

UDC 366.637O. M. KOSIUK^{1*}^{1*}Lesya Ukrainka Volyn National University (Lutsk, Ukraine), e-mail o_kosuk@ukr.net, ORCID 0000-0001-8093-1961**Philosophy of Personality and the Masses in the Context of Communication in the 20th-21st Centuries**

Purpose. The article aims to analyse the consciousness of masses in the communication system of the 20th century projecting the individual level onto the social one. **Theoretical basis.** In the fields of philosophy and other humanities since the middle of the last century there has dominated an opinion that the category of mass and its communication are second-rate and non-elitist phenomena. Condensing the experience of human history (especially – the nineteenth century – the time of the bourgeois revolutions and the two world wars), such parameters were set by the creators of social psychology Gustave Le Bon and Sigmund Freud in their basic research "The Crowd: A Study of the Popular Mind", "Group Psychology and the Analysis of the Ego". Since ancient times the masses have really resembled immoral emotional neoformations, which minimized the individual qualities of the components of the whole and showed the features of a predominantly animal nature. It is no coincidence that those masses were called emotional, or just a crowd, regardless of the topos of existence: streets and squares, or the infospace of the first mass media (newspapers, radio, cinema, television). However, analysing the crowd, the scientists noted that this is only an extreme modification of the mass, and, in addition to it, there may be others – quite the opposite in their nature. With the advent of the World Wide Web, the situation has changed: scientists and futurists have been talking about the mass of intellectuals, which seems to be formed and combined in the field of information technology. And it surpasses the traditional elite in many respects. **Originality.** Having analysed the works of classic and modern researchers, we came to the conclusion that in fact the masses, like individuals (according to C. G. Jung), are divided into four types. Correspondingly, each of them has its own behaviour, psychology, philosophy etc. This article focuses on beliefs and ideological positions as the basis for the functioning of emotional, sensory, intuitive and rational masses in the context of 20th century philosophy. The object of our analysis was the philosophical schools of neopositivism, hermeneutics, psychoanalysis, existentialism, pragmatism, anthropology, phenomenology, and others. **Conclusions.** According to our assumption, regardless of the type of mass and direction of modern philosophy as a field of its implementation, rationalism comes to the fore everywhere (as a primary source and theoretical basis or motivation). Thus, it can be concluded that the rational mass now dominates, not emotional (which was thoroughly described by Le Bon and Freud). And this is quite natural in the age of digital technology.

Keywords: human; individual; crowd; personality; anthropology; communication; philosophy; existence

Introduction

This scientific research is based on the assumption that over time, the quality of mass communication has significantly improved due to the variation of types of masses, whose communication alternately dominates in a certain era, in accordance with the opportunities and features of the time of existence (Kosiuk, 2012, pp. 19-20). The most studied, in these aspects, was the emotional mass, which came to the fore in ancient times, and later became active in the 19th and 20th centuries, becoming at the same time the object of careful scientific research by G. Le Bon (who outlined the concept of "mass", gave it a characteristic and separated it from other close formations such as people and nation), S. Freud (who deeply studied the collective spiritual life and the phenomenon of leadership), J. Ortega y Gasset (who projected the emotional mass on the problems of the 20th century), and others. Now the topic of individual consciousness as a component of the formation of mass consciousness is addressed by the scientific publication "Anthropological Measurements of Philosophical Research". In particular, in the article "Human as a Carrier of the Worldview: Individual and Collective Dimensions" V. Havrylenko (2020)

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notes: "Collective worldview manifests as integrated phenomenon because it is based on common worldviews of individuals" (p. 62).

At the turn of the 20th-21st centuries, mainly in the works of futurologists, the opinion emerged that the era of digital technologies puts some specific mass in the kitty of history. And this mass, according to the main parameters, does not coincide with classical and academic ideas about communities of this type (as a new formation with a predominance of emotions, immorality, instincts, etc.) Its "temperament" began to be dominated by the traits of an individual: intelligence, morality, self-sufficiency, etc. So, either the mass has been modified, or it has some varieties and levels.

Purpose

So, in order to determine the specifics of the functioning of the mass that is relevant today, this study posed the problem of clarifying the parameters of its consciousness and the peculiarities of communication in the context of the philosophy of the 20th-21st centuries (anthropology, hermeneutics, phenomenology, pragmatism, existentialism, etc.) and personality psychology (in the interpretations of leading psychologists).

Statement of basic materials

Our assumption about the existence of mass psychotypes has already been partially positively tested in the fields of social psychology and communication, even retrospectively: at the level of the classical works of G. Le Bon, S. Freud, and others. It turned out that regardless of the chronological coexistence of all categories of communities, the rational one dominates now. Consequently, it is this community that requires more thorough research, as it not only represents modern mass communication and culture, but also "imposes" its own patterns on other types of masses. Since we have already identified and studied the psychological aspects of this reality in numerous scientific publications (Kosiuk, 2019), here we will focus on the consciousness, worldview and other mental parameters of the masses in the context of the philosophy of the 20th-21st centuries. The appropriate methodology will be helpful here: analysis and synthesis of information about modern mass communication, philosophy and social psychology; modelling of the individual worldview with the transfer to the types of masses; rationalistic approach in the analysis of modern trends in philosophy; comparison of philosophical concepts that have become the determinants of emotional, sensory, intuitive and rational communities, taking into account anthropological transformations in the context of the era of new technologies.

As already noted, the emotional mass is very well studied, but only in its lowest form and, for the most part, in comparison with other entities such as races, peoples, and nations. And even, taking this into account, it has been somewhat modified in the context of the digital age, reorienting itself to virtual reality, in the plane of which it is more difficult to express emotions than, for example, a century ago during the consumption of studio cinematography and direct participation in public actions and tragic events of a military nature. Digital technology and the coronavirus pandemic have reduced any street processions to a minimum. People with an emotional communication vector are forced to turn to blogs and social networks, where there is still an opportunity to discuss politics, popular culture, and art. There, emotionally marked electronic communities use all audio and virtual resources to assert their positions and call for struggle and unity among fans, electorates and other supporters. However, the 21st century is not their era,

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because even revolutions and wars are now mostly virtual. Although the popular video hosting "YouTube" offers videos that are emotionally sometimes superior to reality. By calling "War in Ukraine" you can open the first counter option. We came across "The Situation in Azovstal and the Counter-Offensive of the Armed Forces of Ukraine" (14.05.2022) and once again convinced ourselves that the modern recipient is still a "man of the eye" (as noted by Marshall McLuhan). The video was watched by almost two thousand Internet users in 5 hours (obviously, not counting those who went directly to the channel's website). Effective impact on vision and hearing is enhanced by screen formats, multi-functionality of gadgets, news advertising, etc. This is how the emotional mass realizes its instinctive principle as actively as possible.

As of today, the inner world of this mass is obviously most fully represented by anthropological philosophy, which summarizes new approaches in understanding knowledge about human existence in general comprehension. Its founders primarily see various differences between man and animal: M. Scheler – in the objective-subjective attitude of man to reality, A. Gehlen – in the activity that compensates for the underdevelopment of man, E. Rothacker – in the culture-creating ability, etc. This direction also includes C. Levi-Strauss, J. Ortega y Gasset and, partly, P. Teilhard de Chardin and others. In his work "The Position of Man in the Cosmos", the founder of philosophical anthropology and sociology of knowledge M. Scheler points out that in the context of anthropological research there are three incompatible circles of ideas: Judeo-Christian (biblical history), Greek-antique (man is identified through reason, logos, phronesis, thinking, etc.), modern natural genetic (man differs from an animal by the degree of complexity of the combination of energy and abilities). Since this triad does not converge anywhere, we do not have a single idea of ourselves. According to the definitions, "human" is a representative of a subgroup of vertebrates and mammals, who is a relatively small part of the animal world, its key determinants, according to M. Scheler, are sensual impulse, instinct, associative memory, intelligence and choice.

A primary task of a philosophical anthropology is to show in detail how all the specific achievement and works of man – language, conscience, tools, weapons, ideas of right and wrong, the state, leadership, the representational function of art, myths, religion, science, history and social life – arise from the basic structure of the human nature. (Scheler, n.d.)

The concept of structural anthropology by Claude Lévi-Strauss has also become quite popular (especially among emoticons). The author himself called it "superrationalism" (full integration of the sensual into the rational by modelling unconscious processes – bypassing experience). According to the scientist, the study of the structure of the social unconscious helps to understand history, societies and people. Communities change the conditions of their own existence under the influence of new rules: the prohibition of incest, endogamy, exogamy, polygamy, monogamy, moral aesthetic, social and economic standards. Being built on the knowledge and methods of the exact sciences, anthropology also maintains a close connection with the social sciences: it studies anatomical and psychological modifications of living beings that have arisen under the influence of the cultivation of nature (Lévi-Strauss, 1993).

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The founder of ratiovitalism, Jose Ortega y Gasset, also enters into a polemic with classical rationalism and the concept of an epistemological subject. In his opinion, the conceptual analogies of the universal personality and nature do not take into account the irrational layer ("a new type of sensuality"), which was emphasized by Goethe and Nietzsche. For centuries in a row, human activity was associated with hard sorrowful work, which was perceived almost as some kind of sad mission and atonement. The era of technology, science and progress has radically changed positions: labour activity has become associated with joy. The festive, "sporting" (as Ortega y Gasset (1994) calls it) perception of life has spread to all areas of cultural production, including science, politics, religion and morality (pp. 15-139).

In the context of the philosophy of emotional mass and the theories of G. Le Bon and S. Freud, not only classical psychoanalysis as a theoretical basis, but also its latest modifications deserve special attention. In particular, in the interpretations of Carl Gustav Jung and Erich Fromm. The Jungian concept of psychotypes has already become the basis of our assumption about the dominance of a certain philosophy of the masses in the context of specific epochs (Kosiuk, 2012, pp. 19-20). However, it is worth taking a closer look at the psyche and structuring the unconscious. According to the hypothesis of C. G. Jung, if a function (for example, emotions or ratio) is well developed and prevails in the consciousness, then another (as a rule – its opposite) is displaced into the unconscious. A person inherits a lot of things. The brain, for example, is inherited from ancestors as an immanent consequence of mental and nervous functions of all blood predecessors of the subject. The child receives the organ already formed, and there are stable instincts and primitive types of thought and feeling formation, which are easily transformed into a variety of mythological themes. The presence of this collective unconscious is not easy to prove – it is more fully manifested in mentally ill people. Concerning healthy people, "objects" of research can be only symbolic dreams of unusual content. Besides, archetypes are recorded in sacred books and folk tales devoid of the author's individuality. Jung also distinguishes between the person and the self. In his opinion, there can be several "persons" in one individual. Even a normal person undergoes a kind of splitting of character when moving from one environment to another. Jung calls the external attitude (the subject of consciousness) the persona ("I"), the inner unconscious (the subject of the psyche) the soul ("the self"). If the persona is intellectual, then the soul, as a rule, is sentimental. And vice versa (Jung, 2018, pp. 11-75).

Deep socialization (as opposed to biologization) of Freud's psychoanalysis appears in the studies of the German philosopher Erich Fromm, who had the sad mission of summarizing the results of the Second World War. The scientist declares that the unconscious is far from being limited to sexuality and is closely related to socio-cultural realities: depersonalization, conflicts, alienation, consumerism, etc. The scientist's key thesis is that man is not self-sufficient, because he is realized exclusively in the context of certain communities, which, in conscious and unconscious experiences, form "social character". Not all ideas are equally adapted in the environments of groups, peoples and masses, therefore the "common truths" of fascism and communism were not effective everywhere. In our opinion, this somewhat resembles the idea of Skovoroda's "natural work", with modification projections on the "natural environment".

Socio-economic and worldview crisis of liberalism and rationalism of the first quarter of the 20th century caused the emergence of existentialism – philosophical rethinking of the meaning of human existence (the key postulate of existentialism: to know a person means to record and describe being). Since existentialism represents the individual in society, his feelings, searches, denials, struggles, it also forms the basis of the philosophy of emotional communities. One of

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the founders of the direction is Martin Heidegger, who, entering into a discussion with phenomenologists, uses theology, philosophy, natural sciences and humanities. Unlike Husserl, who emphasized meaning-making consciousness, Heidegger examines consciousness in the context of being. And the first question he asks is: "What is metaphysics?" The answer is mediated by considering negation and absolute Nothingness from the perspective of a professional scientist. As it turns out, Nothingness appears more textured, even if only for a moment, in moments of fundamental horror/fear, which contains a repulsion from something, which, however, is no longer an escape, but a stiff calm. This repulsion originates from Nothingness. Nothingness does not draw in, but – by its very nature – sends out. Because of the openness of the Nothingness, science can make the being the subject of research. Starting from metaphysics, it exists (Heidegger, 2009).

Maurice Merleau-Ponty tries to deal with the phenomenology of perception in terms of existentialism. In his opinion, it should be realized that "phenomenology can be practised and identified as a manner or style of thinking", because "it existed as a movement before arriving at complete awareness of itself as a philosophy". The meaning of phenomenology is in ourselves. "The whole universe of science is based on the world as directly experienced" (Merleau-Ponty, 1945, pp. 14-15), so science (as opposed to perception and consciousness) is a second-order rational manifestation (explanation of this world). However, there is no inner man. Man is in the world, and this is the only way he knows himself.

Albert Camus, the interpreter of literary existentialism, considers absurdity as a cause of suicidality (in particular, in the essay "The Myth of Sisyphus"). Suicide hitherto was considered as a social phenomenon, the philosopher proposes to transfer it to the individual plane as a game that "leads from clarity about one's own existence to escape from this world" (Camus, 2015, pp. 8-9), as life ends and becomes absurd, and the person in it is a stranger. According to Camus, suicide is a unique ability to be logical to the end (this is how thinking reaches its extreme limit). Jean-Paul Sartre has a slightly different opinion. According to his assumption, a person does not choose neither his being, nor death, nor the time of existence, nor the world in which he lives. However, he chooses himself in all previous parameters. The individual is constantly self-discovering, self-creating, self-determining. As a result, full and indivisible responsibility for himself, others, and the world must rest on him. By realizing himself, a person sets the parameters of a certain type of humanity, which, according to Sartre, does not organically belong to any of the changing and fluid eras (Dayon, 2021).

As we can see, the emotional mass strives for the realization of nature (instincts) and the anthropological materialization of the worldview. In this, it is helped by anthropology and existentialism, which are still somewhat modified to the needs of the age of information technologies.

Sensory people and the communities they unite in also feel not very comfortable now, because touch is disappearing as a fact. In order to communicate, sometimes you do not even need to pick up a gadget. One can consume useful substances in the form of food additives, give birth "from a test tube". There are certain taboos on hugging, kissing, shaking hands, etc. Therefore, in order to realize themselves, people with a sensory vector are intensively engaged in architecture, design, modelling of technical units and devices, development and arrangement of their own homes. The era of digital technologies allows sensory people to shorten the terms of schematic drawings, simulations and immediately proceed to rapid approvals and implementations, using a wide range of equipment for printing, scanning and copying that is successfully adapted in the fields of architecture, construction, mechanical engineering, projector organizations and design

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bureaus. The communication of people of sensory type is truly designed for the ages, because words are extremely elastic forms, they often convey dissimilar ideas in the same way, or, as angelologists once asserted, put radically different meanings into similar lexemes. Of all the languages that tell about the past and the present, the most understandable is the language of architecture, sculpture, applied arts, in the context of which the meanings are not so amorphous if they are conveyed through stone. An additional factor of transparency of sensory communication should be considered its belonging to the realistic paradigm of culture creation: Antiquity, Renaissance, Enlightenment, the era of "critical realism", etc. Nowadays, the classics of this communication should be considered the principles of Le Corbusier's rationalism, according to which numerous buildings were erected, sometimes with diametrically opposite purposes: in Belgium – the "Electronic Poem" pavilion for the multinational company Philips; in France – a student dormitory "Swiss Pavilion" and part of the monastery of Sainte-Marie de La Tourette, in India – the architecture and art colleges, the Palace of Justice, numerous villas and the Tower of Shadows. All these "miracles of technology" immediately receive an additional existence in the worldwide network (Kosiuk, 2020).

The sphere of self-awareness of sensory people and their organic masses is, obviously, pragmatism, a philosophical trend for which not only consciousness and spirituality are important, but also material values. It is not by chance that this system of views is also called the philosophy of entrepreneurship. The key postulate of pragmatism is that concepts about objects are determined by their practical approbations. Accordingly, the main thing is the successful application of concepts, judgements, etc. Theories are only a guarantee of social sensory experience. The logic of implementing pragmatism as a method is as follows: coordination of theoretical and ideological positions, formulation of problems in the context of specific situations, putting forward hypotheses, calculation of the probable consequences of certain decisions and – experimental verification of the implementation of the previous algorithm. Pragmatism, like sensory mass, is also not indifferent to political experience in the manifestation of abstractions, which are known to actively influence matter. In his fundamental work "Psychology", one of the leading representatives of this philosophy William James notes that, from the point of view of pragmatism, genius lies in the ability to associate by similarity. It is this kind of mind that is most suitable for identifying general properties. Discovering a principle or law, a scientist acts as follows: he searches through all cases in which one can see something similar to the analysed one and, having searched through a set of analogies, identifies a feature that was not previously present. However, penetrating into the phenomena, the scientist engages his own practical, instinctive and aesthetic interests, so the conclusion appears, on the one hand, expertly, on the other – subjectively (James, 1890).

The socio-economic aspect of pragmatism is highlighted in John Dewey's (1939) classic work "Freedom and Culture". The scientist states that philosophy arises not from surprise, as it was believed since ancient times, but from great social upheavals, so the need to study social experience in the context of solving any problems becomes extremely important. The scientist also argues that the activities are based on common values. Having only mechanical contacts, communities (groups, classes, peoples, nations and, as we assume, the masses) disintegrate. Culture, as the philosopher argues, is formed in the process of cultivating human nature, and cooperation designs the political program of society. Many factors interact in the sphere of culture production: politics, industry, law, science, art, means of communication, and finally – ethics and philosophy as a synthesis of common values and ideas.

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Therefore, the worldview of the sensory mass, compared to the emotional one, is even more "grounded". It corresponds to the philosophy of pragmatism and material values, which, along with thinking, offers to involve practical, instinctive and aesthetic interests that produce both social expertise and subjectivity.

People of intuitive type feel somewhat more confident now, since their communication strategies are more closely related to abstractions, the highest manifestation of which can be considered not only the idea of God, but also the Internet and virtual reality. They, as for centuries, unite around the phenomena of spirituality in the plane of religions and futurology. Now it is much easier to do this: with the help of the latest mass media, it is easy to maintain contact with recipients in the most remote corners of the globe. Technological progress has also increased variability. As a result, the positions of Protestantism are strengthening, and the number of religious branches within traditional denominations is increasing. And although religious views are not particularly discussed, there are already platforms with extended interpretations of sacred books, sermons, live broadcasts of ritual actions, etc. It can be said that the era of technology has a positive effect on mass communication according to the ritual model (which should be considered the leading one for intuitive persons). At the same time, the space of "insights" also becomes a driver of inventions and scientific discoveries, because they are also based, mainly, on uniqueness and ingenious assumptions.

Communication, according to S. Kierkegaard (the Gnostic adaptor of the intuitive worldview), is not a matter of better understanding, it is a strategy of misunderstanding: a method of opening and concealing, not exchange, the balancing act of irony and the higher law of closure in one's own inner world. In this aspect, the task of communication is to make the simplest things mysterious and strange. Since a person is always in the process of self-disclosure, communication cannot be the transmission of pure thoughts, it is only a symbolic practice of hints and evasions. (transl. by O. K.) (Kosiuk, 2012, pp. 75-77)

Focusing and unification of consciousness and values of the intuitive mass, most likely, should be considered phenomenology, the first schools of which originated at the beginning of the last century in Germany. The philosophy of this direction appears in various interpretations of the already partially mentioned M. Merleau-Ponty, M. Scheler, J.-P. Sartre, M. Heidegger, E. Husserl and puts forward the idea of researching consciousness and being as self-sufficient and synergistic realities that do not add to anything and function autonomously. It is mainly about pure consciousness, its "flow", which forms the meaning of the objective world. Pure consciousness exists impartially between us and the world. Self-purification of myths and dogmas occurs in its spontaneous circulation. Edmund Husserl offers a special transcendental version of phenomenology. In the monograph "Formal and Transcendental Logic" he describes the subjec-

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tive level of consciousness and logic, considers the problems of the functioning of real and ideal objects and singles out psychophysical and transcendental consciousness as the basis of objectivity and science and the possibility of forming transcendental logic. Several layers of logic (pure judgment-form, consequence-logic, truth-logic) are generated by the syntactic function of judgments. Every object of knowledge can be comprehended exclusively through the intentional activity that creates it. Unlike Kant, who, giving justification to Newtonian natural science, claimed that formal logic is a priori, analytical and has no relation to the subject, Husserl proposed a method that involves the study of the scientist's intentionality, from which the objective state of a particular scientific theory arose. The subjective-logical approach to the problem of formal logic forms the sphere of transcendence, because it is a property not of subjectivity and psychology, but of transcendental subjectivity (noosphere? – O. K.) and phenomenology. "The subjective exists a priori, precedes the existence of God, the world, the existence of the individual and the collective" (transl. by O. K.) (Husserl, 1993, p. 81).

In the 1960s, under the influence of phenomenology, a new philosophical direction was formed – hermeneutics (according to the definition of Hans-Georg Gadamer, it is an ontological process of interpretation as a dialogue with tradition, the expressor of which is language, but in the sense of not only speech, but also logic and dialectics). Hermeneutics is a broad concept that covers the interpretation of texts, human existence, knowledge about the world and being in it, etc. Tradition, according to Gadamer (2000), "expresses itself like a Thou" (p. 27). Existential aspects of phenomenology are deepened by Paul Ricoeur, according to whose assumption the world through the Self has a direct relationship with the living present, therefore existential phenomenology never describes for the sake of the pleasure of recording, it analyzes alienation, a person's place in the world, outlines metaphysical dimensions, etc. "Thus, existential phenomenology makes the transition between transcendental phenomenology, born of the reduction of everything to its appearing to me, and ontology, which restores the question of the sense of being for all that is said to 'exist'" (Pellauer & Dauenhauer, 2022).

In our opinion, the logical continuation of phenomenology and intuitive perception of reality should also be considered religious philosophy – a representative of the supremacy of theology, which seems to embody the unity of cognitive and practical attitude to the world (in the interpretation of the councillors of Vatican J. Maritain, E. Gilson, J. Bochenski, who relied on the philosophy of Kant, Hegel, Husserl, Heidegger, etc.). For example, according to the assumption of P. Teilhard de Chardin, the birth of the Messiah is preceded by his invisible presence in the form of energy, which excites the cosmic masses in the flows of the biosphere, "accelerated the development of instincts and the birth of thought upon earth" by the efforts of primitive people, the greatness of Egypt, the expectations of the kingdom of Israel, the development of Eastern mysticism and the wisdom of the Hellenistic era. According to the scientist's logic, the birth of universal love should be a feeling of self as a pledge of a common something with further transformation and universal someone. For this purpose, a pole of higher consciousness should be formed in our inner horizon of the psychic cosmic centre, to which all consciousnesses of the world will join (Teilhard de Chardin, 1993, p. 217).

It can be concluded that intuitive philosophy and communication from the most ancient times to modern times is invariably implemented according to the principle "He that hath ears to hear, let him hear" (which is present not only in canonical, but also apocryphal, in particular – gnostic – sacred books). The worldview of the intuitive persons is invariably reproduced by religious philosophy, to which phenomenology and hermeneutics are strongly attracted.

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Rational mass is a phenomenon that has remained unnoticed for centuries. This category has become an object of discussion only in our time, when futurologists started talking about demassification, because they noticed that the "LeBonian" crowd in Europe and America is almost not recorded anymore, and virtual communication promotes extreme individualization. E. Toffler, M. Kaku and others appropriately linked this process with globalization and the principled openness to the world (Kosiuk, 2019). After all, this has been the case since the Age of Enlightenment, when for the first time reason and rationalism became the epicentre of discussions, but the only means of mass communication were still newspapers and books, which did not contribute to the accelerated exchange of information and caused only a series of industrial revolutions. Thus, the 21st century is taking revenge and returning the rational mass and its communication in the context of current problems, creating remarkable prospects for scientific research.

Of course, rationalism has been the basis of rational mass since ancient times (Kosiuk, 2018), and today it is a modification of neopositivism, whose representatives Rudolph Carnap, Ludwig Wittgenstein, Bertrand Russell, Karl Raymund Popper propose to abstract from philosophy as metaphysics and use exclusively positive knowledge. Neopositivists especially emphasize the balance of empirical and theoretical levels. And they often reduce science and cognition to the analysis of their organic language from the standpoint of total verification (refutation of theoretical causes, necessities and regularities through experiment). However, their methodology and theories of cognition still refer to the eternally subjective: nature, man, existence, purpose, the problem of using meanings. And even cardinal fundamental concepts include metaphysical constructs. For example, R. Carnap (Leitgeb & Carus, 2020) in his "Philosophical Foundations of Physics" and "Introduction to the Philosophy of Science", conducting debate with critics of Darwin's evolution, notes that they do not analyse the theory in terms of factualism, but simply deny it on metaphysical grounds. In response to Philip Frank's statement in the book "The Law of Causality and its Limits" that nature does not violate the laws, Rudolf Carnap notes that nature has nothing to do with it, if the laws do not correspond to reality, then the reason is in false scientific theories that need to be refuted and canonization of individual researchers who may also be mistaken. In general, according to the scientist, laws are statements of necessity (part of causality). And Ludwig Wittgenstein focuses on the linguistic aspects of positivism. He believes that words are given meaning by accepted rules and contexts, so we should distinguish between the visible grammar in the form of syntactic canons and the deep one: language games as forms of life. The essence of thinking is logic that reflects the a priori order of the world: a sequence of possibilities common to the world and thinking. Therefore, the question "what is a word?" is equivalent to the question "what is a chess piece?". Thus, philosophy is a struggle against the disappointments of the mind by means of language (Wittgenstein, 1995, pp. 92-94).

The ideas of neopositivism are presented quite textually in the works of Bertrand Russell, in particular in the work "Why I am not a Christian". Mathematical logic and empirical theory of cognition became the tools of the scientist's scientific research. In particular, he believes that the introduction of moral or aesthetic values into scientific research enormously complicates the possibility of any discoveries. If God created everything perfect, and "sent" epidemics, wars, disasters as a punishment, then there is no point in fighting diseases, environmental and man-made problems. It is necessary to let it all go by itself. Obviously, nature is indifferent to our values. We can understand its laws only by abstracting from the concepts of good and evil. And if the

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universe has a purpose, then it clearly does not coincide with human goals, so it is not rational arguments, but emotions that generate faith (Russell, n.d.).

The original adapter of the theories of positivism and modern rationalism in the information sphere is considered to be Karl Popper – the creator of the concept of critical rationalism that, as opposed to verification (provision of evidence and verification by practice), proposes the principle of demarcation (screening out the unscientific) by the method of falsification (organic openness to refutation). The accumulation of knowledge, according to K. Popper, is proportional to the advancement of bold hypotheses. The concept of the scientist recommends to consider explained only that which is deductively derived from a set of certain laws and boundary conditions. As a result, not only confirmations but also sustained objections can be correct (Popper, n.d.). Gaston Bachelard (who balances between rationality and intuition), supporting the position of K. Popper, introduces the term "open rationalism" and notes: "The scientific spirit is essentially a rectification of knowledge, a widening of the frame-works of knowledge. It judges its past history by condemning it. Its structure is the recognition of historical mistakes" (...). It is "non-Baconian, non-Euclidean, non-Cartesian summed up by historical dialectics, which is a purification of errors, an expansion of the system, and an addition to thought" (transl. by O. K.) ("Gaston Bachelard", n.d.). The outlined method of working with new ideas is clearly projected onto the receptive model of communication in the interpretation of Yuri Lotman, according to which the "broken phone effect" is used to qualitatively purify and crystallize information: each subsequent recipient ignores or adds something to the received information, making it "sculpturally" more accurate and factual. By putting science in a situation of testing and verification, rationalist scientists save it from dogmatism. However, here, as in the situation of the postmodern "death of authorship" (Kosiuk, 2012, pp. 32-33), there is a problem of the permissible boundaries of demarcations and formulation of intermediate statements. K. Popper and I. Lakatos noted that the value concept is intended to contain additional empirical content, the lion's share of which has already been confirmed. Thus, the expression "problem shift" came into circulation (projects of research programs in the context of investigations with problems, their solutions, subsequent critical processing and creation of something fundamentally new) (Kosiuk, 2018, pp. 83-84).

As we can see, rationalist philosophy has long been representing the worldview of the masses, which has only recently become an object of interest and research. Rationalism not only dominates the information space, but also exerts a global influence on the philosophy of the 21st century, which, in turn, forms the matrix of mass communication.

Originality

Thus, for the first time, we testify to the presence in the modern information space of a new type of mass, which, according to most psychological and worldview parameters, corresponds to the category of personality, and, by virtue of its dominance, actively influences the philosophy of the 21st century and mass consciousness, placing them in the context of classical and modern rationalism.

Conclusions

The assumption of the existence of four categories of masses is confirmed. These communities form different worldviews in the process of communication. The emotional one uses the resources of anthropology and existentialism, the sensory one adapts pragmatism, the intuitive per-

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sons use phenomenology and hermeneutics (homiletics), while the rationalists not only try out neopositivism, but also propose it as a debatable continuation of classical rationalism at all levels of mass communication. In our opinion, the aesthetic dimension of cultural production should be worked out separately.

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Філософія особистості та мас у контексті комунікації ХХ–ХХІ століть

Мета. У статті ми ставимо за мету дослідити свідомість мас у системі комунікації ХХ століття, проєктуючи індивідуальний рівень на соціальний. **Теоретичний базис.** У царинах філософії та інших

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гуманітарних наук із середини минулого століття панує думка, що категорія маси та її комунікація – явища другосортні й неелітарні. Саме такі параметри, конденсуючи досвід історії людства, задали творці соціальної психології Густав Лебон та Зигмунд Фройд у фундаментальних дослідженнях "Психологія народів і мас", "Психологія мас та аналіз людського 'Я'". Із найдавніших часів маси справді нагадували аморальні новоутворення, які нівелювали індивідуальні якості складників цілого й проявляли риси переважно інстинктивного характеру. Не випадково ті маси називали емоційними, або просто натовпом, незалежно від топосу існування (вулиць та майданів) чи інфопростору перших засобів масової комунікації. Однак, аналізуючи натовп, учені зауважували, що йдеться виключно про крайню модифікацію маси, але, крім неї, можуть існувати інші – цілком протилежного характеру. Із появою всесвітньої інтернет-мережі ситуація різко змінилася: учені, зокрема футурологи, заговорили про масу інтелектуального штибу, яка начебто утворюється й об'єднується у сферах інформаційних технологій. І за багатьма показниками перевершує традиційну еліту. **Наукова новизна.** Проаналізувавши праці класиків та сучасних дослідників, ми дійшли думки, що насправді маси, як і індивіди (за К.-Г. Юнгом), поділяються на чотири типи. Відповідно – кожному з них притаманна своя свідомість, поведінка, психологія, філософія тощо. У цій публікації ми зосереджуємось на світоглядних позиціях як підґрунті функціонування емоційної, сенсорної, інтуїтивної та раціональної маси в контекстах філософії XX–XXI століть. **Висновки.** За нашим припущенням, незалежно від типу маси та напряду новітньої філософії як царини її реалізацій, на перший план скрізь виходить раціоналізм (як першоджерело й теоретична база або мотивація). Отже, можна зробити висновок, що зараз домінує раціональна маса, а не "класична" емоційна.

Ключові слова: людина; індивід; маса; особистість; антропологія; комунікація; філософія; буття

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