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## СОЦІАЛЬНИЙ АСПЕКТ ЛЮДСЬКОГО БУТТЯ

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UDC 111.1

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### EVENT AS A TRANSFORMATION OF EVERYDAY LIFE MODUS OF SOCIAL BEING

**Purpose** of the study is to find out the interdependence of the event as a factor of transformations in the established areas of human life and everyday routine as a way of existence of social being, which cover various types of human activity. **Theoretical basis** of the research is based on understanding of everyday routine as a form of social reality, a complex and multidimensional object that is constantly evolving, includes new forms of reality, and is influenced by various social changes. The main function of everyday routine is the survival of individual and society, therefore the stable foundations of human existence play a dominant role in every life. In turn the event serves as a way of being existence, has a singular character, an individual expression, identifies elements that do not fit into the usual framework of everyday life. **Originality** of the obtained results lies in understanding event as the opposition of the phenomena world to the out of experience world of being, unexpected innovation that leads to the emergence of behaviours and structures that are new and unusual for everyday life. Event is not identical to empirical facticity, does not correspond to the usual understanding of phenomena and processes, and leads to a break from the everyday life, as it causes significant changes in human life on the individual and social levels. Unexpected change in everyday life caused by event is a traumatic collision with another dimension of being for an individual, as a result of it new meanings may open. **Conclusions.** On the background of everyday life, which is able to be in different states, function in a variety of relationships, to be manifested in numerous structures, junctions and connections, the event assumes the prospect of a new reality, contrary to previous representations. From existential point of view, event is always an interruption of everyday life, as for example, love or religious conversion. A large-scale event causes shocks that affect most or all individuals and communities that use multiple ways to react to an event – interpretation, selection, glorification, silence, valuations adjustment, phenomena, facts, celebration of holidays, rituals that are periodically repeated.

*Keywords:* event; everyday life; being; human; social reality; transformation

#### Introduction

In the socio-human discourse, the event is considered primarily as a phenomenon that has the ability to repeat itself and expresses the certain nature of interactions between individuals and communities. Having a variable nature, the event generally corresponds to the lifestyle of a particular community and forms the fabric of everyday life of a person. In view of this, society can be considered a space of multilevel events, which are in various relationships – legal, political, economic, etc.

Indeed, as a result of repetition, the event becomes stable and can turn into a ritual, becoming an integral part of the everyday life of society. However, in a wider sense, an event occurs as a transformation that generates other changes that modify previous structures, orders, connections, relationships. In other words, the event in the diversity of its effects and reactions to them from individuals and institutions appears as a sign of the society transformation. Obviously, it is such events that researchers mark with a capital letter, meaning the wars, revolutions, coups,

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massive violence, economic problems, but also scientific discoveries that modify the ways of reality understanding at the same time. As we can see, the interconnection problem of the everyday modus of society being and the event as a factor of modification of everyday life is an urgent scientific problem, which needs further reflection.

Everyday life, according to Y. Zolotukhina-Abolina (1994), is not reduced to routine and prosiness, but is a multi-faceted phenomenon. Therefore, obviousness, repeatability, stereotype and comprehensibility of everyday life are not total, since they leave the slits for their opposites – exclusiveness, uncertainty and incomprehensibility, which form the "lacunae of non-ordinary" in the everyday life. In this context, it can be argued that the event, in its broad sense, also belongs to the sphere of the extra-ordinary, in which the laws of everyday life appear to be substantially pressed.

The concept of "event" refers to numerous dimensions and spheres of human life and society, so the interpretation of this concept is ambiguous and contradictory. The concept of A. Whitehead, M. Kissel (1990) has made significant influence on the formation of the modern discourse of the event. According to it, the search of experience as a reality takes place in a field in which the search of event is often carried out. Initially, this experience is given to a man, and the distinction between the subject and object is made from it. That is, the event is the process of experience, which acquires an individual expression, as a result of actualization.

One of the approaches in the research of the event phenomenon is its identification with being. Thus, M. Heidegger (1993) considers event as a way of being existence, a condition of own imagination, a unique and single sphere in which the time, language, and Dasein came to be for the first time. As a condition for the appearance of any particular presence, the event itself does not have its own localization, it is neither a subject nor a substance, nor anything existing. Therefore, delocalization is a universal characteristic of event that is simultaneously phenomenally obvious and elusive.

In modern studies, the concept of an event is often opposed to the category of "being". In particular, A. Badiou (2013) sees in the event a radical break with everyday life in the broadest sense of this phenomenon. The event comes from event fields, which are characterized by inconsistency between what is presented and what is represented. This is due to the ability of the Event to radically change the situation from which it occurs. Any situation can hush something up, but at a certain unpredictable moment, the hushed-up thing manifests itself by giving birth to an event. Moreover, not all that is presented can be necessarily represented, as not all that is represented – presented.

According to the words of S. Žižek (2016), in the structure of Being, event that belongs to entirely different dimension – non-being can be quite accidental and unpredictable. At the same time, certain causes of the event are determined, but there is no certainty about their exhaustion and the existence of the ultimate cause. Establishing the connection of the event with the causes of its occurrence necessitates the discovery of the event rootedness in existence, or its transcendental origin.

Consequently, for researchers who comprehend the category of event, the search for a primordial reality, which precedes the subject and object and, at the same time, includes these poles, is the collective one. The event does not belong to the existing order, it contains the tear of the fabric of the actual and, at the same time, the perspective of something radically new, which is not expressed in terms of the actually given. The event is regarded as a phenomenon characterized by singularity, specificity, individual expressiveness.

In order to establish the relationship between everyday life and event, the attempts to comprehend the phenomena that mark transformational processes in society are important. Accord-

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ding to scientists (Makeiev et al., 2017), the event forms a social structure, modifies the mental structures, reformates the time passage, influencing, on the one hand, the duration of rest, entertainment, labor, on the other – the economy, additional earnings, innovative practices. The event changes the standards, accents, evaluation criteria, and non-differentiation of the obvious oppositions, which symbolizes the end of a certain era without definitive confidence in the onset of the new one. In the Ukrainian society, spatial-temporal localities, except for unchanged circumstances, which limit the horizons of the possible, are filled with intentions of individualized and group nature, expectations, and form specific situations in different regions of the country.

There is a number of studies that, among other things, are devoted to the clarification of the consequences of extreme events in society, the ability to thematize and balance them. Thus, S. Žižek (2014), who focuses on the study of society through cultural phenomena, uses the term "emergency" to express semantic, value, regulatory and random behavioral regulators. According to S. Žižek, the state of uncommon occurrence, extraordinariness, is accompanied by processes of isolation from everything declared unacceptable, the declaration of new priorities and the socio-political vector of development, the reduction of patriotism to the rank of topical ideology.

Z. Bauman and C. Bordoni (2014) to the concept of "crisis" universal, denoting certain motions and their total vector. Emphasizing the positive connotations of the term "crisis" – creativity, change as a revival of the destroyed or decayed, the authors define the crisis of modern society not as a permanent but as a constant one. Since the feeling of uncertainty and lack of vision of the movement direction are widespread phenomena, not only politicians but experts are in the crisis.

According to S. Walby (2015), the total nature of the crisis is characterized by a disorder in the financial, economic, fiscal and political spheres, illustrated by the recession, the economy regime, the decline in the prosperity level, the crisis of the party system, the chance for authorities not to adhere to the democracy values, the rights and freedoms of citizens in certain circumstances. These processes are accompanied by a lack of concepts that can adequately assess these varieties of crisis, therefore, in such circumstances, there is no way to formulate a system of actions by state and commercial organizations and associations.

Consequently, taking into account the fact that, on the one hand, the definition of the concept of "event" is characterized by a wide range of interpretation and the lack of terminological clarity, on the other – the arguments of numerous authors are reduced to attempting to ontologize the everyday society modus and explain what is happening there, there is a need to understand the event phenomenon in terms of its ontological status in the context of everyday life as a social existence modus.

### Purpose

Taking into account the stated perspective of the study, the aim of the paper is to identify the nature of the event interaction as an existential change, which does not belong to the established order and does not fit into the usual understanding and everyday life as a form of social being, which is being expanded using various kinds of human life.

### Statement of basic materials

Regarding what should be understood under the notion of "everyday life", there are many approaches, whose adherents, having certain differences, agree with the idea that everyday life is a special field of experience. Everyday life is a form of being, the main purpose of which is to preserve and reproduce the life of individual and society. Thus, solving practical problems, an

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individual uses the everyday code, which is a necessary condition for the activity that appears on a natural, self-evident background, which includes stereotypes, customs, habits, perception patterns, understanding and feelings (Boreiko, 2016). Consequently, in everyday life, traditions, rituals, categorical schemes, which do not cause doubt due to their obviousness and test by practice, are dominant.

Analyzing the foundations of human existence, M. Heidegger (1993) defined everyday life as a way of existence, the essence of which lies in the presence of (Dasein) – here-being. The sense of being is in human existence; therefore, everyday life is the existence of man and mankind. It is clear that everyday life is a part of social reality, a certain integrity of the mental and material, a precondition for social life.

In a certain sense, the term "event" is synonymous with the categories of the incident, situation, case, adventure, fact, which, on the one hand, express the uniqueness and individuality of its expression, on the other hand, they evidence the empirical facticity and public origin of its own nature. However, the semantic proximity of the designated categories to the concept of "event" does not mean their identity. Unlike a situation or an incident, which are the elements of everyday life and involve the possibility of their solving, the event is more global.

Event, in the widest sense, arises, on the one hand, as an unexpected innovation, on the other hand – as a mess that disturbs the state of affairs, breaks down or transforms the familiar environment. Comprehending being as "truth and event", M. Heidegger (1993) pointed out that the event is not one of the signs of being and is not in hierarchical relations with it. Unlike the usual event, which is placed in the rigid external and internal frameworks, the event ("Ereignis") has no restrictions in space and time. In event, time is represented as "representation of presence", which determines the temporal space created in the slit of the past, present and future, which attract each other. Thus, in the concept of M. Heidegger, event can be understood as a certain duration beyond space and time.

According to M. Heidegger, the event does not relate to any active person since it is not the object of perception. At the same time, the event is an area of interdependence between being and a person who can be admitted to event only by claiming to ownership of the original being. The event makes it possible to exist everything that could happen, arise or realize. In relation to being, the event appears as a "presence of absence", since the occurrence of event is its disappearance, but not destruction. According to M. Heidegger, the possibility of avoidance, elusiveness characterizes the status of the event with respect to other phenomena.

Since the event originates from "nothing", its status is not defined, and the event itself cannot be deduced from the previous situation. For this reason, there does not exist a neutral view that would consider the event in its effects. The decision in favor of the event always has already happened, just as only those who have already been converted to faith (Žižek, 2016) recognize the divine miracles.

Among the most important effects of the event is a combination of traditional and innovative elements. Thus, in Ukraine after the events of the Maidan of 2013-2014 winter, the annexation of the Crimea, the war on the Donbass, there are difficulties that overlapped traditional, as well as unevenly distributed in the country and between the categories of population. The researchers (Makeiev et al., 2017) consider the presence of hostilities victims, loss of financial, reputation, professional, and qualification nature, uneven sense of security in different regions and among different segments of society as these difficulties.

Since the event is largely a hidden reality, then, as a rule, the consequences and scales of the event are also unknown. A. Badiou (2013) defines event as something that forces to appear an

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opportunity, which was invisible or unthinkable. Event is not a creation of a certain reality, but only a way of discovering an opportunity that was unknown. Consequently, due to the unknown and the unpredictable, something must happen, but it is completely unclear exactly what.

In general, identification of the event is possible only from the point of "interpretive intervention" (Badiou, 1988), that is, a procedure that allows one to define a certain set as an event. The fact of the event's realization will forever remain questionable for most people, except for those who dared to intervene and determined their involvement in the situation. Adherence to event lies in the intervention on it, so there is a difference between the event and its definition. If event occurs in a traumatic collision with a real (for example, the death of Jesus Christ), the definition of event is a description of this collision by language means (for example, the doctrine of Christianity).

The transformational function of event is most often realized in two phases. The first occurrence of the event most often appears as a result of coincidence of circumstances, accidental injury, the invasion of the real in the systematic course of social life. Until the symbolization of the event, that is, its adaptation to the existing social conditions, the event will not be perceived to be regular. The next phase of the event realization occurs when, as a result of mistakes, failures, negations, rejection during the first occurrence of event that has not been noticed by anyone, a certain driving force was formed, for example, a sense of guilt or revenge that prompts repetition of what happened, but already at the level of legality and legitimacy. That is, access to the event in its real dimension is not accessible to a person, therefore, a person encounters event only in the second step, in the process of repetition, which embeds a new discourse within the framework of a symbolic structure (Ignatovich, 2004).

It is noteworthy that the reaction to event that has not undergone symbolization in the form of a negation, supplantation, implies a further repetition of the event. Individuals or communities respond to shock in numerous ways, but often struggle for the interpretation of events unfolds, the selection of information, rituals, holidays are used, textbooks of history are rewritten, and propaganda advances the policy of memory, aimed at correcting the previous attitude to facts and phenomena. Thus, there is a change in the modality of the event through manipulation with the mass consumer, instead the opposing interpretations of alternative observers are proposed to the deliberately prepared audience (Makeiev et al., 2017). Consequently, meaningful events provoke a conflict of interpretation, resulting in a problem of reality authenticity, as well as the interpretations authenticity.

Since a number of reasons for the event occurrence cannot be fully traced, events may seem unpredictable. However, the revealed prerequisites for the event occurrence are constantly accompanied by doubts about their persuasiveness and sufficiency. But, it is not applied to a crisis that is artificially created, and therefore provides for the possibility of correcting the situation. The emergency state is characterized by the dominant, that is, correlated with natural or man-made disasters, and the secondary ones, which are associated with human actions, connotations. Thus, the reaction to the events with dominant connotations is in the form of rendering assistance to victims through the creation of government institutions in order to eliminate the event consequences (e.g., the ministries of emergency situations). The reaction example to the emergency state with secondary connotations is, for example, the activity of "crisis" managers.

### Originality

In the study, the event is interpreted as being transformation that does not correspond to the usual understanding of the established reality. It leads to the breakdown of social orders and

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structures and is interdependent with everyday life as a social being modus, which, on the one hand, is characterized by clarity, predictability and stereotype, on the other – it appears as a field of the event manifestation and the development of its consequences. An unexpected change of a habitual life perspective on the individual and social levels due to the event is for individual a traumatic collision with an extra-experience dimension of being, which may be accompanied by the discovery of new meanings.

## Conclusions

Thus, as a modus of social reality, the universum inherent to the society, everyday life covers all spheres of human activity and combines the realities known to man. The event reveals elements that do not fit into the ordinary course of everyday life, characterized by singularity, individual expression, appears as a phenomenon whose occurrence contradicts previous notions. The meeting of event with everyday life is accompanied by the transformation of standard reality. The event acts as a temporal entity, since it involves the moment of its realization, the key to the appearance of the subject, since the event occurs first, and through it the subject appears. The subject can observe the event, participate in its realization, or not to be a witness or participant in the event.

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## ПОДІЯ ЯК ТРАНСФОРМАЦІЯ ПОВСЯКДЕННОГО МОДУСУ СОЦІАЛЬНОГО БУТТЯ

**Метою** дослідження є з'ясування взаємозалежності події як фактора перетворень в ustalених сферах життя людини і повсякденності як способу існування соціального буття, що охоплює різноманітні види людської діяльності. **Теоретичний базис** дослідження ґрунтується на розумінні повсякденності як форми соціальної дійсності, складного і багатовимірного об'єкта, який постійно розвивається, включає нові форми реальності, зазнає впливу різноманітних соціальних змін. Основна функція повсякденності полягає у виживанні індивіда і суспільства, тому у повсякденному житті домінують роль відіграють стабільні основи буття людини. Своєю чергою подія виступає способом існування буття, має сингулярний характер, індивідуальне вираження, виявляє елементи, котрі не вписуються у звичні рамки повсякденного життя. **Наукова новизна** отриманих результатів полягає в осмисленні події як протиставлення світу явищ позадосвідному світу буття, неочікуваної новації, яка зумовлює появу незвичних для повсякденності порядків і структур. Подія не є тотожною емпіричній фактичності, не відповідає звичному розумінню явищ і процесів, призводить до розриву з повсякденністю, оскільки спричиняє значні зміни у житті людини на індивідуальному та суспільному рівнях. Неочікувана зміна повсякденного життя, яка спричинена подією, постає для індивіда травматичним зіткненням з іншим виміром буття, в результаті чого можуть відкриваються нові смисли. **Висновки.** На тлі повсякденності, яка має здатність перебувати у різних станах, функціонувати у різноманітних відносинах, виявлятися в численних структурах, перетинах і зв'язках, подія передбачає перспективу появи нової дійсності, котра суперечить попереднім уявленням. З екзистенційної точки зору подія завжди є перериванням повсякденності як, наприклад, любов або релігійне навернення. Масштабна подія спричиняє потрясіння, які стосуються більшості або всіх індивідів та спільнот, котрі використовують численні способи реакції на подію – інтерпретацію, відбір, прославлення, замовчування, коригування оцінок, явищ, фактів, відзначення свят, здійснення ритуалів, які періодично повторюються.

*Ключові слова:* подія; повсякденність; буття; людина; соціальна дійсність; трансформація

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## СОБЫТИЕ КАК ТРАНСФОРМАЦИЯ ПОВСЕДНЕВНОГО МОДУСА СОЦИАЛЬНОГО БЫТИЯ

## СОЦІАЛЬНИЙ АСПЕКТ ЛЮДСЬКОГО БУТТЯ

**Целью** исследования является выяснение взаимозависимости события как фактора преобразований в устоявшихся сферах жизни человека и повседневности как способа существования социального бытия, охватывающего различные виды человеческой деятельности. **Теоретический базис** исследования основывается на понимании повседневности как формы социальной действительности, сложного и многомерного объекта, который постоянно развивается, включает новые формы реальности, подвергается воздействию различных социальных изменений. Основная функция повседневности заключается в выживании индивида и общества, поэтому в повседневной жизни доминантную роль играют стабильные основы бытия человека. В свою очередь событие выступает способом существования бытия, имеет сингулярный характер, индивидуальное выражение, проявляет элементы, которые не вписываются в привычные рамки повседневной жизни. **Научная новизна** полученных результатов заключается в осмыслении события как противопоставления мира явлений внеопытному миру бытия, неожиданной новации, которая приводит к появлению необычных для повседневности порядков и структур. Событие не является тождественным эмпирической фактичности, не соответствует привычному пониманию явлений и процессов, приводит к разрыву с повседневностью, поскольку влечет за собой значительные изменения в жизни человека на индивидуальном и общественном уровнях. Неожиданное изменение повседневной жизни, которое вызвано событием, является для индивида травматическим столкновением, в результате чего могут открываться новые смыслы. **Выводы.** На фоне повседневности, которая обладает способностью находиться в разных состояниях, функционировать в различных отношениях, проявляться в многочисленных структурах, сечениях и связях, событие предполагает перспективу появления новой действительности, которая противоречит предыдущим представлениям. С экзистенциальной точки зрения событие всегда является прерыванием повседневности как, например, любовь или религиозное обращение. Масштабное событие вызывает потрясения, касающиеся большинства или всех индивидов и сообществ, которые используют многочисленные способы реакции на событие – интерпретацию, отбор, прославление, замалчивание, корректировки оценок, явлений, фактов, отмечание праздников, совершение периодически повторяющихся ритуалов.

*Ключевые слова:* событие; повседневность; бытие; человек; социальная действительность; трансформация

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