
SOCIAL ASPECT OF HUMAN BEING

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Philosophical Principle of the Anthropic Locality Within the Political Governance's Interdisciplinary Justification

The purpose of the article is to clarify the philosophical principle of the local in the context of modern political governance. **The theoretical basis** of the research embraces scenario analysis, dialectical and existential approaches, as well as philosophical anthropology and philosophy of communication. Local communities are a specific reflection of the connection between a person and a place. The specifics of the formation of a special mode of being, which forms and reproduces relations of loyalty, mutual understanding, and a common feeling in the locus, are established. **Originality.** The article for the first time focuses on the anthropological content of local existence, which is the matrix of civil culture and the prospects of its integration into the global cultural space. **Conclusions.** Local identity as an object of purposeful formation in the conditions of nation-building requires considering the philosophical provisions that were introduced in the anthropological discourse. At the current stage, Ukrainian civil culture strives to invent specific local meanings of political identity in the conditions of external aggression. Its main components will be consensus, mutual respect, integrity, and the will to unite in order to protect statehood. Interdisciplinary meanings of locality form subject-object relations within which modern political management should be carried out. Taking into account the ethnic, cultural, and socio-functional, and role aspects of locality promises to ensure effective decision-making and increase the well-being of modern local communities. The political context of locality is formed based on the interaction of local political actors and institutions. Their examination within the framework of the case studies approach allows for empirically substantiating the local priorities of political actions. It also indicates the specific functionality of local political and administrative structures. At the local level, the discussed source of locality is the question of the origin or authenticity of the local population. For political governance, this is one of the meaningful contexts for justifying local autonomy or even sovereignty.

Keywords: modus of local cultural environment; the local identity of human nature; civic spiritual culture; anthropic images of political governance; political diversity archetypes; imperfection of man's cultural engagement

Introduction

Anthropological dimensions of political governing activity direct attention to the interests and tasks of specific individuals and groups of people. Local communities are a specific reflection of the connection between a person and a place. A special mode of being is formed in the locus, which forms and reproduces specific relations of loyalty, mutual understanding, a sense of commonality, etc. The philosophical logic of the local needs to be considered in connection with the relationship between the global, national, and regional in the spatial organization of human development.

The relevance of the local mode of human existence increases in the new democratic context of political governance. It involves finding common ground and reconciling diversity. On the basis of political discussions at the local level regarding management decisions, there is a homogenization of consciousness and the formation of a stable local identity. The Ukrainian peo-

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ple's contemporary life requires an assessment of the prospects for the emergence of a local anthropic identity, even in the conditions of a powerful socio-cultural crisis, caused by Russian military aggression.

The search for the philosophical foundations of a specific Ukrainian local identity on the basis of the political reconciliation of diversity responds to the challenges, associated with the media coverage of the enemy invasion. The more aware of the anthropological content of Ukrainian local life, the more stable the matrix of Ukrainian civic culture and the prospects of its integration into the pan-European cultural space are.

The principle of locality becomes the subject of consideration by many modern researchers from an interdisciplinary perspective. In particular, A. Dutta and H. W. Fischer (2021) established the peculiarities of local governance of COVID-19 within the context of disease prevention and social security in rural India, C. Schierup (1992) discussed multicultural processes, neo-racial tensions, and the transformation of contemporary democratic politics, D. A. Talabis et al. (2021) analyzed the local authorities' reactions to the COVID-19 restriction opposition in the Philippines, M. A. Vásquez and K. Knott (2014) revealed most important topics of the establishing of religious environment in the diasporas, A. Wimmer and N. Glick Schiller (2002) clarified nation-state building, migration processes, and social sciences development within the nationalism paradigm and other ideologized methodological traditions.

At the same time, the problem of locality in the philosophical justification of political governance decisions requires further careful analysis.

Purpose

The purpose of the article is to clarify the philosophical principle of the local in the context of contemporary political governance. The task of the article is to identify the most heuristic philosophical theories of local identity within the framework of the evolution of modern Ukrainian political culture.

Statement of basic materials

The principle of local in an interdisciplinary perspective is studied as a set of relationships that arise between individuals and groups at the level of a specific settlement or territory. Locality and spatial determination of human nature are the basis for the formation of personal identity, as a person seeks to fit him or herself into the meaning of local existence. As Thijl Sunier (2021) points out, "locality is a fragile social condition that must be constantly reproduced and re-established. Bottom-up locality production by city dwellers implies a number of crucial conditions" (p. 1737).

In the context of religious identity, the principles of the local can regulate the individual or/and community's attitude to the processes of globalization. Thus, there is opposition appears not only between local and national, but immediately between local and global. This is especially evident on the example of interactions between ethno-religious communities in modern Europe. According to T. Sunier's position,

Locality could easily be understood as the counter-narrative to globaliza-
tion and the digitization of all spheres of life, but this interpretation

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would reduce locality-production to a reactionary conservative endeavour. Additionally, the growth of modern digital media, the digitization of all spheres of life and the emerging transnational networks among Muslims, should not be conceived of as the opposite of locality-production.

(Sunier, 2021, pp. 1737-1738)

Global technological and informational processes determine specific places and values for the locals. This is a challenge for individuals and their communities at the local level. They have to adapt to the global agenda while staying in the local social and political space taking to account the imperfection of man as a biological being. This leads to the appearance of a contradiction of meanings. Despite the unprecedented informational openness, there is an effect of "silencing" the locals. Thijl Sunier (2021) argues, that "on the contrary, the "local" is a site of everyday practices that links global processes with the fabric of daily human experience and the reconstitution of community. Thus, globalization and digitization have given locality-production a new and unprecedented meaning and salience" (p. 1738).

In the conditions of global standardization, the feeling of local identity causes the need for local subjectivity. On the example of Muslim religious communities, there is a need to transform "peculiarities" into advantages in the meaning of local life. This requires specific actions and reactions from the local political management. Thijl Sunier justly emphasizes a decisive role, which has been played by local leaders and collective actors

...in the production of locality and they must have a sufficient amount of trust and authority in order effectively to build trustful local communities. In many studies on the institutionalization of Islam, leaders are perceived only as representatives of formal organizations, or as official religious authorities such as imams. There is hardly any analysis of their persuasive qualities (or the lack thereof) and their role in the reconfiguration of local communities. (Sunier, 2021, p. 1738)

The possibilities of cultural peculiarities realizing as a source of local identity are most clearly demonstrated within a certain civilizational environment. In particular, the experience of Chinese civilization forms options for the interaction of the local communicative environment and state governing structures within the framework of traditional bureaucratic management in Chinese statehood. As Chinese scholar Y. Du rightly defines,

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The delicate balance between polity and locality came into being during the Tang-Song transition. In terms of political power, the center's domination over the local was unchallengeable. Institutional arrangements since the Song that meant to "strengthen the trunk and weaken the branches" turned county and prefecture officials into genuine agents of court authority throughout the realm. (Du, 2023, p. 129)

Local political identity within a certain sociocultural tradition and common images of man is formed as a set of many interpersonal and intergroup interactions. The locality is self-identified against the background of functional contacts with higher levels of management. But at the same time, local interests are one of the leading motives for the awareness of locality. According to social historian Y. Du,

The state was not the only agent that defined the local. Within the parameter set by the state and proceeding from it, actual life of people in local societies turned localities into communities through various activities and absorbed state-demarkations into their self-perceptions. Key to this process was the literati gentry, whose enduring localist orientation in family and career strategies – the orientation toward paying more attention to local affairs and building networks and influences in their home places – often generated such local activist projects as the construction of local lineages and local learning traditions. (Du, 2023, pp. 129-130)

The emergence of locality is demonstrated on the basis of local information publicity. Local meanings become the property of the community through the development, among other things, of the local press. In a broad sense, it is the development and standardization of local political communication. As to Yongtao Du's position,

The flourishing of local gazetteers in the Republic must be understood against this background. A genre serves its subject matter and changes with it. If the late imperial locality survived into the Republic, it was only

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reasonable for the gazetteer to follow along, with some technical changes if necessary. (Du, 2023, p. 154)

In contrast to traditional and historical ideas about the emergence of the local, the situational approach to the development of local existence provides an idea of the emergence of the arche-typical meanings of the local in specific concrete urban transformations. In particular, it is about changes in the local social environment. Gela Pertusini appropriately pointed out, that

The 15-minute city is a model that shifts our mindset and offers, within 15 minutes by foot or bike, access to the six urban essentials: to live, to work, to shop, to care for one's psychological and physical health, to educate and to enjoy leisure and cultural activities. It is an idea that emerged during COP21 five years ago – a city built on low-carbon use. I felt that to fight against climate change, you don't need technological solutions like having electric cars, you must instead radically transform urban life. (Pertusini, 2021)

Digital communication technologies raise the question of human movement in space reducing. It also actualizes the normativity of a permanent local community existing. In contrast to mass migration, a global system of interconnected self-sufficient communities is being formed, which clarifies the content of the local, and also calls into question the need for vertical political management. Gela Pertusini correctly notes that

Many people have met their neighbours for the first time, have accessed little shops and, the most important point in my opinion, have developed a different understanding of what makes useful time: we can live at a slower pace and work using digital technologies to reduce travel time. This time could be used for personal or family or neighbourhood activities, it is possible to live very differently with one or even two hours of extra free time each day. I think COVID-19 gave us a way to find this new reconciliation between personal life and other activities. (Pertusini, 2021)

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The urban locality's appearance determines many signs of communication between new local communities. The homogeneity of locality gives way to multifacetedness for the understanding of the man in the cultural environment. This creates opportunities for multidimensional cooperation. Suzanne M. Hall pursued a 'trans-ethnography' across the compendium of micro-, meso- and macro-urban spaces, without reifying one above the other. She assumed that ethnographic stretch across intimate, collective, and symbolic city spaces serves to connect how the restrictions and circuits of urban migration have different impacts and expressions in these distinctive but interrelated urban localities (Hall, 2015).

In addition to manifestations of transethnicity at the local level, the source of locality discussed is the question of the origin or authenticity of the local population. For political governance, this is one of the meaningful contexts for justifying a local community's autonomy or even sovereignty. Richard Jenkins (1996) in his article discussed "three main areas of anthropological debate: the primordality versus instrumentality debate; the relationship between culture and nature; and the relationship between different levels of conceptualization such as the local, the national and the global".

The purely political context of locality is formed on the base of the local political institutions' and actors' interactions. Their examination within the framework of the case studies approach allows for empirically substantiating the local priorities of political actions. It also indicates the specifics of local management structures' functionality in the context of human nature instability. As Anouk Flamant accurately asserts,

While political and administrative structures are similar in these cities, the favored approaches – integration, equality, diversity – and the importance assigned to the issue of migration differed. Four factors explain the local shape of immigrant incorporation policies: the relationship with national authorities, the mobilization of European opportunities, the capacities of civil society, and the career paths of policy officers. (Flamant, 2020, p. 1981)

The sociological study of locality in the context of public governance allows us to see that individuals and groups build their attitude to the local environment through the functional and institutional requirements of the modern state and its meaning of life. In particular, this happens as part of the search for optimal employment strategies in the local community. Christine Lang reasonably designates, that

The HR officers' perceptions of recruitment needs and (lacking) benefits of addressing young people with a migration background contributed to maintaining established routines. Additionally, the local identity as dis-

strict where immigration was not a prominent feature did not encourage action, a factor that turns out to be relevant in the comparison with the other cases. (Lang, 2020, p. 1970)

The acquisition of specific social positions within the limits of local existence prompts the identification of psycho-societal motives for the mass perception of local anthropic reality. Staying within local space forces us to adapt and rationally or irrationally plan our life projects. Christine Lang even outlines further research, that could extend our knowledge by focusing on different local and national contexts and by investigating the interplay of external institutional and internal organizational factors. Additionally, more research is desirable on the long-term impact of workforce diversity policies at different hierarchy levels including managing positions (Lang, 2020).

Therefore, interdisciplinary meanings of anthropic locality form subject-object relations within which modern political management should be carried out. Taking into account the ethnic, cultural, socio-functional, and role aspects of locality promises to ensure effective decision-making and increase the well-being of modern local communities.

Originality

The article for the first time established the meaning of the philosophical principle of locality in the context of modern local political management. The anthropic content of locality in the context of existential tasks of political governance is revealed. The peculiarities of the interpretation of the philosophical principle of locality in various socio-cultural traditions are revealed.

Conclusions

Local identity as an object of purposeful formation in the conditions of nation-building requires taking into account the philosophical provisions, that were introduced in the anthropological discourse.

The ethnic diversity perspective established the importance of locality as the basis of autonomous polity statehood. That is why the concept of citizenship as a common service to the "locus", i.e. a commonplace of stay, was substantiated by the Greek word "in the polis". However, the philosophy of the new era revealed the place of the local in the hierarchy of meanings of industrial society and raised the question of the possibility of local self-awareness correcting and its subordination to the sovereignty of the national political community (even in the senses of spirituality and religious affiliation).

The priority of urban development confirmed the priority of locality in contrast to the national and global perspectives. At the current stage, Ukrainian civic culture strives to invent specific meanings of local anthropic and political identity in the conditions of external aggression. Its main components will be consensus, mutual respect, integrity, and the will to unite in order to protect statehood. The synthetic anthropic nature of local political governance ensures the survival of local freedom in conditions of national and global determination.

The meanings and practices of alienation behavior that are not traditional to identity characteristic dissemination, and also the political identity of the local level dissemination, allow us to find supporting conceptual structures for understanding the next landmarks of the social transformation of Ukrainian society.

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Філософський принцип антропної локальності в міждисциплінарному обґрунтуванні політичного управління

Мета. У статті передбачено з'ясувати особливості філософського принципу локальності в контексті сучасного політичного врядування. **Теоретичний базис.** Основу дослідження склали сценарний аналіз, діалектичний та екзистенційний підходи, а також філософська антропологія та філософія комунікації. Локальні спільноти виступають специфічним відображенням зв'язку людини й місця. Особливий модус буття формує та відтворює відносини лояльності, взаємного розуміння, відчуття спільного в локусі. **Наукова новизна.** У статті вперше акцентовано увагу на антропологічному змісті локального буття, яке є матрицею громадянської культури, та перспективах її інтеграції до глобального культурного простору. **Висновки.** Локальна ідентичність як об'єкт цілеспрямованого формування в умовах націєтворення вимагає врахування філософських положень, які були впроваджені в антропологічному дискурсі. На сучасному етапі українська громадянська культура прагне винайти специфічні локальні смисли політичної ідентичності в умовах зовнішньої агресії. Її основними компонентами будуть консенсус, взаємоповага, доброзесність та воля до об'єднання з метою захисту державності. Міждисциплінарні смисли локальності формують суб'єкт-об'єктні відносини, у рамках яких має здійснюватися сучасний політичний менеджмент. Урахування етнічних, культурних, соціально-функціональних і рольових аспектів локальності обіцяє забезпечити ефективне ухвалення рішень та підвищення добробуту сучасних локальних спільнот. Політичний контекст локальності формується на основі взаємодії локальних політичних акторів та інституцій. Їх розгляд у рамках підходу case studies дозволяє емпірично обґрунтувати локальні пріоритети політичних дій. Це також укаже на конкретну функціональність локальних політико-управлінських структур. На локальному рівні обговорюваним джерелом локальності виступає питання походження або автентичності місцевого населення. Для політичного врядування – це один зі смислових контекстів обґрунтування локальної автономії чи навіть суверенітету.

Ключові слова: модус локального культурного середовища; локальна ідентичність людської природи; громадянська духовна культура; антропні образи політичного управління; архетипи політичної різноманітності; недосконалість культурної ангажованості людини

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