when you had to sacrifice something for the good of the group. The author of the article sums it all up with the statement that there are no “good ones” in the war — however hard you try, after all, with the need to survive, you will do something that you would never normally do, because remorse would consume you [Kozierkiewicz].

Miechowski further emphasizes that the creators’ goal was not to provide the player with entertainment, but to bring to the fore the emotional and moral level. According to Piotrowiak, the game leads to „bringing contemporary people to order, knocking them out of the comfort zone” [Piotrowiak, 2017: 59]. Although — as already mentioned — the game did not contain direct signals indicating the blockade of Sarajevo, the plot refers to the fate of the civilians of this city, whose siege lasted for three and a half years, from April 1992 to February 1996. In Barbara Demick’s reportage *Logavina Street. Life and Death in a Sarajevo Neighborhood*, numerous

statements of witnesses reporting the siege from the civilian perspective were cited. “This war took us not to the Middle Ages, but to the Stone Age” [Demick, 2014: 98] — said one of Demick’s interlocutors, thus summarizing the story of survival in Sarajevo: the search for food, the construction of home stoves, life with minimal water resources, often without electricity and gas. “Here’s what the war made of us [...]. We have become a nation of thieves” [Demick, 2014: 80] — confirms a resident of Sarajevo street Logavina.

This is also what the player faces *This War of Mine* — in order not to freeze, you need to build a stove; to protect against an attack, you need to patch up the walls of the shelter, to survive — you need to eat and drink (buying extremely expensive food on the basis of barter or stealing it from other civilians under the cover of night). The scenery of all these activities is the dramatic conflict that made civilians prisoners in their own city.

Agon

Roger Calliois, when classifying games, listed four types of gameplay, describing them with the terms: agon (competition or challenge), alea (randomness), mimicry (imitation) and ilinx (daze). In the context of this paper, it is not necessary to discuss all these categories. Instead, I wanted to pay attention primarily to agon. It is a competition-based conflict game in which gaining an advantage over an opponent consists in increasing your chances, which are equal for both sides at the beginning [Calliois, 1997: 23]. Here, the author of *Games and people* includes, among others, chess, checkers, sports competitions.

In *This War of Mine* we are certainly dealing with a conflict, but the opponent is not completely defined, and the chances are uneven — the characters the player directs are in a losing position throughout the game. There are also elements of randomness and uncertainty in the game, which is why, along with the agon, we should also mention alea — a game based on chance, such as dice, roulette and heads. The number of days after which the war ends is random; a random is the group of characters with whom we start the game; some locations are also random. According to Cailliois, between these game paradigms — categories of conflict and randomness — there is a significant difference: “Agon refers to personal responsibility, agon is giving up the will, relying on the grace of fate” [Cailliois, 1997: 26]. And further: “In agon the participant counts only on himself, [...] in alea he counts on everything else but himself, relying on powers over which he has no power” [Cailliois, 1997: 48].

In *This War of Mine* both of these types come to the fore. Virtual characters are entangled in agon as the weaker — civil — side of the war conflict. At the same time, however, there is randomness in the game that results in unpredictability. As a result, the representation of war from a civilian perspective contains, on the one hand, a picture of intentional effort and taking planned actions to survive, on the other, an image of chaotic and unpredictable reality that is beyond the causative power of characters.

However, it is the agon category that turns out to be particularly productive for analyzing the gameplay offered by *This War of Mine*. This productivity, however, results not only from the findings made by Cailliois. His suggestions can be extended based on the ambiguity of the term agon. It means, among others assembly, meeting place, fight and dispute. In ancient Greece, agon was defined as sports and dramatic games. In relation to these meanings, agon is conflict.

However, agon also means part of the Greek drama, and more precisely the dialogue between opponents — antagonists — in the course of which a dispute between them was outlined; agonist exchange of opinions could be aimed at resolving the disputed issue or convincing

the opponent to their arguments [Cieśluk, 2008]. Agon in *This War of Mine* interacts with another meaning of the concept, also associated with dramatic structure. It means not only the clash of two opponents, but also the internal conflict taking place in the psyche of the person of the drama [Czerwińska, 2003].

Although the game analyzed here does not contain internal monologues, nevertheless the player manages the characters who must make decisions about the signs of a tragic conflict. It is the tragic conflict that sets the basic pattern of the story structure in *This War of Mine*. People under siege had to make difficult moral decisions, which often came down to choosing the lesser evil or simply... another evil.

Agon as a structural element of a dramatic text is part of a potential spectacle. A computer game is also a form of the spectacle: it is a fictionalized performance in which, among others, a key role is played visual aspect. Hyden White points out that visual codes in the story of the past are used rather as an addition to verbal codes. The researcher states: „In our historiographic culture we are more willing to use visual images as a supplement to written discourse than as a component of autonomous discourse, in which we could present other things and in a different way than in verbal form” [White, 2014: 257].

In the case of the game discussed here, the opposite is true. *This War of Mine* does not have an extensive text layer, instead of language significant elements are primarily visual representations of the besieged city and actions taken in this scenery. Also visually, *This War of Mine* differs from other war games, whose creators strive primarily for photorealism, trying to make the virtual world as real as possible. Meanwhile, this game is almost monochrome, poor in details, it presents only slices of the city, important because of the actions that the player can take in a given area. Therefore, the game offers a kind of interactive spectacle, the boundaries of which are set by the framework of possible actions limited to a civilian's incomplete perspective. Such landscape can — using a concept of Tim Ingold — be described as taskscape [Ingold, 2014: 147], which Łukasz Zaremba translates as “task image” [Zaremba, 2013: 4]. It is a space subordinate to the key tasks to be performed and as such becomes an area of efficiency — the conflict thus transforms into a mission performed in the space of the landscape determined by strategic places for survival.

Conclusions

After the end of the war — if the player has survived to this point — the game simply ends. Of course, it would be difficult to require the creators to produce a panoramic, interactive story about the long-term effects of life in the city after the siege ceased. Nevertheless, it is worth noting that we are dealing with a selective narrative — only what is important for the virtual spectacle is represented. There is also no information in the game about the complex background of the Balkan crisis, which was not only a fight for control of the territory, but also an ethnic war and religious conflict. Therefore, playing as a spectacle offers an incomplete, fragmentary picture of war, which, however, does not have to be an accusation, because virtual reality does not at all pretend to perform educational or cognitive functions.

In the summary, it is worth returning to the previously outlined feature of *This War of Mine*. Although the creators of the game cite the siege of Sarajevo as a source of inspiration, they do not signal it directly in the game itself. It can be assumed that this is a deliberate procedure. Depriving the location of characteristic elements that could indicate their relationship with real spaces and historical circumstances, makes the game become a universal story — it is not about

a specific war, but about every war. After all, the war is not only on the front line or on the battlefield. As the motto accompanying *This War of Mine* says: "In war, not everyone is a soldier".

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Black Light and Condensed Space: The Image of the Universe

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The core of this essay consists of predictions about the form of the observable universe, as well as about the form of what I refer to as the “external universe” (that is, the portion of the universe that I predict exceeds the observable universe).

All of the regions of darkness of the observable universe are regions of black light illumination. Black light is visible light, in that it can be seen. Common visible light is invisible light, in that it cannot be seen. Common visible light of particular intensities can supplant the complete expression of black light of particular intensities. Black light illuminates space as black in the absence of common visible light, thereby revealing the microlimit of the observable universe; and black light illuminates the macrolimit of the observable universe as black. If the observable universe did not have a microlimit nor macrolimit, there would be blindness upon looking between constituents of the observable universe, and upon looking at black boundary-regions of the observable universe. If the observable universe did not have a microlimit, there would be blindness in the absence of common visible light. The vision of darkness is different than blindness. Space (the microlimit), or what is on the other side of space, is the source of black light. Additional sources may be black holes, and the macrolimit, or what is on the other side of the macrolimit. There may be black light of intensities that common visible light of any intensity cannot supplant the complete expression of it. Black light is what is referred to as dark energy. The only form that space can have is that of being condensed. It cannot be curved. Gravity is a phenomenon of different degrees of, and different distributions of, condensed space. Space, and the macrolimit, cannot be precisely observed, measured, nor conceived of, as they while they are in the observable universe, they are of what exceeds the observable universe, namely the external universe. The presence of a microlimit and macrolimit entails that there is an other side of those limits, namely the external universe. The condensation of space is what is referred to as dark matter: Space pervades the observable universe, including all of the constituents of the observable universe, thereby entailing that they are fundamentally composed of space. While the constituents of the observable universe are relatively separate, they are fundamentally conjoined such that the observable universe is liquid in nature. There are no precise macrolimits of any of the constituents of the observable universe. The inability to precisely observe, measure, and conceive of the microlimit and macrolimit entails that they cannot be exceeded. The microlimit and macrolimit are formally different than any of the observable universe, as is the external universe. The observable universe was caused by, and continues to be caused by, what is of the external universe. It is impossible to know when, where, and how the observable universe began. Whereas constituents of the observable universe may expand away from one another, this does not entail that space itself — that is, the observable universe itself — is expanding. Time, infinity, zero, zero-dimensional, one-dimensional, two-dimensional, more than three-dimensional, massless, nothing, and eternal are not properties of the universe.

Keywords: Condensed space, dark matter, black light, dark energy, microlimit, macrolimit, external universe, additive linguistic alteration, subtractive linguistic alteration, antonymic linguistic alteration, conceptual dissociation, psychological dissociation

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It is necessary to exceed the microlimit and macrolimit of the observable universe in order to observe what they are precisely, and in order to observe where the macrolimit is precisely.

The observable universe is observable due to the presence of its microlimit and macrolimit. Hypothetically: In the absence of a microlimit, and when we looked into the visual-field, there would be blindness (not darkness) between observable constituents. Moreover, and also hypothetically: In the absence of a macrolimit, there would be blindness (not darkness) when we looked between celestial constituents.

That the observable universe has a microlimit and macrolimit entails that there must be universe that exceeds it, which I refer to as “external universe”.

The external universe must be formally different than the observable universe.

The formal impossibility of physically and, or, technologically exceeding the microlimit and macrolimit of the observable universe.

The external universe, or one or more features of it, or one or more entities of it, are the initial cause, and ongoing cause and sustainer, of both the form of the observable universe, and the content of the observable universe.

The illumination of space with black light.

The pervasiveness of black light.

The intermittent supplanting of black light with common, visible-spectrum-light.

The illumination of the macrolimit of the observable universe with black light.

Black light is visible light.

Black holes as a source, or the source, of black light.

Space is the microlimit of the observable universe.

Space (the microlimit) as a source of black light.

The formal immeasurability of space and the macrolimit.

The formal unobservability of what space and the macrolimit precisely are.

Without a microlimit of the observable universe, there would be blindness (rather than vision of black space) in the absence of visible-light.

Without a macrolimit of the observable universe, there would be blindness (rather than the vision of black space) when the black regions of the macrolimit are looked at.

Without a microlimit of the observable universe, the constituents of the observable universe would be fixed in location.

Quantum gravity, and non-quantum gravity, are caused by what I conceive of as “condensed space”.

Space is the microlimit of all of the constituents of the observable universe.

The form of the observable universe is liquid: All constituents of the observable universe are integrated with other constituents, and with space; while there is relative separation between the constituents, they are fundamentally seamlessly integrated.

True separation of the constituents of the observable universe would entail the presence of external universe between the constituents, which of course is not the case.

There are no precise, or actual, macrolimits of the constituents of the observable universe.

Space (the microlimit) is the fundamental constituent of the observable universe. The observable universe cannot be fundamentally composed of particles.

The concepts of zero and infinity are conceptually dissociative.

The concepts of one-dimensional and two-dimensional are conceptually dissociative, and meaningless subtractive linguistic alterations.

The concept of more than three-dimensional is a meaningless additive linguistic alteration.

The concepts of zero-dimensional, massless, colorless, etc., are meaningless antonymic linguistic alterations.

Space cannot be curved, nor warped. Only the macrolimit of space can be curved.

The concept of time as a property of the universe is conceptually dissociative. The experience of time as a property of the universe is psychologically dissociative.

It cannot be speculated with even minimal accuracy when, where, and how the observable universe (its form and content) began.

Of anything of the observable universe that can be precisely observed, measured, or inferred to exist based on precise observations and measurements of other features or phenomena of the observable universe, it is not a fundamental feature of the observable universe.

The external universe, in necessarily being formally different than the observable universe, is surely not governed by the causation that governs the observable universe: For example, as to how the microlimit of the observable universe is a three-dimensional boundary, rather than a boundary-edge of a three-dimensional realm, this formally not only cannot be physically nor technologically investigated, it cannot be conceived of.

The measurement of comparatively condensed space via measuring the extent of illumination of visible light in different regions of space.

The measurement of comparatively condensed space via measuring the speed of light through different regions of space.

Black holes likely consist of comparatively highly condensed space, and as such, likely have comparatively stronger gravity. Common visible light would, as such, travel comparatively slower in black holes, and generally near black holes. Moreover, common visible light would, if it were not for the comparatively high intensity of the black light that is likely emitted from black holes, comparatively easily illuminate regions of black holes.

In areas of less condensed space, which, as such, have comparatively less gravity, common visible light would travel comparatively faster. Moreover, common visible light would, if it were not for the comparatively low intensity of the black light that is likely emitted from space, comparatively less easily illuminate regions of less condensed space. That is, the reason that common visible light easily illuminates regions of less condensed space is that the intensity of black light in those regions of space is comparatively low.

What is referred to as “dark matter” is surely the microlimit, and different condensations of the microlimit; and what is referred to as “dark energy” is surely black light, and different intensities of black light.

(1) It is formally impossible to determine what *precisely* the microlimit and macrolimit of the universe are, because in order to do so it is necessary to exceed those limits: It is only from the perspective of what is beyond those limits, or on the other side of those limits, that those limits could possibly be precisely observed and, or, precisely measured.

(2) It is impossible to determine if any observational technology or measurement technology is such that it has the capacity to determine what the microlimit and macrolimit of the universe are: It is only from a perspective that exceeds those limits that it could be assessed whether the technology succeeded at observing and, or, measuring those limits. Simply by virtue of a technology having elicited comparatively more fundamental features of the universe, and simply by virtue of the technology continuing to do so over time, does not entail that when the technology ceases to accomplish doing so — even upon the technology being improved in crucial ways — that the technology has succeeded in determining what the microlimit and macrolimit of the universe are.

(3) Notwithstanding (1) and (2), since the universe is the entirety of reality, it cannot have a microlimit and macrolimit, nor be unlimited: The presence of a microlimit and macrolimit entails that there is an other-side of those limits; and since the universe is the entirety of reality, there cannot be anything on the other sides of reality. Moreover, and as will be discussed, the concepts of unlimited, infinite, eternal, etc., are immensely dissociative, and, as such, incoherent. Moreover, there surely is an alternative to the states of being microlimited and macrolimited, and that it is something that is formally inaccessible to human experience and conceptualization.

(4) There must be a microlimit and macrolimit of the *generally observable and generally measurable universe*, in light of how it is generally observable and generally measurable. (Hereafter, ‘generally observable and generally measurable universe’ will be referred to as ‘observable universe’). As will be discussed, anything that is observable and, or, measurable is so because it is microlimited and macrolimited. Moreover, and as also will be discussed, the concepts of unlimited, infinite, eternal, etc., are immensely dissociative, and as such incoherent.

(5) In light of how there must be a microlimit and macrolimit of the observable universe, there must be an external universe — that is, a universe that exceeds the microlimit and macrolimit of the observable universe: Anything that is microlimited and macrolimited is so because there is something that exceeds its microlimit and macrolimit: Hypothetically, if there was nothing that exceeds a geometric limit, there would be no basis to conceive of it as a limit.

If there is no proof, nor evidence, that there is anything that exceeds a geometric limit, and if, throughout the entirety of humanity, no proof, nor evidence, can be uncovered, this does not mean that the limit is a limit of reality.

It is of what formally cannot be observed, nor measured, and of what cannot be conceived of to be limited, and of what is not necessarily limited, that is, for us, a limit of reality.

Of our limit of reality — the external universe — it is surely neither limited, nor unlimited: There surely is an alternative to the states of being limited and unlimited, and that it is something that is formally inaccessible to human experience and conceptualization.

(6) Unlike what is surely the case of the observable universe, and as implied by (1), and as discussed from (7) onward, (a) nothing can be observed or measured of the external universe, (b) and as such, nothing that is even minimally accurate can be conceived of the external universe, and (c) nothing that is even minimally coherent can be conceived of the external universe.

(7) All conceptions of what exceeds the microlimit and macrolimit of the observable universe are inaccurate: All that can be accurately conceived of is that there must be such realms: It would be necessary for us to exceed the limits of the observable universe in order to have a basis with which it is possible to even minimally, accurately conceptualize what such realms are.

(8) In order for us to exceed the microlimit and macrolimit of the observable universe — which would entail that we physically exceed the macrolimit, and which would entail that we can exceed the microlimit by way of observation and, or, measurement — it would be necessary for us to become radically different in nature: We would not have any of the capacities with which to observe and, or, measure the observable and measurable intricacy of what was our observable universe, and instead, would have capacities with which we can only observe and, or, measure the observable and measurable intricacy of the realm that we are in, and, the fundamental intricacy of the observable universe that we left, such as its microlimit and macrolimit.

(9) It is of course the case that any region of the observable universe is replete with the microlimit of the observable universe; yet, again, it is not only impossible for us to observe or measure what it is, we cannot with even minimal accuracy conceive of even its general form, except that it is three-dimensional, spatial, and pervades the observable universe.

(10) That the observable universe is of course replete with its microlimit entails that the microlimit is of course a three-dimensional form.

(11) In light of the aforementioned, it is likely the case that we are as we are — human — by virtue of the impossibility of observing and, or, measuring the microlimit and macrolimit of the observable universe, as well as by virtue of the impossibility of observing and, or, measuring the fundamental nature of other, fundamental features of the observable universe that surely exist.

(12) In light of (11), and in light of how there must be a microlimit and macrolimit of the observable universe, it is likely the case that attempts to measure the microlimit and macrolimit that approach succeeding at doing so result in the local, inward expansion of the microlimit, and the local, outer expansion of the macrolimit; and this would result in the continuation of our uncovering of what appear to us to either be comparatively more fundamental particles, fields, or other attributes, or what appear to us to be *the* fundamental particles, fields, or other attributes.

(13) Black is of course a color; and the black that is observed of the general region of the macrolimit of the observable universe is surely caused by the presence of a substance: If the macro-region of the observable universe did not have a limit, then the blackness that is seen of it would instead be a region of blindness: There is a significant difference between what a sighted person sees while standing in a purely dark room — namely blackness — and what a blind person observes everywhere.

(14) It is likely the case that the black that is seen of the macro-region of the observable universe is a semblance of the macrolimit of the observable universe. Moreover, and as was discussed of the microlimit, any attempts that approach succeeding at measuring it would likely result in the outer expansion of it; and this would result in our continued uncovering of what appears to us to be either comparatively fundamental boundaries, fields, or other structures or phenomena, or what appears to us to be *the* fundamental boundaries, fields, or other structures or phenomena.

(15) It is possibly the case that upon becoming significantly closer to the macrolimit of the observable universe, the semblance of it that can be seen appears to be of a different color, including of course white.

(16) The totality of the microlimit of the observable universe cannot be a conglomeration of particles of a particular, general nature; and likewise, any particular region, or relative point, of the microlimit of the observable universe cannot be one particle of a particular, general nature: For anything to be observable or measurable, including of course a particle, it must be three-dimensional — that is, it must be extended in a region of relative space in all directions in order for it to be observable and measurable; moreover, such things can either be disintegrated with existing methods of disintegration, or could be so if methods are developed that could do so; and the fact that one or more, particular methods do not succeed at doing so does not entail that the particle or particles that were attempted to be disintegrated are of the microlimit of the observable universe.

(17) There cannot be zero-dimensional particles, because zero-dimensionality refers to the lack of existence. Likewise, zero is not a thing, nor a state of existence, but rather, the absence of anything; and while it is of course possible to discover the absence of something in particular, it is not possible to discover absence itself. Moreover, “zero” (zero itself), “nothingness”, “weightless”, “massless”, “dimensionless”, “frictionless”, etc., are conceptually meaningless, antonymic linguistic alterations that are undergone in order to evince considerable emotion in oneself, and in order to elicit considerable emotion in others.

There cannot be massless particles, just as there cannot be empty glasses of water. “Massless particle”, “dimensionless particle”, etc., are the same as “no particle”, or “the absence of a particle”.

(18) A particle of any nature and geometry, and any other feature of the observable universe of any nature and geometry, cannot have less than, nor more than, three spatial dimensions; and statements that something has zero spatial dimensions, and that something has one spatial dimension, and that something has two spatial dimensions, are conceptually meaningless, subtractive, linguistic alterations; and a statement that something has more than three spatial dimensions is a conceptually meaningless, additive, linguistic alteration; and both alterations are undergone in order to elicit considerable emotion in oneself, and others.

Of some people, their concepts that certain things have one spatial dimension, and that certain things have two spatial dimensions, are instead disassociations from the concept of three-dimensionality: While three-dimensionality of course consists of three different dimensions, the dimensions are nevertheless dependent on one another for their existence, such that without any one of the three dimensions, none can exist; and to conceive of one-dimensionality, and two-dimensionality, as existing independently is to therefore disassociate facets of reality that depend on one another from one another. Moreover, the way that such dimensionality is pictorially conceived of, and pictorially represented, is additionally disassociative. (a) A line — which of course is conceived of as one-dimensional — in addition to having length, has height, and depth: without depth, there would be nothing to rise from the spatial-field into existence; and without height, there would be nothing to extend across the spatial-field. Moreover, when a line is observed from each of its four sides, its depth can be observed; and to limit the observing of the line to only the top-view or bottom-view is negligent; and to conceive of the line as not being observable from any of its four sides is delusive. (b) Regarding a thing X that has a combined length and height, and which is conceived of as having only length and height — and it of course is conceived of as two-

dimensional — without depth, there again would be nothing to rise from the spatial-field into existence; and to limit the observation to only the top-view or bottom-view is negligent; and to conceive of X as not being observable from any of its four sides, is delusive; and to conceive of X as being perfectly flat is incoherent, due to being a conceptually meaningless, subtractive, linguistic alteration from the state of relative flatness. In both cases — (a) and (b) — the ineluctable existence of one or two other dimensions is disassociated from by way of negligent observation, and delusive pictorialization.

The concept that certain things have zero spatial dimensions, while a conceptually meaningless, but emotionally puissant, subtractive, linguistic alteration, is not a disassociation from the concept of three-dimensionality: Three-dimensionality does not include the “zero-dimensional”, and as such, nothing is disassociated from.

Aside: For something to exist in the observable universe, it must be spatial; and for something to be spatial, it must be dimensional; and since the “zero-dimensional” is not dimensional, there is no such thing as a “zero-dimensional” existent.

The way that “zero-dimensionality” is pictorially conceived of, and pictorially represented, while not disassociative of course, is negligent, and delusive: The point, or point-particle, of “zero-dimensionality” has depth, length, and height in the same way that was described of the “one-dimensional” and “two-dimensional”; and to limit the observation of the point or point-particle to only the top-view and bottom-view is negligent; and to conceive of the point or point-particle as not being observable from any of its four sides is delusive.

A drawn, or mathematically expressed, point, line, and collection of lines that form a geometry of some sort, are not existents that exist independently from the spatial world. Rather, they are as is described above, and they are misconceived of as explained above, and they are misobserved as explained above. At most, they could accurately be conceived of as relatively, minimally three-dimensional. Moreover, they are minimal representatives of objects of the typical, observable universe; and such objects are of course three-dimensional.

The concept of certain existents as having more than three spatial dimensions does not of course entail dissociation of the concept of three-dimensionality, and actually is a conceptually meaningless, additive, linguistic alteration; and since the alteration does not entail dissociation of the concept of three-dimensionality, it also does not entail the production of disassociative pictorializations.

The concept of a particular kind of existent as having, in addition to its “zero-dimensionality”, or “one-dimensionality”, or “two-dimensionality”, or even three-dimensionality, one or more other dimensions, does not entail that the existent has one or more additional spatial dimensions, but rather, that it has one or more other properties: Properties are most accurately described as properties, rather than as dimensions, as the description of dimensions is most apposite for spatiality. It would therefore only be accurate to describe what are argued to be additional dimensions as properties. And whereas dimensions are, of course, also properties, properties are not necessarily dimensions. Aside, an alternative to the above would perhaps be to describe what are argued to be additional dimensions as “non-spatial dimensions”. In this case, it is clear that what is meant by ‘dimensions’ is ‘properties’. Also aside, perhaps the above is analogous to conceiving of a sixth sense, or an extra sensory faculty beyond the five sensory faculties: What is described to be the sixth sense, or extra sense, is not a sense, but rather, a property of the mind — that is, a property of thought, internal visualization, etc. The “sixth sense” would therefore be most accurately described as a non-sensory faculty, or a mental capacity. Therefore, conceiving of non-dimensional properties as extra dimensions,

and non-sensory capacities as extra senses, is delusive; and publicly characterizing them as such is deceptive. Moreover, engaging in this conceptualization, and public characterization, is similar in nature to engaging in the previously discussed antonymic, subtractive, and additive linguistic alterations, and the previously discussed conceptual dissociation.

(19) Time is (a) the duration-of-existence of something in relation to the origin of that thing; and the duration-of-existence can be measured by the consistent procession of a device that provides intermittent and accretional demarcations of the duration that the device has been proceeding, or (b) the post-origin measurement of the duration-of-existence of the thing with the device.

In the absence of the aforementioned device, other phenomena can be used, such as the phenomenon of the consistent procession of the appearance of the sun, and the phenomenon of the procession of thought, especially if the procession of the appearance of the sun, or the procession of the aforementioned device, are considerably internalized by the mind.

Conceiving of time as being an independent property entails dissociating from the relationship between the duration-of-existence of something and the devices that are used to provide measurements of its duration-of-existence; and conceiving of time as being something that is independent, and something within which things exist, is, as such, delusive: Can there be such a thing as temperature measurements that are independent of any thing?: Can it be X degrees independently of any feature of the observable universe?

(20) Even if a micro-particle was uncovered that could never be disintegrated, and whose content, as such, could never be analyzed, and even if a macro-boundary was reached that could never be penetrated, or disintegrated, this does not mean that the microlimit and macrolimit of the observable universe were found.

(21) In order to observe and, or, measure what our minds precisely are, including their microlimits and macrolimits, surely this could only, possibly be done by a being that is formally, radically different than us: It is quite apparent that the mind cannot be used in order to observe and, or, coherently conceive of what it itself is, just as the people of the observable universe cannot observe and, or, measure not only the microlimit and macrolimit of the observable universe, but the microlimit and macrolimit of any of the constituents of the observable universe.

Perhaps the aforementioned problem about the mind is not only an apposite analogy for the aforementioned discussion, and forthcoming discussion, about the observable universe, but perhaps it is the most apposite analogy, and — moreover — self-evidently apposite: As is the case with the observable universe, in order for us to observe what our minds precisely are, it would be necessary for us to exit our minds; and that of course is formally impossible. And even of the hypothetical in which we can exit our minds, the hypothetical is too incoherent, because (a) the mind that is a feature of our brains — that is, the mind that we desire to precisely observe — would cease to exist, and (b) we would be no different than any mind that is external to our minds — that is, we would be no different than any other person. Moreover, even of the hypothetical in which we become a radically different kind of person, and as such have a radically different kind of mind, (a) we would no longer have the mind that we desired to precisely observe, and (b), and upon exiting our brains, the mind that is a feature of our brains would cease to exist. What would be necessary for our minds to even possibly be observed and, or, measured is the observation and, or, measurement of a radically different kind of being who is, moreover, outside of the observable universe, and not of the observable universe.

Would we rather, in order to resolve our curiosity about our minds, cease to be of our minds, cease to be the kind of beings that we are, and cease to be in the observable universe, or would we rather endure the humiliation of being incapable of having an even minimally accurate observation of and, or, measurement of, and concept of, what our own minds precisely are?

Similar to the aforementioned, would we rather, in order to resolve our curiosity about the observable universe, cease to be in the observable universe, and cease to be the kind of beings that we are?

It is astounding that we are seemingly, formally constrained from observing, measuring, and even minimally, coherently conceiving of some of the most fundamental, and seemingly simple, facets of the universe and ourselves. But, perhaps we are what we are, and as we are, because of this.

(22) If I have a ten cubic foot tank of a particular liquid substance, and in the center of the tank released a conglomeration of relatively minute particles, which gradually dispersed, and so slowly that they would not reach the boundaries of the tank for approximately one hundred years, and if I ignored the existence of the boundaries of the tank, it is reasonable for me to infer that the tank of water itself is expanding?

(23) It is impossible to even minimally accurately infer when the observable universe emerged, and how it emerged: The only way that such questions could possibly be answered is from the perspective of what exceeds the microlimit and macrolimit of the observable universe, and, in particular, the perspective of beings who are radically different from us.

(24) Aside, and a revision of (8): In addition to how it is impossible to observe and, or, measure the microlimit of the observable universe, it is impossible to observe and, or, measure the macrolimit of any object of the observable universe, notwithstanding that we have exceeded their macrolimits. (It is of course the case that objects are objects by virtue of our having exceeded their macrolimits). All that we can observe and, or, measure is a semblance of their macrolimits, just as all that we can currently observe of the macrolimit of the observable universe is a semblance of it, and just as all that we could ever observe and, or, measure of it is a semblance of it. In order to observe and, or, measure the macrolimits of objects themselves, it would be necessary to exceed the microlimit of the observable universe: It could only be from that perspective that the macrolimits of the constituents of the observable universe could be observed and, or, measured, for from the perspective of what exceeds the macrolimit of the observable universe, it is likely the case that all that could be observed and, or, measured of the observable universe is its macrolimit. Moreover, that we exceed the macrolimits of the objects of the observable universe and still cannot observe nor measure the macrolimits themselves indicates that a further exceeding (the exceeding of the macrolimit of the observable universe) would not be useful, nor necessarily entail the acquisition of an additional, observational and, or, measurement capacity with which the macrolimits of the objects of the observable universe could be observed and, or, measured.

Interestingly, by way of tactile perception, or the use of tactile instrumentation, we can indeed touch the macrolimits of the objects of the observable universe that we can touch. However, what we touch is not what we observe, nor what we measure.

(25) An additional revision of (8): (8) is actually a nonsensical hypothetical, as not only is it impossible for us to observe and, or, measure the microlimit and macrolimit of the observable universe, it is, as such, impossible for us to physically exceed the microlimit and macrolimit of the observable universe; and as such, perhaps the hypothetical could have been better expressed as that if there were beings that existed in a realm that exceeds the observable universe, and

if they could observe and, or, measure the macrolimit of the observable universe, then they would be radically different than us.

If there were beings that existed in a realm that exceeds the observable universe, and if they were not able to observe and, or, measure the macrolimit of the observable universe, then they likely would be of the same, general nature as us.

(26) It is therefore evident that what is also necessary in order to observe and, or, measure the macrolimit of the observable universe is, in addition to a perspective that exceeds the macrolimit of the observable universe, one that is radically different than our general perspective: Being on the other side of the macrolimit of the observable universe does not necessarily entail that the limit could be observed and, or, measured.

(27) An addition to (24): Perhaps analogous to what was discussed of the macrolimit of the observable universe, perhaps it is the case that if there was no microlimit of the observable universe, we, despite having the capacity to see, would be blind: Perhaps analogous to what was discussed of the macrolimit, perhaps it is the case that the various colors of objects that we see, including of course black and white, is a semblance of our microlimit, and that without a microlimit, there would be no color, and instead, blindness.

(28) In addition to how it is surely the case that the microlimit of the observable universe could not be observed and, or, measured from the perspective of what exceeds the macrolimit, it would seemingly be impossible for there to exist an observational perspective and, or, measurement-capable perspective from what exceeds the microlimit, in light of its relative minuteness. It therefore can seemingly only be hypothesized that if it was possible for there to be an observational perspective and, or, measurement-capable perspective from what exceeds the microlimit, the microlimit could be observed and, or, measured, and the macrolimits of the constituents of the observable universe could be observed and, or, measured. Moreover, and perhaps analogous to how it would seemingly be impossible to observe and, or, measure the microlimit of the observable universe from the perspective that exceeds the macrolimit, it would surely be impossible for the macrolimit of the observable universe to be observed and, or, measured from what exceeds the microlimit of the observable universe: It is likely the case that on the other side of both limits, all that could be observed and, or, measured is the limits themselves. And for this reason, I should retract my previous discussion that the only perspective from which the macrolimits of the constituents of the observable universe could be observed and, or, measured is that of what exceeds the microlimit.

(29) The content of the observable universe of course consists of extraordinary, physical complexity; and much of the content seems to be extraordinarily, observationally elusive and, or, inexplicable. But, the observable and, or, measurable content of the observable universe seems to be secondary in importance: While it is of course important to observe and, or, measure, and describe, and explain, such content, it seems that doing so is secondary in importance to the fundamental issues of what are, and where are, the microlimit and macrolimit of the observable universe, and when and how the observable universe emerged, or began to emerge.

(30) The microlimit and macrolimit of our universe cannot be fields for the reasons that are mentioned in (16) and (18).

(31) In addition to what was previously discussed about the inward expansion of the microlimit, and the outward expansion of the macrolimit, it seems that it is likely the case that the inward expansion of the microlimit entails the creation of comparatively more fundamental particles, which may emerge as sub-structures of disintegrated particles.

In light of how the region of the macrolimit has not yet been experimentally investigated as the apparent region of the microlimit has, and in light of how it may essentially always remain quiescent due to this, there is of course uncertainty about what would occur upon succeeding at being within close proximity of it. I would surmise that it would expand outward, and that it would continue to do so in response to all of such approaches.

(32) Of course the observable universe is replete with the microlimit; and as such, the microlimit extends to the macrolimit; and as such, the macrolimit is where the microlimit discontinues.

It is seemingly tempting to construct (a) at least a general conception that what must exceed the microlimit and macrolimit is spatial, constituted by at least some matter, etc., or (b) at least a general conception that the universe is discontinued on the other sides of the microlimit and macrolimit; but it seems that all that can be conceived of is that there must be a microlimit and macrolimit, and that there must be something that exceeds those limits.

(33) In light of the aforementioned discussions about the limits, it is surely the case that what exceeds the limits is radically, formally different than the observable universe: If there is a relative micro-realm that exceeds the microlimit of the observable universe, and a relative macro-realm that exceeds the macrolimit of the observable universe, and if such realms are of the same, formal nature as the observable universe, our microlimit and macrolimit (a) would be accessible, (b) comprised of observable and, or, measurable attributes, (c) and shared between the other realms such that what would actually be the case is that there are not three, discreet realms, but rather, one realm.

Notwithstanding the aforementioned, there is no basis to think that what exceeds the microlimit is a micro-universe of the same, formal nature as ours, and that what exceeds the macrolimit is a macro-universe of the same, formal nature as ours.

(34) It is likely the case that what exceeds the microlimit and macrolimit are combined, and, moreover, that what exceeds the microlimit is what provided, and perhaps continues to provide, the constituents of our universe, and that what exceeds the macrolimit is what provided, and perhaps continues to provide, the space in which the constituents reside.

(35) Based on the aforementioned discussions, while it is of course the case that the observable universe has either a general geometry, or an ever changing, general geometry, or a chaotic geometry, or an ever changing, chaotic geometry, it is also of course the case that it is impossible to observe and, or, measure it.

(36) “Infinity” and “zero” (zero itself, rather than the absence of X) are typically conceived of as states of existence; but in order to observe and, or, measure those states, it would be necessary to exceed the negative limit of zero, and to exceed the positive limit of infinity; and doing so would be precluded by the states themselves: Without having exceeded the negative limit of zero — that is, the side of the limit of zero that is opposite to 1, or opposite to X — and without having exceeded the positive limit of infinity — that is, the side of the limit of infinity that is opposite to infinity minus 1, or infinity minus X — it would not be possible to assess whether the state of zero exists, and whether the state of infinity exists; and since, according to the general concepts of zero and infinity, there is nothing less than zero, and nothing more than infinity, there would be no possibility of exceeding the negative limit of zero, nor the positive limit of infinity.

The general concepts of infinity and zero themselves demonstrate the impossibility of the states of existence of infinity and zero; and the general concepts of infinity and zero demonstrate their own incoherence.

(37) Such a property as space seems to exist.

If there was not space itself, then the constituents of the observable universe would be permanently fixed in their locations.

The objects of the observable universe do not displace space, or replace space, because that would entail that the objects are permanently fixed in their locations.

That objects seem to exist *in* space, and move *through* it, does not entail that they displace it, nor replace it, for the aforementioned reason.

It must therefore be the case that space is within objects, and that the presence of objects does not alter it in any way.

In order to observe and, or, measure what space is, it would be necessary to exceed space — that is, it would be necessary to exceed either the microlimit of space, or the macrolimit of space — and as discussed previously, that is formally impossible.

We can observe a semblance of space by way of our unaided vision, and by way of our aided vision, namely, the regions of the relative absence of objects that are between the objects that we see. Moreover, we can experience a semblance of space by way of our existence, and by way of our movement: As spatial objects, we exist within space, and can experience ourselves as such; and when we move, we can experience ourselves moving within space. But, the aforementioned is not space itself, just as the semblance of the macrolimit of the observable universe that we can observe, and the semblance of the macrolimits of constituents of the observable universe that we can observe, are not macrolimits themselves.

(38) The goal should therefore not be to uncover the microlimit and macrolimit of the observable universe, but rather, to exceed the micro-realm of the observable universe, and to exceed the macro-realm of the observable universe. That is, the goal should therefore not be to uncover the fundamental micro-constituent or micro-constituents of the observable universe, but rather, to exceed that realm of the observable universe; and the goal should therefore not be to uncover the macro-boundary of the observable universe, but rather, to exceed that realm of the observable universe.

The aforementioned goal does not entail the goal of uncovering the microlimit and macrolimit of the observable universe, but rather, ignores that goal.

Notwithstanding that it is formally impossible to accomplish the aforementioned goal, it at least is the goal which, if accomplished, would entail at least the possibility that the microlimit and macrolimit could be observed and, or, measured.

(39) The partial disintegration of protons by way of colliding them with one another at a relatively extreme speed would seemingly not possibly accomplish the goal of exceeding the microlimit, regardless of the speed at which the protons collide with one another. It seems that the most relevant experimentation, or perhaps the only relevant experimentation, for the purpose of attempting to accomplish the goal is (a) the use of explosion technology in perhaps any region of space, or a particular kind of region of space, and the observation and measurement of not what occurs in the explosion itself, but rather, to the surrounding region of space, and (b) the use of object projection technology (or object acceleration technology) in order to project or accelerate an object or objects against any region of space, or a particular kind of region of space, and the measurement of not what occurs to the object or objects, but rather, to the space that is being subjected to the object or objects.

Regarding particle collision experimentation, what would seem to be most relevant is not what occurs to the particles that are collided, but rather, to the surrounding region of space.

It is likely the case, though, that of the experimentation of the aforementioned methods that approaches being successful at exceeding the microlimit of the observable universe, what would result is either (a) the inward expansion of the microlimit, or (b), (a) and the creation of comparatively more fundamental particles.

(40) It is impossible to conceive of a particle as being indivisible (or disintegrable): A particle, by virtue of it being a particle — that is, a three-dimensional form — can always be conceived of as being disintegrable, regardless of whether the practical capacity exists to disintegrate the particular kind of particle that is conceived of. Moreover, conceiving of a particle as not consisting of any content (or structure) is conceptually meaningless, and actually, only a conceptually meaningless, subtractive, linguistic alteration; and it is a conceptually meaningless, subtractive, linguistic alteration of the kind that was discussed earlier; and it is moreover tantamount to conceiving of a particle-less particle.

Likewise, of any particle that is uncovered, it, by virtue of being a particle, could possibly be disintegrated, regardless of whether the capacity exists to disintegrate it.

In light of how it is of course the case that the microlimit of the observable universe cannot be a conglomeration of particles, it is possibly the case that particle disintegration that approaches the microlimit of the observable universe entails the creation of one or more sub-particles of a more fundamental nature in the particle or particles that are being disintegrated; and the creation, of course, would consist of the particle or particles that are being disintegrated being conferred one or more sub-particles from what exceeds, or is on the other side of, the microlimit of the observable universe.

As has been the case for considerable time, and as will likely be the case for considerable time in the future — and possibly for as long as particle disintegration experimentation continues — of the particles that are uncovered and conceived of as being the most fundamental particles of the universe, they will eventually be disintegrated into comparatively more fundamental particles; and it has been, and would continue to be, impossible to observe and, or, measure if the sub-particle or sub-particles that were uncovered were already a part of the structure of the previously uncovered particle or particles, or whether they were created (or conferred) during the particle disintegration experimentation itself.

It could of course be the case that all of the particles of the observable universe already consist of such an extraordinary accretion of sub, sub-sub, sub-sub-sub, etc., particles that particle disintegration experimentation will never, for the entirety of the particle disintegration experimentation of humanity, entail the creation of, or conferring of, sub-particles.

(41) Since the macrolimit of the observable universe is not ubiquitous, as is the case of the microlimit, and since our observation, measurement, and exploration of the macro-region of the observable universe has never yielded the presence of what seems to be a region that is even approximately close to the macrolimit, the aforementioned methods, (a) and (b), would not even possibly be effective in any way.

In case our observation, measurement, and exploration of the macro-region of the observable universe yields uncovering the presence of what seems to be a region that is approximately close to the macrolimit — for example, perhaps what appears to be an encasing boundary of the observable universe is uncovered to exist at what, at that time, is a relatively accessible distance away — and in case our observation, measurement, and exploration of the macro-region of the observable universe yields accessing what appears to be an encasing of the observable universe, it is not necessarily the case that what seems to be a region that is approximately close to the macrolimit is so, and that what appears to encase the observable universe does so.

For example, even if what seems to be an encasing boundary is uncovered, and even if, after 1,000 years of subjecting regions of it to ever advancing, disintegrating technology, penetrating technology, imaging technology, and perhaps other kinds of technology, the regions of it still remain integrated, unpenetrated, and unimaged, this does not entail that the macrolimit of the observable universe was uncovered, because it is necessary to exceed the macrolimit of the observable universe in order to uncover where it is, and what it is. Likewise, if one or more regions of the aforementioned, encasing boundary are disintegrated, or penetrated, or imaged, such that the negative side (the other side) of the apparent, macrolimit is observed and, or, measured, and even if, on the side of the apparent limit, there are no observable and, or, measurable objects, this still does not entail that the macrolimit of the observable universe was uncovered, and actually entails that it was not uncovered.

(42) To some extent akin to what was discussed about the macrolimit of the observable universe, if hypothetically there was no microlimit of the observable universe, but still a sufficient light source, we, notwithstanding that we have the capacity to see, would be blind, because (a) there would be no substance in the observable universe, and instead, only space, and (b) the space would be a region of blindness: Without a microlimit, there would be no substance in the observable universe, and instead, only space; and with the observable universe consisting only of space, there would be no color; and without the presence of color, including white and black of course, we would be blind, notwithstanding that we have the capacity to see.

Of course the aforementioned hypothetical is immensely dissociative in nature, as it dissociates from how we, and a light source, would not exist according to an aspect of it itself; but of course it is the case that hypotheticals can be used in this way in order to consider what would be the case in circumstances that have not occurred, and in circumstances that could likely never occur, and in circumstances that could never occur.

I was considering revising the aforementioned hypothetical by stating that due to the presence of the macrolimit, we, instead of being blind, would see black; but in light of how the space between us and the macrolimit would be a region of blindness, we would not see the black semblance of the macrolimit, even if, hypothetically, the macrolimit was, for example, one millimeter in front of our eyes.

(43) “Infinite”, in the sense of “infinite process”, which I suppose is synonymous with “eternal process” — for example, the infinite division of particles, the infinite serial accretion of numbers, etc — is a dissociative and antonymic concept: (a) In order to know whether processes *do* occur infinitely, it of course is necessary to observe and, or, measure that that is the case; and that is of course impossible; (b) stating that processes *could* occur infinitely is false, because what is necessary in order to ascertain whether that is the case is that the processes *are* conducted infinitely; and that of course is impossible; and (c) stating that processes *could* occur infinitely *if* they proceeded infinitely is merely hypothetical. The concept is dissociative and antonymic in the sense that it entails that the limit — namely, what *does* occur — is dissociated from, and then antonymically expressed to occur without limit; and the antonymic expression is a conceptually meaningless, but an intensely, emotionally eliciting, linguistic alteration.

It is the dissociation from the limit that entails the eliciting of immense emotion; and the private use, and public use, of the antonymic expression elicits the dissociation, and concurrent emotion, in oneself and others. That is, ‘infinite’, ‘eternal’, ‘limitless’, etc., are emotionally puissant because they entail the aforementioned dissociation.

Conceptual dissociation, including if what ensues is the absence of alternative conceptualization, can entail the arising of immense emotion. Likewise, psychological dissociation can entail the arising of immense emotion.

Conceptual dissociation is typically undergone in order to supersede one or more undesirable, conceptual states, and in order to acquire a comparatively more preferable, conceptual state and emotional state; and psychological dissociation is typically undergone in order to supplant the memory of, and, or, the psychological effects of, past psychologically deleterious phenomena, and, or, the awareness of present psychologically deleterious phenomena, and in order to, as such, acquire a comparatively more preferable, conceptual state and emotional state.

(44) In light of how, according to the concepts of “infinity”, “infinite process”, “eternity”, etc., there is no limit of “infinity”, “infinite process”, “eternity”, etc., it is of course not possible to observe and, or, measure them by exceeding them; and as such, the concepts themselves preclude the possibility of determining whether there are such properties and processes in our universe.

The aforementioned concepts are not delusive, because they firstly are incoherent.

(45) The director of the Institute for Advanced Study, Robbert Dijkgraaf, proffered the following two statements:

One of the most amazing things we discovered in science is that everything is made of small particles. But how small are these particles? And does the search ever stop?

(The Institute for Advanced Study, Article: *The Smallest Particles: What Do They Reveal?*, November 16, 2013)

But we kind of know that in terms of if you go shorter, shorter, shorter, that at some point at this very very end ... you can't really go smaller than that: that's kind of the smallest distance there in nature. So at some point it has to stop.

(The Institute for Advanced Study, Video: *The Smallest Particles: What Do They Reveal?*, 50:50-51:20, November 16, 2013)

By “smallest distance there in nature”, he of course is referring to the nature of “the smallest particles”, and expresses his belief that an aspect of the nature of the smallest particles that constitute every thing of the universe is that they are of such a small size that it is not possible for there to be anything smaller: “you can't really go smaller than that”; and, “that's kind of the smallest distance there in nature”. He moreover believes, regarding particle experimentation, that “at some point it has to stop”, and that when it does, it will have revealed the “very very end”, namely, “the smallest distance there in nature”. He therefore seems to believe that once particle experimentation is not capable of revealing particles that are smaller than the previously revealed ones — that is, once particle experimentation, despite being proceeded with, comes to a “stop” — the “very very end”, that is, “the smallest distance there in nature”, will have been reached.

The problems with the aforementioned were discussed previously.

(46) It is possible that the previously discussed macrolimit is simply an intermediary, macrolimit; and if, in the future, it is thoroughly observed and, or, measured, then it surely is.

(47) An addition to (43): Hypothetically, if the observable universe did not have a microlimit — and as such, no objects, and no light sources — and no macrolimit, a person, notwithstanding that he or she has the capacity to see, would be blind: He or she would not see blackness, nor a black region of space, but rather, would be blind.

With our eyes open while we are in an essentially, completely dark room, if the observable universe did not have a microlimit, we would not see blackness, nor a black region of space, but rather, would be blind. And if a microlimit appeared, then we would see blackness, or a black region of space, and would notice the difference between having been blind and being able to see the black region of space.

(48) While, akin to how the observable universe must have a microlimit and macrolimit, it of course had an origin, and may, likewise, have a finality. Moreover, it may have another origin, and another finality, and so on. Moreover, of the current, observable universe, it may not be the original, observable universe. In contrast, and akin to how the external universe cannot have a microlimit, nor macrolimit, nor be unlimited, it (the external universe) also cannot have an origin, nor be “infinite”. Moreover, surely there is an alternative to the state of origination, and that it is something that is formally inaccessible to human experience and conceptualization.

Since the origin of the observable universe already occurred, it of course cannot be observed, nor accurately conceived of, and only speculated about.

Since the origin of the observable universe surely consisted of creation, or origination, from that which exceeds its microlimit, and from that which exceeds its macrolimit, it is formally impossible to accurately conceive of even the general form of the creation or origination.

Of whatever is coherently conceived of — of the origination of the observable universe — it is secondary to the actual origination; and the fact that something is coherently conceived of demonstrates that it is secondary.

It would be necessary to be outside of the microlimit and macrolimit of the observable universe — that is, outside of the observable universe — in order to possibly observe, and, or, measure, and as such know, or only coherently conceptualize, the origination of the observable universe; and in light of our observational, measurement, and conceptual incapacities, we surely would have to be radically different than we are in order to even possibly be able to observe, and, or, measure, and as such know, or only coherently conceptualize, the origination of the observable universe.

If we could coherently conceptualize the origin of the observable universe, and coherently conceptualize, (or observe, and, or, measure, and as such know) the microlimit and macrolimit of the observable universe, and coherently conceptualize, (or observe, and, or, measure, and as such know) the microlimit and macrolimit of the constituents of the observable universe, we would be radically different in nature than we are, and — moreover — not of the observable universe, nor a part of it, nor — as such — able to participate it.

(49) There can be only one universe of course — that is, there can be only one reality — but there may be one or more observable universes, because the observable universes could be separated by external universe.

(50) Whereas the macrolimits of the constituents of the observable universe are of course different than the macrolimit of the observable universe, the microlimits of the constituents of the observable universe are the same as the microlimit of the observable universe.

(51) The microlimit of the observable universe is therefore likely space itself. And just as any, even partly observable and, or, measurable object or realm must have a microlimit and

macrolimit, and just as there are two sides of any spatial limit, there is an other side of the microlimit of the observable universe that is opposite to the side of the microlimit where the observable universe is located; and it is only from that side of the limit that the limit could possibly be observed and, or, measured itself.

(52) In light of how it is impossible for us to observe and, or, measure, and as such, even minimally, coherently conceive of, what space is itself, no arguments can be true according to which space, in the past, had one or more properties, and, or, currently has one or more properties, and, or, must have one or more properties, and, or, may in the future have one or more properties, such as a general size, general date of origin, general date of termination, and general geometry, and curvature, expansion, disintegration, diminution, compression, etc. All that can accurately be observed, and as such, conceived of, is that space itself must pervade the observable universe, and that it, as such, is of course spatial, and three-dimensional.

(53) It is surely the case that if we could observe and, or, measure space itself, we would, ignoring for the moment that we would be a radically different kind of being, and not of the observable universe, and not a part of the observable universe, be incapable of observing and interacting with the constituents of the observable universe in a way that is even minimally similar to how we currently do. For example, our visual-fields — that is, what we observe of our visual-fields — would surely be replete with the color or colors of space; and the color or colors would surely supplant the colors of the constituents of the observable universe that we previously observed: It is surely the case that at least some of the approximate 97.5% of the electromagnetic spectrum that we cannot see encolors space; but aside from that, something can be seen only if it has color: Without color-vision (which includes the inability to see black, white, and all gradations of gray), there is blindness, notwithstanding the presence of the capacity to see. As a corollary example: If we were immensely smaller in size, and had a visual acuity that is commensurate to that size, or — if we remained of our current, general size — acquired an immensely more acute, visual acuity, we, in being able to observe space itself more precisely, would surely be incapable of observing the constituents of the observable universe that we currently observe: Our new, observable universe, while not replete with color as in the aforementioned example, would consist of a profusion of objects — colored objects of course — whose existence and phenomena would be all that we could observe; and we likely would not only not even be able to coherently speculate about the existence of larger objects and phenomena, but likely would not even have a basis to think that there is anything more than what we observe.

(54) Space cannot not be curved, except at its macrolimit. (a) The interior of any region of something, regardless of the extent to which its macrolimit is curved, cannot be curved. Rather, the interior, itself, is simply extended to the macrolimit without any shape. (b) That particular kinds of phenomena occur within the interior of something that seemingly could only occur if the interior is curved does not mean that the interior is curved, but rather, that the interior consists of constituents and phenomena, which, when they interact with each other, or with something else that enters into the interior, give the appearance that the interior itself is curved. For example: A region of water, akin to the interior of any region of something, cannot not be curved, except at its macrolimit; when various kinds of things interact with the water in various ways, and the result of the interaction is such that it seems that the water itself is curved, what of course actually occurs is that various constituents of the water, and, or, various phenomena of the water, interact with the things in such a way that it seems as if the water itself is curved. (c) As an elaboration of (b): The interior of a region of something cannot, by virtue of being

a three-dimensional region that is extended to its macrolimit, be curved. Rather, the interior is simply extended three-dimensionally to the macrolimit without any shape. In contrast, the constituents and phenomena of the interior region of something can, in a sense, be curved: There may be regions of collections of constituents that are curved; and there may be regions of phenomena that are curved. For the aforementioned, water example, if a beam of light, or a stream of a substance, is sent into a region of water in which there is a curved current, or a whirlpool, or a collection of constituents that are curved, and if the light or substance curve with these phenomena and constituents, this of course does not mean that the water itself is curved. Moreover, the beam of light, and the stream of substance, even in the absence of the aforementioned constituents and phenomena, would, due to slowing in speed, due to traveling through a region that consists of constituents and phenomena, begin to curve, until they finally discontinue both traveling and existing. This, too, does not mean that the water itself is curved.

Pictorializations and physical demonstrations of “curved space”, or “warped space”, are prevalent, and consist of one or more macro-boundaries of a region of pictorialized space, or a physical form, being curved in various ways. The space, or physical form, underlying the curved macro-boundaries is not curved. Moreover, notwithstanding that such pictorializations and physical demonstrations are of the macro-boundaries of the pictorializations and forms, this is dissociated from, as it is then meaninglessly stated and believed that the interior of the entirety of the displayed space, or the interior of the entirety of the displayed physical form, are also curved: This is meaningless because when this is stated and believed, nothing is conceived of. That is, this is a purely non-conceptual, linguistic statement and belief, and is akin to the aforementioned linguistic alterations, namely the antonymic, additive, and subtractive linguistic alterations. Aside, that something can be stated, including with mathematical language, does not entail that what is stated expresses anything.

Moreover — for the above pictorialized space and physical forms — only a slice of pictorialized space is provided, and only a slice of physical form is provided; and then the top surface of the slice, along with the underlying space or physical form, is displayed. The top surfaces, which are the top macrolimits of the slices, are displayed as being curved in various ways, but usually with a half-spherical concave indentation in a central region, which is stated to be caused by the presence of a spherical mass, which, for the above pictorializations, is usually shown hovering immediately over the concave indentions; and for the above physical forms, often a spherical mass is placed over the physical forms, which are such that the weight of the masses causes the spherical concave indentions in the physical forms. (a) With regard to the pictorializations, only one concave indentation is displayed in most pictorializations; and when such indentations are placed around the entirety of the sphere, the result is simply a circle around the sphere, and slightly outside of the sphere. Since the pictorializations that show one indentation usually do so with a grid-pattern at the macrolimit of the region of space that is shown, and, by distending the grid-pattern at the bottom of the sphere, the circle around the sphere would consist of distended grid-squares; and the spatial region outside of the distended grid-squares would consist of grid-squares that are not distended. However, since space is a three-dimensional form, only its macrolimit could be curved, as is the case with liquids, solids, and collections of gasses. While space, as is the case with liquids, solids, and collections of gasses, may be comparatively more or less condensed in various regions, it cannot be curved, bent, warped, distended, etc., just as it is not possible to curve interior regions of liquids, solids, and collections of gasses. The likely most accurate explanation, and perhaps the only non-dissociative explanation, is that space is more condensed in the regions surrounding relatively

discrete physical existents, and less condensed elsewhere. And regarding dissociation: (b) With regard to the above discussed illustration of curved space via the use of a spherical mass that is placed over a physical form which is such that the weight of the mass causes a spherical concave indention in the physical form, this phenomenon, which is limited to the use of masses of particular weights, and physical forms of particular natures, is dissociated from, and merely assumed to occur between discrete physical existents and space. But more importantly, and similar to what was discussed above in (a), if a spherical mass is implanted in the middle of a physical form, it does not bend any region of the physical form, but rather, displaces some of it, or compresses some of it: The form, around its entire macrolimit, may distend outward slightly, due to the spherical mass occupying a region where a portion of its form was; or the form may become more condensed throughout, though especially so in the area adjacent to the spherical mass. And if the form, around its macrolimit, distends outward slightly, this does not mean that the form that is underlying the macrolimit has curved, but rather, only that the macrolimit has curved (or that is, that it has been curved).

(55) In light of how there is not a state of “nothingness”, etc., and in light of how space must pervade the entirety of the observable universe, space must therefore be a physical property. And in light of how space must be a physical property, the entirety of the observable universe, from at least the spatial-perspective of the microlimit (that is, the spatial-perspective of beings who are capable of such a spatial-perspective), must be liquid in nature, or something akin in nature, and — moreover — replete with color for beings with vision.

Hypothetically, of a being who is able to see the entirety of the observable universe that comprises the being’s visual-field, the being’s visual-field would be replete with a conglomeration of integrated and interacting objects such that the being would not be able to see beyond what is immediately in front of the being’s eyes, perhaps tantamount to what a person of the observable universe would see upon being placed into a pool of integrated and interacting opaque liquids of an immense array of colors: The person would only be able to see the various liquids that are adjacent to his or her eyes. And for the purpose of this analogy, the person, while he or she is observing what occurs, would not encounter any degradation of the typical functioning of his or her eyes and vision.

(56) That it can be stated with mathematical language that a particular point, that is located at a particular place, has zero depth, zero length, and zero height, and that particular line, that is located at a particular place, has X length, zero depth, and zero height, and that a particular, geometric shape, that is located at a particular place, has X length, Y height, and zero depth, does not necessarily mean that there are such things, or that there could be such things, and that such things can be accurately, pictorially represented, and coherently, pictorially conceived.

Devising the antonymic, mathematical-linguistic alteration of a zero-dimensional existent, and the subtractive, mathematical-linguistic alterations of one-dimensional and two-dimensional existents, for the purpose of concluding that what was uncovered during various kinds of experimentation are fundamental constituents of the universe, is seemingly both self-deceptive and publicly deceptive.

Devising ingeniously furtive, dissociative, incoherent, and negligent theory in order to conclude that one’s experimentation has succeeded in accomplishing the primary goal for which it was designed is seemingly dishonest. Moreover, devising such theory for the purpose of obviating, or substantially forestalling, experimental confirmation is also seemingly dishonest.

(57) In light of (56), and (38), it is surely the case that the observable universe is additionally replete with constituents; and of course the microlimits of the constituents is space, and that the observable universe is also replete with space.

It is surely therefore case that there are no, true macrolimits of the constituents of the observable universe, as there surely is of the observable universe itself, but rather, only relative, macrolimits that are, moreover, completely integrated with other constituents of the observable universe such that there is no, true division between any of the constituents. For there to be true divisions between the constituents of the observable universe, there would have to be external universe between them; and they would, as such, be discrete, observable universes themselves.

The previously discussed issue of whether the macrolimits of the constituents of the observable universe could be observed from the other side of the microlimit of the observable universe, or the other side of the macrolimit of the observable universe, or perhaps both, is therefore not an issue, as the constituents of the observable universe cannot have true macrolimits, but rather, only relative macrolimits.

(58) It must be the case that the microlimit of the constituents of the observable universe — space — is what integrates the constituents.

(59) It is surely the case that the light-spectrum (the electromagnetic spectrum) exceeds what is currently measured to be the shortest wavelength of light, and what is currently measured to be the longest wavelength of light; and in order to know whether the current, shortest wavelength of light, and the current, longest wavelength of light, and the speculated, shortest wavelength of light, and the speculated, longest wavelength of light, are the shortest and longest of the observable universe, it would necessary to exceed the observable universe, and — moreover — become radically different in nature. It is moreover surely the case that the light-spectrum consists of additional, general kinds of light than what is currently measured to be the general kinds of light, and additional, general kinds of light beyond what are currently, generally or precisely measured to be the microlimit and macrolimit of the light-spectrum: Within the visible light-spectrum, for example, there surely is an extraordinary extent of smaller (or narrower) wavelengths of light that comprise a multitude of different, general kinds of light; and as an aside, such light would be a profusion of colors that humans have never seen, nor can — as such — imagine.

In order to measure, and as such know, the complete intricacy of the light-spectrum, it surely would be necessary to exceed the observable universe, and — moreover — become radically different in nature: Beings of the observable universe are formally constrained from precisely sensory-perceiving, measuring, and conceiving of the fundamental features of the observable universe, including their minds, and it is likely the case that from the perspective of what exceeds the observable universe, and in particular, of beings who are formally, radically different than the beings of the observable universe, the fundamental features of the observable universe could be precisely sensory-perceived (or experienced in another way), measured, and conceived of.

The microlimit wavelength of the light-spectrum, and the microlimit size (or narrowness) of each wavelength of the light-spectrum, is surely the microlimit of the observable universe.

The macrolimit wavelength of the light-spectrum is likely akin to the macrolimit of any constituent of the observable universe.

Hypothetically, of any wavelengths of the light-spectrum that reach the macrolimit of the observable universe, or which would do so, their macrolimits would be the macrolimit of the observable universe.

What light precisely is surely could only be seen and, or, measured from the perspective of beings of the external universe. If we could see and, or, measure light itself, we surely would not be able to see and, or, measure what we do of the observable universe.

(60) Non-visible light — that is, light that does not, for humans, illuminate the relative space of the observable universe, nor the constituents of the observable universe — surely does illuminate the relative space and constituents of the observable universe, and with the expression of a profusion of colors that humans cannot see, nor imagine.

Hypothetically, for sighted beings who do not see the expression of the region of the light-spectrum that we do, and who, instead, see the expression of a different region of the light-spectrum, they would surely see the constituents of the observable universe, and, at times, the relative space of the observable universe, as being of a profusion of colors; and the colors would surely be ones that we cannot see, nor imagine.

The illumination of relative space with the expression of the colors of light is discussed in (63).

It is of course possible that some or all of the other, sighted beings of the observable universe, and some or all of the sighted beings of the external universe — if there are such beings — do see, or would see, the colors that we see of our visible-light as being different than any of the colors that we see; and the colors would of course be ones that we cannot see, nor imagine. It is also possible, of course, that our visible-light is, to some of the sighted beings of the observable universe, and to some or all of the sighted beings of the external universe — if there are such beings — non-visible light (that is, not illuminating of any features of the observable universe).

(61) Since, as discussed previously, space itself cannot have internal curvature, nor any other, internal geometric form, and can only have curvature, or other, geometric forms, at its macrolimit, gravity is likely a phenomenon of the condensation of space. And as such, of regions of space in which gravity is comparatively stronger, space is likely, comparatively more condensed. And of regions of space in which gravity is comparatively weaker, space is likely, comparatively less condensed. Perhaps analogously, a comparatively more condensed liquid would entail stronger gravity within the liquid, and a comparatively less condensed liquid would entail weaker gravity within the liquid.

The condensation of space is therefore what likely causes gravitational lensing. Moreover, the concept of condensed space provides the most coherent explanation of gravity and gravitational phenomena.

The condensation of space would be, like space itself, something that cannot be accessed in order to determine what it is.

(62) The observed blackness of any region of relative space is surely due to the presence of light, for otherwise there would be blindness instead of blackness. The black of the visual-field is surely therefore produced by the expression of one or more light-sources. (The black of the visual-field is of course not revealed by light-sources: Only the black constituents of the observable universe are revealed by light-sources).

The black of the visual-field is surely therefore light itself, and could be referred to as “black light”.

Light pervades the entirety of the observable universe, in light of how it is the observable universe.

In a room whose enclosure provides the most substantial, visible-light light-blocking, and non-visible-light light-blocking, that is available, the darkness that would be seen is surely caused by light that is expressed from one or more sources that are outside of the enclosure.

If one became blind upon entering a light-blocking enclosure, then the enclosure succeeded in either blocking the entirety of light, or a considerably greater extent of it than can be accomplished anywhere else.

Relatively pure darkness is not obtained by the relative absence of light, but rather, by the relative absence of human visible-light: The black that is seen is surely one or more other kinds of light.

Unlike our visible-light, which itself is invisible to us, but whose sources are visible to us, black light is visible to us; and in light of how black light is visible to us, the sources of black light are likely invisible to us.

The black of the black constituents of the observable universe is surely not illuminated by visible-light, due to how visible-light consists of an array of colors that does not include black. The black of the black constituents of the observable universe is therefore surely always illuminated as black; and the constituents of the observable universe that are black are seen as black only when the observable constituents that surround them, and which comprise their backgrounds, are of disparate colors, and illuminated.

It is surely the case that black holes are not objectively black; and it is likewise surely the case that there are no objective, particular colors, but rather, only that all constituents of the observable universe are colored.

It is surely the case that there are no objective, visible-light sources, but rather, only light sources that are visible-light sources to particular kinds of beings.

Given the pervasiveness, uniformity, and persistence of black light throughout what seems to be the predominance of the observable universe, it is likely the case that the source or sources of it are in the external universe: If the source or sources of it were in the observable universe, surely it would, due to it, and its sources, being subjected to phenomena of the observable universe, be at least intermittently less pervasive, uniform, and persistent in various areas of the observable universe.

Black light surely pervades the entirety of the observable universe; and if it does, portions of it would therefore be supplanted by visible-light of at least a particular, minimal intensity, as well as by one or more, particular wavelengths of visible-light of at least a particular, minimal intensity, as well as by at least a minimal illumination of the observable constituents of the observable universe whose surfaces are not black. The extent of the supplanting is, of course, partly dependent on the nature of the visual-perceiver's vision; but in general, particular intensities of the aforementioned kinds of light succeed, for the predominance of humans, at, for example, (a) minimally supplanting portions of black light to the extent that at least a semblance of most of the observable constituents of the portions of the visual-field, and the relative space between the constituents, can be seen, (b) essentially completely supplanting portions of black light to the extent that all of the observable constituents of the portions of the visual-field, and the relative space between the constituents, can be seen, and (c) not only completely supplanting portions of black light, but overriding the portions of the visual-field to the extent that the portions of the visual-field, including the surfaces of all of the observable constituents of the portions of the visual-field, appear, by way of reflection (for the constituents), and by way of illumination (for the portions of relative space between the constituents), as light-sources themselves.

Hypothetically, it would surely be the case that upon the removal of all of the content of the observable universe — except the microlimit and macrolimit — the supplanting of black light would be discontinued, and black light would, as such, be completely pervasive; and this indicates that the source or sources of black light are in the external universe.

(63) The feature of the observable universe that is either the black macrolimit of the observable universe, or which in part consists of it, may be the source of the black light of the observable universe.

(64) Instead of, “The black of the visual-field is surely therefore light itself, and could be referred to as “black light””, the black of the visual-field may be the illumination of the microlimit of the observable universe — that is, the illumination of space itself; and the source of the illumination may be the macrolimit of the observable universe, or an aspect of it.

Since the microlimit of the observable universe must be physical in nature, it is surely the case that the black-illumination of the relative space of the observable universe is the illumination of the constituent, or constituents, that comprise the microlimit.

It is of course possible that black light, the black microlimit, and the black macrolimit, are not objectively black, but rather, black only to us, and perhaps most, or all, visually-perceiving beings of the observable universe.

It is also possible that the source or sources of black light are located in the other side of the microlimit of the observable universe.

It is also possible that the source of black light is the microlimit itself.

It cannot be the case that space itself is black apart from any illumination of it: Hypothetically, if the content of the observable universe was removed — except of course the microlimit and macrolimit — and if, as such of course, there was a discontinuation of any sources of visible-light, and if there were no sources of light in the external universe, and if the microlimit and macrolimit were not sources of light, and if the microlimit and macrolimit did not in part consist of one or more sources of light, there would, for visual-perceiving beings, be blindness, rather than darkness.

(65) An addition to (22): In order to observe and, or, measure whether the form of observable universe (the microlimit and the macrolimit) is expanding, or diminishing, and likewise, in order to observe and, or, measure whether the observable universe itself is moving, it would be necessary to exceed the observable universe.

While it can be coherently speculated that the content of the observable universe, or, a portion of the content of the observable universe, may have been of a general size, at a general time, in the past, and may be of a general size currently, and may be of a general size, at a general time, in the future, this is irrelevant to what the general size of the form of the observable universe may have been at that time in the past, and may be currently, and may be at a general time in the future.

It cannot be coherently speculated that the form of the observable universe was of a general size, at a general time, in the past, and is of a general size currently, and will be of a general size, at a general time, in the future.

In light of what was discussed previously about “infinity”, “eternal”, etc., the observable universe — both its content, and form — surely did have an origin; and there may have been different origins for each — that is, the form of the observable universe may have originated first, rather than both concurrently.

(66) Of anything of the observable universe that can be *precisely* observed and, or, measured, or inferred to exist based on precise observations and, or, measurements of other features or phenomena of the observable universe, it is not a fundamental feature of the observable universe: Anything that can be precisely observed and, or, measured could possibly be physically investigated via penetration, disintegration, etc., thereby revealing that it is not of a fundamental nature; and anything that is inferred to exist based on precise observations and,

or, measurements of other features or phenomena of the observable universe would be of the same formal nature, though perhaps comparatively more simple, as the features or phenomena that the inference is based on.

(67) The external universe, in necessarily being formally different than the observable universe, is surely not governed by the causation that governs the observable universe: For example, as to how the microlimit of the observable universe is a three-dimensional boundary, rather than a boundary-edge of a three-dimensional realm, this formally not only cannot be physically nor technologically investigated, it cannot be conceived of.

(68) What are referred to as “black holes” are likely a cause, or the cause, of black light.

(69) Black light is visible light.

Black light can be supplanted by a sufficient extent of light that is of what is commonly referred to as the “visible light spectrum”.

(70) The microlimit and macrolimit of the observable universe, while of course physical in nature, are not of the observable universe, in the sense of (a) not being the same in general nature as the features of the observable universe, namely, conceivable, analyzable, potentially analyzable, precisely observable, potentially precisely observable, etc., and (b) not being caused by, sustained by, nor affected by, the features of the observable universe.

Again, there are no macrolimits of the constituents of the observable universe.

The microlimit and macrolimit of the observable universe, while of course physical in nature, must be formally different than any feature of the observable universe.

(71) An experiment that may in part demonstrate that one region of space is more condensed than another region of space may be that of subjecting the different regions of space to the same extent of the aforementioned, visible light spectrum illumination, and assessing whether there is a difference in the extent that the regions of space and, or, the constituents of the regions of space, are illuminated.

I speculate that black holes predominately or entirely consist of comparatively highly condensed space, and that they, as such, have comparatively extremely strong gravity.

I speculate that due to the highly condensed space of black holes, it hypothetically would be relatively easy to illuminate regions of black holes with the aforementioned visible light. However, black holes are completely and intensely illuminated with black light; and the black light surely supplants the aforementioned visible light, analogous (but opposite) to how, on earth, minimal amounts of visible light supplant black light. And again, black holes are likely the sources of their own illumination.

Visible light would travel faster in regions of less condensed space, and as such, it would illuminate those regions comparatively less. However, since the black light of comparatively less condensed space is less intense, the black light is easily supplanted by visible light.

(72) As for what of black holes would produce black light: Since it is likely the case that there are no features of black holes except for (a) that they are composed of space, and, as such, replete with the microlimit of the observable universe, and (b) that they consist of comparatively highly condensed space, it is likely the case that the source of the black light is from (1) what exceeds the microlimit of the black holes, or (2) the distinctive space (that is, the distinctive microlimit) of the black holes. Regarding (2): Whereas, as was discussed earlier, all of space (the microlimit) may express black light, and in so doing, illuminate itself, regions of space that are comparatively highly condensed may express black light of greater intensity than regions of space that are comparatively less condensed.

Black holes could be conceived of as space stars, or black stars. The region of space is the star.

Relatedly: The entirety of the observable universe must be one physical unit, as, again, there are no macrolimits of any of the relative constituents and phenomena of the observable universe. The entirety of space, therefore, is likely of one black star; and different regions of space, due to being condensed differently, would express different extents of black light.

The entirety of the observable universe is, therefore, likely one black star (or one black microlimit star). And the relative constituents and phenomena of the observable universe are likely constituents of the star.

(73) Another experiment that may in part demonstrate that one region of space is more condensed than another region of space may be that of subjecting the different regions of space to the same extent of the aforementioned, visible light spectrum illumination, and assessing whether there is a difference in the speed that the light travels through the regions of space. Where space is comparatively less condensed, and where, as such, gravity is comparatively weaker, light would travel faster than it would in regions of space that are comparatively more condensed, and where, as such, gravity is comparatively stronger.

(74) What is referred to as “dark matter” is surely the microlimit, and different condensations of the microlimit; and what is referred to as “dark energy” is surely black light, and different intensities of black light.

(75) While common visible light can supplant black light, black light is still present, as is demonstrated by how a container that blocks 100% of common visible light, and which is surrounded by profoundly intense common visible light, consists of 100% black light inside. If common visible light completely supplanted the transmission of black light across the visual field, then for someone inside the aforementioned container, there would be complete blindness (which, as discussed before, does not entail black-vision).

It may be the case, though, as was discussed, that space is a, or the, source of black light.

(76) Black light is visible light (that is, it itself can be seen), whereas common visible light is invisible (that it, it itself cannot be seen).

Black light is surely a facet of the light spectrum.

Since black light is observable, if its sources are black holes, it surely could be measured, since the sources would be of the observable universe. If black light is only a feature of the microlimit of the observable universe, and, or, the macrolimit of the observable universe, and, or, the external universe, then it surely could not be measured, because these aspects of the universe are not *of* the observable universe, as was discussed.

There are things in the observable universe that can be imprecisely observed, but which cannot be measured, because they are not of the observable universe: For example, space and the macrolimit of the observable universe, via black light illumination; and perhaps black light itself. The condensation of the space, itself, cannot be observed; and any measurements of it would consist of ascribing measurements to regions of space based on what occurs to various existents in those regions of space relative to what occurs to those existents in other regions of space. For example, if light slows to X degree, and, or, curves to X degree, in a particular region of space, then the region of space could be ascribed a measurement that represents this. However, the condensation of space, itself, cannot be measured.

Games and the Future of Man. Gamification as a Transhumanist Program

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This article deals with the question of how games can affect people's future. The author claims that the main mechanism of this influence is gamification. The features of this process make it a way of preparing people to function in reality created as a result of the development of digital technologies. It is possible to indicate three main areas of the realization of this function of gamification. The first one is progressive virtualization, resulting in the disappearance of reality and multiplication of man's ways of existence. Gamification teaches how to function in these conditions. The second is the need for constant auto-creation, resulting from the rapidly changing economic and social conditions. Gamification works well here, which can be seen, for example, when it connects with self-tracking. The third is the disappearance of the meaning of life, which is the result of devaluation of various activities in the world of constant change and technical progress satisfying more and more human needs. Here gamification works as a meaning generator, a kind of prosthesis for activities, the performance of which has already lost its external justification. These three aspects form the basis for the recognition that gamification is a kind of transhumanist program that binds human development to technological development.

Keywords: transhumanism, gamification, virtualization, auto-creation, utopia, video games

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Introduction

Gamification is understood in different ways. Some refer to this term only in relation to certain practices that can be described as: "the use of design elements characteristic for games in non-game contexts" [Deterding et al., 2011: 5]. Others use this term to describe the social and cultural impact of digital games. In this approach, gamification is understood as "the process of a total permeation of our society with methods, metaphors, values and attributes of games (...)" [Fuchs, 2014: 119-120]. Combining these two approaches, I propose to recognize that gamification is a mechanism of such a transformation of elements or the whole of culture that is consistent with the rules of game creation. Today, this mechanism is driven primarily

by the development of video games, therefore concerns not only the expansion of games, but also the process of digitization. At the same time, gamification in the above sense is a starting point for attempts to understand the impact that games have on the reality in which people live and on people themselves.

Questions about the directions of the changes that man will undergo are posed today within the framework of transhumanist reflection. However, the indication of changeability as the basis of humanity is much older. In the work considered a manifesto of humanism, Giovanni Pico della Mirandola wrote that the greatness of human nature lies in the fact that it is undefined. Man, as the creator of himself, can be anything he wants. It is up to him whether he degrades himself to the level of an animal or plant, or whether, on the contrary, he rises to the level of a divine being [Pico della Mirandola, 1967: 138-140]. Of course, such a vision is always resisted by those who want to close human nature in a certain form that can serve as a normative model.

Nowadays, however, one cannot turn one's eyes away from the fact that man is a project. In a world in which technology takes on subjective forms — in the form of artificial intelligence or social robots — and colonial approaches to other organisms are rejected, the position of man must change and undergoes change. In the context of these transformations, not only questions about the future of mankind are formulated, but also postulates of its conscious shaping. This is expressed especially in the views of the representatives of transhumanism. Piotr Zawojski defined it as: "(...) an intellectual, philosophical and cultural movement proposing a vision of a posthuman being who, by means of neurotechnological, biotechnological and nanotechnological tools, seeks to overcome human limitations. This can be achieved through the use of vaccines, implants, prostheses, plastic surgery, but also more futuristic solutions, such as brain implants, mind uploading, nano-robots" [Zawojski, 2018: 92]. The catalogue of technologies considered by the transhumanists is not closed and includes both those already known and those being designed. In the general sense, however, it is all about breaking the border between technology and man, laying the foundations for their combination.

Gamification, in which games are a kind of vehicle between the analogue and digital aspects of culture ("understandable" and applicable both by man and computer), is a potential tool of transhumanism. By managing human activity through a set of clear rules allowing for its algorithmization, it enables "connection" to a computerized network. It also prepares to function in a world transformed by digital technology. It seems that gamification is a response to three changes in particular: 1) Virtualization, 2) Continuous social and economic changeability, forcing the necessity of undertaking the process of auto-creation all the time, 3) Continuous obsolescence of the sense of a given action in the world of continuous change. In such an approach, gamification can be considered as an operating system for a transhuman being, improving or even enabling its operation in the new world.

1. Gamification and virtualisation of reality

1.1. Disappearance of reality

One of the most important problems of contemporary man is the disappearance of reality. Jean Baudrillard most probably showed this most emphatically, and he recognized that we live today in the world of simulacra, i.e. signs that have broken away from their points of reference, from reality. They create a new reality — hyper-reality. He wrote: "the era of simulation is

inaugurated by a liquidation of all referentials — worse: with their artificial resurrection in the systems of signs, a material more malleable than meaning, in that it lends itself to all systems of equivalences, to all binary oppositions, to all combinatory algebra. It is no longer a question of imitation, nor duplication, nor even parody. It is a question of substituting the signs of the real for the real, that is to say of an operation of deterring every real process via its operational double, a programmatic, metastable, perfectly descriptive machine that offers all the signs of the real and short-circuits all its vicissitudes. Never again will the real have the chance to produce itself” [Baudrillard, 1994: 2]. We must therefore learn to live in a world that is separated from reality.

It is not an easy task. Contemporary man pays a huge price for creating a world so detached from reality. Zofia Rosińska pointed out that the culture resulting from the spread of the Internet makes it difficult to distinguish between what is real and what is fictitious. This leads to the spread of mental disorders, led by depression, which becomes a social disease. The researcher stated that it is the separation from reality, or derealisation, that is to blame for this: she used the term proposed by Antoni Kepiński [Rosińska, 2015]. It seems that the disappearance of reality will continue, the main factor of which will be virtualization. It is worth considering the role played by gamification here.

By transforming various situations into games, gamification tames the human being with progressive virtualization of the surrounding world and his own functioning in this new world. Its basic function, i.e. the melting of play and work, breaks an important boundary. Virtual game, which was used to train skills realized later in reality, was a simulation of “real” activities. Such a distinction loses its meaning when, for example, a surgeon does not practice on a computer an action performed by himself, but controls a robot that at some point already operates on a real one, and not on a virtual organ. Virtualization is therefore a very important change in the reality of contemporary man, and gamification is strongly connected with it. The analysis of this relation should be started from explaining what is the starting point of virtualization — virtuality.

1.2. Virtuality and virtualization

There are three basic ways to understand the word “virtual”. In the common understanding, the word seems to mean unreality, but it is related to the immaterial character of what is virtual. The philosophical meaning of virtuality derives from scholastic philosophy, where virtual was what existed potentially and not actually. Nowadays, the word “virtual” appears most often in relation to a specific information technology. Virtual Reality (VR) is a technology whose intensive development evokes a lot of emotions. Its well-known definition is: “Virtual Reality is the use of computer technology to create the effect of an interactive three-dimensional world in which the objects have a sense of spatial presence” [Bryson, 1998: 4]. The first examples of technology understood in this way were the projects of the computer artist Myron W. Krueger from the 1960s and 1970s. Since then, with the development of technology, its accessibility has also increased. There are many devices using VR on the market, and it is also available in special salons and at various educational stands. Applications, videos available on the Internet and affordable cardboard enclosures that fit into many smartphone models make the technology practically universally available. This, together with the forecasts of intensive development of this market, suggests that the future will be increasingly saturated with various applications of virtual reality.

This makes it necessary to reflect on the changes in human existence, which will take place in VR to some extent. This is visible in the newer definition, in which the starting point is no longer technology (taken at a given moment of its development), but function, which is revealed from the perspective of the user. Steven M. LaValle considered that VR is: “Inducing targeted behavior in an organism by using artificial sensory stimulation, while the organism has little or no awareness of the interference” [LaValle, 2019: 1]. Lack of consciousness means here a kind of “stupidity” of the organism so that it has a feeling that it is in another world or that the virtual world is natural [LaValle, 2019: 3]. This definition is so broad that it allows to search for virtuality at the very beginning of art, which, after all, has always — to a greater or lesser degree — deceived the senses of the viewer and transferred it to “another” world. Such universality is an advantage in the new digital reality, one of the main features of which is virtualization.

This issue was discussed by Pierre Lévy, who considered that the genesis of the virtualization process can be observed in the sphere of information and communication. Digital codes are almost independent of specific spatial and temporal coordinates. Although they are located in a given physical place (for example on a server), they also exist virtually everywhere they can be called. The virtual world as a set of numerical codes is a set of potential images, while its appearance on the screen, its projection immersed in the potential world updates this potential through detailed application [Lévy, 2002: 379]. Lévy found that this process went far beyond the information and communication sphere, transforming our physical presence, social interactions and economic activity. This is achieved mainly through deterritorialization, understood as an escape from “it”, “here” and “now” [Lévy, 1998: 30]. Virtualization understood in this way binds the triple meaning of virtuality: it creates an alternative situation to “ordinary” reality, allows for the reality of potential entities and places the process in the actual IT context.

1.3. Games and virtuality, gamification and virtualization

Video games accompany virtuality and virtualization from the beginning. First of all, it was the commercial success of the games that enabled the intensive development of the technology used in them. The development of computer graphics in particular can be indicated here, in which an important trend was better and better representation of reality, but also interfaces and motion controllers. In turn, this was what the researchers developing VR were looking for. They still often adapt software originally developed for games [LaValle, 2019: 47]. Secondly, games taught people how to function in a virtual environment. For example, the experience of falling into the abyss for the digital natives is no longer known, unlike their ancestors, only from dreams. LaValle noticed that: “Those who have spent many hours and days in front of large screens playing first-person shooter games apparently experience less vection when locomoting themselves in VR” [LaValle, 2019: 59]. It can therefore be considered that games play a double role in the development of virtual reality. They serve as a driver for technology development, but also prepare society for the changes it brings about.

Gamification is a significant development of this process. While games have created situations similar to those in VR, gamification can create identical situations. A virtualized situation has at least three features in common with a situation of gamification. First of all, the world in both situations is artificially created by the designer (in gamification it is also often a digital world). Secondly, the element constructing this world — updating it — is the involvement of the subject — the immersion based on the rejection of the consciousness of the

untrue (in the traditional understanding) of this world. Thirdly, both situations are replayable — in the sense that their potential can be realized many times in very different scenes, depending on the subject and circumstances. To sum up, gamification and virtualization are parallel processes that can interact with each other.

2. Auto-creation through gamification

2.1. Philosophical context of auto-creation

An important promise of the transhumanists is that one of the main directions of technology development will be to offer more and more control over the quality of one's own life, including control and development of oneself. Individual development, understood as a consciously targeted change, must be based on two foundations. The first is awareness of the current and desired state of the individual. The second is the ability to make such a change, i.e. to have a causal power in relation to one's own actions. We find both these foundations at the source of the wisdom of the West, in the famous Delphic maxims. One of them sounds: "control yourself" (gr. *αργε σεαυτου*). Another, popularized by Socrates (engraved on the front of the temple in Delphi, not on the stele in front of it, but counted as a maxim), proclaims: "know thyself" (gr. *γνῶθι σεαυτόν*). Both recommendations have been developed in ancient philosophy. Self-knowledge is nowadays associated primarily as the essence of the phrase proposed by Socrates, a significant moment of departure from the philosophy of nature and a focus on anthropological and ethical reflection [Reale, 2005: 311-317]. On the other hand, self-control became a programmatic recommendation of stoicism.

Self-knowledge and self-control are combined in the postulate of taking care of oneself. The connection between them has the character of implications. The better we know ourselves, the better we understand what is good for us, what is bad and — what is obvious — we choose the former. In this choice, however, the ability to control oneself is realized. Nowadays, taking care of oneself is manifested in intensive promotion of a healthy lifestyle: practising sport, proper diet, etc. In fact, it is the implementation of a programme funded on the idea of healthism [Crawford, 1980]. The most important assumptions of its concept are the recognition of health as the highest value, but also the transfer of the duty to take care of it from the state to the individual.

2.2. Gamification and self-tracking

Digital technology not only enables instant and universal access to information on specific aspects of behaviour within a wide range of self-care activities. Its most important function is to evaluate such activities. This is reflected in the practices of self-tracking, which is a collection of methods of monitoring and analysis of body functions, through applications operating in various types of devices, such as smartphones or special bands. Of course, such practices began mainly in the health sector, both in the promotion of a healthy lifestyle and in professional medicine — in cardiological monitoring or telemedicine. However, at present, they concern very different areas of everyday life, such as time organization, travel or social communication. Around such activities a social movement has been established: Quantified Self. It was founded by two editors of "Wired" magazine: Gary Wolf and Kevin Kelly. Movement representatives are not only passionate about the possibility of collecting

various data about themselves, but also about the possibility of using it in practice to improve their behaviour, improve their efficiency, control their health or eliminate harmful habits. As Michał Wróblewski noted: “Behind QS lies a specific ideology, which is a combination of the Delphic maxim “know thyself” with modern technologies of data collection and analysis. (...) however, it is not only about getting to know each other, but also about improving one’s own body. Data collection is designed to fight bad habits such as unhealthy diet or lack of exercise” [Wróblewski, 2016: 7]. Therefore, the movement realizes the idea of transhumanism, engaging technological development in human development, while relying on ancient wisdom.

Gamification is easily applied in the self-tracking concept. Their common ground is quantification. Obtained data on the activity of the organism must be processed in such a way that they can perform a cognitive function in relation to the activities undertaken by the individual. In a simple example: running a certain number of kilometers allows to burn a certain number of calories. However, this information must be used for a second purpose: development. Here, gamification, with its levels, rankings, prizes, points and other forms of feedback from games, is an ideal tool for motivating and evaluating progress.

Strengthening auto-creative human capabilities is not only possible in the real world. Since man’s life is increasingly taking place simultaneously in two spaces: physical and digital, he also takes care of his representation in the network. Many people strive to develop their profiles in social media even at the expense of being active in the real world. Building a digital identity can also take the form of a visual avatar. Research on this type of auto-creation is developing intensively [Hayles, 1999; Kania, 2018; Sidey Myoo, 2013]. Gamification in this context functions primarily at a higher level — i.e. the virtualization of reality in general — which I discussed in the previous section. It teaches how to construct and play various characters, it allows the player to identify with them. Getting used to working in digital incarnations, it trains in functioning outside the body.

3. Gamification as a meaning generator

3.1. Motivation and meaning of life

An extremely popular term today is: “motivation”. The number of websites, guides or trainings offering better and better ways to motivate oneself and others to various tasks is growing exponentially. Areas that are becoming more and more popular, such as coaching and mentoring, are largely based on the assumption that proper motivation of an individual is the key to extracting his or her full potential, thus allowing him or her to fulfil himself or herself in various areas of life. Such a situation indicates the source of demand — depletion of “natural” motivation resources. Gamification perfectly matches this demand. The way in which players can motivate themselves to perform tasks that objectively do not seem to bring any benefits is often astonishing for an external observer.

The deficit of motivation is based on a combination of phenomena causing a sense of meaninglessness of life in contemporary man and the impossibility of setting his goal. The political and social crisis and exponential technological progress (both, of course, interlinked) have made the world an unprecedented changeable place. The landscape in which we have to make choices about the purpose of our journey in life has become foggy, fluid and increasingly deceptive. This causes constant uncertainty and obsolescence in the value of the actions taken by the individual. Playing games can be a remedy for this state of affairs. It offers a specific

“overlay” for everyday life, constituting a potential skeleton of activities. If we are not able to rely on reality, we use a prosthesis.

The sense of human life, motivation to act — have a clear philosophical context. Jan Hartman noted that the meaning of life as such has only been dealt with recently, since we began to question it. However, it should be treated as a traditional philosophical problem, because already ancient thinkers intensively considered the issue of closely related to it — good life. “For there is an obvious correlation between the question about the meaning, meaningfulness of life, and the question about the proper and well lived life. Although these problems are not the same, they overlap. If we assume that at least sometimes the life of a person has some sense, it is when it is good, sensible, and therefore not just as experienced as it was. So who would know the answer to the question how to live a good life, will at the same time learn that human life has a sense and what this sense is” [Hartman, 2018: 32]. Therefore, it can be assumed that the special mission of philosophy today is to help us find the meaning of life by reflecting on how to live it well.

Philosophical reflection on gamification responds to this need. For example, Miguel Sicart wondered whether gamification helps to develop a good life, which he defined as follows: “The good life is the life experienced as a process in which we perform the best of our virtues with the goal of flourishing, of exploring our potential as human beings. That flourishing is not externally determined or rewarded, but is the outcome of a process of internal reflection that leads to increased autonomy as human beings, as well as to the setting of intrinsic goals that we identify as constituting the good life” [Sicart, 2014: 229]. A key component of such a concept of a good life is reflection — if the action is good but unconscious — it does not help the human potential to flourish.

Sicart concluded that it is a common mistake in gamification projects to ignore the need to reflect on action — thus they do not serve the practice of virtues, but only force their realization. He stated that designers should bear in mind that gamification should not only develop skills through exercises, but also that it should develop an autonomous interpretation of these exercises leading to self-reflection and evaluation [Sicart, 2014: 234-237]. Sicart’s proposal can be treated more broadly — as a general remark to the creators of technology. They can easily succumb to the temptation of offloading the human being, which leads to taking responsibility for action away from him. Such an approach, though extremely dangerous, can be particularly tempting today.

3.2. Utopia of gamification

Meanwhile, games can not only contribute to a good life, but can even form the basis of an ideal life. Such an interpretation can be found in Bernard Suits’ theory. He formulated his concept in two theses: “The first is that play is necessary but not sufficient adequately to account for the ideal of existence. The second is that game playing performs a crucial role in delineating that ideal — a role which cannot be performed by any other activity, and without which an account of the ideal is either incomplete or impossible” [Suits, 1978: 166]. He developed these thoughts by describing Utopia — a world in which the development of computerization eliminated the need to work in the broadest sense of instrumental activities. This happened because the various needs on which the current civilization was founded had already been satisfied. The reality shown by Suits is a world based on excess. Of course, in such a world the biggest problem could be boredom, so it is appropriate to assume that people

would still take up their favourite activities, only voluntarily, and not out of necessity. Such activities would not be fundamentally different from games. If someone wanted to build a house, it would have to be a project so difficult that it would provide satisfaction, but not so much that it could not be completed. Moreover, the aim would not be to build a house itself, but to build one, according to rules that ensure the right amount of satisfaction¹. In such a world, essentially all productive activities would be a kind of game, providing emotional content related to the pursuit of the goal, and therefore the meaning of life constructed according to individual needs.

Suits predicted the collapse of Utopia, triggered by the problems people would have in accepting that life that makes sense in games would be valuable. The consequence would be to recognize that computers that have eliminated the need to work from life have turned out to be the enemy of mankind. This sad perspective, however, does not make the Utopia impossible to implement². It is worth reminding at this point that the common understanding of utopia as an ideal social system impossible to implement does not fully exhaust the meaning of this notion. This term, used for the first time in the title of Thomas More's book from 1516, has an ambiguous etymology. It can come both from the Greek word *outopos* (*ou* — no, *topos* — place), meaning a place that does not exist, and from *eutopia* (*eu* — good, *topos* — place), meaning a "good place". This ambiguity is characteristic of the overall reflection on the social and political philosophy of ideal systems [Winiarczyk, 2002: 233]. Suits clearly stated that the world he predicted is not only possible, but will actually come.

It can be said that when Suits formulated such a concept in 1978, it was based on the assumption that technological progress, which has always been aimed at increasing productivity, must ultimately eliminate the need to work. At that time it could have been difficult to imagine, although scientists warned against losing their jobs to machines already in the 1820s and then in the 1930s, 1950s and 1970s [Krzysztofek, 2015: 10]³. However, these were rather isolated opinions, not yet taken seriously. The voices of contemporary researchers, who more and more often indicate that we are already at the initial stage of the end of work in its current understanding [Rifkin, 1995; Brynjolfsson & McAfee, 2011], sound different. The saturation with technology of almost every aspect of our lives could not avoid the sphere of work. Kazimierz Krzysztofek wrote: "It is the society most saturated with and dependent on technology in history. It announces a highly automated and robotized production, which poses a threat to living work. The priority will be taken over by "dead work" — the work of machines in which human intelligence is materialized" [Krzysztofek, 2015: 10]. Robots taking people's jobs away from them are one of the most frequently pointed out threats resulting from the development of modern technologies, apart from the loss of control over artificial intelligence or ubiquitous surveillance. Optimists claim that new professions will be created, but they usually point to examples requiring high

¹ According to Suits: "play a game is to engage in activity directed towards bringing about a specific state of affairs, using only means permitted by rules, where the rules prohibit more efficient in favour of less efficient means, and where such rules are accepted just because they make possible such activity" [Suits, 1978: 34].

² Which was suggested for example by Robert E. Innis, who pointed out the inadequacy of literally reading the statements of Suits [Innis, 2001: 19].

³ The best-known example of resistance to the taking over of work by machines is, of course, luddism, an English social movement from the beginning of the industrial revolution, whose representatives destroyed the looms.

qualifications or highly developed soft competences. However, there are also many people who do not have either one or the other. Hence, the real threat is the implementation of the cyberpunk dystopia of a highly stratified society, in which a large part of the population is left without occupation. The concept of unconditional basic income is often cited as the solution to economic problems resulting from robotization. However, the problem of widespread disappearance of the sense of getting out of bed every day has not yet been solved, not only by proposals for solutions, but even by a real scientific debate.

However, the awareness of this threat is visible in the works of culture. Jacek Dukaj introduced the notion of “nolensum” in his short story *Linie oporu*, which reflects the state in which technology is saturated with the ease with which it satisfies all our wishes and we feel a gigantic lack of desires and motivation to realize them. In another text from the same collection, entitled *Crux*, the author has already directly shown the lower social class, definitively deprived of work by the development of nanotechnology. The biggest problem of its representatives, living thanks to a developed social system, is the absolute lack of sense of existence [Dukaj, 2010]. In this perspective, Suits’ work gains a completely new dimension of anticipation of possible social reality. However, it also constitutes a response to its predicted problems, based on all-embracing gamification, understood as a transformation of activities performed in the past from necessity into games — immanent generators of sense of undertaking a given activity.

Conclusion

Games in their digital version turned out to be a dream laboratory of creating fictional worlds in an unprecedented scale and on many different levels: narrative, technical, artistic, social, and additionally “understandable” both by people and computers.

Gamification, using these possibilities, provides tools that allow to transform various social or cultural phenomena so that they can be described by rules with easily quantifiable criteria of realization. The aim here is to modify those aspects of reality that are not easily reduced to the form in which they are suitable for computer processing.

In the mechanism of gamification one can see the outline of changes that the present digital revolution brings to man. Socio-cultural reality is multiplying more and more, especially as a result of virtualization. The ability to switch efficiently between different dimensions is becoming a basic human skill. Giving meaning to these dimensions is a very important function of gamification, allowing the unknown to be tamed. All this serves the transhumanist project of human evolution through the development of technology. Gamification becomes familiar with the new world that we have created for ourselves. With a virtualized world, where the necessity of continuous development becomes a dogma and where the sense of life may turn out to be the most scarce commodity.

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System Approach for Cosmology: a Version of a High-Potential Philosophical Research

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The author invokes issues (integrity of the Universe, epistemological status of its nature, system approach specifics) prompting to discuss once again the nature of the system approach in cosmology. For this purpose, he reviews the genesis of the system approach. The author considers Plato's representations concerning synthesis of many knowledge and introduction of the concept "system" in Condillac's and Kant's works. The opposition identified by them — a system is an organized scientific knowledge and a system as an object of this knowledge — may be found later in many system concepts. However George Shchedrovitsky additionally claims and shows that a system approach has to be specific to the developed subject domain. Therefore, in particular, when creating a system approach for a methodology, he interprets it as a section of methodology, and builds the latter upon this approach. Besides, Shchedrovitsky maintains that activity which was a subject matter in methodology acts as an intermediary between the methodology and the "system language". The author assumes that there is good reason for creating intermediaries in all similar cases. Agreeing with the division of the history of cosmology into two stages: "prescientific" (mythological and philosophical) and scientific proper, the author suggests calling them "protocosmology" and cosmology proper, claiming that in the first case the whole — Space, Universe — were set by means of mythological or philosophical schemes. The author explains his understanding of the concept of "scheme" and particularities of mythological and philosophical schemes of the Universe. Unlike with protocosmology, in cosmological doctrines Universe models are created on the basis of natural science schemes. But outside natural sciences — in philosophy and human sciences — philosophical schemes still contest these models. Proceeding from Vadim Kazyutinsky's works, the author asserts that in terms of key parameters Cosmology has to be referred to a humanitarian scientific discipline, and its object cannot be described within one scientific discipline; that "the cosmological reality" is a multi-level one, and each level is characterised by its own patterns which shall be described by different cosmological theories. Based on the above considerations, the author concludes that the system approach has to differ significantly from classical and synergetic approaches.

Keywords: system, approach, cosmology, protocosmology, methodology, discipline, Universe, scheme, model, doctrine, theory, reality, knowledge

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Expressions “Solar system” or “Universe system” may mislead and make an impression that the system approach has been already adopted in cosmology for a long time and is being implemented. But it is not so, such expressions are no more than metaphors. For example, “integrity” without which a system discourse cannot be realised, with respect to the Universe, as we know, is a complicated issue. “The most amazing consequence of nonstationarity,” the academician Vitaliy Ginzburg writes, “is undoubtedly, the existence of “the beginning” or “the end”, respectively, for expansion or compression. For common sense, it is difficult to reconcile with such a conclusion. However, we know well that “common sense” and development of science came into conflict more than once. Suffice it to recall disputes on sphericity of the Earth and on heliocentric system. It should be noted that criticism of heliocentric ideas was not at all limited to references to the Scriptus and church doctrines, but was also conducted from certain physical or, if you prefer, empirical positions. “Common sense” betrayed as well the English philosopher Francis Bacon. In 1622 he qualified Copernicus’s theory “as speculation of a person who does not care of what fiction he brings into the nature, provided this lines up with his calculations”. Today a famous physicist Hannes Alfvén criticizes “Big Bang” models (as quite often non-stationary cosmological models are called) from the same positions. I cannot but state that Alfvén’s remarks both in terms of their contents, and especially in terms of their tone, produced a very painful impression on me. Claiming (without the slightest grounds and any arguments) that the observation data testifying in favour of existence of “Big Bang” allegedly disappeared, Alfvén writes further, “The less scientific proofs exist, the more fanatical the belief in this myth becomes. As you know, this cosmological theory represents the height of absurdity — it maintains that the whole Universe emerged at a certain moment like an exploded atomic bomb that measured (more or less) like a pin head. It seems that a huge advantage of “Big Bang” cosmology in actual intellectual environment is that it is an insult of common sense: *credo quia absurdum* (I trust because it is absurd)!” When scientists fight against astrological nonsenses out of “temples of science”, it would be worth to recall that inside these walls still worse nonsense is sometimes cultivated ... The “community” of cosmologists and all astronomers in general (desultory deviations are not able to change this conclusion) cannot but admit the facts — obvious moving away of galaxies, their evolution, observation of relict radiation, etc. As a result, if disputes as to what extent is it possible to come nearer (in terms of extrapolation of available data) to the “beginning” (singularity) are admissible, the existence in the past of a dense hot phase, and thereby the “Big Bang” in the physical understanding of this term, does not raise doubts” [Ginzburg, 1982].

Nevertheless, counterarguments, and serious ones, are still adduced: and not only from the point of view of common sense, but also in respect of the extrapolation method — after all we judge the Universe by observing it from one, maybe vanishingly small, part — and from the point of view of other cosmological theories, which explain the same observations differently (see for example [Kazyutinsky, 1993]). Other doubts and issues concerning the Universe integrity and form see in [Marra, 2017; Panov, 2017; Stasishina, 2017, Kragh, 2014; Gil & Alfonseca, 2014; Tavakol & Gironi, 2017; Brandenberger & Peter, 2017; Zinkernagel, 2014; Karpouzou, 2015; Ellisabc, 2014; Ackerman, 2017].

But there is one more problem: observations show that the system approach is not always the same, that is in different areas of knowledge the idea of systems is very different. For example, the organizational concept of a system in “Tectology” by Alexander Bogdanov [Rozin, 2018], is not similar to the “open system” concept of Ludwig von Bertalanffy [Vincenzi et al., 2016], and the latter, to the “four-layer” concept (a system as four structural layers: processes,

functions, morphology and material) in the system-and-structural methodology concept of Georgy Shchedrovitsky. And what system concept is characteristic of cosmology? Should not it also be specific, catching the essence of problems and concreteness in this scientific and philosophical area?

I think, the answer such as “normal classical system concept used in natural sciences” will hardly suit us now, since, as I showed in the work “Regarding the problem of demarcation of natural and human sciences, as well as where shall we refer cosmology to”, the question of a physical nature of the Universe is not at all simple and solved [Rozin, 2007; Nesteruk, 2011]. Besides, nowadays in the natural sciences there is no clarity with respect to the understanding and various types of the system approach [Panov, 2017; Book of Abstracts, 2016]. To understand, let us consider at first what is a system approach, and then we will return to the solution of the problem.

In the “New Philosophical Encyclopaedia” a system approach is characterized as follows: “an area of philosophy and methodology of science, special scientific knowledge and social practice based on research of objects as systems ... system approach is an interdisciplinary philosophical, methodological and scientific direction of researches ... is performs its heuristic functions, remaining a set of cognitive principles the main sense of which consists in proper orientation of specific researches” [Blauberg et al., 2001: 559-560]. Here, in my opinion, it is important to understand what does “interdisciplinary” mean and in what sense “heuristic”; these notions, really, grab something essential. Interestingly, some modern domains of philosophy and methodology of sciences relying on system approach such as synergetics and knowledge engineering also consider themselves as interdisciplinary researches and heuristics. It is hardly by chance. Let us recall in the first place where did system ideas emerge for the first time.

They appeared at first in philosophy (Etienne de Condillac “*Traité des systèmes*”, Immanuel Kant “*Critique of Practical Reason*”), then in chemistry, biology and sociology. But the specific reflection of the system approach is found only in the 20th century.

Condillac understands under a system absolutely different thing from what we do. For him a system means principles and knowledge based thereon, describing the nature which are consciously created by a scientist. It seems that we have here a project of natural sciences. It is true, but Condillac’s systems have one more function. Condillac understands as principles also provisions on which all other judgments of a certain system rely, and the prime causes (i.e. not knowledge any more, but the ontologic essence), and “the beginnings” (here Aristotle comes to mind), and even the “law” of the nature. Besides, according to him, the number of principles should be minimum, ideally only one¹. It turns out that a system, according to Condillac, is both the nature taken in the natural science as an object, and an organized scientific knowledge of this object. The opposition identified here — a system is an organized scientific knowledge and a system as an object of this knowledge — may be found later in many system concepts.

It is also evident in Kant’s works, but, on the one hand, Kant emphasises methodological interpretation of system notions (as procedures of thinking and work of a cognizer), and on the other — these notions are introduced for the first time. In fact, in the “*Critique of Practical Reason*” there is a special layer of terms and concepts which we refer today to a structural system thinking. So Kant widely uses such concepts as “functions” (functions of

¹ “Deducing unconditional truth of the thesis about uniqueness of the primordium from the statement that “it is the clearest and rightest idea” (though it is obvious that it cannot be referred to “simple ideas” and feelings), Condillac demands recognition of absolute truth of this provision in spite of the fact that it is not capable to explain the facts and even contradicts the facts (about which we have “simple ideas” — according to his theory, the most reliable)” [Condillac, 1980].

mind), “systems”, “systematic unity”, “the whole”, “analysis and synthesis”, “interrelations”, “conditionality”.

“Considering all our rational knowledge in all their volume,” Kant writes, “we find that what the reason absolutely especially possesses and what it aims to implement, is *systematicity* of knowledge, that is *interrelations* of knowledge according to one principle. This unity of reason always assumes an idea, namely an idea about a knowledge form as *the whole* which *precedes a certain knowledge of parts and comprises conditions for a priori place of any part and its relation to other parts*” [Kant, 1964: 353-354] (the italicizing is ours — V.R.).

Kant’s thought and reasoning move simultaneously in two planes: the plane of ideas about the reason (this is the whole, all parts and bodies of which have a certain purpose and are interconnected) and the plane of units (knowledge, concepts, categories, ideas, principles, etc.) from which Kant creates a building of Practical Reason. Each unit of the second plane has its reflection on the first one, thus allowing to attribute it new characteristics providing for the required organization of all structural units. It is structural-and-system conceptions that make it possible to make such a reflection and to characterize in a new way (systemically) all structural units. This, in particular, explains why Kant emphasizes persistently the advantage of synthesis as against analysis, as well as the importance of a set for the whole (unity):

“Our conceptions should be already given prior to any analysis, and no one concept can *in terms of contents* arise analytically. Synthesis of a diverse object (be it given empirically or a priori) generates first of all knowledge which originally can be yet rough and not clear and therefore needs analysis; nevertheless this is synthesis that actually makes knowledge of various elements and integrates them in a certain contents” [Kant, 1964: 173]. And here are two more statements. “Hence one can see that when drawing conclusions, the reason aims at reducing huge variety of knowledge to the smallest number of principles (general conditions) and reaching thereby their highest unity... the reason is related only to the application of the mind, and not because the mind comprises the basis of possible experience, but to assign it the direction for achieving such unity about which the mind has no idea and which consists in uniting all actions of the mind with respect to each subject in an *absolute whole*” [Kant, 1964: 344, 358].

What did Kant need the concept of the system for? Approximately for the same purpose, as Plato needed it in his “Symposium” when he understood that there are several definitions of love rather than one (love, according to Plato, is a search of one’s half and an aspiration to integrity, this is an incubation of such spiritual offsprings as beauty, welfare and immortality, love is not god and not a man, but a genius, at last, this is a harmony diffused in the nature). Plato understood that if one fails to coordinate among themselves these different definitions of love, the knowledge received about love will be contradictory. In “Phaedrus” Plato solves the task of synthesis of different definitions (or as George Shchedrovitsky writes, he task of “configuring many knowledges”) by referencing them to a single idea: “... it is the ability, by embracing everything by a general view, to trace to a uniform idea things that are discretely dispersed everywhere, giving a definition to each of them, to make clear the subject of the edification. We did the same a while ago, speaking about Eros: at first we defined what is it, and then, for better or worse, began to reason; therefore our reasoning became clear and did not contradict itself” [Plato, 1993: 176]. Plato calls such reflections dialectics. “I, Phaedrus,” says Socrates, “am also a worshiper of such distinguishing and generalization — this helps me to reason and think. And if I notice in another a natural ability to embrace the ensemble and the multiple, I follow him “as god”. Am I right or not treating those who can do it, only god knows, and I call them dialecticians” [Plato, 1993: 176].

Emphasizing in “Parmenida” a coherence of the ensemble and the multiple, speaking in the seventh letter about “mutual check — of a name by definitions, and of visible images, by feelings — and, what is more, if it is made in the form of a benevolent research, by means of good-minded questions and answers”, Plato pays our attention to that particularity of this work which may be understood presently using a system approach.

Kant had a much more difficult task: he had to understand how to synthesize and configure such complex notions as “transcendental objects”, “experience”, “phenomena”, “a priori basic foundations”, “schemes of thinking”, “mind”, “reason” and a lot of other subjects. (Today, we would say that these notions belong to different subjects, and Kantian discourse is an interdisciplinary one). Kant solves this problem by creating — in a draft form as yet — a system approach and language (system concepts). Here again we see an opposition, but not an opposition of a scientific knowledge of the nature and the object of this knowledge, but of *system thinking procedures* (proceeding from the whole, adhering to the priority of synthesis over analysis, considering the whole, functions, links, etc.), and *ontologic system conceptions* (system, unity, connectivity and connections, functions, etc.). What is the role of ontologic system conceptions? First, they include knowledge that is obtained within the framework of a system discourse. Secondly, these conceptions give sense to system thinking procedures, for example, conceptions of interrelation force a philosopher or a scientist to reveal compositions of elements, to look for their interdependence, to take into account conditionality, etc.

It is worth paying attention to the role of the concept “whole” in a system discourse. According to Plato, the whole is set, on the one hand, by definitions of love (love as an ideal object), and on the other hand, by a subject considered by Plato (love as a life phenomenon). According to Kant, the whole is Reason with its components (“transcendental objects”, “experience”, “phenomena”, “a priori basic foundations”, “schemes of thinking”, “mind”, etc.) — all this is defined and constructed as ideal objects — but the whole is not reduced only to these ideal objects, it is perceived by Kant also phenomenologically, as a special subject. In other words, the system probably is always set in two ways: at a *theoretical* level (creation of ideal objects, receiving theoretical knowledge) and at a *phenomenological* level (in this case we perceive love or reason, or nature, or Universe within the framework of understanding — more widely — of our life).

In connection with the last note the following question arises: shall the notion of a system include also *specific concreteness*, or, speaking differently, *shall system approaches differ in different areas of knowledge and cognition?* The answer is obvious: if the whole cannot be reduced to the respective ideal objects of the system, but is also perceived phenomenologically, then the notion of a system shall be weighted subject-wise. It has to grab particularities of a certain field of knowledge, a certain subject domain (biology, technical knowledge, law or, say, cosmology).

Perhaps, the first to find this solution was my teacher, George Shchedrovitsky. He faced two interconnected tasks — creation of the theory of activity and general methodology. In principle, both the transition from the subject point of view to methodological one and new synthesis of “reflexive contents” (approaches, concepts, situations in a subject, ideals of knowledge, reflection, etc.) making the main thing in methodological work assume analysis of these realities. But if Shchedrovitsky went this way, first, he would hardly solve problems he was concerned with in foreseeable terms, and secondly, he would get under a fire of criticism from other researchers of these realities. Here is what he writes, for example, about reflection, when discussing this issue.

“Representations accumulated during the previous development of philosophy connect reflection, first, with processes of production of new meanings, secondly, with processes of objectivation of meanings in the form of knowledge, subjects and objects of activity, thirdly, with specific functioning of a) knowledge, b) subjects and c) objects in practical activities. And, probably, there is more to come. But even this is already too much to try to present everything directly in the form of a mechanism or a formal rule for designing and expanding schemes. Therefore we shall try to reduce somehow all these moments to simpler relations and mechanisms in order to deduce them from the latters and thus to organize everything in a uniform system” [Shchedrovitsky, 1995: 273].

In other words, Shchedrovitsky decided not to analyze reflexive realities (in this case — knowledge, subjects, objects and their functioning, as well as mechanisms of production of new meanings), but to redefine and connect them in a new, more simple and constructive language. What is this language? The language of system approach (system-and-structural language) within the framework of which the activity is described now. “Initial fundamental representation: activity — system”, wrote Shchedrovitsky in his work in 1975 [Shchedrovitsky, 1995: 241].

At the same time, to validate this step, he claims that system approach is only a variation of methodological work. “The area of existence of truly system problems and system objects,” Shchedrovitsky writes, “it is the area of methodology” [Shchedrovitsky, 1995: 81]. “System approach in the present sociocultural situation can be created and will be effective only if it is included in a more general and wider task of creation and development of means of methodological thinking and methodological work” [Shchedrovitsky, 1995: 114]. “We may have”, Shchedrovitsky writes, “only two strategies: 1) to “get down to business” immediately and to start designing system-and-structural representations, not knowing how to do it and what we have to get as a result, or 2) to design and create such an organization, or ‘activity machine’ which in the course of functioning would start processing modern system-and-structural representations in a harmonious and consistent system of system views and system elaborations... the design of the ‘machine’ itself guarantees that it will be methodological representations” [Shchedrovitsky, 1995: 109-110].

What is important for us, is not what Shchedrovitsky managed to construct as a result of such formulation of the question (by the way, a variation of system approach for the methodology of the Moscow Methodological Circle (MMC) was created [Rozin, 2019]), but how Shchedrovitsky resolves the issue of relation of system approach with objectness. The decision is unambiguous — system approach shall be specific for its subject domain², in particular, Shchedrovitsky claims that system and methodological approaches shall be complementary, and developed together. Thus it became clear that activity which was the subject of development and studying in MMC, mediates between the subject (methodology in Shchedrovitsky’s option) and “system language” (“a system of concepts and ontologic representations” which were used for synthesis and configuring many knowledge elements and subjects). If as a subject of knowledge is a complex phenomenon presented to the researcher in the form of many knowledges and subjects, the creation of the concept and theory of this phenomenon assumes the use of system language and discourse within the framework

² Unfortunately, at the conceptual level there is no understanding of this relation in scientific community though in practice many researchers relate system approaches offered by them with certain subject domains [Maracha, 2018; Flood, Romm, 2018; Mobus, 2015, 2017; Morecroft, 2015; Rousseau et al., 2016].

of which the synthesis and configuring are performed. Perhaps, Igor Blauberg, Eric Yudin, Vadim Sadovsky, meant this speaking about interdisciplinarity and heuristicity of the system approach.

A thought comes to mind that it is not by chance that in all such cases it is necessary to create intermediaries [Rousseau et al., 2016]. Is not, for example, in Kant such an intermediary the notion of Reason, in semiotics, the notion of communication, in Michael Bakhtin's theory the notion of dialogue, and in Alexander Bogdanov's conception, the notion of organization? Possibly, intermediaries make it possible to pass from characteristics of concreteness to very different characteristics of system language.

Let us return to cosmology now. Most researchers are unanimous in distinguishing two stages of its development: so to speak, "prescientific" (meaning natural sciences), mythological and philosophical, and scientific proper, up to modern concepts and theories. According to these stages it is possible to speak about "protocosmology" and cosmology proper. If we are talking about protocosmology, the whole — Space, Universe — was defined by means of mythological or philosophical schemes. Two words about schemes.

Not models, not ideal objects of science, but exactly schemes. Schemes, according to Shchedrovitsky, are the main tools of methodology. I tried to distinguish schemes and models in my work "Introduction to schemology: Schemes in philosophy, culture, science, design" [Rozin, 2011]. If modelling assumes preliminary assignment in some form or other of *an object modelled*, as well as a possibility to refer knowledge received using a model to this object, claiming for *the given context equivalence of the model and the object modelled*, the scheme has no such restrictions, *it defines by itself the object* which it describes. The scheme only allows *to understand and to act in a certain way*. For example, if we use the subway scheme to determine the length of a travel (by counting and comparing the number of stations along different routes), in this case this is a model. But if the subway scheme is used by a passenger who found himself for the first time in the subway, say, to understand the environment he got into, and what he can do there in general (to change lines, to enter stations and to leave them, to follow any route), this is a scheme. Schemes are created to solve "a problem situation", they set a new reality and the object therein for the first time. Schemes allow to understand what is happening, and to act accordingly. Judging by researches of Alexey Losev, schemes were introduced and discussed for the first time by Plato, then they are discussed by Immanuel Kant, then by participants of the Moscow Methodological Circle from which originated as well your obedient servant and, partly, Alexander Popov.

Comparing ideas of schemes according to Plato and Shchedrovitsky, it is possible to identify two first characteristics of the notion "scheme": 1) schemes are created by a man as a preliminary condition of knowledge, they allow to plan the main characteristics of the object of study, bring us to it, but only bring, this object is actually studied in the field of knowledge, however, often only on schemes we can tap into essential characteristics of the object which we investigate, and 2) schemes create conditions for activity (practical or cognitive). The third characteristic of the notion "scheme" is that they perform several functions: they help to understand the events, organize and reorganize the man's activity, accumulate meanings which were not interconnected in any way before, facilitate identification of a new reality.

Schemes appear (are invented) in situations presenting problems; *this is by means of schemes that these problems are solved and a new object (reality) is formed*. A prerequisite of development of schemes is *defining*, that is substituting in the language one notions for others. In this sense the scheme seems to be a kind of signs, however, the main thing in schemes is not

a possibility to act instead of a designated object, but to solve problems, to set a new vision and to organize activity. If we place emphasis on the latter, then the sign function of a scheme acts only as a condition of schematization. Then schemes cannot be put in one row with signs. In this case schemes are an independent reality, rather than an epistemological entity, just about what Kant wrote.

What were particularities of mythological and philosophical schemes of the Universe? They had to explain phenomena observed by a man on the Earth and in the Sky within the boundaries either of the idea of so-called “Big Home” where all people, animals and their souls live (mythological vision) or the idea of the House (World) created by gods (religious vision) or the idea of the World (space, nature), which has always existed, supported by the thought of Reason/God (Aristotle). It is clear that here the whole was defined not by a natural-science thought, but by problems and ways of solution of these problems by separate communities or, in antiquity, by individuals behind whom also some communities stood. Since synthesis and configuring of different knowledge about observed phenomena were carried out using schemes, the knowledge obtained differed drastically from the natural-science knowledge. For example, mythological and religious knowledge could be inconsistent, but on the other hand they offered an explanation and allowed to act. Antique philosophical knowledge of the Universe was consistent, but also received through schemes [Rozin, 2017: 6, 55].

Does the foregoing mean that the natural-science knowledge of the Universe which replaced mythological and philosophical knowledge, was created without schemes? It may be demonstrated that it is not so, only in this case on the basis of initial schemes models were created³. “Prediction of discovery of Neptune,” Vadim Kazyutinsky writes, “was the triumph of the theory of gravitation. Based on the Newtonian mechanics, the cosmogony (hypothesis by Georges Buffon, Kant, Pierre Laplace) received new impulses ... The research program following traditions of Kant, Laplace, Jeans was called classical one. At first it was developed within the framework of Newtonian cosmogony, then fundamental laws of nonclassical physics ... Star formation processes occurring according to the classical concept through condensation of diffused substance are almost directly observed by means of new astronomical devices now ... Some types of objects unknown to astronomy have been found: active galaxy nuclei, quasars, cosmic background radiation, pulsars, burst x-ray and gamma radiation sources, other planetary systems the existence of which was predicted by J. Bruno ... The point of view of supporters of the classical paradigm was summed up by Joseph Shklovsky in 1979 as follows: “Many things are not clear yet and have to be learned, but the ‘master plan’, the interrelation of objects, and, above all, the history of development (of the Universe), are understood and passed into the category of absolute truth”” [Kazyutinsky, 1993: 26, 27, 30].

In case of a natural-science approach the whole of the Universe is set by the laws of nature, then on their basis hypotheses about organization and borders of the Universe are made, observations are conducted, processes running in the Universe and parameters of space objects are calculated. There is also a clear foundation for the system approach: a variety of knowledge and subjects of study and observation can be synthesized and configured on the basis of classical natural-science and synergetic system representations [Mobus & Kalton, 2014; Wilby et al., 2014].

³ In “Discourses” Galilei showed how on the basis of mathematical schemes create models describing natural processes, and Christian Huygens, relying on Galilei’s works, created the first model of engineering activity (see in more detail [Rozin, 2011: 192-200]). Mathematical scheme → experiment → mathematical model → engineering activity → real mechanism (machine).

However natural-science approach in cosmology is contested by others, which are based not on schemes and models of natural sciences, but on schemes of philosophy and human sciences [Bazaluk & Kharchenko, 2018]. You may ask why? Because, first, the natural-science explanation faced a number of significant challenges. Secondly, in my opinion, because the knowledge of the Universe is ethically and existentially loaded (after all the Universe is our home, but what, interestingly, prospects open before the mankind in a house built by astrophysics? According to them, sooner or later, all of us have to disappear either as a result of falling of an asteroid, or compression or dispersal of the Universe, or any other natural process).

“Doubts,” Kazyutinsky writes, “are generated by three circumstances. First, modern evolutionary theories in astrophysics have not yet a sufficient amount of predictions confirmed on their basis, i.e. they not quite satisfy the substantiality criterion accepted in the (natural. — *V.R.*) science. On the contrary, some predictions do not come true (for example, the flow of solar neutrinos turned to be significantly less than the one predicted by the theory). Secondly, despite almost semicentennial researches of active processes in galaxies, many of them have no quite reliable explanation yet. As a matter of fact, we still do not know what is happening in galactic kerns. Thirdly, numerous and very sophisticated attempts to resolve the “paradox of mass” have not been crowned with success so far. According to modern representations, accumulation of galaxies shall be stationary. But in this case we have to admit that 95-98% of the Universe substance mass are in an invisible state (a “hidden mass”). All attempts to understand the physical nature of hidden masses “hung in mid-air” so far [Kazyutinsky, 1993: 31].

Especially intolerant, as we know, is the “singularity problem”, according to which, if moving back to the beginning of dispersal of galaxies, we shall come to the zero point where many physical parameters (the mass of substance, radiuses of particles, etc.) take on infinite or zero values, losing thereby their physical meaning. There is also such a fundamental question as what was there “prior to” singularity. Some researchers “prudently declared that currently there is no reasonable physical answer to this question yet” [Kazyutinsky, 1993: 34]. If it does not exist in physical reality, then, as I show, this problem can be resolved within the framework of human sciences. And how it is possible to interpret the answers given by many cosmologists: this question is senseless because time — as still Augustine believed — “had to appear together with the Universe” [Kazyutinsky, 1993: 34]. By the way, in human sciences the choice of initial presumptions (in this case, the general relativity theory) and interpretation of phenomena observed, as well as of consequences resulting from the theory depend only on one thing — the identity of the scientist, his values and vision.

The case of criticism of the extrapolation principle on the basis of which the whole cosmology is being built is no less interesting. “Some cosmologists opposing the Friedmann tradition (especially, Edward Milne, Hermann Bondi, Thomas Gold) demonstrated a deeply negative attitude to the extrapolation method in cosmology”. They were of opinion that “the Universe as a whole is a so unique object that its research on the basis of extrapolation is impossible in principle” [Kazyutinsky, 1993: 31].

As a result the conclusion which is drawn by V. Kazyutinsky does not surprise: “The offered interpretation of the Universe as a whole is in line with the idea of plurality of ontologic worlds ... The main idea of the author — that the concept of the Universe as a whole is in fact relative, instead of being a kind of a physical absolute established once and forever — came true” [Kazyutinsky, 1993: 13]. And your obedient servant took things a step further. Analyzing Kazyutinsky’s works, I drew the following conclusion.

Cosmology has to be in all respects classified as a scientific discipline of humanitarian type that does not exclude availability therein of various physical and other natural-science disciplines. The object of cosmology (similar to the objects of biology, cultural science, sociology) cannot be described within one scientific discipline. “The cosmological reality” is a multi-level one, and each level is characterised by its own patterns which shall be described by different cosmological theories. From the point of view of the philosophy of science, the Universe as an object of study of cosmology represents ideal objects of humanitarian theories which are created based on facts (astronomical observations and their interpretation), in the process of implementation of the cosmologists’ values and approaches, carrying out a humanitarian discourse (for example, interpretation of astronomical observations as specific texts and Space activity), taking into account the humanitarian nature of the Universe (plurality of cosmological theories, anthropic principle, etc.) [Rozin, 2007].

Proceeding from our reflections about system approach, it is possible to assume that this approach for the second understanding of cosmology offered here has to differ significantly from classical and synergetic approaches. For example, the integrity of the Universe will be established in this case not only by the laws of the first nature, but also by problems facing representatives of philosophy and human sciences. Besides, this integrity will be conditioned by modern paradigms of philosophical, natural-science and humanitarian thinking. It is not unlikely that the understanding of this integrity will be also significantly influenced by collective dialogues of communities of the people of the Earth ‘floating’ in the space in the same boat.

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Silence in Argumentative Practices as a Manifestation of Tolerance

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The argument of silence as a manifestation of tolerance in the context of the problem of “familiarity and otherness” is represented in the article. The emphasis is put on future of empirical studies of argumentation. The informative, volitional and metallurgical functions of the argument of silence are shown through the examples of the group silence, namely the silence of the group of people present during the marriage ceremony in Christian and Muslim traditions. The differences in the role played by the argument of silence as a manifestation of tolerance in these traditions are defined. It is revealed that the distinguishing feature of the expression of the argument of silence in legal argumentative practices is the lack of measurable group tolerance since legal liability is always held by every individual as a subject of the delict. Here, the silence acts as a manifestation of tolerance as an agreement, acceptance, and protection of the point of view of another as one’s own. The article emphasizes the importance of the further improvement of the methodology of social groups argumentation, as well as the development of methods for determining group arguments as a type.

Keywords: silence as an argument, functions of silence, tolerance, group tolerance, argumentative practices, legal argumentation

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Introduction

The processes of integration and globalization give rise to the problem of preserving national cultures and traditions, that actualizes the necessity of the existence of the “familiarity and otherness” opposition. Since identifying the features of the “familiarity and otherness” opposition is impossible outside the context of tolerance, investigating named opposition in this aspect is quite promising.

There is a large number of papers on research on the issue of tolerance. The lack of general methodological guidance makes it difficult to understand tolerance as a social phenomenon. Scientists are discussing the concept of tolerance, its limits, the areas of its competence. For example, Vladislav Lektorsky distinguishes the following understanding of tolerance: 1) tolerance as indifference, which is associated with the classical liberal tradition. According to this understanding, the criticality of the existence of different views and practices is leveled out in the face of the main problems that society is facing; 2) tolerance as the impossibility of mutual understanding; 3) tolerance as a compassion for the weaknesses of others, which allows a degree of contempt for them; 4) Tolerance, which carries the potential for expanding one’s own experience and involves a critical dialogue [Lektorsky, 1997: 15]. Vera Samokhvalova, in turn, focuses on the difficulties of understanding the phenomenon of tolerance, based on the extreme ambiguity of the meaning of this concept. “Often, the establishment of this concept is dictated not so much by some kind of a semantic necessity ... but as a retaining inherent in our time of the spirit of non-differentiation, confusion, indifference, that is, tolerance to the meaning of the expression. In this case, the use of this concept often does not clarify, but confuses, confuses, makes the situation incomprehensible” [Samokhvalova, 2008: 161-165]. Abdusalam Guseynov, referring to tolerance as a universal principle of behavior, draws attention to the fact that if one understands tolerance as a requirement not to impose on to another one’s own views that are unacceptable to him, then uncertainty disappears [Guseynov, 2008: 34-43]. Emphasizing that there is no unambiguous understanding of the category of “tolerance” and the limits of its application in the comprehension of modern post-industrial reality, Alexander Khyzhniak stresses that this “complicates the formation of tolerance as a condition of human existence and vital activity in a multicultural environment” [Khyzhniak, 2014: 34-43].

In the article by Rainer Forst “*Tolerance*” in the Stanford Encyclopedia of Philosophy, four conceptions of tolerance are considered. According to the first conception that the author calls the concept of permission, tolerance is the relationship between the authorities or the majority and disagree or the “other” minority (or different minorities). In this case, tolerance means that the government gives a qualified permit to the minority to live in accordance with their beliefs, provided that the minority recognizes the dominant position of the authorities or the majority. The second concept, the concept of coexistence, is similar to the first one, dealing with tolerance as the best means of stopping or avoiding conflict and achieving its own goals. However, the attitude of tolerance is more horizontal than vertical: the subjects are at the same time the objects of tolerance. In contrast to the two previous ones, the third concept of tolerance is the respect conception, the one in which the toleration parties respect each other in a more reciprocal sense. Two models of “concept of respect” are distinguished: “formal equality” and “qualitative equality”. The first is based on a clear distinction between the political and private spheres, according to which the ethical (ie cultural or religious) differences between citizens of the legal state should be confined to the private sphere to prevent conflicts in the political sphere. The model of “qualitative equality” recognizes that certain forms of formal equality use those

ethical and cultural forms of life, beliefs, and applying which facilitate the traditional public / private distinction. According to this model, people respect each other as politically equal with a certain ethical and cultural identity that needs respect and tolerance as something (a) which is especially important for a person; and (b) can provide compelling reasons for certain exceptions to the general changes in existing legal and social structures. Consequently, social and political equality and integration are compatible with cultural differences — within certain (moral) limits of reciprocity. The fourth concept of tolerance the author of the article calls the esteem conception. It implies an even more demanding concept of mutual recognition of citizens than the respect conception. Here, to be tolerant, means not only to respect members of other cultural forms of life or religions as morally and politically equal, it also means certain ethical esteem of their convictions, that is to consider them ethically valuable representations, which even though they are different from our own are to some extent ethically attractive and supported by important reasons [Forst, 2007/2017].

The archetype “familiarity and otherness” (“friend-foe”) does not lose its significance since the tribal system. This opposition appears in a variety of forms of expression, ranging from the very first forms of social organization (tribe) to globalization societies and local cultural groups. That is why the phenomenon of tolerance, as acceptance or leniency for another, is inextricably linked with the opposition “familiarity and otherness”. Having considered any social group in terms of familiarity and otherness, we will see how tolerance manifests itself in modern society. The issue of group tolerance is fairly flexible for the research from the cultural point of view, but the legal aspect of tolerance is much more complicated since the law requires us to clearly define the role of each subject of legal action. That is why the analysis of group tolerance as a legal phenomenon is quite problematic. It is almost impossible to clearly define the role of each group member in practice, especially taking into account the difficulty of obtaining testimony from members of the group. In some cases, the legislation provides regulations for acting for law enforcers. For example, a law can not force a wife (husband) to testify against her husband (wife). Thus, the first part of Article 63 of the *Constitution of Ukraine* provides that “a person shall not bear responsibility for refusing to testify or to provide explanations about himself/herself, members of his/her family, or close relatives, the circle of whom is determined by law” [The Constitution of Ukraine, 2019]. Here we see the permission for silence. Another thing is a group of people who are not legally assigned as a group. In this case, the law can force each member to testify against others, but even in this case the responsibility will be borne by a person individually, but not by a group as a unit of social action. These examples show the specific role of silence in the argumentative schemes of reasoning of groups as social units.

The purpose of this article is to represent the argument of silence as a manifestation of tolerance in the context of the problem of “familiarity and otherness” by putting emphasis on improving the methodology of argumentation of social groups in future empirical and theoretical studies of argumentation.

The phenomenon of silence in contemporary argumentative studies

Modern scientific literature examines the phenomenon of silence in its various aspects. Communicative function of silence has been a subject of increased scientific interest among researchers starting from the end of the twentieth century. Silence is being discussed “... only on the background of communication, that is, when, in principle, linguistic communication is possible — real or virtual” [Arutyunova, 1994: 109]. One of the earliest comprehensions of

silence as a cultural phenomenon is found in the works of philosophers of Ancient Greece, who spoke about the connection between the thinking process and silence and the role of speech (speaking) in the cognitive process. In ancient schools (Pythagoreans, Orphics, followers of Taoism, Buddhists), silence acquires the status of the path to truth. Correlation of silence and the word as equivalent in the spiritual experience is encountered in Christian culture. In modern philosophy, silence is analyzed from the standpoint of philosophical hermeneutics as a discursive practice and way of linguistic behavior, grammar and semiotics of silence are studied from the standpoint of the pragmatic philosophy, silence manifestation in the language contexts and biblical, literary texts are investigated, and the ontological status of silence is considered.

In modern epistemic practices, the argumentation of tolerance is caused by situations of agreement/disagreement in which the impossibility of achieving an “aggregated” proposition raises the question: Can the epistemically equal individuals rationally disagree; Can they support their own opinion, although they assume that the other side may also be right? “Equal disagreement” is a situation that begins with an independently evaluated fact by different people [Elga, 2006]. An epistemically equal researcher is equal to an agent that investigates in parallel, but their final results are different. Standing on your own or giving your own result higher value is a dilemma that can be solved in two ways: equal weight and extra weight. “Equal weight” means the same value of one’s own evaluation and epistemically-equal ones in the sense that everyone can claim to be correct. “Extra weight” means giving your own assessment a greater value than an assessment of the epistemically equal ones. At the same time, you can heed the guideline of equal, but consider yourself to be right. That is, “epistemically correct” considers itself to be equal, and “epistemically equal” considers everyone to be equal regardless of the accuracy and authorship of the assessment [Elga, 2006]. Consequently, “equal weight” applies to cases of disagreement, which can be manifested by silence. The so-called “discursive dilemma”, that Adam Elga describes, reflects the aspect that the aggregative procedure under the majority vote does not provide consistent collective judgment, even with a sequence of individual judgments.

Communicatively meaningful silence of those who speak has frequently been the subject of studies of linguists, psychologists, philosophers, argumentation theorists. This question was considered in the writings of Nina Arutyunova [Arutyunova, 1994]; Michal Ephratt [Ephratt, 2008]; Tatiana Kopylova [Kopylova, 2015]; Anna Kretova [Kretova, 2018]; Grigoriy Kreydlin [Kreydlin, 2004]; Georgiy Pocheptsov [Pocheptsov, 1986]; Muriel Saville-Troike [Saville-Troike, 1985]; Yan Zuo [Zuo, 2002] etc. Silence as an argument was investigated by John Lange [Lange, 1966]; Douglas Walton [Walton, 1999]; Christopher Stephens [Stephens, 2011]; Mike Duncan [Duncan, 2012]; Timothy McGrew [McGrew, 2014]; Haig Khatchadourian [Khatchadourian, 2015]; Zachary Milstead [Milstead, 2018] etc.

A weak argument in argumentation is an argument in which its premise provides poor support for the conclusion. Such a premise is not strong enough in order to persuade the other party (participant of the dispute) in the reasonableness of the conclusion in the process of an argumentative dispute. In argumentative practices, the argument of silence is usually considered as a weak argument. However, while analyzing the problem of bad and good arguments, researchers, who work in the sphere of logic and argumentative theory are trying to set the difference between the so-called good argument from silence and a bad one. Based on the fact that even good arguments from silence are always weak, unconvincing, there is a widespread view that the best thing that an argument from silence can provide on its own is indirect evidence. Like an appeal to authority, the strength of an argument from silence depends to a large extent on the power of authority in a particular matter and, in particular, what we can expect from this

authority. In the context of appealing to authority, the question of acknowledging authority is a topical issue, especially when we fall into the field of the opposition “familiarity and otherness”.

One of the characteristic features of the argumentative function of silence in argumentation, in particular legal, is that during its execution, it simultaneously implements its other functions: informative, volitional and metalinguistic. In the center of the volitional function presents a second person: The Other (“You”). Within this function, eloquent silence is aimed at activating the addressee (suspected, accused, witness) to defense from the presentation of disadvantageous accusations, that is, silence as a defense against self-incrimination. Speech (or silence) here does not serve for (true or false) statement (about the outside world — a third person), but itself is a linguistic act.

The metalinguistic function that uses language not as a tool but as a research goal, with regard to silence, is a controversial issue. Scientists dispute about whether silence can be used to comment or express the question of the structure of the language itself. Michal Ephratt showed the role of eloquent silence as an indication of a turning point in a dialogue that defines silence as a marker of discourse, which plays a metalinguistic role in conducting a dialogue, thus activating the interlocutor (volitional function) [Ephratt, 2008].

The role of silence as a manifestation of tolerance in the argumentative practices of social groups

Group silence can be considered as an example of informative, volitional, and metalinguistic functions of silence in argumentative practices: the silence of the group of present during the marriage ceremony in the Christian tradition (here, silence acts as a manifestation of tolerance as leniency and condescension to the choice of another that is close to “qualitative equality” — one of the models of the concept of respect), the Muslim tradition (silence here can be interpreted as a negative response, taking into account the context in which the present understand that there is a need in response, that is, it is a metalinguistic function of silence) and specificity in the legal context of the argument of silence as a group tolerance of the religious group members (here silence acts as a tolerance manifestation as agreement, acceptance and protection of the other’s point of view as our own). According to the Christian tradition, the host of the marriage ceremony is obligated to ask all those present whether they have something against this marriage. It is usually expressed as follows: “If anyone knows why the couple should not be joined in holy matrimony, let them speak now or forever hold their peace”. This tradition dates back to the 16th century, namely the “*The Book of Common Prayer*”, which was first concluded in 1549, during the British Reformation. The book contained following lines: “Therefore if any man can show any just cause why they may not lawfully be joined so together: Let him now speak, or else hereafter forever hold his peace” [The Book of Common Prayer, 1549]. The same lines are present in the current version of the book [The (Online) Book of Common Prayer]. The very phenomenon of the requirement to certify the legitimacy of the marriage by the present people comes from the prohibition of secret marriages, that is, marrying during which witnesses were absent. Such prohibition is also expressed in the texts of The Canons of the Fourth Lateran Council in 1215: “Clandestine marriages and witness to them by a priest are forbidden. Marriages to be contracted must be published in the churches by the priests so that, if legitimate impediments exist, they may be made known. If doubt exists, let the contemplated marriage be forbidden till the matter is cleared up” [The Canons of the Fourth Lateran Council, 1215]. This prohibition is linked to the prohibition of marriage between direct relatives as well as to polygyny. In this context,

we emphasize that the specified cultural tradition (marriage), which has religious origins, has received its legal reinforcement, which also exists in the modern world. For example, according to the Article 39 “Invalid Marriage” of the *Family Code of Ukraine*, a marriage registered with already married person whose first marriage has been registered is deemed to be invalid, as well as a marriage registered between persons that are relatives related to one another by blood, as well as between full blood brother and sister is deemed to be invalid. Even greater connection with the provisions of the Canons of the Fourth Lateran Council of 1215 is found in part four of the same article 39 of the *Family Code of Ukraine*, which states that “the public civil status act registration authority, upon application of the person concerned, cancels the record of marriage registered with persons referred to in paragraphs 1 — 3 of the present Article” [The *Family Code of Ukraine*, 2018]. Thus, the act of silence as a form of manifestation of tolerance indicates the connection between the religious and legal component of marriage.

According to the Islamic tradition, the witnesses and parents should be present at the nikah reading. Without witnesses who would certify their consent to the union, marriage can be considered as invalid. Traditions of reading nikah differ in different regions, but many sources argue that during nikah the couple, all witnesses and parents (or guardians) are asked about whether they understand and remember what is happening and whether they give their consent to this marriage. According to this, we can assume that the silence of any of those who have been asked may be regarded as a negative response (negative non-speaking). It is worth paying attention that in many Muslim countries there are no separate state bodies that register a marriage, and therefore the certificate provided by the mosque (as an institution) is recognized by the state. Consequently, this can be considered as an example of both religious and civil marriage (legally recognized), in which silence performing its argumentative function can simultaneously perform informative, volitional and metalinguistic functions.

If a group is religious and is not legally prohibited, then according to the law a person who is a member of this group is obligated to testify during the inquiry, pre-trial investigation or trial in respect of other members of a group in case of committing criminal acts. In accordance with Part 2 of Article 385 of the *Criminal Code of Ukraine*, a person “who refuses to testify against himself/herself, members of his/her family or close relatives whose circle is stipulated by law, during an inquiry, pretrial investigation or in court, shall not be criminally liable” [The *Criminal Code of Ukraine*, 2019]. From a legal point of view, in this case, we can talk about the lack of measurable group tolerance, since in that case responsibility will be borne by each person individually as the subject of the offense and not by the group, taking into account that membership in an organized criminal group can act as an aggravating circumstance. After all, illegal activity in the realm of religious life may have different manifestations and be associated with common criminal offenses, which in Ukrainian legislation is regarded as a violation of the norms of criminal law and is punishable according to the *Criminal Code of Ukraine*, depending on the qualifying features of the crime.

As author has noted in previous writings before¹, performing the volitional function in legal argument, silence can be a means of implementing an agreement (“silence as a confession of guilt”, “silence as a way of expression of will” in relation to cases when it has the law-making power), can act as a defense against self-accusation, as well as a method of deception. In the latter case, the deception through the keeping silent about a part of legally meaningful information and the tacit deception of one of the communicants may carry information about the unlawful encroachment on the will of another. Cautions in the act of warning about the right to remain

¹ See [Shcherbyna, 2014; 2015].

silent (for example, the “Miranda Rule”) use words which content falls under the metalinguistic function. It is about the possible consequences of speaking and possible interpretations of the right to remain silent. By performing an argumentative function in legal argumentation, silence can be represented both as a reception of influence in a dispute and as an argument (it refers to arguments *ad rem*). As the reception of influence in the dispute silence in legal argumentation can be both “silence of restraint” (e.g. one of the parties in the process of litigation) and “silence of courage” (e.g. refuse to testify in order not to frame someone other). Silence as an argument on the merits of the case in legal argumentation acts as a prohibition on communication, defined by international norms.

The right to keep silence has ambiguous interpretation for the cases where silence is used as an argument by one member of a group to protect its other members. This is especially relevant for religious groups, because we can not be sure what exactly in this context silence is (the will of one person or one of the necessary conditions for belonging to a particular religious group). Proceeding from the fact that modern tendencies of social relations show increased attention to the role of tolerance in society, we believe that in future investigations of the argumentation processes the study of the argument of silence will open new perspectives in the understanding of tolerance.

Conclusions

Consequently, in our opinion, everything analyzed above represents the argument of silence as a manifestation of tolerance in the context of the problem of “familiarity and otherness”. Demonstrating the informative, volitional and metalinguistic functions of silence, on examples of group silence, namely the silence of the group of present people during the marriage ceremony in Christian and Muslim traditions, the differences between the roles played by the argument of silence as a manifestation of tolerance in these traditions were set. The emphasis is placed on the fact that silence acts as a manifestation of tolerance as indulgence and leniency to the choice of another person in the Christian marriage ceremony, which is close to one of the models of the concept of respect — “qualitative equality”. In the Muslim marriage tradition, silence can be interpreted as a negative response, taking into account the context in which the present people realize that there is a need for an answer.

Presented in this article examples demonstrate the specific role of silence in the argumentative schemes of reasonings of groups as social units. The peculiarity of the manifestation of the argument of silence in legal argumentative practices is the lack of measurable group tolerance, since in that case responsibility will be borne by each person individually as the subject of the offense and not by the group (in particular, the religious organization), taking into account that membership in an organized criminal group can act as an aggravating circumstance. Here, silence acts as a manifestation of tolerance as an agreement, acceptance, and protection of the point of view of another as our own.

Since the argument of silence, by acting as a manifestation of tolerance, fulfills its communicative, argumentative, informative, volitional, and metalinguistic functions, we believe that in future empirical and theoretical studies of the process of argumentation, this topic will get its further implementation. It is about improving the methodology of argumentation of social groups, as well as developing ways to define group arguments as a type. A further perspective of research of theorists of argumentation can be the following questions: what is the difference between the individual arguments and the group arguments? At what point of

argumentation analysis, we can assume that we are dealing with precisely group arguments? Which argumentation agents can the “matrix” of group arguments be applied to? The above will give an opportunity to study the dynamics of the manifestation of tolerance in the prospects of the development of research on silence as an argument.

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Creating cyberspace in the Solar System: Future Human Image

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In the article, the author considers the possibility of creating cyberspace in the Solar System. A new concept for the development of the Solar System using cybernetic systems and robots, which will be controlled by the new formation from Earth and partly with the help of inspection flights and commissioning, is proposed. This is a “cosmic civilization” considering the near space as a sphere of everyday self-realization. The evolutionary, social and technological aspects of the emergence and development of cyberspace are outlined. The evolutionary futility of space exploration using biological organisms is shown.

Keywords: cybernetic organism, cyberspace, evolutionary leap, cosmic civilization, space exploration

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Introduction

In the twentieth century, humankind dreamed of space and in the second half of that century, the most significant steps in its study and development were taken. However, by the end of the twentieth century, the pace of space exploration fell sharply [Krichevsky, 2013; 2017]. Astronauts do not fly further than the International Space Station. A lot has been written about the Moon and Mars in the media, but there are no more real projects for their development at present.

The main reason for the decline in interest in space exploration is the difficulty of human staying in the outer space. These difficulties can be reduced to four obvious factors: radiation, weightlessness, the environment of outer space that is unsuitable for living (low temperature, vacuum, etc.), and the inability to grow high-grade products in small ecosystems. The latter was shown by the Biosphere-2 experiment. That is why many astronauts, who spent long time in orbit, claim that man has no place in space.

It is beyond argument that all these problems can be solved in course of time. For example, by creating genetically modified organisms for which radiation will not be scary. Oleg Konon-

enko, the commander of the Russian astronaut team, believes that genetically modified people will explore deep space. He said this at a “round table” at Bauman Moscow State Technical University [Russian cosmonaut, 2019]. It is possible that with the large sizes of space stations and due to their rotation, it will be possible to create artificial gravity. It is likely that biotechnology in the future will allow the cultivation of meat and bread with the help of bacteria, and the bacteria will be fed by radiation and other types of emissions. But in any case, the main problem remains — this is the hostile environment of the cold cosmic vacuum. Therefore, astronauts will still have to live inside sealed capsules of different sizes.

With respect to these problems, the question arises “Why does man need space?” To colonize planets in order to save the Earth from overpopulation? But the exploration of the Moon, and especially Mars, for this purpose looks like utopia. Moreover, thousands of people, but not millions, will be able to live there at a high cost. This does not solve the problem of overpopulation of Earth with billions of people. Everything is clear with the near-Earth space — Earth observation, communications, etc., almost everything in this domain can be successfully solved by means of automated equipment.

The only pragmatic task that justifies manned flights, and which is beyond doubt, is the creation of space energy to solve environmental and energy problems that have been simmering on the planet. First of all, the question is about the collection of solar energy and its transfer to Earth (Fig. 1).

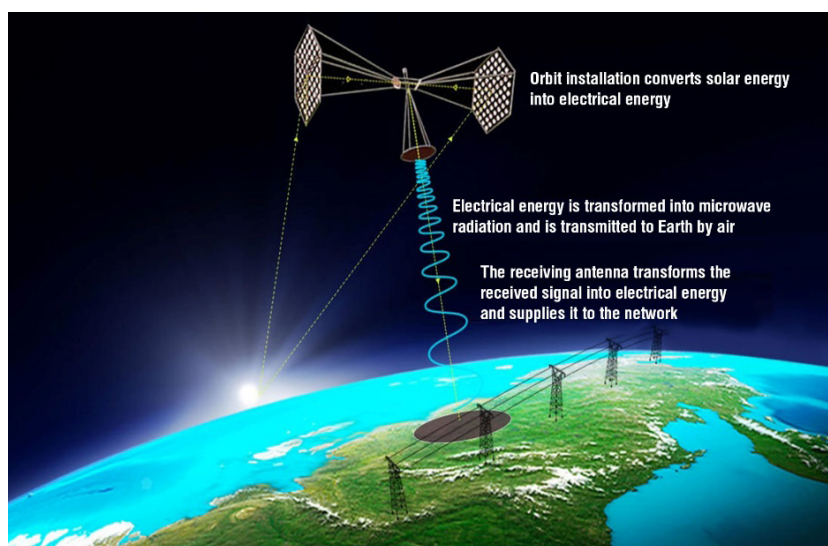


Fig. 1. The scheme of collection and processing of solar radiation

In the twentieth century, such stations were planned to be created with the help of people. However, in the twenty first century, thanks to the information-cybernetic revolution, the possibility of using robots and cybernetic organisms for this purpose is quite visible. We are faced with a global contradiction in the ideology of space exploration. The twentieth-century romance by inertia draws us to manned flights, and the twenty-first century rationalism leads to the transfer of this mission to robots and cybernetic organisms.

To gain insight into this issue, it is necessary to look at the development of life from the highest heights of its evolutionary path [Sukhonos, 2007].

Global stages of the evolution of the biosphere and humanity in the phase spaces of the planet and outer space

To begin with, life on Earth originated in the ocean in the form of unicellular organisms. Two billion years later, it spread on land. Hundreds of millions of years passed, and it flew up into the sky — birds appeared. In this way, within three billion years, life has gradually mastered the three phase states of matter — liquid, solid and gaseous.

Physics knows another phase state — plasma. This state of matter is rarely found on Earth. However, in outer space, more than 90% of the substance is in the plasma state. The stars are predominantly spheres of plasma. Therefore, the next step in life evolution is obvious. This is the exploration of plasma and the outer space.

Is it a coincidence that several million years ago man survived in the wild, primarily because they first mastered the fire, and then began to use fire in everyday activities? Physics call fire as a degenerate state of plasma. The global goal of humankind in the field of new energy is the creation of a thermonuclear plasma controlled reactor (experiments have been going on for about 70 years).

Man is the only mammal on the planet that is not only not afraid of fire, but uses it in its activities, gradually increasing its power. The legend of Prometheus in the ancient Greek interpretation indicates that it was fire, which Prometheus purposefully presented to people so that they could protect themselves from the wild animals and cold. The name of the best Soviet film about space exploration “Taming the Fire” can be considered symbolic.

Using the extrapolation method, it can be assumed that life as a planetary phenomenon, which, according to the thesis of Vladimir Vernadsky, seeks to fill with itself all the spaces and media accessible to it, having mastered the three phase states of matter, took a new evolutionary step. It created man by arming them with fire and external energy. Life created man with the goal of walking into outer space.

In the middle of the twentieth century, man walked in space, having previously mastered the land, oceans, and only a little more than a hundred years ago, they got off the ground into the air (Fig.2).

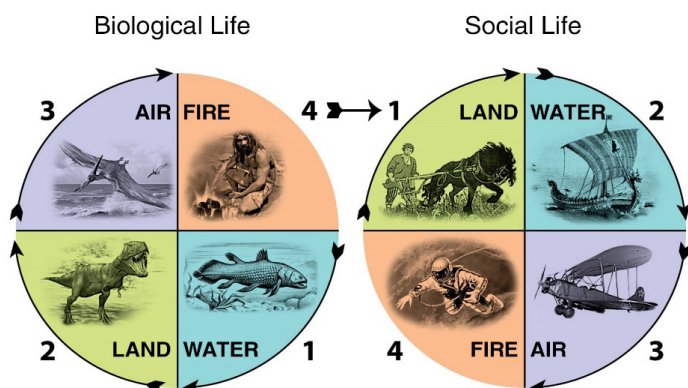


Fig. 2. The exploration of the four phase spaces by the biosphere and man

If you rely on the global trend of the life development on Earth, it is necessary to recognize that humanity did not appear on Earth in order to create a paradise for itself on the planet. Man appeared so that the evolution of life could step into outer space. This is the mission and purpose of humankind!

Consider this issue in more detail.

The fact is that the exit of man into space in a biological body is problematic. The main doubt is whether people will be able to carry out space exploration “inside” their biological organisms, which evolutionarily arose for life on land and are completely unsuitable for life in outer space.

The inevitability of the evolutionary transformation of man in the process of space exploration

Briefly consider the evolution of life on the planet. When the development of life became limited in the oceans and seas, it came onto land not in the form of fish, but through gigantic evolutionary work. It created a number of land animal species, most of which are not adapted to life in the ocean. Evolution did a similar transformation when life entered the airspace.

Therefore, to explore the new environment, evolution must create a fundamentally new body. The best option seems to be a cybernetic organism. Highly developed cybernetic organisms are not afraid of radiation and cosmic cold. Perhaps they will be able to be “fed” by solar radiation, or due to the energy of small nuclear reactors. In addition, weightlessness will even facilitate their construction.

In 2019, Russia launched the Fedor robot into space. Of course, modern robots are still far from the state, in which they can be entrusted with self-dependent work in space, and even more, be considered as highly developed cybernetic organisms. However, the world of artificial intelligence and the functionality of robots is rapidly evolving. It can be assumed that over time, outer space, at least within the asteroid belt, will gradually become “populated” with more advanced robots and cybernetic organisms.

In this case, the question arises “What will happen to humanity?”

Assume the following future development scenarios:

1. The pessimistic scenario. Man becomes an intermediate stage in the development of life between Earth and space. Its mission is limited to creating cyberspace and artificial intelligence in outer space. A man must give cyberspace a primary impetus.
2. The optimistic fantastic scenario. Man will temporarily engage in the development of the Universe in a biological body. After a certain period, there will be a global transformation of their state into a new form, e.g. polar or radiant (according to Konstantin Tsiolkovsky). In this form, the existence of man will no longer depend on technical support. In this case, robots and cybernetic organisms will remain as a side branch of evolution within the Solar System.
3. The evolutionary scenario. In the history of culture, the development of technical means and travelling speed occurred irregularly. Each leap led to a substantial increase in the travelling speed. From a horse to a rocket, several leaps were made. It is logical to assume that the next giant leap for humankind awaits. For example, the discovery of a method of almost instantaneous transfer to anywhere in the Universe. In this case, man will be able to settle on other planets that have a suitable environment for life without difficult and lengthy flights through outer space. The

need for the body transfiguration and its transformation into a cybernetic organism will disappear. Robots will be mere assistants in such a resettlement.

Space robotization as a way to solve the urgent needs of humankind

Nowadays, the creation of cyberspace in the Solar System is a reality. Modern technology leads humanity along the path of merging the capabilities of high technology and neuroscience. In creating cyberspace, at least four stages of development can be distinguished.

1. Creation of a class of robots capable of independent access to space and independent work in it. This phase will complete with the creation of a class of robots capable of staying in outer space at an ISS-type station. They will carry out external repair works of the station, as well as installation and maintenance operations.
2. Creation with the help of robots of power stations based on the collection of solar radiation with subsequent transfer of energy to Earth. Robots will also specialize in the station maintenance and expansion.
3. Creation of a “settlement” of robots on the Moon, as well as factories for the extraction and processing of useful resources from its surface. The self-reproduction of robots and the production of separate parts by robots for their own configuration are supposed. Such a settlement will partly be capable of independent “breeding” of robots or reproduction of analogues for further exploitation on the Moon or during the development of other planets of the asteroid belt.
4. Complete technical exploration of the Solar System within the asteroid belt by robots.

It is obvious that the more diverse in quality and quantity is the classification of robots, the more people will be involved in working with them. In addition, here we can distinguish several areas of cyberspace development.

1. Scientific and technical work, which provides for the development of systems of robots and their control. Scientific and technical personnel will be needed.
2. Pilot production of the first robots. Highly qualified engineers, workers and installers will be in demand.
3. Training and maintenance of robots in outer space, control over their work. Astronaut engineers in orbit, as well as cybernetic organisms, will be required.
4. Remote tracking of robots in their activities from the ground. The most capable remote control operators will be needed.

All these activities on Earth and in the near space will involve an increasing number of people. This is the way, according to Sergey Krichevsky, to the creation of a space state [Krichevsky & Udartsev, 2019].

At the first stages, robots in the created cyberspace will have to be controlled from Earth or from orbit. Consequently, man on Earth will increasingly develop the functions of an avatar of cyber systems in space. The more the robots will free people from working on Earth, the more people will be able to realize themselves in the cyberspace created in outer space.

Why does humanity need cyberspace in outer space?

The question of the practical feasibility of creating cyberspace in the near space is a question of the need to consume clean energy instead of “dirty technologies” on Earth. The higher is the threat of environmental disaster on Earth, the more acute the question about creating space energy will be, and, accordingly, cyberspace in outer space.

Creating cyberspace in space will require tremendous expenses from humanity that is obvious. However, another thing is obvious. After the robots learn to reproduce themselves from space materials extracted, e.g. on the Moon or on asteroids, their world will become self-sufficient and profitable for all people. Robots will consume free solar energy and use extraterrestrial sources of raw materials. In return, they will supply humanity with pure cosmic energy, and, if necessary, with raw materials.

The creation of cyberspace in outer space is most likely to encounter inexplicable natural phenomena, the analysis of which will require the presence of man. Therefore, the most courageous people will accompany robots in space and help them create cyberspace in outer space. The most creative part of humanity will be engaged in the creation of new technologies on Earth for those working in space. A variety of activities aimed at creating cyberspace will lead to the creation of “cosmic humanity.”

The fourth stage in the development of earthly life — cosmic

Consider the philosophical aspect of creating cyberspace in the Solar System.

Life, as it developed, performed grandiose transitions from one level of the hierarchy to another (Fig. 3-5). Each of its steps is a tremendous transformation not only from the point of view of a new environment, but also of new organisms. The first level was occupied by the world of unicellular organisms — from viruses to amoebas. The second level was taken by multicellular organisms from small crustaceans to whales and sequoias. It is important to note that fundamentally new biological structures — social systems — arose on the third M-level (Sukhonos, 2014).

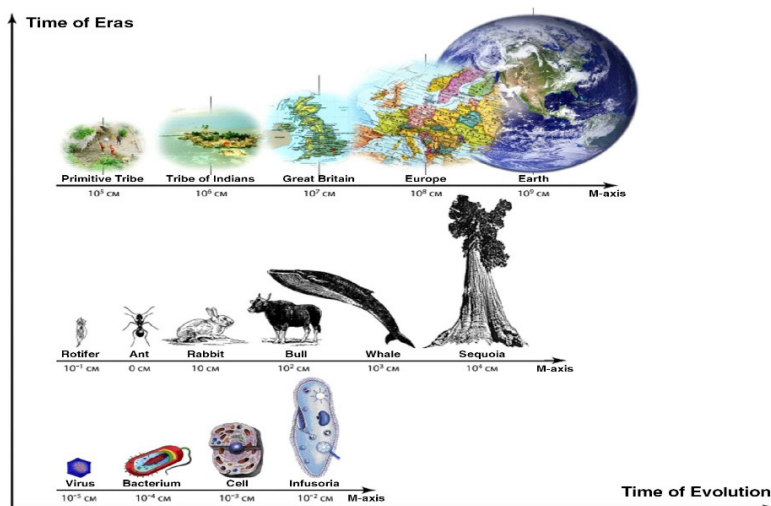


Fig. 3. Three global stages of the evolution of life on Earth

The evolution of living organisms can be clearly divided into three large-scale stages, or into three large-scale levels: unicellular, multicellular, and social systems-organisms.

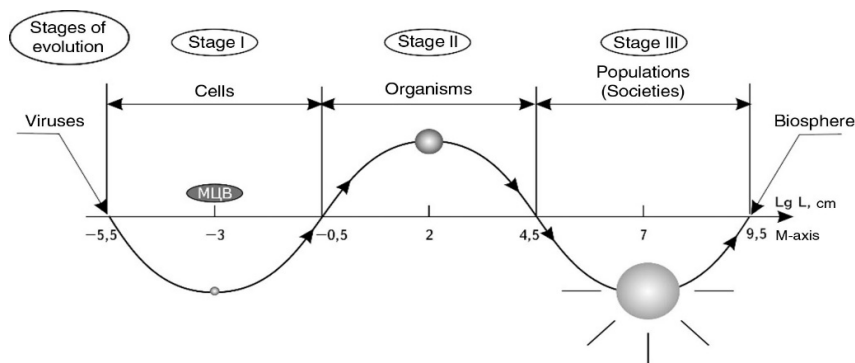


Fig. 4. Three consecutive stages of the evolution of life along the axis

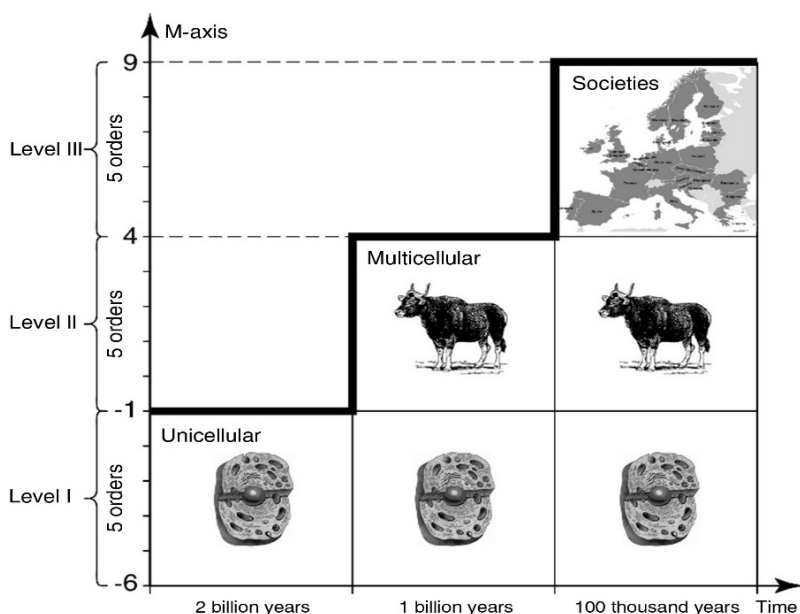


Fig. 5. Three steps of ascent of living creatures on a large-scale “ladder”

All three stages of the development of life along the axis of the development of the Universe can be represented in the form of three stages of ascent from unicellular through multicellular to social systems-organisms. Each stage can conditionally be called a large-scale level, and each stage occupied much shorter period of time in evolution.

Going beyond the borders of the planet and creating cyberspace within the asteroid belt will lead to the “settlement” of the fourth scale interval of the same length by 5 orders of mag-

nitude (Fig. 6), as well as the previous ones. Thus, the world of unicellular organisms spawned the world of multicellular ones, the world of multicellular organisms spawned the world of societies, and the world of societies is on the verge of the era of cyberspace creation, which covers the near space.

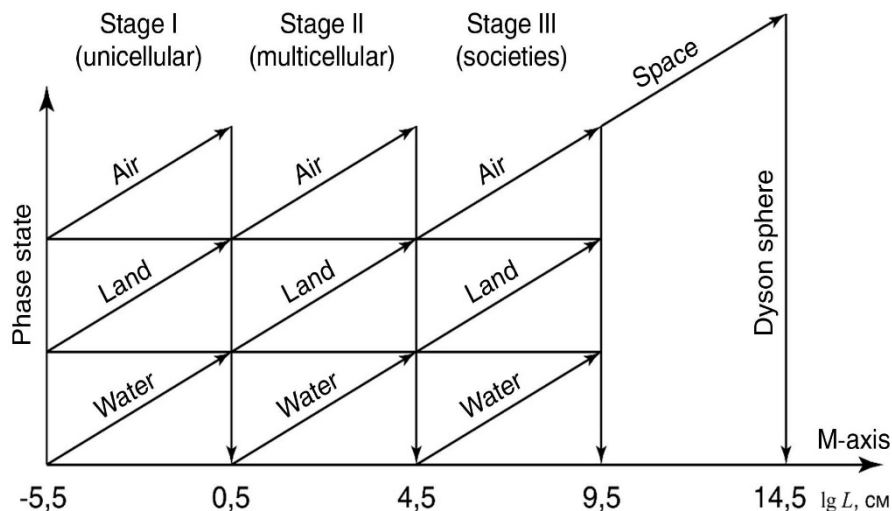


Fig. 6. The fourth cosmic stage of the large-scale evolution of life.

From the author's point of view, space exploration with its resources should lead to the formation of a special cosmic civilization on Earth that will rely on a completely different resource and technological base.

Conclusions

1. The logic of the entire evolution of life on Earth shows that humanity appeared in order to bring life into space.
2. So far, space access has become possible solely with the help of technical means and purposeful unification of large states, which represent the world of societies.
3. Societies are not just the number of people, but individual living creatures, which in their sizes occupy the third large-scale stage of life evolution, towering above the second level of multicellular ones.
4. The development of new phase media and new environments during the evolution of life on Earth has always been accompanied with a radical change in the types of organisms. For each of the three environments, evolution has created an optimal set of the sum of species that is best suited for this particular environment — water, land and air.
5. Going into outer space and mass exploration of the fourth phase medium is impossible with the help of biological organisms; therefore, the only option for “populating” outer space in the Solar System is currently evident — with the help of cybernetic organisms and robots.

6. Cyberspace in outer space will continue the expansion of life. As a result of long-term and multi-stage development, the fourth large-scale level will appear with 5 orders of heights on the scale axis of the Universe within the asteroid belt.
7. Cyberspace will provide humanity on Earth with clean energy and the necessary raw materials.
8. The creation and management of cyberspace within the Solar System will lead to the formation of a special “space community” in which people will work for space and live in space. A cosmic civilization will be formed that will unite the conflicting parts of humanity. It will become the main source of resources and new information about the universe.

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Development of Methodology for Applying Non-Violent Conflict Resolution in Academic Environment

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The paper considers the problem of non-violent approaches application to conflict resolution in the academic area. To perform that, the method of conceptualization, inductive method and method of comparative analysis have been used. The basic functions of the mediator as a person who helps to solve the contradictions of conflict situation and facilitates the process of peacebuilding have been substantiated. The article emphasizes the importance of UNESCO activity in global supporting and spreading the ideas of tolerance as well as humanism. The authors propose a technique of non-violent conflict resolution based on the analyzed concepts of Mahatma Gandhi, John Dewey, Emmanuel Levinas, Marshall Rosenberg and others. The authors represent key factors of successful dealing with conflict through direct influence of universities and scholars.

This article is an attempt to describe the difference between the main goals of pacifism and non-violence. It has been explained why people should stop perceiving education through the distorting lens of violence ideology and learn to see it in the mirror of the philosophy of non-violence. It has been discussed that violence against others is connected with violence against yourself as well as wrong strategies to meet personal needs. The sooner our society wants to understand the image of others, the fewer people will die for fake ideals. In this point there is a correlation between higher education, peace and conflict. Eventually it has been found that level of violence can be decreased through expression of empathy to all friends and haters in daily life and principled refusal from aggression.

Keywords: conflict, non-violence education, peace education, peacebuilding, critical thinking, empathic communication, emotional intelligence, tolerance

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Introduction

The history of mankind has witnessed more than 2,500 wars that killed millions of people. In particular, more than 20 million people were killed in the World War I, and more than 50 million in the World War II, thereby turning the world into a huge cemetery [Royde-Smith & Showalter, 2019]. The tragic fate of millions of people who were killed by war should have taught all succeeding generations to care for peace and harmony on a global scale and in each individual country as for the most important benefits necessary for normal functioning of the human race.

However, what is happening in the world today cannot be called a clear victory of peace over war. According to the Swedish Department of Peace and Conflict Studies in Uppsala (UCDP), there were 248 armed confrontations in 153 different countries within the period from the end of World War II to the first decade of the new era [Themner & Wallenstein, 2012: 565]. The largest increase in the quantitative escalation of conflict situations was recorded in the period from 1946 to 1990 — from 17 to more than 50 mass cases of use of weapons. At the beginning of the 21st century, a reverse process took place, leading to a substantial decrease in the number of “flashpoints” in the world community. In particular, in 2003, the number of military conflicts reached 30, which is considered a positive trend in this issue, but does not in any way affirm a definitive victory over violence.

It is no secret that redistribution of public goods, their removal from some people and delivery to others is the main reason for most military conflicts of the current time, which is made possible by armed violence. Currently, these interests are hidden in the media by religious, ideological and geopolitical factors. On the other hand, one cannot but ignore the fact that in today's society there are powerful social forces interested in wars: racist groups, radical nationalists and fundamentalists, organized crime, while arms trafficking continues to be one of the most profitable exports businesses in the US, France, England, Russia, China, and several other countries. The Ukrainian scientist, a member of the Roman Club Volodymyr Gorbulin, has chosen quite accurate words for describing this situation in the world, calling the modern period in the society development a stage of “social turbulence”, which requires finding the best solutions by joint efforts and their urgent coordination [Gorbulin, 2017: 468-469].

Theoretical and methodological approaches of research

Based on the above considerations and backed up by certain information data, questions crucial to this work arise: is transformation of the culture of violence into the culture of peace utopia or a reality? And if this is still a reality, what place does the academic community take in this process? The above questions will be answered in the course of writing this work based on Emmanuel Levinas's dialogical thinking methodology, application of “Peace and Conflict Studies” tools, operation of quantitative and qualitative indicators of the Global Peace Index, as well as in-depth analytical activity of content of Peace Education magazine articles for 2017-2019.

The purpose of this article is to develop a methodology for applying non-violent conflict resolution in an academic environment. Given on the number of scientific works devoted to the development of education under the conditions of conflict, as well as methods of non-violent interaction in the educational field, it becomes clear that this issue is really topical. At the same time, the question of understanding the nature of violence as such and ways of leveling it within the academic community remains open.

Development of non-violence practice in philosophical interpretation

Presenting the major material of the article, it should be noted that violence is ambivalent in its nature. On the one hand, it can be interpreted as part of human nature. Accordingly, one who seeks to eliminate violence is at odds with one's self by simply deceiving oneself. Contrary to this claim, there is a perception that a person is fully capable of defeating violence on a global scale. However, in order to achieve such an ambitious goal, each individual must reflect on the issue without attempting to justify the violence or deny its existence.

A significant contribution to the development of non-violence ideas was made by the philosophy of Gandhism, namely the famous doctrine called "Satyagraha", which from Sanskrit translates as a desire for truth. The philosophical doctrine of Gandhi appeals that any manifestations of evil and violence in the world are destructive because they give rise to discord between people and do not lead to a solution to a problem [Khomenko, 2015: 18-20]. Because of this, the only fair way to overcome a conflict situation is goodwill of one person to another, to appeal to the conscience of the discussion participants over conflicting issues.

The German philosopher-irrationalist Friedrich Nietzsche once said: "Good is nothing more than the powerlessness of the weak" [Gongalo, 2011: 49]. Taking into account the philosophy of non-violence of Gandhi, the situation looks diametrically opposite: violence is a manifestation of the human spirit weakness, and goodness is a bright indicator of a strong personality. After all, while a weak-minded person accumulates insults and forms intentions for potential revenge, a thoughtful personality can forgive their enemies and even negotiate a mutually beneficial partnership with them.

In this context, it makes sense to mention the ideological work of the French philosopher Michel Serres, who considered the ability of people to pay attention to other points of view and to treat them in the same way as their own opinions to be the most valuable in building a non-violent interaction. Moreover, a person who is capable of questioning every thought, regardless of its author's credibility or popularity, has immunity for a destructive behavioral strategy that results in violence. This ability in the scientific discourse of today has been referred to as the presence of critical thinking.

The main components of critical thinking are independence, reflectiveness, relevancy, consciousness and purposefulness. The critical thinking has its roots in the United States in the scientific work by William James and John Dewey. In this work, a particular attention should be paid to the achievements of the latter, who, as the founder of the philosophy of education, in his own work emphasized the role of the teacher in spreading the values of peace and non-violence as the basis of constructive social behavior. It was Dewey who first emphasized that education should be implemented on an instrumentalist approach, refusing to use authoritarian teaching methods. The role of the teacher is to teach children in non-trivial ways that allow them to actively develop and express themselves. The teacher must not only speak about the

value of peace in the classroom, but also believe in own words and reproduce the provisions of the philosophy of non-violence in teaching activity [Dewey, 2003: 181].

The British-Austrian Philosopher Carl Popper was in solidarity with the idea that the teacher, being a generator of non-violent ideas, should fulfill a peace-building mission. Education is not only about learning the facts, but also, above all, in showing how important it is to eliminate violence [Popper, 1994: 345]. In his view, people should stop perceiving education through the distorting lens of the ideology of violence and learn to see it in the mirror of the non-violence philosophy. Of course, solving a conflict and overcoming violence in a math or geography class is not an easy task. The teacher's mission in this situation is to encourage students to look at their daily practice in the light of the principles and methods of non-violence, to feel the boundary between constructive and destructive behavior in society, and to foster a culture of peaceful coexistence.

To be abusive in one's own actions means to have the desire to harm another person, to make someone suffer. But if we delve deeper into the nature of violence, it becomes clear that violence against others is linked to violence against oneself. After all, manifestation of violence excludes relationship on the basis of mutual recognition, which is necessary for any person for fulfilling life. Therefore, it is impossible to harm another person without harming yourself. A person who is in harmony with the world, *a priori* has no need to harm anyone in any way. For them another person is always a goal in itself, not a means of achieving another goal. It is known that this provision was the basis of Immanuel Kant's second imperative, the classic of German philosophy: "Act so that you treat humanity, whether in your own person or in that of another, always as an end and never as a means only" [Toftul, 2008: 26].

As defined by the UN General Assembly, the culture of peace and non-violence promotes respect for the life and dignity of every person without any prejudice and discrimination [UNESCO, 2001]. That is, the coexistence of people and peoples should be peaceful, without violence, but one should not be naive and hope for no conflict as such. The world cannot and will never be free from conflict, and the peace should be seen as a positive result of resolving conflicting precedents, rather than their nonoccurrence. In this regard, pacifist views appear somewhat illusory because they stigmatize conflict and operate in such idealistic categories as forgiveness, reconciliation, and love. If the ideology of pacifism rests on the flight of fantasy, then the doctrine of non-violence takes into account the previous historical experience of the mankind, trying to build a society where human relations would be based not only on love but also on the ability to conquer conflict at a stage when it had not yet resulted in millions of human casualties.

Usually, the path to constructive conflict resolution begins with finding a favorable compromise. The concept of compromise is related to the idea of the negotiation process, when each party is ready to make concessions to its opponent in order to successfully resolve a particular conflict. First of all, compromise allows one to timely calm down any violence that has already exploded and resume communication between the opponents. Resumption of communication is a significant step towards further victory over the conflict. Accordingly, the ultimate goal of compromise is to create the conditions under which each of the parties to the conflict would not lose their dignity and partially achieve the desired result. The art of finding a compromise is to maximize the benefits for one side of the conflict and minimize the disadvantages for the other.

The French Philosopher Emmanuel Levinas made a rather interesting statement in his work that the man exists in this world only in relation to other people [Toftul, 2014]. Where there

is no son there is no mother, where there is no leader there is no subordinate, etc. According to Levinas, building any relationship on the grounds of respect requires finding the optimal distance at which people can communicate with each other. The conditional positioning of one person in relation to another should take into account the level of their affinity, commonality of views, which will affect the personal needs of these persons in the best possible way.

Since the beginning of humanity, any bilateral relationship has been based on two established principles — gifting and exchange. Although today the man looks much more rational than they used to be, say, in the Early Paleolithic, the man cannot betray own nature and ignore corresponding instincts and impulses. Aggression as a prerequisite for violence is a kind of such instinct that is able to influence human behavior in many ways. In a metaphorical sense, aggression symbolizes the fire, which can bring both benefit and harm to the human individual.

However, aggression also does not come from nothing it is usually generated by other emotions and thoughts. Fear can be one of the most common feelings that trigger aggression. It can be both recognized by a person who is prone to violence and not recognized. By launching a survival instinct to give a person a natural ability for self-defense, fear can play a wicked joke by limiting the person's life to the eternal struggle with their fears, which have no objective reason. To immerse yourself in the intricacies of the mechanisms of overcoming your own fears means to go beyond the boundaries of this scientific work. Therefore, we would just like to point out that the violence of one person or another towards others is often accompanied by an irrational fear that can only be understood by the aggressor.

In other cases, violence stems from a boundless desire that meets the boundaries set by the desires of others. It is no longer about the natural needs that are inherent to each person and unite us into one, it's about individual desires. By others in this case we mean those whose wishes contradict, to say the least, my desires, whose interests are contrary to my interests, whose ambitions are inconsistent with my ambitions, their plans destroy my plans, their freedom threatens my freedom and their rights violate my rights. All of this, again, can give rise to fear in one's mind and a sense of uncertainty about one's future. The only effective way to overcome this conflict of interest is to transform the conflict, which reduces the distance between opponents, creating a positive atmosphere for their further cooperation on the basis of mutual respect and tolerance.

The French social philosopher and culturologist Rene Girard has developed a theory that sheds light on the causes of conflict and violence. According to the scientist, mimetic behavior or imitation leads to excessive competition, which, in turn, is the basis of any conflict. Contrary to the views of those who perceive imitation as a process focused on social harmony, Girard seeks to show that rivalry and conflict are at the heart of the issue of opposition and antagonism [Girard, 1972]. Mimetic behavior initiates a rivalry between people, which is realized through the appropriation of objects when several members of the group want to own a particular object at the same time. The validity of this scientific rationale can be traced observing the behavior of a young child who tries to appropriate other child's toys while playing in the yard. Reproducing Girard's concept in a domestic situation, it becomes clear that jealousy is one of the most powerful triggers of conflict between people.

In addition, a person's natural thirst for possession of objects determines the power over other people. "The world is ruled by the thirst for power, sex and hunger... The masses have never known the thirst for the truth. They demanded illusions without which they would not be able to live" [Freud, 1998: 532], — once said Sigmund Freud, who, among other things, was a supporter of pacifism. Such an assertion of the Austrian thinker is important in the context

of this work, since it is impossible to construct a clear method of non-violent interaction in the academic environment without understanding the primary motives of the conflict that generate interpersonal aggression and various acts of violent nature.

However, we should not forget that desires have the property of being excessive, that is, they harm the person, not to mention those around. The French philosopher of Jewish descent, Simone Weil, who died during World War II, wrote in one of her works that desire requires more, far more than it needs. There is always a sense of unlimitedness in desire [Weil, 1963]. That is, the more a person satisfies own desires, the more control they gain over the person. This type of thinking has generally been characteristic of Buddhist philosophies who profess a frankly ascetic way of life.

It would be inappropriate to speak of giving up one's wishes in the modern world, given how economically profitable this industry looks. However, it is worth thinking about how significant this or that desire is for each individual person, whether it brings the person closer to freedom or slavery. One way or another, rivalry between people can only be overcome when each individual puts a constraint on own desires. As Sontag said, limited desires exist in harmony with the world; desires that contain something infinite, on the contrary [Weil, 1963].

Coming to the end of the discussion on the influence of human desires on behavioral responses, it should be emphasized that the most popular conflict of today is confronting the desires of a particular individual with the real conditions of their life. However, people who seek to satisfy only personal desires without respect for other people and their realities are doomed to constant conflicts with others. If a person's desire is to live in harmony with the world, in good relations with the members of the society, then the person will be able to build productive relations with others on the basis of mutual recognition. So in this situation it is worth avoiding the extremes, as in any other situation.

A person cannot run away from a conflict situation, giving up own rights as well as neglecting the rights of others. He or she must accept the confrontation because it is through conflict that a person is able to obtain the long-awaited peace of mind and recognition from others. Conflict itself can be developed both destructively and constructively. In the case of two children competing for the possession of a toy, the best way to resolve the conflict may be to involve a third party — a mediator. With a mediator the parties to the conflict can find new alternatives to resolve conflicting issues, and each side will be able to leave the conflict as a winner without losing own dignity.

The role of education and the academic community in non-violence

It is at this point of coordinates that the direct connection between philosophy, education and the academic environment is traced in the context of the non-violent approaches application in the process of conflict resolution. The fact is that the focus of the globalization culture of the modern society is inherent in the use of manipulative rhetoric, thus leaving its subjects only two alternatives in a conflict situation: cowardice or violence. In this case, the practice of violence is justified by the pursuit of contrived justice, illusory truth, and the like. Again, to resolve the conflict in a non-violent manner mediation is required.

Mediation is a third party involvement that interferes with the main parties involved in a conflict. The essence of mediation is to move from a two-way competition template to a three-way cooperation process. The main mission of the mediator is not only to be a listener to all parties to the conflict. It is realized by enabling each party to express their thoughts and feelings

without the offending and intimidation of the opponent. The use of constructive rhetoric in the communication process of the parties to the conflict is the first and most important step to dispel misunderstandings and to find consensus between them. Based on these judgments, the activities of the mediator are designed to replace the confrontation between the two monologues, where each party hears only themselves, to a real dialogue in which every party has the desire to hear the other. The desire to hear an opponent has a therapeutic effect in itself, treats pain, reduces fears, soothes anger and mitigates covert violence.

A mediator does not have the authority to make final decisions or make a judgment. Their role in a conflict situation is impartial mediation, not arbitration. A mediator is a kind of facilitator that facilitates communication between a certain number of opponents so that they could reach mutually beneficial agreements. It can be argued that a mediator is not a neutral figure, but rather an unbiased speaker of moral standards who seeks to do justice to each party. In a sense, mediators tend to practice the art of *maieutics* (from the Greek *maieutikê*, “the art of midwifery”), since they help their wards produce “their own truth”. Sometimes, to explain an ambiguous situation, it may not be sufficient to establish the objective truth of the facts. Therefore, firstly it will be appropriate to understand the subjective truth of the people involved in the conflict, their feelings, desires, disappointments, resentment and suffering.

In the context of developing a method of non-violent conflict resolution in the academic environment, one should pay attention to the method of non-violent communication, authored by the American psychologist Marshall Rosenberg. It is about changing the usual strategy of thinking and behavior toward empathy, expressing sympathy for one’s opponents. Sympathy itself is a key aspect of productive cooperation in a conflict that can counteract a reactive response to a particular stimulus. Caring for your opponent is an effective behavioral strategy that can, on the one hand, reduce the conditional degree of tension between the opposing parties and, on the other, increase their level of interpersonal trust. With this method, the parties to the conflict can find a solution to conflicting situations with a “cool head”, avoiding subjective assessments and biased criticism. The use of the language of facts, not an idle talk is also an important step towards overcoming a conflict [Rosenberg, 2003: 155-163].

In his own work, Rosenberg draws attention to the importance of using emotional intelligence in a conflict, namely, awareness of one’s own emotions and feelings in each particular situation, as well as emotions and feelings of one’s opponents. The American scholar asserts that there are no broadly defined conflicts at the level of a human individual needs and the ultimate eradication of violence is a real goal that can be realized through positive shifts at the personal, interpersonal and social levels [Rosenberg, 2003: 155-163]. It should be added that the method of non-violent communication is quite widespread in the diplomatic arena, in the education and business sectors. It is widely used in schools in Germany, Switzerland, Hungary, and has become extremely popular in US schools. In Ukraine, this method is practiced by the specialists of the Dialogue Facilitators Network and the representatives of public association of the Ukrainian Center for Non-violent Communication and Reconciliation — Prostir Hidnosti (Dignity Space).

The issue of awareness of own feelings and emotions in a conflict, which has already been emphasized in the previous paragraphs of this article, requires to be focused on additionally. The International Center for Non-violent Communication has been operating in Ukraine for several years. Its employees volunteer to work with children and young people affected by the Donbas war. The purpose of this center is to develop the emotional intelligence of young people who have not yet formed a stable system of ideological and value coordinates. Because

of this, they are most in need of assistance in developing protective mechanisms that allow them to respond more carefully to traumatic factors of conflict situations.

According to the head of the center, certified trainer from Hungary Eva Rambala there is no conflict at the level of needs, they are universal for everyone. Conflicts arise at the level of strategies for satisfying them. Never give up on your needs, but be very flexible in strategies. When kids are fighting, you don't have to "beat" them with your words. If someone wants peace and harmony in his family, he does not have to be the source of conflict himself. [Rambala, 2016]. Therefore, the essence of this approach is, again, in the ability to understand own feelings and needs, as well as possible feelings and motives of the diametrically opposite party. This, in turn, will make it possible to choose favorable strategies for engaging with the other party on the basis of empathy rather than animosity.

Another important aspect in the development of emotional intelligence is the responsibility of each individual for own feelings and thoughts. Rosenberg was in favor of the assertion that no person could make another feel a certain way [Rosenberg, 2003: 155-163]. This statement is quite questionable, given that our emotions and feelings are still to some extent dependent on external circumstances, the environment and the immediate environment. However, the American researcher resolves this contradiction in the following way: other people can be a trigger, but not the cause of our feelings. That is, another person may say or do something that evokes some negative emotions, but it is only up to us to be led by these emotions and be in thrall to them or not. As a result, when you focus on your inner self and take responsibility for your feelings, you have more options to make your own decisions.

In the academic environment, development of non-violent education is only starting to spread. In particular, the University of Peace in Costa Rica (UPEACE) has made a significant contribution to the promotion of non-violent conflict resolution mechanisms. On the basis of this university, the first master's program was initiated, which is dedicated to the development of peace education, not to mention the university's overall mission to support peacekeeping education. Albania plays an active role in educating human rights teachers and disseminating peace education ideas among countries in the European continent. With the support of UNESCO, which has created a nationwide network of sixty human rights experts who have taught local educators innovative methods of teaching the humanities, an educational project called "Democracy in Albania" is actively operating on the territory of this country.

In addition to experience of Costa Rica and Albania in this context, a project on non-violent education in Jordan should be highlighted as well. It brings together educational experts who discuss and develop concepts for non-violent education qualification events and implement them. A team of experts from Jordanian universities, with the support of German partners at the state level, is implementing appropriate training programs and strengthening the network of non-violent education in schools, universities, and in the framework of working with refugees [Nonviolent Education, 2017]. On the whole, the purpose of this project is clear enough — to promote a sustainable, constructive and positive transformation of a conflict in order to strengthen the core values of non-violence, tolerance, respect and participation in the Jordanian education system.

The most powerful influence on the development of non-violent discourse in the global dimension is exercised by UNESCO. With its support, new departments are opened each year at universities and academies of science, whose scientific work is devoted to the development of peaceful education in higher educational institutions. Promoting peace through education is at the heart of UNESCO's mission. UNESCO's approach to peace-building is multidimensional

as it links education with a range of measures related to the root causes of violence, from human security to sustainable development. The purpose of UNESCO's educational programs and partnerships is to develop advanced education systems that embrace key values — human rights, intercultural understanding and tolerance. UNESCO promotes a culture of peace through a cross-industry platform. This platform includes five sectors: education, science, social sciences, humanities, culture, communication and information [UNESCO, 2008].

This entails a transformation of the national education system strategy, training of pedagogical staff, education policy specialists and teachers to enhance the potential of national institutions, improve curricula, revise and adapt textbooks and teaching materials. UNESCO provides various means of support: joint production of textbooks of two or more countries as a basis for mutual understanding, development of educational materials that are culturally and linguistically specific, support to member states that wish to review bilateral programs or multilateral programs and textbooks to eliminate prejudices or stereotypes.

In this regard, it should be noted that the dynamic organization of the physical and psychological systems of any person will be in its prime only when it is promoted by the inner peace. In other words, anyone can grow intellectually only if there is peace in the depths of their consciousness. Those guidelines that a student uses at school and a student uses at university will provide them with inner peace. The content presented in the curriculum through oral, auditory, symbolic, semantic and behavioral means should be the basis for peace of mind. Peaceful education can be developed within specific courses, but more importantly, it must be intertwined and interconnected with the curriculum itself. The university, as an academic community, must create a favorable climate in which everyone will feel safe, respect each other's opinions, and be able to resolve conflicts without neglecting other colleagues rights.

The idea of education as a means of developing a culture of peace and non-violence is reinforced by Gandhi's statement that if we are going to achieve peace in the world, we must start with children [Ward, 2011]. If trust and peace prevail in our schools and universities, young generations will be able to project a peaceful way of life on the whole society. You can practice peace through classroom training that encourages self-esteem, trust, collaboration, empathy, perseverance and celebration of differences.

The methodology of non-violent interaction in the academic environment should include the following recommendations addressed to all parties to the conflict:

- a) keep track of your feelings and emotions;
- b) express your thoughts without offending others;
- c) refuse to use the language of ultimatums;
- d) give another person a choice;
- e) clearly justify your interests and needs;
- f) do not forget about the needs of another person;
- g) show sympathy for your opponent;
- h) remember personal responsibility;
- i) cast doubt, do not criticize;
- j) respect your opponent's rights and dignity.

Conclusions

Thus, the academic community is an enabling environment for young generations to adopt effective communication strategies in conflict. Using the method of non-violent communication

in discussions, all parties to a conflict situation can reach consensus by arousing compassion for the opponent, operating critical thinking and using emotional intelligence. Such findings suggest that education should seek to promote self-development of knowledge-seekers, not their subordination, without calling for passive obedience, but rather appealing to their personal responsibility, discipline, cooperation and solidarity with anyone who espouses humanistic values in the 21st century.

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Speculative Fiction for the Future of Man and Civilization

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The main thesis of the article is the comparison of speculative fiction with the challenges facing modern man. Introductory questions are two issues. How can fantasy become the subject of cultural reflection on the future of human civilization? Can contemporary speculative fiction act as an instructional story about the unknown? The author indicates several basic models of using speculative fiction. However, it limits itself to creating an introductory canon, which is associated with literary speculations regarding the impact of man and technology on the future of civilization.

Keywords: myth, speculative fiction, political fiction, space opera, postapocalyptic fiction, ecological science fiction

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In the face of the unknown — in search of model stories: myth, fantasy, speculative fiction

The notion of speculative fiction has been firmly established in popular culture for many years. However, while it is very easy to point to the essential features of the poetics of this type of novel, it is much more difficult to point to the cultural paradigm from which both speculative fiction and the need to use this type of poetics stems. The foundations of this type of cognitive and creative procedures should be found in two aspects of the human condition. The first one is certainly the aspiration to discover the sense of everything that man experiences in various ways in the world around him. This, of course, is connected not only with discovering the rationality of the universe, but above all with rationalizing individual elements of the world and the principles that make it up. The second aspect is connected with connecting the experience of mystery with the experience of a potential threat that may be hidden in it. Man seeking certainty tries not only to discover and rationalize the mechanisms of the surrounding universe, but also to go beyond time and space limitations in order to be sure of understanding the mechanisms of what is given, not only in common experience.

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The search for the meaning of things and rationalising the world brought its first effect in mythical narratives. In the consciousness of the primitive man, who in order to survive had to have the fullest possible knowledge about his environment, a process took place, as a result of which the rules governing this environment were rationalized in a way characteristic of mythical thinking. This mechanism was precisely described by Gerardus van der Leeuw [van der Leeuw, 1997:132-143]. The effect of this action is not a symbolic rationalization of the principles organizing the existence of the Living Space, but first of all the creation of a functional model of the whole reality, which in mythical rituals was subject to a specific taming. The importance of this functional model was so great for a mythical thinker that the myth became not only a story about the boundaries of reality and the norms that govern it, but even, as Mircea Eliade wrote, a model story [Eliade, 1993:412-414]. What is important for us is the mechanism of creating a model story. On the basis of data concerning the regularity in the changeability of the state of things in the surroundings, imaginary figures were created, which mediated hidden mechanisms and principles. Creating the first model of the universe required not only empirical experience, but also imagination, which allowed to give what was given in the experience meanings of power, will and finally name. This opened up the possibility to create myths as model stories about the beginnings.

The use of imagination in a necessary way leads us to the notion of fantasy. The concept itself has been characterized by different meanings through the years and epochs. In recent years, however, it has been synonymous with the creation of imagination. The question is whether this imagination is empty or contains some interesting cognitive quality. Aristotle assumed that this concept has several levels of meaning. Two of them are important for us. The first one is an image accompanied by an understanding of what is imagined. The second is an image of something based on sensual experience [Abramowiczówna, 1965]. Fantasy, in one of the meanings assigned to it, would combine the game of imagination with the experience of the world and rationalization of what has been created by imagination. Of course, fantasy is also an image based on visions of dreams or human desires.

Questions about the cognitive status of fantastic imagery appeared in Samuel Taylor Coleridge's [Coleridge, 2018] essays, in which he addressed the issue of imagination and fancy. Fantasy, in his opinion, as an ability worse than imagination can only serve to organize the data present in the experience in a logical way, but not subject to synthesis. However, imagination allows us to understand the world around us. And the artist's imagination can not only be used to understand the world around him, but can also lead, based on data from the original imagination, to the creation of a vision of new worlds. A completely different concept of fantasy was created by Roger Caillois [Caillois, 1965], in which he saw the essential function of fantasy in its negative aspect of action in relation to reason. The content of fantasy was supposed to raise questions in people and lead to the problematization of the rational image of the world. This model of fantasy becomes particularly important after the Enlightenment, when the belief in the power of reason and technology led to tendencies creating a new type of industrial utopia.

The element that crowns these discussions on fantasy is the emergence of speculative fiction, the most general feature of which is the assumption that we are dealing with a literary fiction using the motif: "what if?" Basically, the introduction to this concept is attributed to Robert Heinlein [Heinlein, 1947]. The essence of speculative fiction in his understanding was to create new boundary conditions that do not exist in reality and to introduce into the environment that will be affected by it a human being in order to literary test his potential

reactions. Thus understood, speculative fiction may have several basic literary realizations. Each time, however, the dominant anthropological perspective that will be present in them will be important. Like Coleridge's myth or imagination, it may lead not only to the creation of new models of reality, but also to testing their consequences in a literary laboratory. This is all the more important because the faith in industrial utopias has passed away and the pace of civilization changes and potential threats connected with them is increasing. Thus, speculative fiction can become a plane on which the predicted future states of things are tested for rationalization and evaluation. By creating potential worlds, fiction opens up a literary opportunity to test their consequences before they appear. In this sense, speculative fiction has features in common with Coleridge's imagination through the possibility of creating worlds that do not yet exist. Caillois' concept is linked to the destruction of faith in the unchangeability of the present world and its rational interpretation.

Thus, literature using fantastic imagery can use imagery for purely aesthetic purposes. It can also use them to speculate about the future of man, civilization and the world in general. Finally, it can also combine imaginative elements with religious symbols, referring to the spiritual condition of contemporary man.

Man and his condition

There is no doubt that the understanding of the human condition has its cultural roots. The problem is that in postmodern times the main cultural narratives were suspended. If we add to this the consequences of globalization, progressive secularization in Western civilization and the influence of new technologies on man, it will turn out that the question about the human condition becomes an open question. Requiring not only the determination of potential threats, but also the description of man beyond the categories related to the sacred.

The first speculative literary attempts connected with the human condition refer to human limitations and their possible transgression. In this case, several fundamental issues can be pointed out. The first one is connected with knowledge, or rather with potential omniscience and possible consequences of such a state of affairs. An interesting attempt is made in Robert Silverberg's novel *The Stochastic Man* [Silverberg, 2014], in which this problem is apparently solved. People forecasting the future are able to create reality. However, the fact of having such skills does not allow for full knowledge, but rather for speculation in the field of increased probability. Silverberg's novels address several issues of human limitation, such as mortality, limited cognition, cultural forgetting and, above all, anthropocentrism. The solutions we find in his novels only seemingly show the subjective models in which these boundaries have been crossed. In reality, applying the principle of problematality of science, he indicates that complications resulting from new qualities inscribed in the human condition. Omniscience turns out to be apparent, the price for immortality is connected with the death of other people. In the case of cultural memory, however, it rather describes what is lost value [Silverberg, 1999]. The phenomenon inscribed in the human condition is the uniqueness of the experience of the world funded by the individuality of man himself. Thus, the limitation, if properly presented, becomes an asset. The only technical issue is to create fantastic artifacts that allow one to experience the full experience of the other person within the framework of a modified secondary experience. Silverberg defines the importance of the problem of human cognition, pointing to its three fundamental spaces: cognition of the other, cognition of the future and breaking cultural forgetting. At the same time, however, he points to the possibility of overcoming

these limitations and the consequences of these actions. Full cognition, as he understands it, is cognition that assumes, first of all, awareness of one's own limitations. And among them, anthropocentrism seems to be the most important. Its cultural consequences can be seen in the novel *Downward to the Earth* [Silverberg, 1970], where the most important limitation of human cognition is the assumption of human superiority. This leads to the reduction of other conscious subjects, but above all to the realization of the reduction of the image of the world in which man lives. The theme of anthropocentrism introduces two fundamental issues. The first is related to the place and role of man in the universe, and the second is related to the question of the certainty of our cognition.

The problem of anthropocentrism in novels of the speculative fiction type not only polemicalizes with religious stories about the origin of man, but above all creates potential models of subjects thinking abstractly and ordering their relations with others in the field of ethics. Such an approach opens not only the question of the problematic superiority of man over other living beings in the Cosmos, but also raises the extremely important issue of subjective images of the world. Philip K. Dick addressed the issue of human cognition in his novels. Pointing to the fundamental question of whether the world we know is what it is in reality or whether it is the result of our capabilities and limitations, and thus in some sense only a human projection of the real world. This problem, like anthropocentrism, has its own two literary realisations. The first one is connected with the mechanism of excluding non-human subjects from the world of the human environment. The second is a consequence of the first and condemns man to life in a world that is only a human vision of this world.

Trying to overcome these limitations brings a whole range of ideas and problems. One of the models of crossing the limits of human condition is transforming human subjectivity. The search for full omniscience leads to the loss of human subjectivity. In Frank Herbert's *Dune* [Herbert, 1980], the way to gain full knowledge about the universe was to be a genetic breeding project. However, it is the total biological transformation of the protagonist that leads to the price of crossing the boundaries of human cognition. Entering a new area of quality is often connected with the loss of the existing form of subjectivity. Immortality based on cloning excludes the consciousness of the previous existence. The first literary speculations that attempt to transcend human limitations, based on the strengthening of human intellectual potency or the use of robots or genetic technology, have rather the aspect of introducing the problem of human condition in the literature of speculative fiction. They are based on mechanisms designed to articulate the problem and point to various aspects of its approach. One of the most important aspects of early speculative fiction is the issue of depersonification. Man is reduced to an economically valorized element of the global system. The most important thing, however, is that in describing such phenomena, writers have defined the framework boundaries of human subjectivity. They include the right to freedom, self-determination and the right to truth. All the fantastic dystopias, starting with the novels of George Orwell and Aldous Huxley, raise this theme. The systemic borderline of human beings leads necessarily to speculation about their social and subjective consequences. The limitation of human rights can be the beginning of the changes in the human biological code, as Herbert George Wells predicted in *The Time Machine* [Wells, 2001]. Consequently, speculative fiction addresses the issue of the evolutionary regression of man and his return to the primordial forms of existence [Aldiss, 1958]. Asking about the crossing of the boundaries of human condition, the writers pointed not only to the processes of technological or genetic evolution, but also to the processes of degradation. Thus determining both the human condition and the place of man in the Cosmos.

However, the younger generation of writers is much more creative in their approach to these issues. Among the new novels, the most common problems are posthumanism and the concepts of human subjectivity that arise on the basis of the latest trends. The first of the important motifs is the technical aspect of separating consciousness from the body. The effects of speculation on this problem are very interesting. They may lead to a technological formula of immortality, then consciousness will be introduced to virtual reality [Hamilton, 2007-2010]. Another idea is related to the technological generation of secondary consciousness resulting from the introduction into the brain of personal control programs based on digital copying of human consciousness [Hamilton, 2015]. The consequence of such a procedure is multiple. Firstly, several personality models may appear in the field of human consciousness. Secondly, the abuse of such technology leads to a change in human relationships, which are more based on interactions with virtual personalities than with their subjective carrier. The most interesting consequences combine into both motifs the transfer of human consciousness outside the body with the motif of cloning [Morgan, 2002-2005]. The result is a super elite whose members are people living for hundreds of years in bodies cloned from their own cells. This leads to completely new relationships in the mechanisms of institution management. A side effect is the trade in bodies, treated as carriers for consciousness and an interesting penitentiary model, in which only consciousness is subject to orders. Separating consciousness from the body often leads to a situation in which consciousness can be embedded in many bodies at the same time. The only problem is to what extent this consciousness is modified. In Ann Leckie's novels *Ancillary Justice* [Leckie: 2013] we deal with the situation of technical reduction of human consciousness in order to create a multiplied soldier having one decision centre but many bodies. This not only cripples the human being, but also deprives him of his humanity. Another variant of a similar procedure can be seen in Linda Nagata's novels *The Red Trilogy* [Nagata, 2013-2015] in which nanotechnology allows for a significant change in the work of the human brain, creating an optimal soldier who, exceeding his biological limitations, also loses a part of his own humanity.

The theme of technological improvement of human condition is one of the most explored topics by speculative fiction. Authors usually use a few basic thematic schemes. In the first one, technological interference in human bodies allows for its complete reconstruction, which introduces another aspect of specifically understood immortality. Based on a biotechnological reconstruction of a practically dead human being [McDonald, 2010]. Often this motif is combined with advanced human cyborgization, which results in McDonald's creation of a vision of man being the owner of technological avatars. The second scheme is based on the technological strengthening of the natural capacity of the human body, which leads to the creation of completely new possibilities of effective human action [Morgan, 2002-2005]. However, the most interesting procedure appears in Dick's novels, where the technological advancement associated with cyborgs and androids is so complicated that man, in order to have a guarantee that he is human, must carry out complicated tests [Dick, 1996]. Literary explorations of this problem lead not only to the discovery of potential mechanisms of post-municipal models of the future human being, but also raise the problem of the consequences of these procedures. Most often connected with the loss of an individual identity inscribed in our biology. Borderline images can be seen in the novels by Lavie Tindhar [Tindhar, 2016], where cyborgization has been carried out so far that there are robots that have only a deep memory of their human origins. Man can live as a hybrid of a human organism supported by implants of extra-human life forms. The darkest vision, however, is to fabricate children,

created from DNA collected from the environment and not from human parents. Children spend this prenatal period in machines.

Thus, one of the most important motifs for the speculative fiction of the future of the human condition is to set it in two perspectives. The first one is connected with interference in the human organism at the level of biotechnology, which will result in hybrid beings, as can be seen in *The Drowned Cities* [Bacigalupi, 2014]. A hybrid is not only a creature that biologically combines the characteristics of various animals, but is also a creature that is aware of its hybridity. This causes not only bioethical but also cognitive problems. The second perspective is related to the technological interference in the human organism. The result of this can be the complete robotisation of the human spawn. It can also be the embedding of the modified human consciousness in a mechanical body, as is the case with *The Windup Girl* [Bacigalupi, 2009]. The final effect is the creation of a cyborg that cannot exist without technological support. As we can see, posthumniastic and transhuman visions of the future of man have both positive and negative aspects.

However, there is also another fundamental problem related to the technological advancement of identity programs used in androids. Building these programs in such a way that androids can enter into communication interactions with humans has led to the creation of not only an advanced AI, but also, and above all, an AI asking existential questions within the framework of its activity in human spaces, or completely excluding them. In both cases, however, there will be two very interesting effects of the coexistence of biological man and AI.

Societies of the future

Among the classic novels on the societies of the future, models based on utopia and dystopia figures should be pointed out. The first one, still associated with an optimistic approach to the evolution of a society stimulated by both new technologies and political ideas, is most often associated with fantasy burdened with ideological ballast. A classic example of such a vision of society are novels like *Aelita* Aleksei Tolstoy's [Tolstoy, 1956] or *Mgławica Andromedy* Ivan Jefremov's [Jefremov, 2015], which are classic communist utopias in which the state raises children, cares for families, nobody works, and there are no social inequalities. And poverty and hunger have been eradicated in it. However, most writers tend to address the problem of the price society pays for the utopian state model. In these cases, writers usually raise the issue of introducing a privileged social group living at the expense of the slave labour of the rest of society, as is the case in the novels by Wells *The Time Machine* or Rafał Kosik's *Różaniec* [Kosik, 2017]. An important issue remains the problem of the mechanism for managing such a society. Most often it is based on the permanent surveillance of *Mord założycielski* [Wnuk-Lipiński, 1989], the total atomization of the members of the 451 °Fahrenheit society [Bradbury, 2008] and, most importantly, on the institutionalized terror of the group exercising the authority of *Wybrakówka* [Divov, 2005]. Most often, the essence of such a society remains a fundamental lie and results not only in a struggle to reach the truth, as is the case in the novel *Cała prawda o planecie Ksi* [Zajdel, 2008]. Another aspect of such speculative models is the side effects that society pays for living a secure and just system. This may be a mechanism based on total transparency of human thoughts and intentions, which not only excludes the planning of crimes, but also implies the possibility of altering the human consciousness of the criminal in such a way as to create a new personality by destroying an old one, which is what happens in the novel *The Demolished Man* [Bester, 1953]. Another result is the creation of places of

isolation, which are intended to serve the policy of rehabilitation of criminals, and ultimately become a tool for the elimination of political opponents through the manipulation of the law, as happened on *The Status Civilization* [Sheckley, 2015]. The common feature of these models is the indication of the possibility of degradation of the society of the future. The mechanism of degradation is most radically presented in novels taking up postapocalyptic motifs. The reasons for the end of civilization may be different, but the consequences are usually of a similar nature. In older novels, this may be related to cultural regression, as was the case in the novel *Non-stop* [Aldiss, 1958], or even to the total reduction of man to the level of a productive animal for the benefit of primates, as seen on *The Planet of Apes*. Another mechanism for the degradation of human society is linked to the consequences of nuclear conflicts. The result of this may be not only global pollution of the environment, but also the destruction of the economic foundations of civilisation. As a result, man not only returns to primitive forms of farming, but in the worst cases, radioactive contamination itself dies as a species. Most postapocalyptic novels connected with technical or biological cataclysms indicate not only the possibility, often as banal as human error, of bringing such a cataclysm into the modern world. Above all, it points to the fragility of not only human existence in the face of global cataclysms, but even entire civilizations. The mildest effect of such a potential cataclysm is the phenomenon of renewed barbarity of culture. Interesting not only because he speculates on the mechanisms governing the degradation of civilization and culture, but also because he raises the issues of the consequences of such mechanisms. All these models, however, have several common features. The first is the violent and most often globally unintended attitude of the human society towards the necessity of radical and tragic changes in the environment and culture. The second one is based on the creation of model models of civilization reduction connected with breaking the continuity of cultural memory and the disappearance of basic types of previously accepted models of behaviour.

Another model of society subject to speculative manipulation is connected with societies based on authoritarian or even totalitarian mechanisms. We have several types of authoritarianism in this category. The first is connected with politically privileged power groups, as is the case in the novel *Wyjście z cienia* [Zajdel, 1990]. Most often it is shown in the field of political efforts to maintain the political *status quo* or, on the contrary, in the field of efforts to gain knowledge of the authorities about the truth about the political system. This mechanism is very often based on the principle of believing that the discovered and published truth about the true mechanisms of power should lead to a revolution in order to restore public order, as described in *Mord założycielski*. The next two models are based on mechanisms of authoritarian power, which originates from religion or business institutions. In the first case, as can be seen in the *Dune* cycle [Herbert, 198-1981], religion can liberate not only long suppressed negative feelings, but can even lead to a sacred authoritarianism introducing its religious and cultural form of society through religious warfare. The most interesting form of authoritarianism seems to be the one based on the activities of corporations. This is not only because the most complicated supervisory mechanism appears there. A mechanism that involves manipulating both public opinion and official authorities. Based on economic power and total disrespect for morality, the authoritarian model is the most efficient, and the only form of salvation turns out to be an escape from its sphere of influence.

Literary speculation on societies that build a large part of their structures on advanced digital technology systems takes on a completely different form. They not only introduce a digital model of supervision over individual members of a given society, but also build them

very often on the basis of entities deprived of their physical representation. Such models are the result of two types of procedures. The first one is connected with the posthumanistic concept of a human being starting to live as an element of a computer program. In this case, however, we are dealing with images in which such a procedure is so common that entire communities are created in virtual reality. An interesting aspect of this type of speculation is the assumption of such a scale of technological development that it begins to introduce a problem with a conscious and unambiguous distinction between physical reality and the virtual world. This leads to a situation in which a person potentially becomes not only an inhabitant of two different types of worlds, but first of all a member of two different types of societies, which is visible in the novel *Central Station*. Another source of this type of speculation has its origins in advanced video games. At the same time, the subjects of the game can be endowed with some form of consciousness (*Demi-Mond. Winter*) [Rees, 2018] or, what is much more interesting, they become subjects that can go beyond the virtual space and its motoric limitations. In both cases it is interesting to assume the virtual multiplication of the real world of human reality and by creating the possibility of a smooth interpenetration of these two aspects of the world to create a new, interesting model of social community. Unfortunately, one of the basic consequences of building such a model of the world and societies inscribed in its reality will be the issue of communication and individual identity of a human being. In the first case, there are literary projections in which the members of the community are technologically united in one consciousness managing all the bodies of the community (*Głębia*) [Podlewski, 2015-2018]. The second mechanism is related to the atomization of the individual in s The negative aspect of speculation on societies using the latest technologies is not to reduce man to a post-humanistic existence coexisting with hybrids and androids, but above all, it leads to several fearless models of future societies. The first one is based on the pursuit of profit. The second is focused on the consumption of goods produced by robotic systems. The third is based on a set of completely atomized units. The most disturbing, however, is the concept of such a far-reaching robotization of our environment that man will not only cease to manage and repair it, but will even understand it. This means that future generations can become fully dependent on technical systems that they will not only not understand, but over which they will have no power or influence over the way they work. This model is complemented by the possibility of triggering a global conflict, the sole aim of which is to restore society to the future of the natural characteristics of modern man.uch a society, which is the price for the preservation of individuality and subjective freedom.

Technology and consequences of its application

The first, but extremely important aspect of speculative treatment of technology is exploration of the Cosmos. We have a lot of interesting literary projects connected with this motif. Starting from the model of using asteroids, planets and moons as sources of important elements. This, of course, raises the question of the technologies used for this purpose and the mechanisms of management. As far as technologies are concerned, most often they are automatons, robots or androids controlled by humans (*I, Robot*) [Asimov, 1950]. Management takes various forms: monarchy (*Dune*) [Herbert, 1980], corporation (*Takeshi Kovacs Lev*) [Morgan, 2002-2005], religion (*God the Emperor Dune*) [Herbert, 1981], or military (*Głębia*). The issue of the colonization of the Cosmos remains a very important issue. It is connected with cultural, anthropological and technological dimensions. The first two introduce a disturbing

motif of a meeting with aliens. This motif has a few of its realisations. The first one is connected with the colonial attitude to the races standing on a lower civilization level (*Downward to the Earth*) [Silverberg, 1970]. The second one takes on the importance of problems with understanding potential cultural diversity and not always expected by people consequences of the meeting (*The Sparrow*) [Russel, 1996]. The third deals with the issue of flights so far away that they exclude not only the return to Earth, but also support in the colonization process (*The Void Trilogy*) [Hamilton, 2007-2010]. A completely new idea is the phenomenon of terrifying planets so as to generate on them an environment enabling human existence (*The Expanse*) [Corey, 2011-2019]. The most fundamental issues of speculation around the exploration of the Cosmos, however, concern three issues: Aliens, the evolution of human civilization structures and the possibility of entering parallel worlds. The motif of the exploration of the Cosmos is often connected with speculations connected with visions of future armed conflicts taking place on a cosmic scale. It is here that both the issue of technology that can destroy not only the planet, but also burn galaxies (*Głębia*) and the issue of new legal regulations for this type of conflicts (*Starship Troopers*) [Heinlein, 1987] appear. There are also speculations about the impact of these new war technologies on the human condition (*The Forever War*) [Haldeman, 2006], (*Redshirts*) [Scazli, 2013].

The most disturbing and most frequently explored, however, are the issues related to the posthumanistic vision of the man of the future. This includes both the modification by aliens, who are no longer aliens, despite completely new possibilities (*The Prefect*) [Reynolds, 2007] and the degradation to the level of free beings (*The Abyss Beyond Dream*). Still another aspect brings problems connected with the hybridization of man (*Zoo City*) [Beukes, 2018] or even the creation of technocrats (*Lágrimas en la lluvia*) [Montero, 2016]. These speculations do not focus so much on the technological aspects of this type of treatments, but rather raise the issues of anthropological consequences. The paradigm of this type of motifs is certainly complemented by cyberpunk novels raising not only the issues of the influence of digital technologies on human existence (*Sprawl Trilogy: Neuromancer, Count Zero, Mona Lisa Overdrive*) [Gibson, 2017] and condition, but also not avoiding speculations related to the influence of psychoactive substances on man and society (*Vurt*) [Noon, 1995]. Speculations around man and human society bring not only images of the continuous conquest of the Cosmos. Often there are also visions showing the progressive degradation of society (*Parrish Plessis Series*) [de Pierres, 2004-2005] and predicting the end of the human species (*Jak nie zginie ludzkość*) [Zimniak, 2008]. A complete novelty of the recent years is the introduction of man in technology that allows manipulating reality on the quantum level with very interesting consequences that this creates for the man of the future (*The Quantum Thief*) [Rajaniemi, 2011].

The last, important issue raised by contemporary speculative fiction is the problem of destruction of the Earth's natural environment and the consequences of this phenomenon that may occur in the near future. Speculations related to this motif have several basic forms of storyline. The first one is related to the crisis caused by melting glaciers, which in consequence leads to the sinking of large areas of the Earth (*The Drowned Cities*). The second deals with the lack of fresh water (*The Water Knife*) [Bacigalupi, 2015]. This is related not only to forcing people to look for ways to live in desert and semi-desert areas, but also to the taking over of natural fresh water sources by corporations. Water is becoming one of the most valuable goods of the Earth. Another model is related to the chemical contamination of the Earth's environment to the extent that the planet cannot cope with. As a consequence, toxic earth begins to give birth

to toxic plants, and man does not have sources of healthy plant proteins. This is the price of both environmental pollution and unregulated interference in plant DNA. In this model of the world, pure DNA of utility plants becomes an extremely valuable commodity. Another model focuses on testing the effects of overpopulation of the world (*Stand on Zanzibar*) [Brunner, 1999]. At the same time, the consequences of taking over the duty to work by automats, controlling them by computers and reducing human existence to a struggle for power, global drug addiction and total focus on the carnival that human life has become. The latest model of ecological speculation is connected with showing the civilisational consequences of such a crisis for man. It no longer produces food on its own. It is also unable to use the technology of its own civilisation. In the automated world, man has culturally rejected science and cultural memory (*Pump number six and other stories*) [Bacigalupi, 2008]. When a cataclysm occurred, he remained completely helpless towards it (*The Troika*) [Chapman, 2012].

The question remains, what function do they play in the contemporary world of novels of the speculative fiction type. Are they, like myths, instructional stories on the path of civilization's expansion into the unknown? They certainly have something to do with myths. They often point to consequences of cosmic significance. And yet, unlike myths, they refer to the future. They do not design answers to questions about the borders of the Cosmos and the norms that govern it. They are more concerned with the problem of future potential consequences of specific human actions. It is surprising that very often these speculations are pessimistic. While myths brought patterns that had to be repeated in order to survive by repeating the actions of heroes and ancestors, speculative fiction novels rather bring images of actions that should not be taken in order to survive in the future. Thus, it can be said that speculative fiction has become a space for many writers to speculate on the potential effects of technological experiments, the directions of civilization evolution based on them, and the exploration of the Cosmos. Literature has become a platform on which the latest scientific projects are subject to speculation in a broader perspective than that offered by detailed sciences responsible for the contemporary, next technological revolution.

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View on Human in the Ukrainian Philosophical Studies in the Interwar Period: from Past to Future

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The article highlights the specifics and features of the formation of philosophical and anthropological studies in Soviet Ukraine. The author focuses on the scientific work carried out during the interwar period (1918-1939) and focuses on the work of such Ukrainian thinkers as Mykola Khvylovyi and Volodymyr Yurynets. It's proved that before to the emergence of the H.Skovoroda Institute of Philosophy of the National Academy of Sciences of Ukraine and the restoration of the Faculty of Philosophy of Kyiv State University, the works of Ukrainian philosophers of the 20-30's focus mainly on the "deological" factor of human being and formation conception "communist person". Accordingly, Volodymyr Yurynets introduced the concept of "living person", which opposed the ideologized "class person" as such, which is limited in creativity and intellectual activity. Another thinker — Mykola Khvylovyi introduces in his work the concept of "public man", which Ukrainian scientist characterizes as an image of a free, European personality. Finally, the author examines the relevance of the introduced concepts by the Ukrainian Soviet thinkers in the context of modern transformations in the understanding of the person.

Keywords: Ukrainian philosophy in Soviet period, human, person, history of Ukrainian philosophy, Mykola Khvylovyi, Volodymyr Yurynets, public person, living person, Marxist-Leninist ideology

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Introduction

The philosophical thought of the Soviet era in Ukraine is a rather ambiguous phenomenon for research. This is due to the fact that the works of this period were largely ideologized by the ruling Soviet authorities, but the scientific works of Ukrainian Soviet philosophers became the basis for research in our time, when independence was already gained. Therefore, to reject them at all is a rather contradictory position. Because of this, the Soviet philosophical heritage needs to be rethought and analyzed in order to understand the true meaning of its significance for the development of Ukrainian philosophy. One such area of philosophical knowledge that has been quite active in this period is undoubtedly philosophical anthropology.

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It is worth noting that when it comes to philosophical and anthropological studies in Soviet Ukraine, most of the events of the late 1960s and early 1970s, when the Kyiv School of Anthropology was founded (Volodymyr Shynkaruk). Whereas the studies before this period are actually bypassed by the researchers. However, it should be noted that scientific works Gennadii Vdovychenko (2017), Natalia Galan (2015), Ganna Gushpyt-Titarenko (2013), Anatoliy Loy (2003), Yana Lytvyn (2015) became the theoretical and methodological basis of our research.

Accordingly, the purpose of this article make historical and philosophical reconstruction of the formation anthropological studies in Ukraine in the interwar period.

Specificity view on human in the Ukrainian anthropological studies in the interwar period

As is known, in scientific studies the idea of differentiating in this period of the history of the Ukrainian philosophy of concepts such as “Soviet philosophy”, “Ukrainian Soviet philosophy” and “Foreign Ukrainian philosophy” is proved. Such gradation is conditioned by the political orientation of philosophical thinking. In particular, if Soviet thinkers generally focused their attention on the justification of the legality of the basic postulates of Marxism, then Ukrainian Soviet thinkers within the framework of the Marxist- Leninist paradigm sought ways to resolve national-cultural issues in the specific Ukrainian cognitive key and foreign Ukrainian thinkers tried to form an ideologically impartial approach to the problem of the Ukrainian national question [Galan, 2015: 4].

At the same time, it must be emphasized that “the paradox of dogmatic Marxism, within which the Soviet philosophy functioned, was the fact that he denied that within a worldview he could symbolically be associated with deep value parameters social self-organization. Thus, when all, ideology, the worldview itself, and most importantly people, became hostages of revolutionary, political expediency” [Loy, 2003: 47].

Accordingly, philosophical studies in general and anthropological in particular took place in this context.

Applying a number of criteria, namely [Galan, 2015: 7]:

- a) the distinction between the concept of the philosophic personality of the thinker and his scientific product (text);
- b) awareness of the ambiguity of the concept “Ukrainian Soviet philosopher”, which consists of the integration of the actual philosophical, socio-political and national-cultural elements;
- c) a correct definition of the term “ideological orientations”, which served the representatives of the philosophical Soviet discourse of Ukraine in the 20s and early 30s of the twentieth century;
- d) objectively structured methodology, Natalia Galan observes that it is possible to distinguish the three group of Ukrainian Soviet thinkers of this period: professional philosophers, political figures and journalists, writers and artists.

It should be noted that the key discussion between the then philosophers in the Soviet Union as a whole, and in particular, in the Ukrainian SSR, was the discussion between “philosophers-dialectics” and “philosophers-mechanics.” The first group included those thinkers focus were methodological problems of natural science, while the second — the professional philosophers

led by one of the leading philosophers of this period Academician of the USSR (Soviet Union) Abram Deborin. This discussion had an influence also on philosophical and anthropological issues.

In particular, Abram Deborin in one of the works notes the following:

The essence of culture at its present stage (under the prevailing conditions of the working class) is reduced to the deliberate and systematic construction of socialism, in the sense of the development of productive forces, which have the goal of conquering the nature by man, and in the sense of a change of nature of people, we stand in the face of the need to create a new person...All our institutions have to be fitted in order to “shape” the characters of people in the appropriate communist spirit, it is necessary to establish the communist worldview and the concepts and ideas corresponding to it...A new culture based on atheism, materialism and communism can only be built by overcoming and processing the old culture — the whole amount of knowledge and skills that we have inherited from the bourgeois system...The cultural revolution is inextricably linked with the industrial and technological revolution, which forms part of the cultural revolution that is perceived in the broadest sense of the word. As we progress through technical progress, we will, of course, also rise up in a cultural sense. The new socialist technique will create material conditions for the development of a new psychological type, a new man, who will be alien to all the vices inherent in a man of the capitalist era [Deborin, 1927: 14].

At the same time, in the Ukrainian SSR special significance in the context of philosophical and anthropological issues was studied by Mykola Khvylovyi. As Gennadii Vdovychenko emphasizes:

The philosophical and anthropological issues are important for his two cycles *Quo Vadis* and *Thoughts against the current* (1925). It is in these works that philosophical anthropology is represented by such a key element as the concept of “public person”. The Ukrainian researcher writes: “For the first time formed in the form of a polysemantic, ambiguous dilemma “Europe” or “Prosvita” in the second section of the first and sixth sections of the second *Letters to the literary youth* of the *Quo Vadis* cycle, this concept is detailed in the sections “Psychological Europe” and “Cultural epigonism” the cycle *Thoughts against the current*. He is mentioned also in the the cycle *The Apologists of Scribbling* (1926) and consistently conducted in historiosophical considerations of Mykola Khvylovyi in the first, second, sixth and seventh chapters of the cycle “Ukraine or Little Russia?” We draw the distinction between Ukrainian, Russian and German national philosophical traditions, represented by such leading actors of influence on the corresponding system of Mykola Khvylovyi: Marxism and the “philosophy of life” in the German tradition; Russian revolutionary-democratic thought and Marxism-Leninism [Vdovychenko, 2005: 74].

As we see, there is a certain confrontation between the Ukrainian and Soviet thinkers. Accordingly, if Soviet philosophers propagated the ideas of the “new person”, then Ukrainian philosophers talked on “public person”, which in fact is not associated in any way with communist ideals and Marxist-Leninist ideology. Mykola Khvylovyi writes on this: “This

classical type we conceive in the permanent intellectual, volitional, etc. dynamics...This is a European intellectual in the best sense of the word...The classical type of social person is made by the West. As an add-on, he influenced the economic basis, the well-being of the feudal lords and the bourgeoisie. It will also affect the well-being of the proletariat" [Khvylovyi, 1990: 468-469].

The follower of Mykola Khvylovyi was already a representative of the academic philosophy of the time, namely Volodymyr Yurynets. Gennadii Vdovychenko writes: "Undoubtedly, under the influence of Khvylovyi's cultural philosophy, first of all the directions of its literary and artistic component, Volodymyr Yurynets creatively learned the foundations of its philosophical and anthropological component, namely the concept "psychological Europe". This doctrine of the "classical type of European public person" he used very fruitfully when considering the place and role of writing in Ukrainian and foreign, primarily European, cultural upbringing" [Vdovychenko, 2017: 233].

However, Volodymyr Yurynets speaks not only of "public person", but of "living person." "In fact, Volodymyr Yurynets contrasted the Soviet Union's official propaganda, in particular with the Soviet art and literary criticism, in the form of a "class person", the humanistic ideal of a "living person", a completely different type from the Stalin's visions of a fully developed, qualitatively new, socialist society. An anti-totalitarian humanistic vision of "the type of man of the future" — the "free worker" with his "constructive psychology", which "will work" at the highest level without pressure from above, was carried out with a red thread (*through a number of publications – V.T.*) creative forces", perceiving work only as a "necessary instinct". Considering this type of person as a "free worker of a classless society", deprived of any exploitation of the full and deliberate creator of a new socialist civil society, he acknowledged his appearance under the condition of the historical progress of the proletariat" [Vdovychenko, 2017: 247].

However, here one must also say about the anthropological collision, which has already happened not only on the pages of books, but in the very life of Volodymyr Yurynets. Undoubtedly, the result was a totalitarian influence on the intellectual elite of that time, the pressure of which this Ukrainian thinker could not resist. Thus, "participating in the beginning of 1926 Politburo of the Central Committee of the CP(b) in the campaign of public critique and condemnation of Mykola Khvylovyi as the author of the Ukrainian version of the "anti-Marxist and anti-Leninist theory of the struggle of two cultures", Volodymyr Yurynets condemned in the article (*On the occasion our literary discussion // Ways of development of the Ukrainian proletarian literature, Literary discussion (1925-1928), Collection of materials – Kharkiv: Ukrainian Worker, 1928. — pp. 185-193 — V.T.*) developed by him in cycles pamphlets *Quo Vadis, Thoughts against the current* and *The Apologists of Scribbling*: the doctrine of "public person", the concept of "Asian renaissance", theory of proletarian art — and proclaimed exclusiveness Russian vector of social and cultural life of the USSR" [Vdovychenko, 2017: 150].

As the consequence of this ambiguous event in the context of the philosophical and anthropological perspective, and others in the Ukrainian intellectual life, "in the course of the 1930-1940s philosophical thought in Soviet Ukraine is stopped. As Ganna Gupshit-Titarenko notes, continues to have an official philosophy, which was taught in the articles of "The Bolshevik" magazine (after the XIX Congress of the Communist Party — "Communist"). Myroslav Popovych in his writings draws attention to the existence of strict rules for writing such documents. However the almost total extermination of philosophers, which was carried

out during the previous years, gradually begins to be made in the light of the needs of the functioning of a totalitarian state system” [Gushpyt-Titarenko, 2013: 118-119].

Consequently, in concluding analysis this period in the history of Ukrainian philosophy, it can be noted that the studios on philosophical and anthropological issues were rather small in scope. Works in this philosophical branch took place within the framework of an ideological discussion for the creation of a “new”, “communist person”. Instead, it was the Ukrainian Soviet intellectuals who proposed the concept of “public person” (Mykola Khvylovyi) and “living person” (Volodymyr Yurynets).

New image of human: view on future

As you can see, although Ukrainian scientists were created under the conditions of a totalitarian regime and severe censorship, they were still capable of developing quite original concepts, including and in understanding the essence and purpose of human life. What is important is that the works of Volodymyr Yurents and Mykola Khvylovyi do not appear to be “on the shelf”. They are quite relevant in our time as well, when we see powerful scientific and technological progress that is trying to change radically the essence of human existence and interpersonal relationships.

Right now, the main thing is not so much live, real, existing, as virtual, what is online. A person imbued with electronics, technical means so much that it can actually be said that his life is completely embedded in the screen (phone, TV or other technical device) from conception to death. Person Man seems to become more “alive”, “public”, but in fact, as modern thinkers, it becomes more and more lonely. After all, you can virtually create an image of a person who is pleasing to others and does not particularly feel problems in communication, relationships (friendly or intimate). And it will continue to grow in different volumes and qualities. Eventually, it is predicted in the future that person will largely be replaced by artificial intelligence.

Accordingly, the problem arises and the task is not to lose “living”, “authenticity”, the reality of human life and coexistence with other individuals. Nothing will replace true living human communication, no matter how new technologies are created or implemented. Because of this, we can see how relevant and important are the concepts of “public person” Mykola Khvylovyi and “living man” Volodymyr Yurents.

Conclusions

Thus, having made a historical and philosophical reconstruction of the formation anthropological studies in the interwar period, we can draw the following conclusion that scientific researchers were carried out within the framework of the discussion and the program of forming a “new”, “communist” person. Within the Ukrainian Soviet philosophy, their own concepts of understanding the essence and purpose of human existence were offered. In particular, Mykola Khvylovyi introduced the concept of “public person”, and Volodymyr Yurynets “a living person”. However, since such kind of manifestations of philosophical thought was not subordinated to the dominant Marxist-Leninist ideology, their existence in subsequent Soviet philosophical studies was nullified.

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Non-Classical Approach to a History of Philosophy: Modern Status and Research Prospects

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The paper touches upon some issues on the present condition and prospects of the research methodology in the field of history of philosophy. The author claims that modern Ukrainian history of philosophy is mostly grounded on the principles of a classical theoretical approach which date back to the philosophical traditions of Hegelianism and Marxism. The classical approach is determined by a specific theory of the hitorico-philosophical process in which it appears as a particular linear set of events objectively connected and influencing each other. Such theory presupposes a certain set of methods and rules of their application. This peculiarity makes the system isolated from the others and provides limitations that influence the effectiveness of the research.

The author asserts that to optimize the effectiveness and increase the heuristic potential of the research in the field of history of philosophy the classical methodological approach should be gradually replaced by the non-classical. The main properties of the non-classical approach are openness, methodological communication with the other research fields, equal evaluation of the importance of various philosophical notions, personalities and events. Author, generalizing the modern research experience in the field of methodology of history of philosophy, suggests several strategies for improvement and transformation of the existing research methodology and the development of a non-classical approach to the history of philosophy.

Keywords: history of philosophy, methodology, method, theory, Ukrainian philosophy, Hegel, Marx

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Introduction

The modern science of history of philosophy still operates with the classical theory and research methodology developed in the 19th century by Georg Wilhelm Friedrich Hegel. This methodology remains deeply implemented into the strategy of conducting philosophical research and into the system of education in the field of arts and humanities and social science. However, in the Ukrainian research practice in the field of history of philosophy, the most

components of the classical theory of the development of the history of philosophy remain inapplicable and problematic, i.e. they are not suitable for the analysis of the most of the texts. Moreover, Hegel's theory of the history of philosophy demonstrates the inefficiency and uncompetitiveness in contemporary educational practice. At the same time, in the modern historico-philosophical literature there is no essential alternative to the classical historico-philosophical theory. At the moment, there are many studies aimed at the theoretical and methodological transformation of the science of history of philosophy following the demands and needs of the modern information society. Unfortunately, all such researches remain non-generalised and, consequently, inapplicable to the specific research practice in the field of history of philosophy. Our research presented in this paper hypothesizes that the classical theory of the historical development of philosophy is exhausted and should be replaced by theoretical principles and methodological tools relevant to the needs and demands of modern society. In other words, the modern science of history of philosophy requires a new theoretical and methodological approach, which, in our opinion, can be defined as "*non-classical approach to the history of philosophy*." Development of this direction can be realized through the combination of two basic approaches: a) generalization and systematization of the available historico-philosophical researches focused on critical reconsideration of Hegel's concept of the history of philosophy; b) development and introduction of new theoretical principles of the historical development of philosophy. According to our hypothesis, the modern demands of the historico-philosophical science are connected with the exclusion of the principles of consistency, sublation, continuity, the formation of a single model of the historical development of a philosophy based on the certain principles, etc. That is why one of the prospects for the development of non-classical historical and philosophical theory is to involve the advancements of analytical tradition, structuralist and poststructuralist studies, modern philosophy of science, etc.

Modern theories of historico-philosophical process. Benefits, drawbacks and prospects

The science of history of philosophy is generally focused on the "historico-philosophical process." By using this term we mean the multi-dimensional historical development of philosophy (personalities, concepts, ideas, theories etc.) The adjective "historico-philosophical" is not commonly used in Anglo-American literature. After a brief inquiry into the cases of its use, the authors concluded that there would be no misinterpretation. For instance, Professor Charles T. Wolfe uses this term in the title of his book on the brief history of materialism [Wolfe, 2015]. Moreover, in case of Ukraine and other post-Soviet countries this term perfectly fits the way of a typical description of any issue related to the history of philosophy such as process, theory, methodology, etc. and widely used by the scholars.

Today, there are many theories of the historico-philosophical process, which can be divided into two main groups: those that consider the history of philosophy as a consolidated and unified process of progressive development of philosophical ideas (Hegel's and Marx's theories of the historico-philosophical process) and those that suggest that the history of philosophy should be understood as a set of philosophical ideas that do not have a clear line of development, but which emerge and interact chaotically.

Most of the historians of philosophy from Ukraine and other post-Soviet countries prefer the former group of theories to the later. Such attitude could be explained by the claim that the first group of theories is more profound, scientific and rational, while the second group, which

is not based on the systematic rational scientific methodology appears to be irrational and as a result not suitable for a true scientific application. A striking example of such preference could be found in the book “Methodology of historico-philosophical research” [Kamenski, 2002] composed by one of the most authoritative Russian-Ukrainian¹ historians of philosophy an expert in scientific methodology Zahar Kamenskii. He writes the following lines.

“Opponents who oppose the necessity for developing of such a methodology (rational scientific methodology of history of philosophy — author’s remark) assert, however, that even if we set ourselves a predetermined goal (which, in their opinion, is not necessary, since the historico-philosophical research can be presented in some free narrative form, in the form of an essay), it can be achieved by various, not pre-programmed means, driven by the research situation, the logic of the subject of the research, scientific intuition or other circumstances. Dilettantism and sophistry are mixed in such a view. Its proponents deny the scientific character of the history of philosophy, whose (scientific character) consists, among other things, in the fact that the history of philosophy intends to reproduce the common in the various individual subjects of its investigation. For this purpose, it seeks, based on general definitions of the characteristics of the moments of its diverse subject, the means which are identical for similar research tasks and situations... Historico-philosophical research (or reconstruction), which is conducted with no understanding of goals and methodology, based on spontaneous solving of research tasks, is irrational”² [Kamenski, 2002: 75, 77].

Similar attitude could be found in the theoretical and methodological papers of other Ukrainian and Russian scholars of the Soviet period (Pavlo Kopnin, Volodymyr Shynkaruk, Teodor Oizerman, Mykhailo Bulatov, Yourii Kushakov and others). In their consideration, the historical investigations in the field of philosophy must be conducted on the basis of rational and well-defined methodology. More detailed information on the contribution of the aforementioned historians of philosophy could be found in the recent article by Sergii Rudenko. [Rudenko & Tytarenko, 2018]

Such a tendency to magnify the linear and rational models of the history of philosophy is not only typical for post-Soviet research traditions. The similar recommendations were given by some American philosophers. It is a well-known fact that there were two well organised and productive philosophical schools in the USA in the late 19th century inspired and influenced by the philosophy of Hegel. They were Ohio Hegelians (John Stallo, Peter Kaufmann, Moncure Conway, August Willich) [Easton, 1962: 355] and St. Louis Hegelians (William Torrey Harris, Henry Conrad Brokmeyer, Josiah Royce, William McKendree Bryant, Thomas Davidson) [DeArme & Good, 2001]. The recent investigations [Sobolievskiy, 2018] on these two philosophical groups reveal their adherence to Hegel’s theory on the linear development of human history as well as to his methodology of history of philosophy.

Another example of such adherence is the way how the history of Philosophy is currently taught in some American colleges. To some extent, the different personalities are presented as not equally sufficient but subordinate. Professor Lawrence Cahoon from the College of the

¹ Zahar Kamenski was born in Luhansk — the city in eastern Ukraine, but almost all his life he lived and worked in Moscow.

² The original text of this book was published in Russian three years after Zahar Kamenski’s death. The English translation of the quoted fragments was done by the author of the article.

Holy Cross (USA) in his recent course “The Modern Intellectual Tradition — From Descartes to Derrida” (Lecture 10 “The French Revolution and German Idealism”) claims that “Kant... is the precourse of the German idealism or its beginning. Hegel is its complete fulfilment. Fichte and Shelling are transitional figures, great philosophers on their own... but between Kant and Hegel” [Cahoon, 2010: 30-31].

The modern Ukrainian tradition of teaching the history of philosophy mostly follows the aforementioned strategy. The historico-philosophical curricula of most Ukrainian universities are composed using the typical Hegelian and Marxist schemes of understanding of the general line and peculiarities of the development of philosophy. Such an evaluation could be found in numerous research papers written by contemporary Ukrainian scholars. Let us observe some most representative. Taras Kononenko the head of the Department of History of Philosophy at the Taras Shevchenko National University of Kyiv writes the following lines on this issue.

“Philosophy education in the field of humanities is not a random selection of activities, but an ordered sequence of operations, which is finally culminating in the obtaining of a diploma of full philosophical education... In particular, the research interest should have been directed to such a significant component of philosophical education as “history of philosophy” and its role in the education process. The issue of renewing the teaching of the history of philosophy in Ukraine has a long history and lasts for more than two decades. However, all previous attempts have faced difficult theoretical circumstances related to the systemic peculiarities of construction of the Hegelian model of organizing the historico-philosophical material. Nowadays, the “matrix” of the history of philosophy composed by Georg Wilhelm Friedrich Hegel strongly determines the principles of teaching the history of philosophy in Ukrainian universities. We have a sad circumstance, which could be expressed by the following statement: “Hegelian immanentism cannot be overcome in an immanent way. That is, within the established order of studying history of philosophy, it is impossible to update the foundations of historical and philosophical education by means that determine this order”³ [Kononenko, 2017: 32].

Akin claims but which mostly concern the methodology of historical investigations of the national, local philosophical thought were proposed by Sergii Rudenko in his recent monograph “Modern methodological conceptions of inquiry of History of Ukrainian philosophy” [Rudenko, 2012]. For the last decade, more and more scholars insist on the necessity of reconsideration of the widespread but outdated Hegel’s and Marx’s theories of historico-philosophical process.

The second group of the theories based on the idea that the methodology of arts and humanities cannot be similar to the methodology of natural science. This idea dates back to the late 19th century and was propounded by the representatives of neo-Kantianism (Baden School). This idea was later profoundly developed by Wilhelm Dilthey in his book “*Einleitung in die Geisteswissenschaften*” (*Introduction to the Human Sciences*). The approach of the natural sciences is focused mainly on the generalisation of their objects whereas the humanities (human sciences) aim to represent their objects with all possible individualisation. The systematic approach reveals its major limitation when one attempts to use it for the ultimate explanation of any phenomenon of human existence. This happens because life appears to be

³ The original text of this book was published in Ukrainian. The English translation of the quoted fragments was done by the author of the article.

always wider and deeper than any rational that we would try to use for its description and understanding. History of philosophy in the from the perspective of such an approach is a set of events that should be profoundly described to comprehend their individuality. Any systematic representation of these events claimed to be limited and of relative heuristic potential.

Authors of the article claim that both theoretical representations of the development of philosophy (theories of the historico-philosophical process) have their advantages and drawbacks. The non-classical approach to the history of philosophy should preserve the benefits of both and try to get rid of the disadvantages. As many evaluation criteria and methods as possible should be used to avoid one-sidedness in the study of this complex subject. The truth is always in the middle between the extremes.

The methodology of the history of philosophy. Prospects for non-classical approach

Along with the theory of the historico-philosophical process, an important place in the structure of historico-philosophical science is taken by the methodology that determines the way and character of the conducted research. These two parts of the history of philosophy justify each other. The methodology of historico-philosophical science depends on the theory of the historico-philosophical process because in the most general sense the methods appear to be the methodological specification of the theory. Conversely, the development of methodology directly affects the way and character of further development of theoretical comprehension of the historico-philosophical process.

In the most general sense, the classical approach to the history of philosophy presupposes the usage of general scientific methods, adapting and transforming them following the specifics of the subject of the research. History of philosophy is closely linked to other related research disciplines, borrowing certain proven methodological techniques from them. But at the same time, the history of philosophy, being an independent scientific discipline, has a set of special methods, operations and procedures implemented only within its framework.

The essential requirement of the classical approach to the history of philosophy, widespread in most post-Soviet countries, is that its methodology must be normative, generalizing and unified. Such requirement provides the connection of the historico-philosophical methodology with the general methodology of science. The necessity of such connection was for the first time stressed by Francis Bacon and Rene Descartes who are regarded as the founders of the tradition of modern science. Such representation means this there must be a hierarchic connection between groups of methods.

Aforementioned Zahar Kamenski in the previously quoted book gives the following generalized image of the common scientific methodology and its particularization in the science of history of philosophy.

“There are many classifications of scientific methods based on different principles, but the most common is that they are divided into philosophical, general-scientific and special-scientific methods; the general-scientific methods are usually considered to be those that, once created in a particular field of science, are applicable in other sciences as well: these are systemic, cybernetic, structuralist methods, etc. General scientific methods also include methods distinguished according to other criteria: quantitative and qualitative, empirical and rational, clearly deterministic and probabilistic, etc...

Since all the forms of historico-philosophical research have common traits due to this specificity, there are also common, universal methods, i.e. methods used in any form of historico-philosophical research. Thus, for each of the two generalizing forms of historico-philosophical research, both general and special methodology should be developed.” [Kamenski, 2002: 72]

Another important requirement of the classical approach is that the methodology must be grounded in the particular “basic system”. Basic system means the philosophical system that determines the general frames of interpretation of any arising issue. Most important elements of the basic system that should be taken into consideration are epistemology (which provides the general awareness of possible knowledge); the general worldview (which provides the understanding on how the elements of the reality connected). For a classical approach to the history of philosophy, the basic system must be rational, certain, non-sceptical in terms of the possibility of gaining knowledge. Striking examples of such basic systems are Hegelianism and Marxism. The basic system determines the aims and forms of the research as well as provides the rational limitation for the use of some particular methods. For instance, the methods allowed in one system might become non-applicable in the other.

In the case of Ukrainian history of philosophy, the methodology of the provided research is mostly classical. This is due to the commonly accepted classical (Marxist-Hegelian) understanding of the development of philosophical thought. At the same time, there is no single determined research strategy (in terms of research methods and procedures) that would be common for all scholars. The Ukrainian science of history of philosophy currently demonstrates the methodological eclectics. Some scholars emphasize the negative connotation of such a situation. Sergii Rudenko, supporting the general opinion on Ukrainian history of philosophy expressed by Yourii Kushakov⁴, makes the following statement. “Moreover, the lack of generalization and systematization of the results of scientific research devoted to theoretical and methodological problems of research on the history of Ukrainian philosophy leads to a situation of “methodological confusion” typical for the Ukrainian historico-philosophical science” [Rudenko, 2013: 95].

In author’s opinion, the efficiency of Ukrainian history of philosophy can only be increased by overcoming such “confusion” not only regarding the inquiries which concern Ukrainian philosophy but regarding any inquiry in the field of history of philosophy. We claim that one of the possible solutions in this regard is the development of the new non-classical approach. Such an approach should be developed based on the reconsidered theory of historico-philosophical process and additional complex methodology of the research. Such an approach is a matter of future studies. Following some ideas of the aforementioned scholar Yourii Kushakov, we want to discuss some productive strategies for transformation and enrichment of the existing methodology.

The first perspective way of developing the methodology of historico-philosophical science is the methodological generalization of contemporary particular practical cases, which in its best examples contain rich, but mostly not reflected (in terms of methodology), material. The researcher should always look back to the most general principles of conducting historico-philosophical research to form the strategy of its particular application in certain research. In our opinion, the results of such productive individual methodological transformations should be accumulated by the history of philosophy for its product development. An

⁴ See Kushakov, 2004: 91

example of such an author-transformed methodological apparatus is the specific methodology of historico-philosophical research, developed and fruitfully applied in the multi-volume work "History of Ancient Aesthetics" by Russian scholar Aleksei Losev.

A second possible way of developing of historic-philosophical methodology, it a generalised consideration of methodological experience accumulated in related scientific disciplines, such as the history of science, history of literature, history of culture, etc. Productive involvement of the methodological achievements of related scientific disciplines can only be accumulated by the history of philosophy if they are transformed due to its standards and needs. In this way, it is possible to overcome the specific-subjective closeness of historico-philosophical science, as well as of all other branches of historico-scientific knowledge. Such an attitude is in line with the idea of future "methodological universalism".

The third promising area of enrichment of historico-philosophical methodology is the proper assessment of all historico-philosophical experience of the past, in order to avoid unnecessary work already done; and to overcome the traditional for Marxism idea that "the philosophical thought of modernity holds in a "sublated" form all the wealth of the history of the philosopher"⁵ [Kushakov, 1989: 10]. Reconsideration of this "superiority" principle allows to assess all the stages of the development of philosophical thought as equally important. In the historico-philosophical research, the experience of the precursors, which we ought to regard as the contemporaries because of the invariability of the "big" philosophical questions, is highly important. "Philosophy deals first of all with "eternity" and with "eternal" problems of being and non-being. That is why all prominent thinkers of the past, who have been reflecting intensively on these questions, are not just sages, whose voices are heard from the depths of time, but our contemporaries" [Kushakov, 1989: 12]. The proposed strategies do not exhaust the list of possible measures. This list could be completed by other reasonable measures.

Conclusions

A classical scientific approach to a history of philosophy was mainly grounded on the linear, "closed", invariant interpretations of the development of the history of philosophy (historico-philosophical process) and related set of research methodologies. The main drawback of such theories can be seen, first of all, in their methodological isolation, in the lack of opportunities for cooperation with other points of view to expand the research field and increase the efficiency of research. Striking examples of such classical approaches to the history of philosophy are the historico-philosophical conceptions by Georg Wilhelm Friedrich Hegel and Karl Marx, which were not only methodologically closed and focused on the rational ideal of classical science but also convinced of the scientific superiority of their approaches.

The current development of science requires different approaches, both theoretical and methodological. Classical ideals of scientific rationality do not correspond to modern scientific demands and educational standards. However, science and education in the field of history of philosophy are still based on the principles of classical historico-philosophical theories. Although in other scientific fields these principles are no longer considered efficient and productive.,

In our opinion, the productivity of modern historico-philosophical researches can be increased through a gradual transition from classical to non-classical principles of understanding of the history of philosophy as well as its methodology (approaches, principles and methods).

⁵ This way of evaluation of the historico-philosophical process was proposed and applied by G.W.F. Hegel in his studies, and then accepted by the Marxist paradigm of history of philosophy.

One of the important principles of non-classical theory of history of philosophy is openness, which includes two aspects: a) readiness for a productive reception of methodological and theoretical solutions from related scientific fields, openness to modern demands and challenges, orientation towards innovation, rejection of dogmatism and strict traditionalism, methodological mobility; b) initial “presumption of equality” in processing of historico-philosophical materials which results in the recognition of any personality or doctrine of the history of philosophy as a self-sufficient unit, disregarding well-established “clichés”, “considerations”, “schemes”, systems, etc. Openness in this sense reveals a fundamentally new approach to the historico-philosophical process in general (for instance, providing an opportunity to consider all philosophers of the past as contemporaries) and the methodology of historico-philosophical research in particular. The non-classical approach in the modern history of philosophy will intensify the general transformation and harmonization processes between scientific and educational traditions of Ukraine and the European Community, which corresponds to the general European integration policy of Ukraine.

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Ontological Core of the Social Concept of Global Constitutionalism: a Socio-Philosophical Analysis of Content and Evolution

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This article explores the development of the conceptual foundations of the social concept of global constitutionalism. It is proved that the evolution of ontological principles in global constitutionalism is due to a system of processes: 1) the convergence of neoliberalism and neoconservatism, due to the gradual washing out of the philosophical core in them, its replacement by political technologies that justify the practice of satisfying the interest of political classes and population groups; 2) the formation on a planetary scale of a single global governing class headed by a single system of elites; 3) the formation of a single financial and economic basis for further globalization of socio-political and state-legal development in national states; 4) the formation of a single general goal of the global governing class, which has a purely practical (rational) nature, subject to the logic of preserving power and property in the hands of global governing elites — the preservation and development of the world capitalist system. Thus, global constitutionalism acts as a social concept that justifies the globalization of the socio-political, state-legal, financial and economic structure of national states and societies, filling it with content. It substantiates the position that the social concept of global constitutionalism in the ontological, epistemological, methodological and axiological terms has incorporated the most rational concepts and constructs not only from neoliberal and neoconservative, but also from national socialist (Nazi) and fascist social concepts. Examines the impact on the evolution of the ontological principles of social concept of global constitutionalism content of the ontological principles and other social concepts. It substantiates the position that the ontological perception of the world picture in the framework of the social concept of global constitutionalism as a whole is built on the basis of neoliberalism and neoconservatism that prevailed in the Western world, being the most rational systemic updating of their principles. The goal of research: to investigate the genesis of the ontological principles in global constitutionalism. Subject of research: theoretical content and stages of development of ontological principles in global constitutionalism in relation to its social essence.

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Introduction

Research questions of the ontological principles of modern social concepts are considered in the works of Bardo Fassbender [Fassbender, 2009: 529-614], Dieter Grimm [Grimm, 2010: 282-302], Gerd-Klaus Kalterbruner [Kalterbruner, 1975: 111-129], Irvin Kristol [Kristol, 2005: 5-11], William Kristol [Kristol & Kagan, 1996], Lyudmila Mikeshina [Mikeshina, 2013: 27-43], Stephen Matthew [Matthew, 2009: 483-498], Jean Brickmont [Brickmont, 2006], Jürgen Habermas [Habermas, 2001: 766-781], Friedrich Hayek [Hayek, 2005], Michael Hardt [Hardt, 2006], Neil Walker [Walker, 2008: 519-543], Vladimir Yakunin [Yakunin, 2019], etc. However, the share of researches consecrating the genesis of the ontological principles of the prevailing interpretations of the definition of social reality on a global scale (in particular, the social concept of global constitutionalism) in the context of the development of basic social and philosophical approaches to ensure the comprehensive development of national societies and states, provided that a balance of international (global) and national (state) interests in all spheres of their life in connection with the plan the measured expansion of Western interpretations of the social structure is exceptionally small. In this regard, the main goal of this research is to analyze the genesis of the ontological principles and the development of global constitutionalism, and the subject of the study is the theoretical content and stages of development of ontological principles in global constitutionalism in relation to its social essence.

Evolution of ontological principles in global constitutionalism

Due to the fact that the social concept of global constitutionalism was formed in its modern form at the turn of the 90s of the 20th century, largely as a product of the joint development of social concepts of neoliberalism and neoconservatism, at the moment it is the main matrix basic social doctrine of the Western world in the broad sense of the word (the world capitalist system).

This necessitates a detailed analysis of the evolution of ontological principles in global constitutionalism in order to identify its ontological nature.

The socio-philosophical institutionalization of globalization of the socio-political, state-legal and financial-economic structure in national states and societies was due to the formation and course of a number of interconnected and interdependent processes.

First, as the social concepts of neoliberalism and neoconservatism developed, the philosophical core was gradually washed out in them, emasculated and replaced with political technologies that justify the practice of satisfying the interest of political classes and population groups. As rightly notes Ludmila Mikeshina: "We have before us an interesting phenomenon:

a “system” is created without reliance on logicism, that is, without identifying the logical foundations, principles, elements of the system, and yet a complex functional system arises in all its structure and functions in society” [Mikeshina, 2013: 43].

Neoliberalism and neoconservatism, with the loss of the philosophical core that individualizes them, more and more turned into eclectic ideological and political teachings, formally different, but actualizing the commonality of internal goal-setting.

As rightly noted by some scientists: “Modern neo-liberalism is a many — sided ideological and political phenomenon. This is political philosophy as a conceptual and theoretical basis for a certain political ideology, and a political strategy that defines the vector of development and transformations of various political entities. This is a living political practice aimed at implementing the principles and strategic principles of the neoliberal doctrine” [Khmelinin & Rusakova, 2014: 41].

Modern neoconservatism is also multifaceted, and its difference from the modern philosophical concept of neoliberalism is in many ways a product of the mythologization of public consciousness [Byzov, 2010: 3-44], one of the options for the voters to offer a fictitious alternative to social development [Habermas, 2001: 766-781].

In addition, the ontological essence of the dominant social concepts of neoliberalism and neoconservatism in the world, was strongly influenced by the basic scientific ideas of the 20th century.

Secondly, in the second half of the 20th century, within the framework of the world capitalist system, a single global governing class began to take shape, headed by a single system of elites. Separate segments of the global management class were formed much earlier. So, the main royal houses of Europe, as well as the oldest aristocratic surnames of Europe, some countries of Latin America, Africa and Asia are in close relationship, formed several centuries ago. Therefore, a number of scientists believe that at present a global elite has been formed on the basis of national state elites that does not identify with any state or nationality [Robinson, 2012: 349-363].

Thirdly, the global governing class (global elite) began to rely on a system of transnational corporations, interconnected economies of national states, a single market, which formed a single financial and economic basis for the further globalization of socio-political and state-legal development in national states. With the collapse of the USSR, the implementation of its remains, as well as the countries of the former CMEA and China, in the world economy, the world capitalist system has acquired a global character that has no competitors [Jalata, 2013: 156-178].

Fourthly, a single general goal has been formed for the global governing class, which has a purely practical (rational) character — the preservation and development of the world capitalist system. In this regard, the political, philosophical and ideological support of the power of the global governing class now henceforth has a purely rational core.

Moreover, this goal should not be idealized as the ultimate goal of the global governing class. It is subordinate to the logic of preserving power and property in the hands of global governing elites.

In the modern system of coordinates of the organization of socio-political, state-legal and financial-economic structure, this goal is ensured by the preservation of the world capitalist system.

In the case, for example, if society is turned into a new archaic — the new Middle Ages, or a new slave system, or new feudalism (in particular, as a result of a new world war, and

subsequent chaos, a series of revolutions), then, of course, a global the goal will be to preserve the world's slave, feudal, etc. systems, any of which will meet two parameters: a) be global in nature, extending its effect to all countries, as well as to all areas of the socio-political, state-legal and financial-economic structure; b) ensure the preservation of power and property in the hands of global governing elites.

The choice of a specific form of government (monarchy or republic), political regime (democratic, totalitarian or authoritarian), state structure (federal, confederal, unitary) will be determined in the case of the collapse of society into archaic purely pragmatic factors.

Those forms will be chosen that will provide the maximum likelihood of fulfilling the main goal facing the global governing class: the preservation of the power and property of the elites on a global scale.

At the same time, these forms should provide: a) a minimum of costs for power elites while ensuring the preservation of power and property in their hands; b) the stability of the system of socio-political, state-legal, financial and economic structure in terms of the possibility of its change, destruction, collapse, collapse under the influence of various external and internal factors of an objective and subjective nature (world revolution, revolt "from above", revolt "from below", the degradation of global governing elites to a state of inability to retain power, the formation of counter-elites on a different value system, the opposite of the logic of preserving global governing elites, social inequality, exploitation of man by man, etc.).

Due to the fact that the global governing class has now formed a common goal — to preserve the world capitalist system, which provides them with a "status quo" and an elite position in society — they have the task of creating a mechanism to ensure the fulfillment of this task.

An important place in this mechanism is occupied by the need to create and develop a social concept that justifies the globalization of the socio-political, state-legal, financial and economic structure of national states and societies, filling it with content: ontological, through which one's own perception of the picture of the world will be formed; epistemological, determining the direction of the study of reality, cognitive construct and the concept of cognition of the world; methodological, justifying the totality of receptions, methods, methods of cognition of the surrounding reality, the laws of its formation, development; axiological, by means of which a worldview concept is formed in a finally structured systemic form that explains the guidelines and meaning of being, value orientations of the meaning of life, which could be used in the present, transformed in the future and passed on to future generations.

This social concept should become the basic main and matrix for the global governing elites, which is due to the unity of purpose.

At the same time, it is assumed that within the framework of individual national states and societies (especially: Asia, Africa, Latin America), the concept of global constitutionalism can use the first stages (formation and popularization, penetration of territorial and substantive) local religious, cultural, national and even class specifics [Walker, 2008: 519-543].

In addition, the global governing class is also not homogeneous in its mass. It includes: old continental elites, represented by aristocratic clans, leading their history from the 5-6 centuries of our era, intermarried with the old Jewish capital, old Jewish elite clans, the top of the rabbinate and Jewish communities; Catholic clergy represented by the Vatican; "New money" represented by the Anglo-Saxon and Jewish "rootless" big bourgeoisie; the old aristocratic elites of Japan and Asian countries; the new Gulf monarchies associated with the British Crown and American elites; India's old aristocracy associated with the British elite.

All this leads to the fact that in the presence of a common goal, global constitutionalism becomes a purely rationalistic socio-philosophical concept that sets a real, material goal — the preservation and development of the world capitalist system, as the most relevant form of preserving the power and property of global governing elites at the present stage human development.

The modern social concept of global constitutionalism in ontological, epistemological, methodological and axiological terms has incorporated the most rational concepts and constructs of neoliberal and neoconservative social concepts.

Of great importance in forming the basis of the social concept of global constitutionalism was the practice of the existence of national socialist ideology in Nazi Germany and the ideology of fascism in Italy in the 20-40s of the 20th century.

In fact, the ideology of national socialism and the practice of its implementation in Nazi Germany, as well as the ideology of fascism and the practice of its implementation in fascist Italy is the first attempt of globalization, socio-political, state-legal, financial-economic structure of society and nation-States, combining ideological constructs conservative, liberal socio-philosophical orientation in the context of nationalism with elements of social justice “for their”. While fascism and nationalism was largely the product of neoconservative and neoliberal ideology in Europe in the early 20th century [Mochkin, 2008]. Fascist ideology, implemented in fascist Italy, having much in common with German national socialism, despite the declared anti-liberalism, was based on corporatism [Pinto, 2017], undermining the foundations of democracy in governance, statism, traditionalism.

The main method of promoting the goals of national socialism and fascism was direct military expansion, coupled with financial, economic, ideological, and cultural expansion. It was a kind of experiment on the use of various elements of different socio-philosophical concepts to achieve a single result.

However, western socio-philosophical thought (neoliberal, neoconservative, theological concepts within the framework of both philosophical movements), with formal condemnation of the same generated monstrous ideologies of fascism and Nazism, took many philosophical constructs of nazism and fascism in the formation of the social concept of global constitutionalism.

Influence of neoliberalism and neoconservatism

Let us consider the evolution of the ontological principles of global constitutionalism in the context of their conditioning by neoliberal and neoconservative ontological constructs.

From the neoconservative social concept regarding the ontological perception of the picture of the world by global constitutionalism, the following principles were adopted.

First, developed in the framework of neoconservatism at the turn of the 19th-20th centuries, the perception of social life as a kind of independent of man given, formed and established from above.

And since the direction of development of social being does not depend on human activity, the essence of its development is determined by the need to preserve the existing reality. This provision, with its origins, goes into the philosophy of dynamic conservatism, according to which, progress coincides with “sustainable development”, suggesting the preservation of a developing system [Podgorski, 2016: 349-376].

From the position of Russian neoconservatism, according to some authors, social reality is perceived as being established above the order of the Universe, combining, on the one hand, unity and integrity, on the other, diversity and inconsistency, in the categories of religious dialectics (good and evil, vice and virtue) [Arefiev et al., 2015: 26-36].

In the context of global constitutionalism, this means updating the issue of preserving the world capitalist system and its development in that part in which it is necessary to maintain the equilibrium of the system itself in order to prevent the development of events to destroy or radically change it.

Secondly, the commitment to the supernatural origin of the highest state power, formed in the framework of the social concept of neoconservatism (almost from the first stages of its appearance). Thus, US President George W. Bush, who was a political figure — a protege of the neoconservatives, repeatedly noted that “the American nation is chosen by God and history in order to be a model of justice for the rest of the world”, that he hears the “commandments of God” to take important decisions in the fate of the world, etc. [Bush, 2003].

In the framework of the national concept of neoconservatism, this was expressed in the wording of the Constitution of the Russian Federation, adopted just in the era of the complete domination of the neoconservatives in the United States, in which “the bearer of sovereignty and the only source of power in the Russian Federation” was declared “its multinational people” [Russian, 1993].

In the context of global constitutionalism, this means updating the issue of building a state mechanism according to common standards on a global scale.

Thirdly, giving democratic values, which form the basis of socio-political, state-legal and financial-economic organization of national societies and states, of a sacred nature. Moreover, democratic values themselves are declared the highest value, an ontological ideal, standing above the interests and needs of individual individuals and society as a whole. This gives rise to a certain contradiction, since, according to Tair Makhamatov: “As a society itself, democracy is a living, developing system and its constituent elements are interconnected and form a dialectical unity in its historicity” [Makhamatov, 2004].

In the framework of the domestic concept of neoconservatism, this was expressed in the priority nature of democratic rights and freedoms, which are declared by the current Constitution of the Russian Federation the highest value [Russian, 1993].

In the context of global constitutionalism, this means that democratic values form the foundation, the basis of the state legal, socio-political and financial-economic structure of society and the state.

Fourthly, giving the West as a civilizational project a messianic character by virtue of its activity as a conductor of democratic values. So, in the opinion of William Kristol and Robert Kagan: “The United States is called upon to carry out humane global hegemony (the English benevolent global hegemony) throughout the world on the basis of its international influence and authority that arose as a result of the international and defense policies of past years” [Kristol & Kagan, 1996].

Moreover, this messianic role involves not only the recognition and promotion of democratic values to the world in their Western sense, but also their active promotion by any means (up to the military). So, Irving Kristol notes: “Faced with extraordinary events, the United States will always feel its duty by all means to protect a democratic nation from the attack of undemocratic forces, external and internal” [Kristol, 2004: 170-174].

However, within the framework of the Russian concept of neo-conservatism, “Westernism in its radical liberal form appears as the main threat to all aspects of Russian identity and Russian culture ... the ideology of Eurasianism and its political orientation towards the Eurasian Economic Community (EurAsEC) are recognized and promoted as an international economic organization of a number of post-Soviet states engaged in the formation of common external customs borders, the development of a single foreign economic policy, tariffs, prices and other their components of the functioning of the common market” [Arefiev et al., 2015: 31-33].

In the context of global constitutionalism, the messianic role of the West means that it has the right to impose Western state-legal, socio-political institutions, principles, connections, relations, ideas with the help of the formed single managing centers of regulation and control of national states.

Fifth, the traditionalist nature of the ontological essence of this socio-philosophical concept.

This principle is well disclosed in the work of Gerd-Klaus Kalterbrunner’s “Difficult Conservatism”, where he calls as the main principles of non-conservatism: “1) continuity; 2) stability; 3) order; 4) state authority; 5) freedom; 6) pessimism” [Kalterbrunner, 1975: 111-129].

The Russian neoconservative philosophical school considers traditionalism not through the prism of rationalism in the activities of national and international elites, the work of the state mechanism, but as a commitment to cultural, moral, religious traditions and customs.

At the same time, traditionalism in the context of global constitutionalism is expressed as the need to build a strong power vertical on a global scale with the assumption of any reforms that only contribute to its strengthening, improvement, but not change.

According to some researchers, this principle was actualized by the growth of revolutionary sentiments in the world, especially in the countries of the Middle East [America’s, 2019].

From the neoliberal social concept regarding the ontological perception of the picture of the world by global constitutionalism, the following principles were adopted.

Firstly, the substantiation practically since the founding of this socio-philosophical concept of the role and significance of law as one of the basic ontological foundations of globalization processes of the socio-political, state-legal and financial-economic life of society.

At the same time, in the framework of the neoliberal social concept at the present stage of development, the following evolutionary change can be noted: with the growth of globalization, international law is often replaced by a more vague and ambiguous category of international morality.

In the context of global constitutionalism, this means that law is defined as one of the main tools and forms of globalization of the structure of nation states, societies and their relationships.

Secondly, the formal substantiation of the personality as the peak and end in itself of globalization processes through the prism of the concept of law. Moreover, within the framework of the modern neoliberal concept, the ideas of freedom, equality, the interests of man and citizen are being transformed. On the one hand, the problem of human rights and freedoms is being exaggerated as the highest value, and on the other hand, the rights and freedoms themselves are defined not as a conscious choice in a particular state-organized society (a conscious need), but as an ideological construct created within the framework of Western civilization project and imposed on any society on a planetary scale.

In the context of global constitutionalism, this means linking the rights and freedoms of the individual with the need to organize interstate, state and public life on a planetary scale in

accordance with the ideological basis of the modern stage of development of capitalism in the world by any means and means.

Thirdly, the justification of justice as the highest democratic value. Moreover, the category of justice itself is rather vague and indefinite, so what is true, for example, for the global governing class, in particular, and the West as a whole, can be a blatant injustice for the rest of the world.

In the context of global constitutionalism, this means that the idea of justice is completely repaired by the main goal of the development of the world capitalist system — the preservation of the global governing class and its control over power and property on a planetary scale.

Fourth, the concept of social progress as a process of the comprehensive development of individuals. In the context of global constitutionalism, this means that the processes of globalization of the socio-political, state-legal and financial-economic structure of national societies and states are considered as the only possible option for social progress.

Fifth, rationalism as a conceptual essence of social development at its present historical stage.

So, the whole essence of the processes of globalization of the socio-political, state-legal and financial-economic structure of national societies and states is due to purely rational reasons and goals: the need to preserve the world capitalist system; minimizing the costs of its development by exporting them from the countries of the “core” of capitalism to the peripheral capitalist states [Wallerstein & So, 2000: 868].

Sixth, the market within the framework of the neoliberal social concept is presented as one of its ontological basic constructions, which have independent value.

Russian neoliberal philosophers also ascribe an independent role to the free market and consider it to be the basic value that determines the ontological content of the development concept of the Russian Federation [Gaidar, 1997; Mau, 2016].

Thus, from the standpoint of global constitutionalism, freedom of the international market acts as acts, on the one hand, as one of the ways to minimize the costs of the world capitalist system, and on the other hand, as one of the methods of expansion of the West on a global scale.

Influence of national socialist ideology and ideology of fascism

From the national-socialist (Nazi) social concept regarding the ontological perception of the worldview by global constitutionalism, the following principles were adopted.

Firstly, the idea of globalization of the world, invested at the first stage in the concept of its regionalization in the form of creating a united Europe under the rule of the Third Reich. So, Traudl Junge noted: “Everything was put at the service of one goal of creating a united Europe under German rule” [Junge, 2011].

It was Nazi Germany for the first time that allowed the possibility of the dissemination and application of uniform standards for organizing state-legal, socio-political and financial-economic systems on a planetary scale, imposed by any available means [Fassbender, 2009; Grimm, 2010: 282-302].

Secondly, the idealization of the Nordic and “Aryan” races with the spread of elements of democratic socialism to it, with respect to the “non-Aryans”, it was proposed to use the institutions of anti-semitism, chauvinism, social Darwinism, and “racial hygiene” [Baur et al., 1921].

In the context of the concept of global constitutionalism, these ideas are actualized through the idealization of the Western system of democratic values, in contrast to the inferiority of any others. By virtue of this, the forceful elimination of states and governments that support and enforce any value ideals that contradict the Western model is allowed.

Thirdly, anti-marxism, anti-communism, anti-parliamentarism of the real type [Frei, 1993]. In the context of the concept of global constitutionalism, these principles are updated through the denial of direct popular democracy as the power of all, or the majority power with its inherent forms (popular referenda, direct elections of government officials, etc.). In addition, the very concept of global constitutionalism has consistently denied any legal forms developed within the framework of socialist law, for example, the sovereignty of the councils of people's deputies.

Fourth, the mystical illogical justification of the primacy and perfection of the West, the Western way of life and Western values over others. Within the framework of Nazi ideology, this was carried out in the form of mythologizing the Third Reich, using the technologies of medieval mysticism [Zollmann, 2014: 494-496]. In the context of global constitutionalism, this is carried out in the form of the mystical nature and nature of the highest value of democracy, human rights, etc.

Fifth, the dehumanization of society, its demoralization and deculturalization. In particular, Nazi ideology moved along the path of a gradual departure from Christian values, the liberation of man from the "fetters" of morality, plunging into mysticism, the search for an "ideal prototype of culture" through the artificial creation of pseudocultural values. [Paylor, 2015: 154-172]

A number of scientists note that we can observe the evolution of the ontological principles of the "culture of death", the continuity of the Gnostic ideology before and after the Third Reich: "The aggregate West has always had and has its own esoteric nucleus of the "civilization of death" based on ultra-diagnostic ontology. And it is within the framework and with the help of these ultra-diagnostic kernels of the West that its semantic dialogue takes place with the "kindred" East. Including the infiltration into the West of the death virus described by my colleagues" [Bialyi, 2002].

In the context of global constitutionalism, these principles are updated through the withdrawal of society from traditional Christian values, on the one hand, and through the creation and implementation of artificial value orientations (for example, "the rights of people with non-traditional sexual orientation" in the public world view, morality).

From the fascist social concept (or rather, the practice of its implementation in fascist Italy) in terms of the ontological perception of the worldview by global constitutionalism, the following principles were adopted: the rejection of equality for all; the inhumane nature of the practice of democracy for the elect towards all; corporatism, in which real democracy as the power of the majority is replaced by imitation structures and processes of determining public opinion; introduction to the ontological essence of elements of non-classical anthropology.

In the context of global constitutionalism, these principles are updated, for example, through: a) an understanding of equality as providing equal starting opportunities, but not as providing social guarantees; b) the possibility of differentiating the provision of access to democratic goods, depending on the individual belonging to a particular socio-political group of the population; c) imitation of democratic procedures and its replacement with political technologies; d) substantiation of the nonlinearity of human development with the possibility of its collapse into archaic with significant exemptions from non-elite sections of society of various rights and freedoms.

Influence of other social concepts

The evolution of ontological principles in global constitutionalism at the present stage of its development as a social concept is seriously influenced by the content of ontological principles of alternative social concepts that justify globalization from the “left” (alter globalization), as well as opponents of globalization of socio-political, state-legal, financial and economic life societies and nation-states as “right” — anti-globalists (isolationists, pacifists, anarchists, neo-narxists, “greens”, for animal defenders, human rights activists, hippies, nationalists, etc.), and “on the left” — modern marxists, proletarian internationalists.

Thus, the presence of alternative globalization options “on the left” in the person of alternative globalists, taking into account the rights, freedoms and legitimate interests of the majority of the population, the so-called “multitude”, characterized by “radical differences of its constituent individuals that cannot be synthesized into a single identity” [Hardt & Negri, 2004], opposed to the elites, forces the authors the concept of global constitutionalism transform its essence in a number of ways:

Firstly, to use democratic rhetoric in substantiating the views, ideas, values that the West extends to countries of peripheral capitalism, declaring a formal commitment to global constitutionalism to the interests of the majority of the population of nation-states, thereby forming a single world space based on universals of progress that is equally accessible to all.

The real practice of globalization processes, according to Alexander Panarin is completely different and is represented by two levels. The first level consists in the predominance of the esoteric globalism of the ruling elites, behind the back of the people conspiring among themselves. The second level is globalism, based on the traditional process of transforming one power (in this case, the USA), with all its national and local limitations, into a monopolistic carrier of world power — a unipolar global system [Panarin, 2008: 48].

Secondly, to substantiate the position that the presence of a free market on a planetary scale entails an improvement in the standard of living of the population, equalizing it by country and continent. However, in practice, according to a number of prominent world economists, the neoliberal version of globalization, imposed on the world by transnational corporations, is aimed at maximizing profits and widening the gap between developed and developing countries [Bricmont, 2006; Matthew, 2009: 483-498].

Thirdly, to substantiate the thesis that the export of capitalist costs to the countries of the periphery of the world capitalist system from Western countries is due to the compelled need to maintain the stability of the system as a whole, since its collapse will entail a significant decrease in living standards and a civilization crisis everywhere. At the same time, a number of Russian authors note that in reality globalization has two essences: on the one hand, it is an extremely crisis-generating system, disorganizing economies (economies of national states), a disintegrating society, and de-sovereignizing national states; and on the other hand, it is a force cementing national elites around the world into a single system of “global nomads” [Yakunin, 2019].

Active opposition to the processes of globalization of socio-political, state-legal and financial-economic life in national states “on the left” (modern marxists, proletarian internationalists) forces us to transform the ontological principles of global constitutionalism in terms of appealing to the feelings of the owners, by introducing the institution of property as a key condition of freedom. So, Friedrich Hayek notes that proponents of global constitutionalism expose a market economy as not only a guarantee of economic freedom, but also a necessary condition for everyone’s personal freedom [Hayek, 2005].

At the same time, criticism of the processes of globalization “on the right” (isolationists, pacifists, anarchists, “greens”, animal advocates, human rights activists, hippies, nationalists, etc.) forces the authors of the socio-philosophical concept of global constitutionalism to change its ontological essence in terms of revising the role of the state in the overall picture of the post-globalization world, using the mechanisms proposed by the neoconservatives to strengthen the role of the repressive-militaristic state apparatus in controlling society and states of the periphery of the capitalist world [Kristol, 2005: 5-11].

Conclusions

The institutionalization of the ontological principles of global constitutionalism was due to several processes: 1) the convergence of social concepts of neoliberalism and neoconservatism with the washout in them philosophical core, his emasculation and the replacement of political technologies, justifying the practice meet the interest of the political class and population groups; 2) the formation within the world capitalist system a single global Manager class, headed by a single system of elites; 3) the creation of a single economic and financial basis for the further globalization of socio-political and state-legal development in national states; 4) a unified formulation of the general goals of the global manager class that has a purely practical (rational) nature — the preservation and development of the world capitalist system, which gives him “the status quo” and the elitist position in society.

The modern system of ontological principles of global constitutionalism is based on borrowed ontological constructs from other social concepts.

So, from neoconservatism were borrowed: 1) the perception of social being developed at the turn of the 19th and 20th centuries as a kind of reality independent of man, formed and established from above; 2) formed a commitment to the supernatural origin of the highest state power; 3) giving democratic values, which form the basis of socio-political, state-legal and financial-economic organization of national societies and states, of a sacred nature; 4) giving the West as a civilizational project a messianic character by virtue of its activity as a conductor of democratic values; 5) the traditionalist nature of the ontological essence of this socio-philosophical concept.

From neoliberalism were used: 1) substantiation of the role and importance of law as one of the basic ontological foundations of the globalization processes of the socio-political, state-legal and financial-economic life of society; 2) the formal justification of the personality as the peak and end in itself of globalization processes through the prism of the concept of law; 3) the justification of justice as the highest democratic value; 4) the representation of social progress as a process of the comprehensive development of individuals; 5) rationalism as a conceptual essence of social development at its present historical stage; 6) giving the market the status of an ontological basic structure that has independent value.

From Nazism were borrowed: 1) the idea of globalization of the world through the efforts of one state or group of allied states; 2) the idealization of the right nations and races with the spread of elements of democratic socialism on them (in relation to all the rest, widespread measures of discrimination are possible); 3) anti-marxism, anti-communism, anti-parliamentarism of the real type; 4) the mystical non-logical substantiation of the primacy and perfection of the West, the Western way of life and Western values over others; 5) the dehumanization of society, its demoralization and deculturalization.

The following principles were adopted and objectified from the fascist social concept: a) understanding of equality as providing equal starting opportunities, but not as providing social guarantees; b) the possibility of differentiating the provision of access to democratic goods, depending on the individual's belonging to a particular socio-political group of the population; c) imitation of democratic procedures and its replacement with political technologies; d) substantiation of the non-linearity of human development with the possibility of its collapse into archaic with significant exemptions from non-elite sections of society of various rights and freedoms.

The presence in the modern world of alternative models of globalization (of antinomianism, islamic fundamentalism, marxism) and anti-globalization (anti-globalism of) dictates the need for inclusion in the system of ontological principles of global constitutionalism pseudo-democratic rhetoric in the justification: 1) the contradictions of the real goals of this concept is formally declared commitment to global constitutionalism the interests of the majority of nation-states; 2) the positive nature of the formation of the global market; 3) temporary nature of export costs in the capitalist countries on the periphery of the world capitalist system of states in the West, due to forced necessity of maintaining the stability of the system as a whole, since its collapse will lead to a significant decline in living standards and the crisis of civilization everywhere.

Thus, the ontological perception of the picture of the world within the framework of the social concept of global constitutionalism is built on neoliberalism and neoconservatism prevailing in the Western world, using ontological constructs of a number of other social concepts, which allows us to consider this social concept as the most rational systemic updating of ontological principles.

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Imperative for the Future Human Happiness (Project of Volodymyr Vynnychenko)

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The article is devoted to the moral reflections of Volodymyr Vynnychenko (1880-1951), a Ukrainian writer, playwright, first prime minister, a staunch supporter of political freedom of the Ukrainian state. Vynnychenko's moral searches are based on the actualization of spiritual love, erotic and sexual relationships as a problem of happiness, self-improvement as the means of activating the moral principle of “honesty with oneself,” as well as the pursuit of social justice, which in general provide the exact balance and harmony the writer so sought to achieve, connect a person with other people, while maintaining at the same time one's freedom and individuality.

The logic of forming a moral concept compares the ideas of “concordism” by Volodymyr Vynnychenko and Albert Schweitzer's (1875-1965) concept of “reverence for life.” Arguably, unlike Vynnychenko, Schweitzer sought the highest philosophical truth, first of all, to turn it into reality himself, to achieve a spiritual connection with the Universe through the ethics of reverence for life. For Schweitzer, to become moral means to become truly thinking, to do good for the afflicted is an internal need, the leitmotif of his whole life.

Keywords: the moral position, Volodymyr Vynnychenko, Albert Schweitzer, eudaimonism, concordism, balance, new ethics, honesty with oneself, will, morality, reverence for life

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Introduction

It is well-known that historical chronology is conditional: a century, a decade, the beginning or end of a day, is determined not only by a date accepted as a reference boundary but also by the “face of an era,” meaning those personalities whose thoughts and actions more or less influenced the civilizational processes. At the same time, one should consider the total number of secondary events at certain intervals. The history of each nation is a multitude of alternatives: the intellectual willpower of a person determines choosing among them, which also depends on

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chance or unpredictability manifesting itself in the dynamics of the civilizational movement. As Yuri Lotman rightly notes, “history is not a single-linear process, but a multifactor flow. When the bifurcation point is reached, the movement seems to stop as if thinking over the path to go” [Lotman, 1988: 4].

To our deep conviction, the Lotman’s idea, regarding the non-linearity of the historical process and its ability of “stopping” to think about the choice of a path, fully corresponds to the life and career of Volodymyr Kyrylovych Vynnychenko (1880-1951), whose life and work coincide with a period marked by moral catharsis that caused both the tragedy of the individual and the tragedy of the act.

Urgency Of The Problem

It is noteworthy and no accident that numerous works are devoted to the analysis of Vynnychenko since, as Gregory Kostyuk rightly notes, “Volodymyr Vynnychenko is the first and only among Ukrainian writers of the twentieth century, whose works even before the 1917 revolution were translated into many languages. His dramas, short stories and novels (*The Lie, The Black Panther and the Polar Bear, The Sin, The Law, Honesty with Oneself, The Testament of the Fathers, Equilibrium, Idols, I Want!, Notes of Pug-nosed Mephistopheles, The Tramp, The Talisman, The New Commandment*, etc.) were translated and published in different languages of the world often from manuscripts, even before publication in Ukrainian language” [Kostyuk, 1980: 23-24].

Thus, the writer’s work could not but become the object of analysis and discussion. The problems of “moral philosophy”, being, as a rule, in the form of “moral provocations”, and widely represented in Vynnychenko’s work, were of interest to his contemporaries, among them were Maxim Gorky, Anatoly Lunacharsky, Ivan Franko, Pavlo Khristyuk, etc. Despite this, from the beginning of the 1930s to the end of the 1980s in the USSR, his works were terra incognita.

Scientists of the Ukrainian diaspora, who actively worked in the USA, Canada, and also in some European countries, carried out the attempts to comprehend various sections of the heritage of both Vynnychenko as the writer, and Vynnychenko as the politician. Even until nowadays, however, it has not yet been possible to reconstruct an integral model of Vynnychenko’s heritage. The activities of Vynnychenko as the painter, as well as memoirs, recollections, and a block of epistolary heritage requiring objective interpretation remained overlooked by scientists for a long time.

Among the existing studies worthy of a positive assessment, it is necessary to focus on the works of Gregory Kostyuk (1902-2002), who in the monograph *Volodymyr Vynnychenko and his time. Research, criticism, controversy* (1980) tries to reconstruct the ideological and artistic “image” of Vynnychenko. The researcher believes that either defending the national independence of Ukraine or solving national issues, he relied upon the idea of democratic development, which excludes any form of violent centralization, the dominance of one nation over another. The writer interpreted the concept of “national” in the dimensions of “universal.”

It should be emphasized that the problem of the interaction “national — universal” is not as simple as Vynnychenko represented it. The text of the book *Revival of the Nation* (first edition: Vienna, 1920), on the pages of which he tried to restore and evaluate the events of 1917-1921 as an example of “unhappy” national history, also confirms it. The contradictory

position of Vynnychenko himself did not allow objectively to answer the question: Can a nation be “happy” on a universal level being “unhappy” on a “national” level?

After Vynnychenko released the philosophical and political novel *The New Commandment* (1949) to the public, a polemic began, in which both the representatives of European literary criticism and a wide circle of Ukrainian emigration took part, namely: Taras Gunchak, Danylo Husar Struk, Ivan Lysyak-Rudnitsky, etc.

Works devoted to the analysis of the creative heritage of Volodymyr Vynnychenko performed by Vita Vinnik-Ostapishin, Tamara Gundorova, Nila Zborovskaya, and others start to appear in Ukraine in the late 1980s.

Paying tribute to all scholars whose works more or less related to the study of Vynnychenko’s heritage, and despite the seemingly significant amount of research devoted to the analysis of the writer’s heritage, we should note once again that some aspects of his work remain insufficiently studied and need to be in a thorough analysis. In our opinion, this concerns the phenomenon of the will as the element of moral and ethical searches of Vynnychenko, which, in their turn, related to his concept of happiness as an imperative of the future.

“Concepts of happiness” by Volodymyr Vynnychenko and Albert Schweitzer

Volodymyr Vynnychenko being the author of a specific ethical concept based on the idea of “eudaimonism,” is the widely known fact. The writer stated this concept in his work *Concordism¹. The system of building happiness* [Vynnychenko, 2011].

In the aforementioned work, written by Vynnychenko during 1938-1948, concordism was interpreted as a system of methods and rules for fighting the evil dominating humankind for a considerable part of its history. The writer saw a way out of this situation through asserting collective ownership. The latter should be based on collective morality represented in his 13 commandments. It is noteworthy that the concepts of “social” and “national” interconnected in Vynnychenko’s ideas did not harmoniously unite in his own life, which complicated the situation of his moral choice and led to a personal drama.

The “commandments” require a separate commentary; their essence is as follows: free from the “hypnosis” of religion; live by the fruits of your labor and in harmony with nature, with your instincts, mind, feelings, subconscious mind, and will; be honest with oneself and with others; to love freely, but to make a family only with the one you want to have children with; do not rule over others and do not allow others to rule over yourself; to be devoted to the collective [Vynnychenko, 2011].

To a certain extent, all these commandments echo the thoughts of ancient philosophers about the problem of the correlation between body and soul. The widely known fact is that for Socrates, the body is the flesh of the soul, and for the Epicureans it is self-identity. However, an intelligent person is not always spiritually mature, the intellectual is not always moral, and a literate person is not always decent. According to Aristotle, mental virtues contradict ethical (moral) ones since there is no act of will, which means love, will and intelligence are the only spiritual basis of human nature that contributes to the socialization of a person. One should note that an important aspect of the “concordism” theory was the comprehension of the ideas of Karl Marx, Friedrich Nietzsche, Sigmund Freud, Henri-Louis Bergson, and Jean-Marie Guyau within the context of the search for socio-psychological paths to happiness.

¹ Concordism — from lat. Concordia — consent, reconciliation.

Proclaiming the ideas of “eudemonism” and “concordism” through the logic of the formation of his own moral concept, Vynnychenko, on the one hand, demonstrated knowledge of the theoretical position of European humanitarian thought, and on the other hand, “fit” into the moral searches of his contemporaries, doing this rather intuitively, since we were unable to find the names of the Ukrainian-Polish psychologist and literary critic Stefan Baley (1885-1952) and the German theologian, cultural philosopher Albert Schweitzer (1875-1965) in the works known to us.

In work *From the Psychology of Shevchenko's Works* (1916), Baley writes about eudemonism inherent in the work of the Ukrainian poet, artist, and thinker. “Daydreaming,” “puerility,” “contemplation,” which, according to Baley, were inherent to Taras Shevchenko, can be found in the attitude of both Vynnychenko himself and the characters of his works.

As for Albert Schweitzer, in our opinion, there is no objection to the coincidence of the “concordism” model proposed by Vynnychenko with the moral search of a Protestant theologian, missionary, doctor, and musician. Schweitzer, in addition to his professional activities as a missionary, for which he received the Nobel Prize (1952), is widely known as the author of the concept of “reverence for life”. Its main provisions – “worshipping” nature, the “principle of humanity” to the surrounding world — were “inspired” by the humanistic traditions of European ethics and transformed into the process of creating a “new ethical theory.”

Vynnychenko’s theory of “concordism” and Schweitzer’s “new ethical theory” have much in common, but there are also differences. Therefore, both thinkers built their theories based on the concept of “will.”

Under the concept of “will” Volodymyr Vynnychenko understood the conscious determination of a person to perform certain actions. Will is internal self-discipline, a person’s ability to restrain passions, to organize emotions, to suppress anger, and to strive for perfection. The “will to excellence” is to characterize the activities of Vynnychenko most vividly both as a writer and as a political and public figure. Ultimately, the whole life and work of the writer provide a reason to argue that his moral position was the following belief: outside such a volitional aspiration, all possible virtues will be reduced exclusively to the contemplative activity of the mind.

Albert Schweitzer also argues about the “will,” or rather, about the “will to live.” By the concept of “will to live,” the theoretician means a strive for perfection, for making ideals come true, the desire to achieve the highest material and spiritual value in ourselves and all entities subject to us. Out of this “value,” on which rests everything that exists, “reverence for life” is born. The ethics of reverence for life includes not only the relationships between people but also the attitude towards everything that exists, i.e., according to Schweitzer, to nature as a whole: vegetation, living organisms, the global ocean, the earth. The latter echoes one of Vynnychenko’s “commandments” as “to live in harmony with nature.”

Both thinkers similarly interpreted the essence of such concepts as “individual ethics” and “public ethics,” “individual morality” and “morality of society.”

The main criterion for his morality Vynnychenko proclaims “honesty with oneself.” Over time, the requirement to be “honest with oneself” will also be supplemented with the requirement to combine one’s desires, caused by individual characteristics, with creative action within a certain community of people. He is convinced that a person must find their own path to happiness, avoiding wars and revolutions, and for this, one needs to change from the inside. In other words, harmonize individual ethics with public ethics.

Albert Schweitzer expresses a similar idea: "Ethics, serving the interests of society, inherently means that society appeals to the consciousness of the individual to obtain from onewhats cannot impose by coercion and law. ... Depending to what extent society accepts the character of a moral person, one's ethics becomes the ethics of a moral society" [Schweitzer, 1992: 209]. At the same time, the German theoretician notes that ethics is a "sound gamut" including "the ethics of passive self-improvement by achieving internal liberation from the world (meek resignation), the ethics of active self-improvement by establishing a person's moral attitude to a man and the ethics of a moral society" [Schweitzer, 1992: 209], where the "real ethics" is the "ethics of active self-improvement," that is, the ethics of a thinking, and, therefore, strong, personality.

For Volodymyr Vynnychenko, the opportunity to harmonize personal morality with public morality also indicates a strong personality. However, unlike Schweitzer, the Ukrainian writer believed that human consciousness and behavior are class-conditioned. Although this thesis is Marxist, many theorists spoke about the conditioning of consciousness or behavior by the environment and social status, including Karl Eugen Dühring, who remarks: "The act of man has its basis in the character of the person and the social conditions in which he acts" [Dühring, 1896: 54-55]. Oddly enough, but many of the thoughts of the German theorist are reflected in the thoughts of the Ukrainian writer, or are embedded in the mouths of the characters created in the process of his literary activity. In particular, this concerns his thoughts about the morality of the dominant and oppressed, issues of honesty with oneself and the need for "balance."

Being a politician and citizen, Vynnychenko does not deny that ideology forms a kind of moral field, but the question still arises: what should give a moral quality to social being? And most importantly: what is the basis of human morality? For Dühring, the standards of labor morality, orderly life, moderation in lifestyle, loyalty to educational ideal determine the value of a person's life. Such understanding of the "value of life" is fully consistent with the judgment of Vynnychenko about the "will to moral choice." It should be noted that the works *Disharmony* (1905), *Steps of Life* (1907), (the novel *Honesty with Oneself* (1911) became its prosaic version), *Memento* (1908), *Bazaar* (1909), where gradually begins to develop the theme of "honesty", have the character of "moral provocations", which, as Larisa Levchuk notes, "is a reflection of the corresponding lifestyle and specifics of the writer's worldview," which was itself internally contradictory, "sometimes completely not even defined for himself" [Levchuk, 2011: 134]. Undoubtedly, these "moral provocations" could not but cause a flurry of criticism. It is interesting that the representatives of, so to speak, various "camps" criticized the writer, for instance: Ukrainophile Ivan Nechuy-Levitsky (1838-1918), a Russian writer close to the Social Democrats, financially supporting Bolshevism, Maxim Gorky (1868-1936), Ukrainian democrats of various movements, in particular, Sergiy Efremov (1876-1936), Symon Petliura (1879-1926), as well as numerous Ukrainian and Russian literary critics.

What meaning did Volodymyr Vynnychenko put in the concept of "honesty with oneself"? As he noted, this idea arose at a time when everyone who called oneself a revolutionary seemed to him a hero like Radishchev or Perovskaya. And then the future writer began to notice some disharmony between the surrounding real life and the images created by youthful imagination. Growing older, the writer saw this disharmony in himself. Moral searches of Vynnychenko interested in the problem of disharmony in human relationships, the correlation of truth and lies in the life of individual, the moral character of a revolutionary, the role and purpose of strong personalities, being the best according to the writer, whom he sometimes treats quite critically or sarcastically, lead to disappointment. Thus, Taras, one of the characters of the

novel *Honesty with oneself*, turns to the revolutionary socialist Miron with a request: "I want to ask you to introduce me to the anarchists" [Vynnychenko, 1926a: 9-10]. Further it becomes clear that communists, socialists, as well as sharpers and prostitutes, belong to the anarchists. And for all these "anarchists," including prostitutes, it is necessary to create their trade unions with free access for everyone, including socialists.

Having discussed this problem, the underground members concluded that humanity, following the principle of "honesty with oneself," will finally come to a new life in which everyone will be equal: socialists, prostitutes, and sharpers. And this new life will be based on a new religion. What is this new religion? It is the religion of socialism.

Ironically, in the context of the problem of "honesty with oneself" the question of conscience is not raised.

Perhaps, since conscience is the chastity of the soul and the shame of the individual, a combination of duty and love, these feelings are not specific to Vynnychenko's characters. Thinking a lot about ethics, about morality, the writer's characters, perhaps, like himself, are in a certain confusion, no one knows how to overcome it. In other words, there is a will to moral searches, but there is no desire to decide for oneself the limits of moral and immoral within the will itself, since the new personality does not need it.

Arguably Vynnychenko's understanding of morality somewhat echoes reflections of Karl Eugen Dühring (*The Value of Life*) and Friedrich Nietzsche on the morality of the dominant clans and the enslaved (*Human, all-too-Human*), as well as relating to the concepts of "good" and "evil" for various layers of society. Thus, in the work *Beyond Good and Evil*, Nietzsche, in particular, expresses the following ideas: "There is an arrogance of kindness that has the appearance of malice" [Nietzsche, 2006: 634]. Volodymyr Vynnychenko, like Nietzsche, is inherent in reductionism. Building his concept of morality, the writer applies the following oppositions: good/evil, God/Devil, sanctity/sin. The same idea "sounds" in the writer's diary of March 27, 1929: "There is no desire to harm others in the world, there is only a desire to do good for yourself, which inevitably harms others. Without desiring good for oneself, there is even no desire for evil for the enemy. A pure desire for one's good brings evil to others. Good and evil are one; they are like water: take a drop in one place, the whole basin will move" [Vynnychenko, 2012b: 57].

For Albert Schweitzer: "Good is what serves to preserve and develop life, evil is what destroys life or prevents it" [Schweizer, 1992: 218], and aggression or danger should be answered according to real circumstances: "To become moral means to become truly thinking," because "where I harm any life, I must clearly realize how necessary it is" [Schweizer, 1992: 223]. A moral person does not ask how much this or that life deserves his efforts; one does not ask whether it can and to what extent feel his kindness. Life is sacred for him as it is. He will not pick a leaf from a tree, will not break a single flower and will not crush a single insect since "ethics is a limitless responsibility for everything that lives" [Schweizer, 1992: 218]. Schweitzer claims the need to show equal reverence for life, both to one's will to live and to any other. In his opinion, this is the basic principle of morality.

Regarding spiritual love... The ability to love spiritually, not physically (or not only physically), characterizes certain deep ontological layers of the human self. Physical love characterizes only the carnal delight of a man, while spiritual love characterizes the inner world. As for Volodymyr Vynnychenko, then in him, so to speak, both of them were combined. Without dwelling on the details of the writer's personal life, it is worth noting that self-sacrifice as one of the highest manifestations of spiritual love was not peculiar to Vynnychenko's

relations with women, the breakups with whom he explained with the idea of “honesty with oneself” (Lucy Goldmerstein), which deserves a separate study. In Ukrainian research, the history of relations between Volodymyr Vynnychenko and Lucy Goldmerstein, who gave birth to a writer’s son, is rather widely known. The child was undesirable since a short affair with this woman did not have much significance to Vynnychenko. The son died a few months later. As Larisa Levchuk notes, “the death of a child made a dramatic note in the relationship between Vynnychenko and Goldmerstein. At the same time, this life story had a somewhat unexpected continuation. In the fall of 1908, the twenty-eight-year-old Vynnychenko wrote the play *Memento* released in early 1909. The plot of the play, in fact, reflects the situation of the writer’s relationship with Goldmerstein, but it includes an unexpected scene: the character of the play attempting to get rid of an unwanted child “exposes the baby to the cold and thereby provokes his death.” Is this scene documentary? Could a young writer lose his illegitimate son like that? There is no evidence for a positive answer to these difficult questions; however, Lucy Goldmerstein and Vynnychenko’s inner circle did not exclude just such a course of events” [Levchuk, 2011: 146-147].

In the work *Volodymyr Vynnychenko: paradoxes of fate and oeuvre. The book of studies and travels*, literary critic Volodymyr Panchenko notes that Goldmerstein, reading *Memento*, already had a suspicion that there was some connection between the ending of the play and the death of her child [Panchenko, 2004: 91]. It is also noteworthy that the writer uses this specific method of “attempting to kill” an unwanted child with cold air in the novel *Notes of the Snub-Nosed Mephistopheles*, in which the son of a famous Kyiv lawyer, fortunately, was not injured.

Therefore, the theme of sexual relations between a man and a woman is present in most of the writer’s works and has, as a rule, a psychoanalytic “aftertaste.” Another aspect of such relationships is the juxtaposition of feelings and reason. Vynnychenko’s characters, like himself, as the “Diaries” of the writer evidenced, reflect on the question: should the “new man” be guided by feelings or reason? The writer does not give a definite answer to this question, but the leitmotif of most of his works is a kind of cult, both instants of feelings and instants of love. This “instantness” of emotional or physical impulses is contrasted to the “prevailing” morality, which seems to be something unnatural, producing disharmony in a person.

Albert Schweitzer adheres to a fundamentally different position, for which love is all-encompassing as it simultaneously includes compassion, joy, mutual aspiration and responsibility.

Conclusion

Summarizing the considered material, it is reasonable to draw the following conclusions:

1. The moral and ethical searches of Volodymyr Vynnychenko are based on the actualization of spiritual love, erotic and sexual relationships as a problem of happiness, self-improvement, as means of activating the moral principle of “honesty with oneself,” as well as the desire for social justice, which in general give balance and harmony, which Vynnychenko so sought, connect a person with other people preserving one’s freedom and individuality.
2. Among moral factors, “freedom” has special weight, since a person carries out and experiences a volitional act — this is an act of one’s own choice. The nature of the will lies in spirituality, its direct source is consciousness, but the will surpasses consciousness. “Released,” in the sphere of practical activity, the will, in itself,

becomes an autonomous and, therefore, a willful force. Hence, its goal is of particular importance.

3. Albert Schweitzer, unlike Volodymyr Vynnychenko, sought the highest philosophical truth, first of all, to realize it himself through the ethics of reverence for life, to achieve a spiritual connection with the Universe. For Schweitzer, to become moral means to become truly thinking, to do good for the afflicted is an internal need, the leitmotif of his whole life.

“Concordism” by Volodymyr Vynnychenko is also directed towards the future, however, if someone would try to use it as a “guide to action,” it is more specific, tough and socially-ideologized compared to the Schweitzer’s ideas.

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