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ABOUT VECTORS OF THE ITSELFIDENTITY OF SOCIAL SUBJECT IN SPACE OF INTERSUBJECTIVITY ENVIRONMENT

У статті розкривається сутність процесів ідентифікації, самоідентифікації, а також їх сполучної ланки – ідентичності. З'ясовано зміст інтесуб'єктивного середовища як особливого типу соціальної реальності, розкрито її суперечливий характер. Заради аналізу процесу самоідентифікації використано соціосинергетичний підхід, завдяки якому розкрито сутність хаосу інтесуб'єктивного середовища. Конкретизовано два основних вектори процесу самоідентифікації соціального суб'єкту – позитивний та негативний – при виборі ним цінностей інтесуб'єктивного середовища для формування особистісного світогляду.

***Ключові слова:** ідентифікація, самоідентифікація, ідентичність, інтесуб'єктивне середовище, хаос, самість, вектори розвитку людини.*

The introduction. One of the most discussed problems in the area of modern philosophical knowledge stands the problem of identification and selfidentity of the subject of social action in the intersubjective environment. Often theoretical and conceptual design solutions to this problem creates the visibility the possibility of its positive and almost a perfect solution, because the problem is associated with the formation of the inner world of the social subject, its worldview attitudes, which would correspond to the needs of society. But even Karl Marx wrote that "man is the ensemble of social relations", and these relationships are controversial, sometimes even antagonistic. And here it is necessary to deviate from the those linear models that ideal to predicting of the formation individual in which needs the society in terms of the modern sociosynergetics explore the contents of the intersubjective environment in which implement the process of the selfcertification of the social subject through the processes of identification and selfidentity.

This process in the discursive space of philosophical knowledge is studied from different perspectives. So P. Bourdieu explores identity and selfidentity in terms of their semantic content; J. Agamben selfidentity connects with of externally imposed identity; J. Lacan indicates the presence in the each selfidentity the tariffing of the retroreversing effect, "whereby the subject at every stage is becoming that which will was already in advance" [1, p. 162]; A. Schutz, from the standpoint of cultural approach justifies the relationship between subject and society in terms of their semantic relationships; E. Giddens explores these processes through socialization, arguing that universal social conditions "are helped people learn the values, behaviors and beliefs characteristic of a given society" [2, p. 38]. From different points of view, this problem is studied in works of A. Meluchchi, R. Jenkins, J. Leyndzha, I. Noymann and others. In Russian literature, this problem has found justification in the works of P. Gnatenko, I. Donnikovoy, A. Izvekova, G. Minenkova, V. Pavlenko, V. Palagutiy and many others.

The purpose of the article: disclose the vectors of the selfidentity of the social subject and justify the human-measuring potential of the intersubjective environment.

The discussion of the problem: the justification of the essence of the socio-sinergeticks approach has enriched the science a new concept of social self-organization. This allowed, according to the words V. S. Styopin, the science focused their attention on the knowledge of human-measuring objects. Within the framework of social self-organization carried out a search for mechanisms of formation of new connections and relationships; revealed the nature of social innovation and change; generated new problems in the content of the social sciences.

The phenomenon of social self-organization is one of the most complex objects of the postnonclassical science, and complexity can be investigated only in aspects. In this aspect, the postnonclassical science has integrative potential, combining the formation of self-organization with its prerequisites and results. However, only to the philosophical analysis is not enough to reveal the specifics of social self-organization, but this analysis has the main advantage – it reveals in this process a personality's content. The research of socio-cultural existence as a themselves-organizing appears as an attempt to justify the new directions and methods to the one of the determining problems of the social cognition - the relationship between individual and collective in the self-development of the society. The postnonclassical science, which operates the concept of self-organization, creates prerequisites for solving this problem. Highlighting as its object human-measuring system, postnonaclassic "introduces" in the science the man himself, and with him, an evaluative, social and cultural context in which there is a new aspect of social cognition. Here acts person not only as a knower, but, above all, as a self-implementing entity which creates existentially-personal being. This gives the opportunity to explore the transition from human-dimension to the human-measuring. About human-measuring yet Pratapgarh claimed, noting

that "man is the measure of all things existing, that they exist, do not existing, that they do not exist" [3, p. 107]. In this regard, the concept of self-organization allows us to investigate not only present being, from the position of creating of subject a artifacts of the surrounding world, but also from the position of filling of their a creative meanings in the process of self-organization.

Aforesaid requires justification entity subject of social self-organization in the form of the conceptual vectors of his self-identity in the specific intersubjective environment. This changes the content of social self-organization, it goes into a new quality – the personal self-organization, which covers the individual existence, the inter-individual interactions and ways of including a subject in the social self-identity, which has a nonlinear characteristics. But the inclusion of a person in the self-intersubjective environment produces enlargement process of chaos in this environment. However, the development of the intersubjective environment is carried out in spite the chaos where as a carrier acts a specific person. Nevertheless, the social chaos of this environment acts as a special condition that reflects a specific model (vector) of "nonlinear whole" with its contradictions, beyond which it cannot develop. "Social chaos – said I. A. Donnikova – the chaos at the macro level of social being – reflects the state of the social uncertainty and arising in the process of the multidirectional objectification of essential powers of man. Its specificity is expressed in anonymity, in the loss of human existential connection with the world, in the excessive manifestation of a universal human nature. Nonlinearity of the society and thus the risk of the self-destruction is so higher that the more human is distanced from the social processes" [4, p. 244]. And he distances himself from these processes when he is identifies and is self-identifies himself with the elaborated values by society.

The phenomenon of social identification of the subject is complex. At its core, it is a procedural because it is a comparison, assimilation, identification, conjunction, where the parties are relation of the subject to itself and to the world of social values that coincide. But this coincidence is not isomorphic, identity has conditional character. "Identifying ... – said V. I. Palaguta – in first approximation implies a purely of external the establishment of the characteristics of its individual existence on based on the procedure of relating a particular sample with ready-made samples identities" [5, p. 79]. Therefore, the identification and the identity – it are concepts which does not coincide in content. In this regard, R. Jenkins in work "The Social Identity" proposes to revise the traditional understanding of identity as a process of identification, for the reason that identity is initially regarded as a ready for granted, beyond the process of its formation, but it in his opinion is a process, and the process is always has a starting point, he writes, "in fact - identity can only be understood as a process" [6, p. 26-27]. Despite the contradictory nature of your understanding of identity, R. Jenkins, identifying it with the identification, examines the latest in two ways: as a classification, categorization of things, events, people, and how the identification of people, objects and events. In both cases, the time of the subject's activity is emphasized in the form of certain activities, the communications of the social practice.

If one researchers on this problematics justifies a bunch "identification - identity", the second group explores a bunch of "identity – self-identity." In the interpretation of the second group an identity has the fragile, elusive, floating character; it reveals its more semantic content through practice, so identity is often replaced by the concept of "self-identity". So for I. Noymann identity virtually synonymous with self-identity, the latter plays the role of screening and integrator of the multiplicities of the identities into a single integrity. This self-identity is defined by them as a narrative, which helps him to uncover the mechanism of its functioning. "The creation of the "I", – says I. Noymann – it is a narrative's process of identification by which in specific contexts a definite number of identities is associated into a unified story of creation. The creation of the "I" depends of the resources of the existent identities" [7, p. 281]. Hence, the production of new identities in the social environment is constantly increasing, there are always much more than the contradictory integrity of the "I" can include that allows to continuously making them electoral choice for the construction of the "I".

The same approach to the relation of concepts is found of the work of the authors of "The social: headwaters, structural profiles, modern challenges", which notes that "the modern (postmodern) identity – is not identity in a direct, formal-logical or mechanical sense. Identity is always self-identification that identifies and asserts the selfhood of man, but selfhood not as an ego – identity, of, hermetically sealed, fully coincides with itself, but as the multiple integrity, the heterogeneous unity of the existentially meaningful of aspirations of individual" [8, p. 356]. What is the specificity of the process of self-identification? Often self-identity is revealed as a process of comparing the subject with himself that focused on constant change over time, it is the ability of the subject to enter into the certain communicative interaction with integrative environment, it is the ability to select the values of this environment, which reflect his selfhood and can satisfy it. At the same time, self-identity is closely linked to socialization, because, according to E. Giddens "socialization it is the main mode of transmission of cultural values from generation to generation ... Socialization is presented as a continuous process spanning the entire life of the person who is to change behavior this person under the influence of social interactions" [2, p. 37]. Consequently, the process of self-identification covers the whole life of man, because the values of society are constantly changing.

The process of self-identification of the social subject, unfolding in the particular intersubjective environment is complex and contradictory. In a broad sense, this homomorphic process reflects the scope of spiritual being intersubjective environment and personality. This sphere appears as a special, controversial type of reality, in which manifest individual ways of acceptance and rejection of spiritual values of society. This reality pervading a such contradictions as a moral conviction and a moral nihilism; doubt in the search for truth and axiomatic belief in it; the triumph of the goals and the despair of the impossibility of achieving them; Definition of logic and the vagueness of intuition; rationalism and irrationalism of deep philosophical beliefs and esoteric searches; traditions and

innovations; the objective and the subjective determination of intentions; the socio-psychological deviance and marginalization. It also includes the need for activity and unwillingness to engage in it; the need for knowledge and for freedom; universal ideals, the postulates of politics and ideology. In this chaos of the spiritual sphere the person chooses those values and attitudes with which it is most identifies its selfhood. Therefore, the problem of choosing the subject of its identity becomes vital moment of his being. The choice is presented as a moral phenomenon, the original basic act of man. For the first time only in relation to the choice acts forces, which are describes the moral selfhood of man. The essential being of man is disclosed through the selection of the values of the intersubjective environment, this being is associated with the assignments of the vector of his self-realization, and as the fixed start of this being acts an act of choice. From here, human can choose a start, through which he becomes person. And it occurs through the act of choice, which presented not as an act of comparison and identification person with the intersubjective environment, but as a birth of the "self". To the man appears to realize themselves – and this is not only ontological, but above all a social project of his existence. In this case, the self-determination right in the moral vertical involves moral choice, "which is always there the bordering situation between human and non-human." Opting for the "human" to the person; breaking in itself, out of existentiality of chaos, "a man is born again" and in a responsible way, directs his efforts to preserve the relationship between himself and the intersubjective environment.

Identifying itself with the intersubjective environment, a person must be borne in mind that this problem is complex, it is kaleidoscopic changes its semantic content. In this respect, – said V. I. Palaguta – "for the modern age is characterized not only the emergence of entirely new ideological trends and neoplasms, which fits well into the new socio-cultural conditions, but also all sorts of different mutations and, as a rule, to the eclectic mix, the former ideological constructions, but which already represents itself as a new social contexts" [5, p. 53]. All the above-noted contradictions of the social environment are reveals it, primarily as a non-linear. This environment has a great human-oeuvre potential, which expresses its semantic content through dialogue with "I". Intersubjectivity of this environment is itself-structured in two planes – the horizontal, which is represented by the varieties of emerging discourses, and contexts that reproduce social randomness, and the vertical – the axiological-hierarchical, which limits the plurality of horizontal links and which reveals the internal connection between them. Intersubjectivity is a transitional state in the process of self-identification off the "I" to the intersubjective environment and off intersubjective environment to "I". When the person striving for self-identity, his "I" undergoes a transformation, the person is opening the existence to this environment, so this person is represented as a nonlinear integrity in the intersubjectivity, also as well as the environment, which is transformed into a probabilistic perspective of communication. Being a communicative sphere in which in a potential form are contained the structured semantic space, the process of self-identification takes

place in the unpredictability of human reactions in the risk of being misunderstood and does not understand themselves.

To analyze the process of self-identity of the social subject in the intersubjective environment we use the synergistic metaphor of intersubjective chaos which expresses the uncertainty of intersubjective relations. This chaos is immanent to the communication, even the dialogue "I" with the intersubjective environment does not guarantee overcome it, since it assumes its continuation. The intersubjective chaos occurs in a multiplicity of individual self-realization, which directed to outside (the subject – intersubjective environment) and inside (through dialogue with it, the selection of values). The nonlinear communicative environment is formed, in which intersubjective chaos under certain conditions can grow or be analogous to the dynamical chaos and help to strengthening interpersonal relationships.

As was noted above self-identity of the social subject is the complex and the contradictory process. Being closed in the process of self-identification on himself the person surrounded by chaos of misunderstanding and the commonality of the intersubjective environment - it two polar state, two vectors of formation his selfhood, to which leads the intersubjective relations. The first state exposes to the person on the loneliness, diving into the boundary existence; the second introduces the person to the world of culture, in which moral values coexist in the tolerant socio-cultural space of the human existence. Consequently, the intersubjective environment in which there are various vectors of self-identity, ways of personal self-realization, possesses the potential of development of the human nature. The intersubjective environment – it a space "of possible agreements and conflicts; compromises and irreconcilable positions of hatred and love; compassion and indifference; freedom and necessity; creativity and destruction. In instability and nonlinearity of interindividual interactions through morality and occurs spontaneous generation of the socio-cultural existence" [4, p. 223]. The specifying the process of self-identification of the social subject in nonlinear intersubjective environment can distinguish two main vectors in the formation of his selfhood through the selection of social values. The first vector – a negative, he describes the processes of deviant behavior; with it associated such the sociocultural analogues of the nonlinear environment as marginalization, social fraud, corruption, bribery, the pursuit of money-grubbing, promotion of personal interests to the fore and illegal ways to solve them, apathy to the ongoing political and the legal process that gives rise to the impunity of power and legal structures. The eradicating of this negativity is almost impossible. Marginalization, corruption, bribery permeates the entire civilized world and to solve this problem in one country is not possible, this kind of social mirage. The apotheosis of this vector of self-identity acts a bifurcation human. This "human with the plastic, the individually oriented, the elastic consciousness, the man-individualist, the consumer and the pragmatist in its relations with the surrounding society and people" [9, p. 121]. The consciousness of such a person does not have clear political and moral values. It is convenient for the government, as it does not

interfere with the various forms of its activities. The main task for him is the material success and the prosperity.

The second vector – positive, it is formed on the selection of social subject of human values intersubjective environment. The credo of his life – is a creative activity for the benefit of society. This man altruist, Maecenas, sponsor, his task is helping other people that it gives him pleasure. The value forms of the self-identity of such a person in addition to creativity are the processes of self-development, self-improvement. To the consciousness of this human is characteristic of compassion, the experience of the failure of others, it is enriched with love for people. In order to a positive vector prevailed in society is necessary a radical breakdown of all forms of social consciousness.

The conclusions. 1. In the article are opened the essence of identify and its interconnection to identity. The identification is explained as a phenomenon which suggests an externally establishment of characteristics of individual being, on the basis of references to the particular model developed by the society. In the work substantiated the identity as a process of the formation of the finished samples used for identification as a special phenomenon that reflects the similarity of the identified object with the samples.

2. The self-identification presented through the communication with the identity of which is the preamble to this process. It shown how the process of comparing the subject with himself, focused to the constant change over time, also as the process of entering a subject in communicative interaction with the intersubjective environment, as a its ability taking away the value of this environment, that give a possibility satisfy its selfhood.

3. The intersubjectivities environment justified as a special type of social reality, with its many social contradictions. This environment is presented from the perspective of the socio-synergetic as non-linear, to which inherent the intersubjective chaos, the content of which is reflected in the article.

4. On the basis of the intersubjective environment are highlighted two main vectors of self-identity of the subject in the intersubjective environment. The first - the negative, reflects the processes of deviant behavior, marginalization, and corruption, and bribery, apathy subject to political and judicial processes. The result of this vector is the formation of the bifurcation human - the individualist, consumer, egoist, etc. The second vector – positive, in this case there is a selection of universal values, which present in the intersubjective environment. The credo of life of such a man – it is the creativity, the self-improvement, the altruism, the love for people and humanity.

The prospects for further research are related to the disclosure of the socialization process, its essence and the relationship with self-identity.

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О ВЕКТОРАХ САМОИДЕНТИФИКАЦИИ СОЦИАЛЬНОГО СУБЪЕКТА В ПРОСТРАНСТВЕ ИНТЕРСУБЪЕКТИВНОЙ СРЕДЫ

В статье раскрывается сущность процессов идентификации, самоидентификации, а также их связующее звено – идентичности. Объяснено

содержание интерсубъективной среды как особого типа социальной реальности, раскрыт ее противоречивый характер. Для анализа процесса самоидентификации использован социосинергетический подход, благодаря которому вскрыта сущность хаоса интерсубъективной среды. Конкретизированы два основных вектора процесса самоидентификации социального субъекта – позитивный и негативный – при отборе им ценностей интерсубъективной среды для формирования личностного мировоззрения.

Ключевые слова: *идентификация, идентичность, самоидентификация, интерсубъективная среда, хаос, самость, векторы развития человека.*

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ABOUT VECTORS OF THE ITSELFIDENTITY OF SOCIAL SUBJECT IN SPACE OF INTERSUBJECTIVITY ENVIRONMENT

The article reveals the essence of the processes of identification, self-identity, and their link - identity. Explained the content of the intersubjective environment as a special type of social reality, is revealed its contradictory character. To analyze the process of self-identification is used the sociosinergetics approach by which to reveal the essence of chaos of the intersubjective environment. Specified two main vectors of the process of self-identification of the social subject - positive and negative - in the selection of its values in the intersubjective environment for the formation of personal world view.

Keywords: *identification, identity, self-identification, the intersubjective environment, chaos, selfhood, the vectors of human development.*